

home missions

JANUARY 1972



The Occult:
Challenge
to Churches

Can You Read the Guarantee on this Crystal Ball?

Some months ago, when we were in California covering the Jesus Movement, we heard a minister harangue his youthful congregation: "Listen to me," he intoned, "God and Satan are warring right this minute, and Satan is winning the souls of too many young people. I've seen it and I'm scared. Look at Manson (convicted cult leader in the Sharon Tate killings). I'm telling you, this devil worship is going to be much worse than the drug scep; blood will flow like water. Evil has its grip on our times." Saucer-eyed, his young listeners nodded. They believed.

But we skeptics on the back pew couldn't help but wonder if such dire predictions weren't merely attempts to spur the audience to greater evangelistic zeal.

Was there danger in the growing interest in the occult? Did the swelling popularity or mushrooming number of practitioners of the occult sciences really herald a coming world of darkness? What, in fact, was the occult, what "sciences" did it include?

Most important, was the trend significant enough for Christians to examine and prepare for?

The shelves of an Atlanta bookstore—a typical bookstore similar to those in most cities—made us look deeper: before us were twice as many books under the headings "Occult Sciences" and "Astrology" as were under the heading "Religion."

The word "occult," we soon discovered, means something hidden, secret, mysterious; something not able to be seen or detected; something related to the "supernatural." By this definition, Christianity is "occult."

But we Christians don't think of ourselves as occultists. Instead the word conjures up alien images: hexes and casting spells; star gazing and crystal balls; reading palms and waffy, evil spirits....

Most students of the occult include astrology, ouija boards, witchcraft, Tarot cards, palm reading, telepathy, communication with the dead, fortune telling, seances, reading minds, parapsychology, and extrasensory perception—though J.B. Rhine would disagree about ESP (see page 46).

To explore any—or all—of these areas is confusing, contradictory and circuitous. We have probed the world of the occult for several months—years would have helped—and we found, as we gathered the material, that we uncovered more questions than answers: Can man communicate with spirits? What is the power of the human mind? Can we predict—with any accuracy—the events of the future? Can fortunes be told or minds read? Are there powers we know nothing about that portend danger for man? Are there spirits? Can anyone explain away the deepest mysteries floating in the void of psychic phenomena?

The impact of merely one "yes" answer is mind-boggling.

Yet it was quickly clear, as we sifted through information on the occult, that we had one answer: This area was important enough for Christians to be concerned; this was something that would affect them—and they should be informed.

"We are frightened of what seems to be a steady and continuing growth in the popularity of witchcraft and devil worship," admits a spokesman for the Church of England, where the movement is also burgeoning.

Adds Rev. Tom Willis, "This is a problem that the church has not faced for the past 200 years."

Hence this issue of Home Missions, in which we explore—too superficially, we're afraid—the ethereal, enigmatic realm of the occult. □

THE
EDITORS

H 149

BOUND BY THE NATIONAL LIBRARY BINDERY CO. OF GA.



Hog Fat on Anxiety

For a magic cure, throw it
in and look out: the occult
"sciences" are growing in
popularity and their devo-
tees are becoming legion.
It's a fact Christians must
face (knock on wood).



The deep impact of the mystical on American
religious experience has helped create a
rebellion against rigid theological orthodoxy.



Ninety percent of the religious persons in the United States have settled into respectable and standardized ways of expressing their religious apathy. They may dodge black cats, celebrate Halloween, read horoscopes or tell ghost stories. But they don't really believe all that nonsense. And they stand amazed by anyone who admits they do.

Cassandra Salem admits she does. Cassandra is an attractive 32-year-old housewife with a lively daughter. She hardly looks like a witch. But she believes she is.

"Suppose a burglar has entered your home and you want to stop him with witchcraft. In this case, I need three pieces of hog fat, three pieces of bread and three pieces of salt. These are cast on an open fire and burned while reciting particular spells. This will stop the thief from coming back."

Cassandra has boldly stepped from behind the veil, moving beyond the traditional "knock-on-wood" and "don't-walk-under-a-ladder" superstitions into the growing world of "other ten percent"—those who are interested in or deadly serious about various aspects of the occult. Typical is an ad appearing in the *Boston Globe*:

BOSTON HOME OF TRUTH

Sunday 11 a.m.

"God, a Present Help."

Thursday 7 p.m. Esoteric Astrology;

Thursday—7:45 p.m. Edgar Cayce Class.

Moment of Meditation

For Help Day or Night 267-4526

The phenomenon isn't new. For generations, rural Americans hardly planted beans without consulting their well-read copy of the *Farmer's Almanac*. Most adults seemed to know that babies were born during the time of the full moon. But today, renewed and intense interest in the occult comes from different concerns.

The dawning of the "Age of Aquarius" was supposedly a time of peace and harmony, but the nation could as well have sung of the coming of the "age of anxiety." In American intellectual history and in religious experience, the late 1960's produced the series of crises in belief which helped to undermine faith in established religiosity.

Harvey Cox pinpointed the search for religious alternatives: students at Harvard in 1970 were hooked on six books; they were:

1. *Stranger in a Strange Land*—a science-fiction fantasy on a human from Mars;
2. *I Ching*—the sacred books of ancient China;
3. *The Double Helix*—the account of how the genetic code was broken;
4. *The Teachings of Don Juan*—an account of the re-

manic who refused to see things as practical men did, and do.

5. *The Politics of Experience*—a wild application of the theory that schizophrenia is double vision, a survival reaction; and

6. *The Mind of the Dolphin*—research on what the comics of the sea say to each other.

These books' common emphasis on weird, even spunky, ways of knowing, further evidenced the increasing lack of confidence in traditional methods of cognizance.

In the severely critical years of the late '60s, polarization burst into vocabularies as a way of saying that people were estranged from knowledge and from each other. Despair and futility filled the days and riots pierced the nights. There was an accompanying loss of faith in scientism as "saviour" as technology failed to solve the complex problems of war, poverty and racial hatred.

Alumnus of the Church

In the post-mechanical age, the established church didn't escape the critical eyes of those who loved it. Long overdue in their appraisals and seemingly trying to make up time, authors cranked out critique after criticism of the church as it was, hoping to help make it what it ought to be. Part of the avalanche was begun by J.B. Phillips; in *God Our Contemporary*, he said, "At this point I would put in a strong plea for a more realistic grasp of our human position, for more true humility. Whether our view of life be 'scientific' or 'religious' or both, it would seem only sane and proper for man to feel a sense of awe."

The church's astonishing "performance gap" was clear in its failure to affirm its revolutionary and world-affirming character. Bishop James Pike was clearly understood and joined by thousands when he described himself as an "alumnus of the church." With the federal government usurping the church's role as prophet and the conservative calling for a neo-fundamentalism, a Christian hardly knew what to do or say. Amid a severe identity crisis, the church almost found out literally what Jesus meant when he spoke of finding self by losing it.

Whether withdrawal into the metaphysical or "the recovery of transcendence," the church which came into the 1970's saw little to celebrate in the secular city, and Christians discovered that Bunhoeffer's "worldly" life of Christian discipleship was costly and painful.

Meanwhile, observers offered diagnoses. Said Paul R. Clifford, "The fact is that most people do not feel that the church really meets them in either its teaching or its ritual..."

"The Christian gospel is not addressed to the surface of life, to its conventionalities and its pretences...."

Continued



Astrology's historical roots support its claim to authenticity, but its conflicts with free decision making deny its validity.

Unless it breaks through to the inner springs of human nature and awakens to the profoundest emotional response, it will obviously appear to be a hollow sham."

For theologians committed to the secular relevance of the gospel and the social implications of fellowship, retreat to the mystical or involvement in the occult appears as lobotomized passivity. Lack of involvement, by whatever label, appears to be world-negating.

While the religious establishment was being analyzed and prodded, the gang down at the neighborhood hippie pad was discovering the ecstasy of enlightenment. The "beatnik" movement of the early '50s, instructed by Alan Watts, D.T. Suzuki and Alan Ginsberg, learned to affirm love and peace and to be suspicious of the materialism which cramped their sensitivity to life. Zen was from the beginning a contributor to awareness of the spiritual world within us. As difficult to define as it is to experience, Zen influenced the building of the youth counter-culture. D.T. Suzuki called for more disciples of Zen as he sought to relate it to the Western mind-set; "It is not that something different is seen, but that one sees differently. It is as though the spatial act of seeing were changed by a new dimension."

LSD and Yogi

A decade ago Timothy Leary, in search of the hidden world of the inner self, began to popularize his theory that religious experience could be chemically induced. Today's drug scene is the legacy of a counter-culture hoping to be devoid of materialism but discovering in its place the nightmare of blown minds and freaked out lives.

Eastern mysticism became an alternative in the search for a religion of feeling. Maharishi Mahesh Yogi popularized transcendental meditation, which the guru said is "not religion... it is technique—to free man from suffering; to get to the source of thought—the revitalizer of energy and intelligence." Intrigue with the metaphysical drew many on main street to the Eastern world.

This constant search for religious truth outside established ways of knowing, coupled with revolutionary rhetoric, helped form a counter-culture identifiable on the outside by hippie garb and on the inside by a new mind- and heart-set. The youth subculture incorporated Eastern practices and principles. Mysticism, the philosophical foundation of the "hippie" movement, reaches far: When a member of Aclens talks about "doing your own thing" or "whatever turns you on," she reflects a conglomeration of thought Hindu-Buddhist in origin.

The deep impact of the mystical on American religious experience has helped create a rebellion against strict scientism and rigid theological orthodoxy. The church has been forced to the search for religious truth which refuses to view the universe as an inflexible sys-

tem governed by inalterable laws. In a post-mechanical age, the psychic phenomena have become a live option for knowing a spiritual world. The church's stance toward the occult is critical, careful not to deny the spiritual in the universe while maintaining the right to evaluate the spirits in the light of Christ.

Some of the field of the occult are described below:

Astrology: Science or Science Fiction!

The late 1960's grooved on the song announcing "the dawning of the Age of Aquarius." Most astrologers calculated that a time of peace, harmony and understanding was coming to a culture caught in the middle of an age of anger. The dormant art of astrology sprang into prominence.

Today 71 percent of the more than 1,750 daily newspapers in the United States—reaching 40 million daily readers—carry horoscope columns. Astrology is currently a \$200 million annual business; 30,000 customers receive computerized horoscopes each month. Currently more than 10,000 full-time and 175,000 part-time astrologers practice in the United States. Astrology has replaced Monopoly as the national parlor game. A favorite question on campus is "What sign were you born under?" For many, astrology has overcome psychology as the unraveller of this age's behavior.

I was born under the sign of Libra, which is supposed to make me even and well balanced. As Linda Goodman phrases it in her best-seller, *Suns Signs*, "Libra dreads the appearance of prejudice, unjust accusation and blind faith equally. What he seeks is the real truth, the exact balance that gives the correct answer, after weighing all possibilities."

Whether labeled Libran tendencies or scholarly search for truth, my response to astrology is somewhere between the astrological hypochondriac who refuses to leave the bed every morning until he knows the signs and the person who calls it coincidence when the maternity ward is filled during the time of a full moon. Astrology rests somewhere between science and science fiction, as any reader of the *Farmer's Almanac* could have pointed out 30 years ago.

Contemporary "priest-astrologers" in America use techniques which would be readily understood by Babylonian magi millennia ago and by Chinese astrologers even further back. The Babylonians, who uncovered the 12 signs of the zodiac, named the constellations after animals. The Greek word "zodiakos" means "referring to animals," hence, signs of the zodiac.

In the second century, A.D., the Greek astronomer, Ptolemy wrote *Tetrabiblos*, codifying astrological tradition. It is still considered a major source for modern astrologers. American astrology was aimed by Evangeline Adams in the 1890's. Interest in astrology grew constantly until the 1970's when it intensified.



Witchcraft '72 is a mixture of malevolent and benevolent forces, a blend of tradition, superstition—a participatory religion.

Beatrice Wernick, the daughter of a prominent New York astrologer, says the astrologer can help a client in three main areas:

- Basic character analysis, i.e., a breakdown of the individual personality and what makes him tick, based on exact birth data;
- Problem-solving, the casting of a horoscope to answer a specific question;
- Comparisons, the relationship between two or more charts.

According to Wernick, the astrologer serves as a priest who does not dictate anyone's course of action; his counsel merely helps the client see his own problem more clearly.

Astrology has serious critics. Two of the best known are psychologist Joyce Brothers and theologian Martin E. Marty. "Astrologers know what their clients want and they dish it out," says Dr. Brothers. "This feeling is further reinforced by what psychologists call 'the self-fulfilling prophecy'—the likelihood that saying a thing is going to happen will actually bring it about. Students who believe in astrology and other forms of superstition are far less likely than others to join in rallies, sign petitions and otherwise work to improve their status."

Speaking from a Christian perspective, Martin E. Marty says, "As fun and games, who cares? As alternative religion, I care. Aquarianism can be as self-serving, narcissistic, and hanging-up as seven kinds of I'm-saved-are-you? fundamentalism. From the neo-orthodox generation I want to preserve at least enough iconoclastic sense to shatter idols and to desacralize sanctuaries and to see whether freedom in Christ just might help overcome some of the 'elemental spirits' that the gospel of Jesus Christ set out to counter."

When astrologers are followed up, almost complete disappointment results. Maurice Woodruff, probably the best known astrologer in the United States, predicted early in 1970 about the same year:

"The great sensation of 1970 will be the discovery of a cure for cancer.... As war dwindles in Vietnam, another will flare up in Korea.... Jackie Kennedy Onassis will have a son.... John Lindsay will not remain as mayor of New York for the full term, but will quit to run for the United States Senate...."

Attempts to predict the future have proved as meaningless as the horoscopes ground out for a gullible public unwilling to exercise its own powers of will. But astrology remains part of the current mood which rubs deterministic salve on open social sores. Its historical roots support its claim to authenticity, but its conflicts with free decision making, a vital part of Christian discipleship, deny its validity.

(How's that for balance? What else could you expect from a Libra?)



Witchcraft

Cassandra Salem, the same woman who gets rid of burglars with hog fat, is very articulate about witchcraft.

"You see, witchcraft is a participatory religion," Cassandra told Bill Hazlett of *The Atlanta Journal*. "This isn't a religion where you go somewhere and sit and listen to a sermon."

This attracts the young person, because he or she is sick of the organized and recognized religions. They want to be active, to take part. Witchcraft offers them just such an opportunity. Witchcraft is actually a return to nature, a worship of the natural gods as opposed to the chrome and glass gods you find in society. We're more interested in finding powers within ourselves, in broadening our own minds. The chants, music, color and things are sort of a way of turning on without drugs.

"There are among us some who are perfectly good Christians, but they believe this is the way to go because they're disenchanted with the Christian religion," Cassandra added. "They feel their religion has gotten away from the people."

Witchcraft, aided by Vincent Price horror movies, Elizabeth Montgomery's *Bewitched* and Rosemary's Baby, has come out of the broom closet in the past decade partly because it is a religion in which the adherent feels he can do something to control his fate.

Courses in witchcraft at major universities are extremely popular. Last year more than 100 students enrolled in a witchcraft class at the University of South Carolina.

The practice of witchcraft is as varied as its practitioners. In the more than 500 covens in the United States, the observer might find persons from all occupational areas and academic levels. There are few professional or cultural barriers.

The outsider studying witchcraft is often ignorant of the polar extremes between white magic and black magic. The white witch works magic only for the good of other persons; the worker of black magic make no apology for his intent to work evil upon those he is against. Traditional witchcraft teaches that the two powerful forces of good and evil war within man and the so-called temporal world. Each of these forces are powerful and ready to be called upon for aid through the use of ancient rituals and spells.

Psychologist Carl Jung theorized that the conflict between public and private beliefs evidences a primitive man thrilled by the supernatural and miraculous lying beneath the 1972 surface calm and sophisticated veneer. In other words, beneath the shell of a modern worshipper is a superstitious primitive.

Elijah Hadynn of New York is one of America's best

Continued





The Church of Satan, in its attacks on emotional dishonesty, may be one voice calling for the church to quit playing masquerade.



known witches. Quiet, introspective, belonging to no specific coven, Hadynn compares witchcraft with psychiatry, pointing out that both work only if the client believes in the healer. He denounces organized religion (a common theme among most witches) because it has burdened followers with guilt. Hadynn claims to be a white witch working to remove some of that guilt.

"Magic is a power in much the same way that nuclear energy or electricity is a power," he says. "But it lies dormant and has no real character of its own until it is used."

"It is the character of the person who employs magic that determines what kind of label it may claim. In the hands of the unscrupulous and malevolent person, magic is, according to the way most people think, black. But if a knowledgeable individual who is generally kind and thoughtful of others, uses magic, it becomes a wonderful tool, a potent and amazingly beneficial tool for mankind."

So, here is witchcraft '72 with its mixture of malevolent and benevolent forces. Many of the 90 percent in "straight" religious experience feel strangely compelled to become more informed of its power. Is this compulsion part of the power itself? Those living in the power of Christ think not. The battle for the minds of men rages stronger.

Satanism

Anton LaVey considers Elijah Hadynn and other white witches to be neo-pagan Christians sulking under a burden of guilt, afraid to be called evil. LaVey is unafraid. He now presides over what he labels "the only legitimate Satanic church in the world." With affiliates in several nations, the Church of Satan estimates its followers number from 90,000 to 200,000.

"We hold Satan as symbolic personal savior," LaVey explains, "who takes care of mundane, fleshly, carnal things. God exists as a universal force, a balancing force in nature too impersonal to care one whit whether we live or die. The sons, such as Jesus, take care of the spiritual aspect, but the devil takes care of the carnal side of man."

The most famous of today's Satan worshippers, LaVey is an articulate spokesman for his religion. He has done his homework and can spin out a philosophy correlating to his actions.

Unlike some forms of witchcraft, Satanism under LaVey doesn't withdraw from the world, but works within existing economic and political structures. Satanism, claims LaVey, is the only known religion in which the follower can enjoy the pleasures around him without dropping out of society.

Rollo May, in *Man's Search for Himself*, says that modern anxiety is partially due to man's inability to express his deepest emotions. May suggests that emo-

tional spontaneity and honesty open to man his hidden strengths, but man buries his true self in an image of what he would like to be. Hatred and love are two strong emotions often denied.

The Church of Satan attacks this emotional dishonesty. It combines the emotional release of the charismatic movement found in modern Catholicism with the probe for honesty in some psychiatry.

Satanism is a voice calling the church to quit playing masquerade.

James Guthrie, a "lesser light" among Satanists, lives in Los Angeles, where he heads a 400-member "church" at a salary of \$1000 a month. In 1971, he led a "Crusade for Satan" in a dozen major cities across the United States. As a high priest in the Satanic movement, Guthrie has reaped benefits from the heightened interest in witchcraft.

Demon Possession

Demonology no longer can be considered ancient history. Reports of demon possession pour into the Home Mission Board weekly.

The increasing number of incidents present interesting questions: If Satan is making himself known in traditional fashion, why is he choosing to do so? If Satan and demon possession are on the rampage, what should be the church's reaction? Is one valid defense mechanism the "calling out" of exorcists? Why did not Jesus denounce belief in demonology if it were not part of the world view of his day?

During 1971, I interviewed more than 20 persons who claim to have been demon possessed or to have the power to exorcise demons. One was a doleful looking man who sold his soul to Satan at age 11. (His possession is partially a reaction to a legalistic home where a negative view of Christian discipleship prevails.) Having made his covenant with Satan, this young man feels content to hold the power of evil over others. On the street, he is afforded fearful respect; only the spirit of Christ is more powerful.

Demon possession's reality appears in unlikely places. In a talk to a group of missionaries, I mentioned demon possession. For an hour afterward, two persons explained in private how they had been possessed, delivered and given the gift of exorcism. Until then no one had been willing to listen to their story. They prayed their powers of exorcism could be used on the mission field.

At a youth revival in a suburban church in a major southern city, the president of the youth organization, a high school senior, spent two hours telling me privately how he had gotten involved with innocent seances at all night bull sessions. Serious study of astrology and contact with the familiar spirits of the dead followed. At one party he was put into an hypnotic trance and led to

Continued



"I believe the occult is tied up with the demonic. Someone involved in fortune telling is opening himself up to be demonized."



the depths of hell with fire so hot he screamed in desperation. At the same party he and the group called up a spirit of a long-dead Civil War soldier. The spirit spoke audibly.

These interests led to demon possession. After a series of "blackouts," he was examined by physicians and psychiatrists; he was released, but the attacks continue. During our interview, he was attacked three times by demons, his head and right shoulder snapping back violently. He begged to be released from the demon's power. We prayed for the supreme power of Christ.

A missionary tells of a young man who appeared at the front door of a Christian commune in California. Obviously demon possessed, he could hardly breathe. The commune members began a prayer session for the man, a former voodoo master.

During the session, the demon attacked the supplicants, shaking them violently. But the demon lost; the young man was "delivered" from apparent insanity and is today recovering.

Alfred Lechler, a Christian psychiatrist, has struggled with the problem of distinguishing between disease and the demonic. To most today, the word "demonic" conveys only a vague notion of unearthly, evil forces. Those who discern the presence of a real and personal power behind these forces are generally treated with derision.

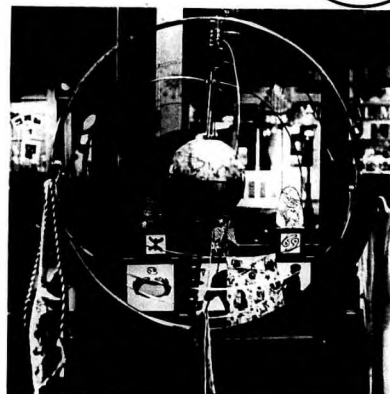
Dr. Lechler recognizes the delusion of possession can completely dominate a mentally ill person, but he does not dismiss the demonic on that basis. He points out that a person may become the victim of an unconscious desire to be possessed in order to draw attention to himself and obtain sympathy. Dr. Lechler favors counselling to exorcise and relies primarily on the spirit of Christ to heal. More Dr. Lechlers are needed.

Spiritism

Bishop James A. Pike made many contributions to American religious experience during his stormy but honest search for truth which ended (or did it?) with his death in 1969. Crushed by the death of his son, Bishop Pike sought to communicate with him through spirit mediums. Bishop Pike's widow, Diane Kennedy Pike, followed his interest in psychic phenomena and attempted to communicate with his departed spirit.

In *Search*, her book relating her explorations in the "spirit world," she tells of seeing Bishop Pike talking to his son, to Paul Tillich and others.

"And as for the real Jim—Jim's spirit, the person—I had no doubt he lived on," she writes. "I sensed no 'deadness' in him. I felt no breach in our union, no severing of relationship. Before we took our marriage vows we made clear to each other that though we would say 'til death us do part,' we both knew not even death could separate us...."



"And there was a marvelous feeling of victory in the knowledge that death does not conquer the Life Force which flows in and through us, but claims only the time-and-space-bound flesh, freeing the spirit for new life and joy."

In January, 1970, I talked with Mrs. Pike on her first return to Jerusalem after her husband's death. She frequently cited Bible verses, such as Hebrews 12:1, with its "cloud of witnesses," to relate her experiences to Biblical witness. The next day, in a restaurant near Masada, she was more pensive; she talked about her upcoming attempt to contact "Jim" through a medium in England, Mrs. Eva Twigg. News reports told of her "success." As much as any persons, James and Diane Pike have popularized spiritism.

Spiritism is not associated with the Christian faith as most persons know it, because spiritists frequently treat Jesus as an "Elder Brother," a prophet and teacher. Part of the mind-set which often accompanies spiritism affirms the existence of an Infinite Intelligence. Man is a spirit, living within a physical body. These ideas were inherent in the "Declaration of Principles" of the National Spiritualist Association of Churches.

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression and living in accordance therewith, constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.

Continued



"I had no doubt (Jim Pike's spirit) lived on. I sensed no 'deadness' in him. I felt no breach of our union...."





During a prayer session for a demon-possessed man, the suppliants were attacked by the demon, which shook them violently.



5. We affirm that the communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule: "whatsoever ye would that others should do unto you do ye also unto them."
7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys nature's physical and spiritual laws.
8. We affirm that the doorway to reformation is never closed against any human soul here or hereafter.
9. We affirm that the precept of prophecy contained in the Bible is a Divine attribute proven through mediumship.

Not all spiritists accept this declaration. In Cassandra, Fla., a spiritist center since the days of World War I, I interviewed three mediums. The worship service at the Spiritualist church was a mixture of Protestant liturgy, testimonials to the power of mediums, and explanations for visitors.

Each medium viewed his powers differently. One gave almost pure orthodox Christianity as his theological base, another spent most of her time trying to prove reincarnation.

There is far from mutual accord on the tenets of spiritism, yet interest in the practice grows. Neighborhood seances are held with increasing frequency. But little control is exercised, and dealing with spirits is dangerous without guidance. Little do most suburban housewives realize that power is inherent in unholy spirits, especially without spiritual control from Christ.

Arthur Ford and Spiritual Frontiers Fellowship made spiritism and psychic phenomena known to thousands of church members. The organization sponsors, explores and interprets the growing interest in psychic phenomena and mystical experience within the historic church whenever these experiences relate to effective prayer, spiritual healing, and personal survival. Frequently healing services are sponsored in Episcopal or Lutheran churches.

Ford, a well-known medium, is the moving force. His psychic powers are widely known, although they are met with mixed reaction.

While never scientifically tested, Ford's clairvoyance about members of his audience was demonstrated in my presence on two different occasions. Ford guided Bishop Pike in most of Pike's attempted contacts with his deceased son, Jim.

Whether the genealogical society of The Church of Jesus Christ of Latter-day Saints or a semi-private meeting of the Spiritual Frontiers Fellowship, interest in the spirits of the dead has kept pace with the continuing search for the bizarre. The church owes the search its continuing, heightened, serious attention.

Lesser Lights

Theosophy: In the area of the occult and related parapsychological phenomena, Theosophy, "a psychology, a religion and a science all at once" has endured.

A fundamental tenet of Theosophy, although it insists on no rigid set of beliefs, is that there is no such thing as death as it is ordinarily understood, rather a succession of stages in a continuous life. The stages are lived in the physical, astral and mental worlds one after another. The astral world corresponds roughly to the Catholic concept of purgatory, with options of continuing existence and contact.

Theosophy's 5,000 U.S. members are often accused of being part of the occult. Its founder was Madame Helena P. Blavatsky, the daughter of a Russian princess. Madame Blavatsky, who became an American citizen in 1878 at the age of 47, attracted to her movement such persons as Thomas A. Edison and Abner Doubleday. Her contacts with Hindu teachers are illustrated in her writings:

"In order to become the Knower of All-Self thou hast first of Self to be the knower. To reach the knowledge of that Self, thou hast to give up Self to Non-Self. Being to Non-Being, and then thou canst repose between the wings of the Great Bird."

Although the Theosophical Society holds no seances, it pioneered in making known the ideas which partially account for the acceptance of mediums today.

Madame Blavatsky wrote of Henry S. Olcott, co-founder of the Theosophical Society, "I was ordered to let him know that spiritual phenomena without the philosophy of occultism were dangerous and misleading. I proved to him that all that mediums could do through spirits, others could do at will without any spirits at all."

Theosophy exists as a mixture of ancient wisdom, the occult with reservation and a thin veneer of Christianity. Ostensibly, it attempts to synthesize theology and philosophy; and it fits well into the current scheme to find truth in whatever package.

Scientology: Founded by L. Ron Hubbard, a Nebraskan and former World War II naval officer, Scientology—with its three million followers around the world—is based on a do-it-yourself method of psychotherapy. Through the use of "E-Meters," scientology is purported to be able to raise one's IQ about one point per hour of processing.

"Scientology is a cult which thrives on glowing promises that are heady stuff for the lonely, the weak, the confused, the ineffectual, and the mentally or emotionally ill," Ralph Lee Smith wrote in *Today's Health*.

On a Sunday evening in July, my wife and I attended a Scientology meeting in a rented night club. The platform was the bandstand, and Hubbard's picture was

everywhere—on books, posters and album covers.

The meeting started an hour late. The leader was a 22-year-old college dropout who had come to Atlanta from Miami to spread the gospel of self-improvement. For 90 minutes the group of about 20 listened to a tape recording of Hubbard interviewing a new client. In a painstakingly slow process, amid pains and frustrations, the client was taken all the way back into her mother's womb.

Following the tape, the few who were left had no questions, to the chagrin of the leaders. As we tried to leave, the leader worked for half an hour to convince my wife and me to come to St. Louis for a course at an initial cost of \$300. On my salary, I probably will not be taking many courses in Scientology.

Symptomatic of the crises of belief in our time, Scientology stands as a flagrant example of the occult groups' bizarre manifestations of religion.

Concept-Therapy: A growing movement speaking to the need of self-realization, Concept-Therapy teaches "adaptation." The student learns to cope with negative factors in the personalities of others as well as in his environment.

Principles include:

1. A philosophy of life embracing the evolution of consciousness both human and Divine.
2. Man is a composite personality.
3. That the whole man must be considered to determine how each affects health and disease.
4. That illnesses having their origin in the mind or soul must be removed by mental or spiritual methods.
5. That the human brain is comparable to a broadcasting station through which the mind and soul express themselves.
6. That negative thought produces illness, unhappiness, failure, doubt, despair.
7. That man has the power to control his thought world.
8. That the same basic principle underlies all successful systems of healing.
9. That man must know himself and understand the peculiarities of others in order to live in peace and harmony with his fellows.
10. That the entire universe is governed by law.

More than 3,000 persons in the United States have completed the initial course in Concept-Therapy at a \$100 cost. A California convert says he would not take a million dollars for what he has received from the courses.

Religious Science: Like Scientology and Concept-Therapy, Religious Science is evidence of search for fulfillment outside established religion.

Founded by Ernest Holmes, Religious Science has more than 180 churches in the state of California. It is a part of New Thought, an interreligious movement



Little do the suburban housewives dabbling in spiritualism realize that power is inherent in unholy spirits, especially without Christ.



promoting a positive, "Pollyanna" view of life.

"We must train the mind to believe," wrote Holmes. "One of the first things that we must come to realize is that the universe is not divided against itself. The good we can experience is equivalent to as much good as we can conceive."

Seers Among The Unseeing

The Association For Research and Enlightenment exists to study psychic phenomena and keep alive the memory of Edgar Cayce.

Cayce, often called the "Sleeping Prophet," was born in 1877 in Kentucky. His first clairvoyant experience came at age seven; he thereafter felt called to help mankind. In his adult years, Cayce was a Sunday School teacher who is purported to have read the Bible through once a year for 46 years in succession. He died in 1944.

Cayce's readings revolved around several subject areas. His historical predictions are fraught with generalities, inconsistencies and errors. However, his readings involving medical diagnoses have never been successfully refuted. In more than 2,000 instances, Cayce went into a trance and gave accurate information on illnesses, including prescribed cures. This diagnosis was often made despite tremendous distance and with consistent accuracy.

Edgar Cayce, as many in the world of the occult, was a proponent of reincarnation. Cayce saw the theory as a practical code of ethics directly affecting human morality.

"If we deny that Christ included reincarnation in the laws he came to uphold but not to change, we face the fact that he was demanding of his followers an almost superhuman exercise of blind faith," Cayce said. Reincarnation is one live option which Christians must face and form an apologetic for or against as a part of the occult's influence on established Christianity. It is particularly virile when taught by one such as Edgar Cayce, a professing Christian with psychic powers.

Jeane Dixon is this generation's answer to Edgar Cayce. She has served as unofficial advisor to presidents and governors.

A Roman Catholic, Mrs. Dixon became prominent in 1952 when she began a nationally syndicated column. She has never taken payment for any of her prophecies. Every morning she asks God for a vision which would benefit mankind. She uses astrology, dreams, visions, a crystal ball, a deck of cards and/or an inner voice to make predictions.

In January, 1945, Mrs. Dixon announced that FDR would die within six months. In 1946, she foretold that China would soon be Communist. She predicted the death of Winston Churchill two years previous to his death, saying he would die late in 1964. He died in December, 1964.

Continued



Theosophy attempts to synthesize theology and philosophy and fits well in the current trend to seek truth in whatever package is handy.

Two predictions have attracted the most attention. The first is of a future world leader. She said:

"Shortly before 7 a.m. (EST), Feb. 5, 1962, a child was born of humble peasant origin in the Middle East who will one day be the future world leader. His power will continue to grow until 1999, when we would have a world without war: a time of 'peace on earth to all men of good will.'"

Her other famous prediction—of the impending death of JFK—is better known than her exact words. She actually made a vague reference to social upheaval which might erupt into violence. Mixed with hundreds of generalizations and inaccuracies, her predictions are less convincing.

Edgar Cayce, Jeane Dixon and other "seers" are indicative of the same malady prevalent in astrology. To know the future, even in a general sense, is to be released from the privilege of being human, of making necessary decisions. However, this doesn't mean the church should not address itself to an in-depth study of those spiritual powers it talks so much about.

Dal Lee closes his book, *Understanding the Occult*, with a warning:

"If the student is a died-in-the-wool materialist, the probability is that he will be suspicious...against anything to which the word 'occult' may apply. On the other

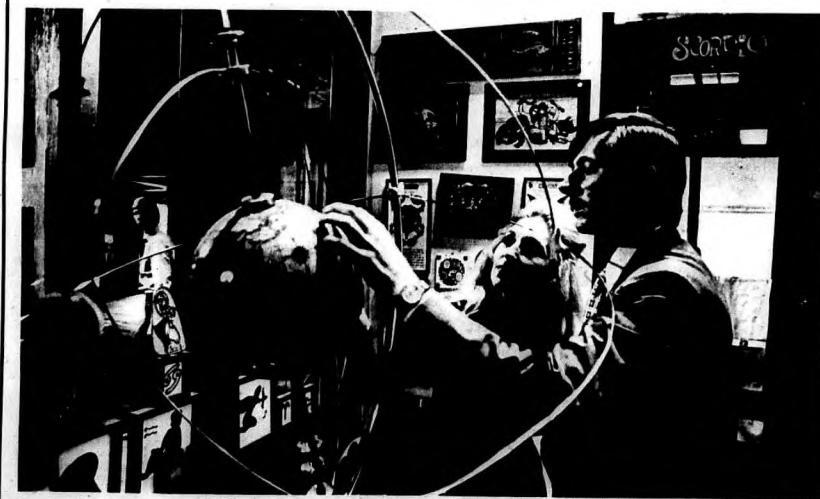
hand, if he believes in the 'supernatural' he may be inclined to accept any reports coming from the field...as incontrovertible truth. Either way, he will never come to know what is taking place in the new science of parapsychology."

For the open-minded Christian, study of the occult may have positive effects. The field of the occult and psychic phenomena will have an impact on Biblical interpretation. For the past few years, Bible scholars have emphasized 'demythologization' seeking to make the Bible palatable to modern, scientific man. With the breakdown of belief in scientism, this practice is less necessary. A process of re-mythologizing must begin in light of discoveries in the occult.

The book of Deuteronomy makes clear what the Hebrew people were to do to keep their faith pure in the promised land:

"There shall not be found among you any one who burns his son or his daughter as an offering, any one who practices divination, a soothsayer, or an augur, or a sorcerer, or a charmer, or a medium, or a wizard, or a necromancer. (Deuteronomy 18:10-11)

The prophets of old knew that magic and witchcraft would distract from worship of the one, true God. They warned against such indulgence sight unseen, before their people even entered the land.



Those who see psychic phenomena as a revelation of spiritual truth can frequently quote dozens of Bible verses to support their view.

In 1972 America, the situation is reversed chronologically. The God-fearing pilgrims who came to these shores three and a half centuries ago could not foresee the current popular disillusionment with standard ways of knowing. They came with high hopes that freedom would allow worship of the true God. Deuteronomy stands as an afterthought to what is, a warning a bit dated even if needed.

Those who see psychic phenomena as revelation of spiritual truth can frequently quote dozens of Bible verses which seem at first glance to support their view.

For example, the passages cited by David Bohrer (see page 18) are frequently used by practitioners of psychic phenomena to "prove" that seances and communication with familiar spirits are recorded in the Bible. Future Bible scholars will have to evaluate such claims from an exegetical standpoint; in fact, the whole realm of miraculous happenings related to the spiritual will have to be reexamined.

However, the point for evangelical Christians revolves around the question of whether the interpretation glorifies Christ. God reveals himself chiefly through the Living Word and the written Word; discussing the meaning of a passage, especially to prove a preconceived point, is secondary to understanding the revelation of God it contains.

Re-mythologizing with restraint is part of the challenge thrown at believing Christians by the occult. Demon possession may reenter a few vocabularies out of pragmatic experience.

Interest in the occult could stimulate the church at large to an awareness that human experience is not limited to secularism. Psychological experiences may be spiritual.

The theology of the mid-1960's was interested in Christianizing the social order; the theology of the 1970's may turn to transcendental matters. Tomorrow's trend may be to Christianize the psychological order.

The battle for men's minds and allegiances in this post-scientism age is between apathy-despair and hope. Alternative "gospels" claim to foreknow and somewhat control the spiritual powers around us. The ones who have used God the same way, who have sought to manipulate him so as to know their world without risk, will be the most threatened by the rise of the occult. They may recognize that perhaps evil spirits are more easily controlled than the Spirit of the Living God.

In an age ridden by tension, anxiety and doubt, using the occult to escape from or deal with apprehension is a bit like throwing hog fat on an open fire. 

Starkes is secretary, Department of Interfaith Witness, UMB, Atlanta, Ga.



PHOTO BY STEVE WALL



Psychic World Prophet

Southern Baptist minister David Bubar and his Spiritual Outreach Society may be reaching 10 million people a week—with a message of spiritualism, clairvoyance, astral projection and soothsaying. And the question remains: Can he really do it?

By Jim Newton
Photographs by Steve Wall

At a time when a new openness toward psychic phenomena seems to be sweeping through society, a former small-town Tennessee Baptist minister has emerged as a religious prophet of the netherworld.

Until a few years ago, David N. Bubar was pastor of Stanton Baptist Church, Stanton, Tenn., a Southern Baptist congregation of about 200 members he had served for seven years. Now Bubar (pronounced Boo-bah) heads a Memphis-based organization called Spiritual Outreach Society (SOS).

Bubar, probably the only Southern Baptist minister admittedly and openly practicing psychic phenomena, involved personally in almost every form: extrasensory perception (ESP), clairvoyance, precognition, telepathy (or thought transfer), spirit communication, astral projection, miracle healing, etc.

Such psychic phenomena raise numerous questions, but the majority of Southern Baptists have ignored for many years or pushed aside as mere hogwash or a threat to faith.

Is it possible for man, as both spiritual and physical being, to communicate with the spirits of departed (de-

persons? Is it possible for thoughts to be communicated from one living person to another through mental telepathy or ESP? Can an idea be implanted into a person's mind against his will by another person? Is there anything to faith healing? If so, what? If not, why? Is it possible to know what will happen in the future? Is it impossible, or feasible, for a person to be physically in one location but spiritually (or mentally) to be in another place?

The questions aren't easy to answer. Even to raise them is threatening to many Christians. To explore the unknown, the vast inner areas of the mind and spirit, leads down a frightening, almost scary path.

Branded as a "false" prophet by many, Bubar nevertheless claims to base his views on the Bible. And he cites passage after passage which tell of Christ and the disciples communicating with the dead, healing the sick and maimed, seeing visions and experiencing other psychic phenomena.

During a Sunday morning Bible study session at Bubar's office, Bubar told a group of about 30 followers that Jesus' experience on the mount of transfiguration was in effect a "seance." "After all, Jesus communicated with Moses and Elijah up on that mountain," Bubar said. Furthermore, Jesus communicated with the dead when he raised Lazarus, and Peter did likewise when he raised Tabitha from the grave in Joppa (Acts 9:36-43).

"The whole Christian faith is full of psychic phenomena," he said. "from Genesis three when the spirit of God moved on the face of the earth (that was supernatural phenomena), all the way through the Bible to John's visions in Revelation. The virgin birth, the miracles, the resurrection, the ascension, Pentecost—all these things were psychic phenomena," Bubar observed.

"I don't talk to the dead—I talk to spirits," Bubar added.



To explore the unknown, the vast inner areas of the mind, leads down a frightening path. It threatens many Christians.

"God is Spirit. Man is a spirit; he has both a spiritual body and a physical body. Only the physical body dies. His spirit is eternal. I communicate with Jesus every day when I pray; so do most other Christians. So why shouldn't I communicate with other spirits?"

"It's an intuitive thing. You hear it in your mind. When you hear a 'voice' that no one else can hear, it's overwhelming sometimes. It isn't a figment of the imagination—it's real. The spirits communicate through our spiritual senses, our spiritual awareness—not through audible words.

"God is Love," Bubar said. "It is the absence of love that creates most of the world's problems. Love is the only power that can unlock our inner power and free us from the discords that have held us captive for so long."

Not only does Bubar base his views on the Scriptures, he also urges people to become aware of their own psychic and spiritual natures and to use these powers God has given to them. In his biography, *You Are Psychic* (written by Rene Nourbergen who also wrote Jean Dixon's biography, *My Life and Prophecies*) Bubar claims that "all people are psychic. Some have developed these senses, while others have not. He urges a four-step system to develop psychic powers: desire them, seek after them, accept them, and use them. He compares these four steps to the plan of salvation—desire salvation, seek it, accept Christ and follow him.

A Potpourri of Experiences

Bubar's Bible study session is a strange experience. Held in an old, two-story home with a large parlor which has been converted into a small chapel, it is unlike any other church service: a blend of fundamentalist theology, Pentecostal experience, old-time Southern Baptist worship, coupled with a psychology of positive thinking and the power of suggestion, psychic interpretation and spiritualism.

All kinds of people attend—businessmen in neat suits, police detectives, salesmen, housewives, young people, blue-collar workers—but most seem to be middle aged and lower-middle class.

The session emphasizes Bible study, with a psychic interpretation of Scriptures relating to psychic phenomena. Music plays a strong role. After Bible study, an offering is taken, but the approach to finances is soft-sell, low-key. And instead of calling it an offering, Bubar calls it "receiving investments," saying the people believe God will return their investments many times over. At the close of "investments" time, Bubar and the people repeat: "Father, receive, bless and multiply this investment, in thy name."

The services close with Bubar asking individuals in the group what they want most in life. "Happiness," replies one. "Success," says another. "Peace.... wisdom.... joy.... more faith, love...." and on and on the others respond.

"Then grab some of it," suggests Bubar, urging the peo-

ple to reach up into the air and clasp whatever they desire in their hand, as if it were in easy reach. Then, as the people sit with hands raised high, Bubar tells them, "Now give it to the person sitting beside you; for it is in giving that you receive." After a prayer, the service is over.

After the service, Bubar walked up to me. "Well, it's different, isn't it? It's not church; but yet, it may be more church than most people think," he suggested.

Different? Undoubtedly. But then, Bubar is unlike any other Southern Baptist minister. He is a study in contrasts: One minute, jovial, laughing loudly, exuding a flamboyant style; the next minute he is quiet, calm, reassuring, intoning his words like a high-church Virginia clergyman. From chummy, loud sentences, he modulates to soft, calm whispers. His manner projects humility, yet a strong ego drive often surfaces. He gives himself to people, spending hours sharing their burdens in counseling sessions; yet he also appears enamored with financial success, serving on the boards of directors for 17 corporations and using his psychic abilities to help them make money.

Communicating with Lambs

There appears to be a constant tension in his life between his background as a Baptist minister, and his experience in the psychic world and associations with others captivated by psychic phenomena.

He says he is sure of his calling to the ministry, yet admits he has mixed emotions about whether his current work is a form of ministry that is an extension of his sense of call. "I could not limit my ministry to a local congregation," he says. "Frankly, I get very hungry for the pastorate, but my ministry now is much broader than a local congregation."

Bubar estimated that during the week following our interview, he would "reach" perhaps as many as 10 million people through at least three television appearances, a syndicated column, personal appearances, private counseling sessions and hundreds of telephone calls and letters.

Society is newly opened to psychic phenomena, he says. "If you're a psychic, the crowds mob you. And there are constant television appearances."

His experience as a minister has very much molded Bubar. His father was a Baptist minister in Maine before his death, and his four brothers are Baptist preachers, serving in Maine, Michigan, Connecticut, and New York. His sister is married to an evangelist in Maine.

"I felt the urge to enter the ministry as far back as I can recall," he said. "It was something that I had to do. It was more than just a calling."

But Bubar has always been different. At the age of six he discovered that other children were not able to "communicate" with lambs, butterflies, ants and bees, as he felt he could.

"During the spring lambing season," he said in *You Are Psychic*, "I used to communicate quietly with the newborn lambs as though we were both speaking an audible lan-

guage. I would pick up a furry bundle of lamb and silently talk to it.... It always seemed to understand my inner feelings.... My psychic ability was always a part of me. During those early years, my father knew deep down that I was different from his other sons."

When five, Bubar began to play the pump organ by ear. He began to "hear" music in his mind, and would play it, he said. As a student at the University of Richmond, Louisiana State University and New Orleans Baptist Theological Seminary, Bubar would play organ concerts, never using music.

"Those performances were often based on the melodies that I heard in my mind, and my fingers would move gently over the keyboard," he said.

Bubar also utilized this ability as a minister of music and education for several Southern Baptist churches. He served at First Baptist Church, St. Johns, a suburb of St. Louis; Ancient City Baptist Church, St. Augustine, Fla.; and several other churches when he was a student.

As a student, he often used his psychic abilities to play pranks on others. Sometimes during church he would through mental telepathy direct thoughts into the mind of the pastor, or a layman leading in prayer, and they would repeat the words he would give to them, Bubar claims.

Later, as a pastor, his psychic abilities sometimes caused him unique problems. One Sunday morning during his sermon, he inserted an illustration he thought of at the last minute concerning adultery. One of the laymen suddenly began to sink down into the pew and to literally shake.

"He nearly passed out," Bubar said. "I realized that the illustration I was giving actually was a true incident that had happened to him, and I was picking it up," Bubar said. "Of course nobody knew this but him and me."

Work of the Devil?

Bubar said he faced some real problems in the pastorate because "I knew so many secrets." Through ESP, he knew of sexual deviations, adultery, and all kinds of other sins in the lives of not only his church members, but the small-town community as well.

Twice, he said, he almost lost half his congregation, both times because he tried to help people. He led a campaign to raise funds to defend a young man in the congregation charged with arson, whom Bubar through psychic experience knew to be mentally ill. He also spoke as a witness in behalf of a Methodist woman seeking a divorce from her husband who, Bubar said, had been mistreating her. The people in the congregation could not understand why he helped such persons, but "they didn't know all that I did," Bubar said.

Bubar shocked his congregation at Stanton one Sunday by concluding the morning worship service early, and declaring that instead of the usual invitation, he was inviting any who desired to be joined in marriage to step forward.

On cue, the organist began playing the wedding march and a Mississippi cued marched down the aisle. Bubar

"It's different, isn't it? It's not a church, but yet, it may be more church than most people think," Bubar said.



stepped down to meet her, and without warning, the local Methodist minister came forward. Bubar and Gwen were married while the stunned congregation watched in amazement.

His wife, like Bubar, has strong psychic powers, especially in sensitivity to other persons.

Most Baptists do not understand the psychic, and hence have rejected him as both a minister and a person, Bubar laments. "Some fellow Baptist preachers feel I am doing the work of the devil," he says.

"I have been heartbroken over the things that I can't do within active Baptist circles," he bemoaned. "They are afraid of it. They don't understand it. I love my denomination, my church. But I've been closed out. I've been misunderstood."

Because of the attitude of churches in the South, especially Southern Baptists, Bubar has seriously considered moving his offices from Memphis to Washington, D.C., and changing the name of the organization from Spiritual Outreach Society to Psychology Society of America.

"I feel stifled here," Bubar confides. "People think of SOS as spiritualism and 'spooks.' Hence, he coined the word 'psychicology'—a combination of psychic and psychology—to communicate more precisely the field in which he operates. Psychology, he said, differs from the term "parapsychology." Psychology is the practice of psychic phenomena; parapsychology is the study of psychic phenomena.

"Old Wineskins"

At times Bubar seems to have difficulty verbalizing his concepts in language most Southern Baptists can easily understand. He used terms like "God-power," "energy power," "sixth dimension" and "magnetic energy forces." Some probably think Bubar puts more emphasis on the psychic and less on Christ. Bubar counters that the institutional church has forsaken "the spiritual" and has "gotten off into 'churchology.'"

The institutional churches have left the spiritual things alone and people have wised up to it today," he charged. "But the church is not going to wake up to it. You can't put new wine in old wineskins."

He predicted that a whole new form of the church—outside the organized church—will emerge. "People are becoming aware of spiritual things without even going to a formal church," he says.

The organized church has "rejected" psychic phenomena, Bubar says, "because Christ's church died in about 300 A.D. when it ceased to deal with spiritual matters and man began to build his own contraption which he called 'church.'"

"I'm not criticizing," he added quickly, "but we've given too much emphasis to the wrong things; not 'Are you a Christian?' but 'The Program.'" Bubar feels his own Bible study programs at SOS might be a form of this new church. He added that he did not want to "start a new



"I've been heartbroken over what I can't do in Baptist circles . . . Baptists are afraid of it; I've been closed out, misunderstood."



With TV appearances, a syndicated newspaper column, personal appearances and private counseling, Bubar may "reach" as many as 10 million people in a week.



church," but felt that SOS did fill a need by reaching people who have turned off the institutional church.

A hint of what this new form of 'church' will be like can be seen in the Jesus Movement, Bubar said. "Those kids aren't interested in starting another institution—they're just concerned about spiritual things, about Jesus, about the Bible." And like Bubar, they are open to miracles, to faith healing and to speaking in tongues.

Bubar says he is not deeply involved in glossolalia (speaking in tongues), but he "encourages it" for others. "I tell people to be free, to do what the Spirit leads them to do," he said. There have been occasions during counseling with people who speak a foreign language when Bubar has spoken German or Italian, he said, though he has never studied any of these languages.

Miracles of Healing

As for healing, Bubar pointed out that two-thirds of the recorded ministry of Jesus dealt with miracles, primarily healing. "But when was the last time you had a healing service in your local church?" he asked. Bubar related several experiences in miraculous healing in which he has participated, including a psychic seminar on healing he helped lead. At that seminar, he said, a Baptist school teacher from Gadsden, Ala., named Maggie Smith, was healed of an ulcer. The service went on for an hour and a half, with several people claiming to be healed, he said. "It was the most amazing thing I've ever seen in my life."

On two occasions, Bubar was miraculously healed himself. The first time, he says, was in 1961 after dedicating an organ at West End Baptist Church in Tupelo, Miss., when he was suffering from a serious case of strep throat. After the service, he drove on to Texas to visit Hattie Z. Couper, a Southern Baptist psychic and medium in Paris, Tex. Enroute, he became so sick he could go no further. He pulled off to the side of the road, his throat so swollen he could not swallow. He later awoke from a deep sleep, discovering to his amazement that he was no longer sick.

When he arrived in Paris, Hattie Couper told him, "You were sick, weren't you? I prayed for you and sent some spirit doctors to help you. They came back and told me you were all right."

Hattie Couper has probably had more influence on Bubar than any other single person. Most of the paraphernalia in Bubar's "Upper Room" (see story, page 22) came from Hattie's seance room. The hair cut from her head after death is padding for one of the cushions in a chair in this room. Bubar says that when he first met her, she told him, "You're going to take up my work where I leave off." When Bubar meditates in his "Upper Room," he always sits in the chair Hattie used for 60 years as a medium, clairvoyant, psychic and "poor man's psychologist."

The second time he was healed was June 12, 1967, when Bubar left Memphis with a foreboding that something dreadful might happen. He had even called the town manager in Bangor, Me., asking him to make sure that his





Bubar's predictions are "about 95 percent" accurate. "You can bet your bottom dollar it will come to pass if Rev. Bubar says it will."



family had extra space in their cemetery plot, and had his attorney prepare a will for him.

Near Syllacuga, Ala., it happened: the back end of a car appeared in front of Bubar without warning, and his car crashed into it at more than 70 miles per hour. The impact sent Bubar through the windshield, cutting off his nose and ears and entirely shearing off his scalp. (Later he learned two arteries were severed.) He prayed, "Oh God, help me. You know my work isn't finished yet. Send someone to help me."

Moments later, two people in a Volkswagen stopped, offering help. When they arrived at the hospital, the doctor told them, "This is what I have been waiting for. Now I know why I felt that I shouldn't leave yet!"

Bubar went into surgery immediately. Twelve days later, he left the hospital. Bubar says the doctors told him it would take months for the injuries to heal. But Bubar believes that the healing process was speeded up miraculously by the spirits. "Three or four times a day, the spirits would come and go over these wounds, touching them like a feather. Maybe they were angels. It's hard to explain, but I know it was a miracle," he said. "The doctors just couldn't believe it when I healed so quickly."

Bubar believes that in the future, major medical science breakthroughs will enable doctors to use psychic phenomena in healing. "When a doctor has to treat a broken wrist," he feels, "all he may have to do is place his own hand over the broken limb and through willpower divert some of the energy in his own body to that of the victim's hand, speeding up the cell reproduction and the rejuvenation process." Bubar predicts this development will come "toward the end of the 1970's."

Like the Post Office

Like most psychics, Bubar frequently predicts the future during public appearances. Bubar claims he does not do any preparation for these predictions, nor does he go into a "trance" when he sees into the future. And like most psychics, he really does not understand how he does it, except that it is through intense concentration. Usually, the predictions come spontaneously.

He predicted that Hurricane Camille could hit the Mississippi coastline long before the weather forecasts were available. He foretold the death of Senator Everett Dirksen. His predictions, many made during public appearances, are too numerous to list, but a Connecticut man recently established the "Psychic Research Predictions and Accuracies of David N. Bubar" to keep an account of Bubar's predictions and whether they came true.

Ed Festa of Waterbury, Conn., claims Bubar has a "fantastic" accuracy rating on his predictions. Festa says that on predictions Bubar has made in public meetings and had quoted in the press, the accuracy rating is about 98 percent. Festa's research goes back to 1967.

Festa says he will send signed statements documenting

Bubar's "unbelievable" accuracy to anyone requesting the information. Predictions made in private counseling sessions have not been recorded, Festa says, but their rate of accuracy is also high. "About 95 percent," he claims. "You can bet your bottom dollar it will come to pass if Rev. Bubar says it will," Festa added.

Nevertheless, some may doubt Festa's figures. Among the predictions Festa cites as being true was Bubar's statement that information would come to light indicating that Lee Harvey Oswald did not kill John Kennedy. To substantiate the claim, Festa cites a report in the *National Enquirer*, a sensationalist tabloid.

During our interview, Bubar was asked to make some predictions regarding what would happen within the Southern Baptist Convention during the next few years. "They're not going to like it," he said.

"I do not see numerical growth. It will be sort of like the U.S. Post Office—trapped in its own workings. There will be quantity without quality. It's going to disintegrate. We will never see the SBC like it has been in the past; it will never be the powerhouse of spiritual power that it has been. It will become more political. They're in a sandtrap."

In addition to predictions, Bubar commented on other psychic phenomena.

Pre-cognition: Some call this ability to know what is going to happen shortly before it does "foreknowledge," or "foreboding." It is not uncommon, even among people who claim no psychic powers, to receive a premonition that something is about to happen.

Clairvoyance: Communication with the dead, or as Bubar says, with "departed spirits." Bubar believes when a person dies, his last thoughts linger in the form of energy, or vibrations. Like a radio receiver, Bubar "tunes" his mind to "tap into" these vibrations and communicates with departed spirits.

Though Bubar accepts the concept of spirit communication and receiving help from the spirits, he rejects the spiritualism idea that "spirit control" communication with "departed entities" is a result of intervention by a supernatural being. Furthermore, he rejects clairvoyance through "going into a trance" whereby another power takes control of the medium's mind, depriving him of personal control.

Bubar does not consider himself a "spiritualist," although the influence of spiritualism is strong in his experience and background. "I can't stand the word 'spiritualist' even though it is a beautiful word," he said. "People have used it incorrectly so much that it has ruined the meaning of the word."

Extrasensory Perception (ESP): Bubar doesn't like the term, saying nothing is "extra" about it. But he is especially strong in this field, which includes mental telepathy, mind-tapping, thought projections and—to some extent—even mind control. Talking to Bubar gives you the feeling that he is reading your mind, sensing what you are communicating even before you verbalize it.



Bubar's life has been threatened several times, and he's been poisoned once. Other psychics predict Bubar will die this year.



Astral Projection: Although Bubar says it is sometimes difficult to distinguish between astral projection and other clairvoyant experience, he does believe it is possible for the "spirit" to leave the physical body and travel to another place, later to return to the physical body.

He relates an experience he "feels" was astral projection. Sitting in his "Upper Room," Bubar said he felt completely detached from his surroundings. "I noticed a boy in army uniform and walked up to him. After conversing a moment, I observed the immediate vicinity, whose visible landmarks and other identifying marks made it appear to be Vietnam. Two weeks later I encountered the same boy physically, but this time in the USA. After comparing notes, he was absolutely convinced that I had been there, for the landmarks I described could only have resulted from personal observation."

Mental Ice-Making

Bubar strongly believes in mind over matter; that one day, man may be able to harness the mental and physical energy within his body to change matter. He claims a psychic friend in Maine by concentration can break a camera, and can project an image on the wall through his eye. Bubar believes man will someday be able to do through mental means what he does by physical means, such as concentrating and causing water to freeze by "lowering the vibrations" within its molecules.

Bubar also believes in what he calls "automatic writing," although he does not practice it. He told of one woman who has this ability, showing her work while explaining that the woman's mind becomes detached, and her hand writes faster than the human eye can follow. Bubar believes that a spirit seizes control over such persons, causing them to write messages beyond their own understanding.

Though he accepts many of the psychic phenomena experienced by others, he strongly rejects the idea of reincarnation, a concept held by many psychics. Bubar says such a view is unscriptural, and that it denies the infinite, eternal existence of the spirit, the soul.

Neither does he believe in predestination, saying there is no biblical evidence for this, and man can help determine the outcome of his future by his own actions and through his free will.

Bubar believes man can call on God for protection, and in effect "draw a protective shield around you." He advises, "When you receive impressions of danger regarding yourself, draw a mental picture of yourself and then imagine an actual sphere being drawn around you. Next imagine this giant bubble being filled with nothing but love, pure love. Then say, 'I now invoke the protection of God around me. No danger will befall me.'"

How does Bubar use these psychic powers he believes God has given him?

As a minister, Bubar seems to have a burning desire to help people. When he travels to a speaking engagement,

he often will spend 10 or more hours in private consultations, counseling with people's problems.

During a four-hour interview, Bubar showed amazing sensitivity in personality analysis and description. He told photographer Steve Wall and me fantastically accurate things about our own personalities and the personalities of our wives. Bubar is probably at his best in helping people with personal problems. Even psychiatrists come to him, he said. Police detectives seek his help in solving crimes and in finding missing persons.

Tapping the Mind

Bubar also uses his psychic powers to help businessmen find financial success. His service on corporation boards of directors nets him a substantial salary. He sits in on every board meeting, helping to plan acquisitions and bidding, and to make other decisions. He can recount numerous stories of helping his business associates discover the amount of a competitor's bid through "tapping into the mind" of the competitor as he talked on the phone, and of increasing insurance coverage after a premonition that a fire would destroy the business' property.

Bubar said he helped one laboratory researcher make a major medical discovery by suggesting a certain experiment. As a result, the lab developed medication that will help arrest sugar diabetes, he said.

One businessman, who annually gives Bubar a new Cadillac equipped with a radio-phonograph so the corporations can reach him in emergencies, called on the Baptist psychic to make up his bids until Bubar stopped doing it a year ago. "He never lost a bid, and now he is worth about \$30 million."

Asked if he stopped making the bids for him because it might be an unethical use of his psychic powers, Bubar replied, "I just didn't think it was the way it should go. I'm trying to get away from that sort of thing."

The Danger of Death

It apparently has its dangers, too. Bubar's life has been threatened several times, and once he said he became violently ill from rat poisoning in his food. One irate husband pointed a gun at him and ordered Bubar to tell him all that his wife had confessed in a counseling session. Bubar said several men, perhaps members of a crime syndicate, had watched his house at night. "Sometimes you just know too much," he said. As he related these incidents, he lifted a loaded carbine from behind his desk, saying he was ready to use it if necessary.

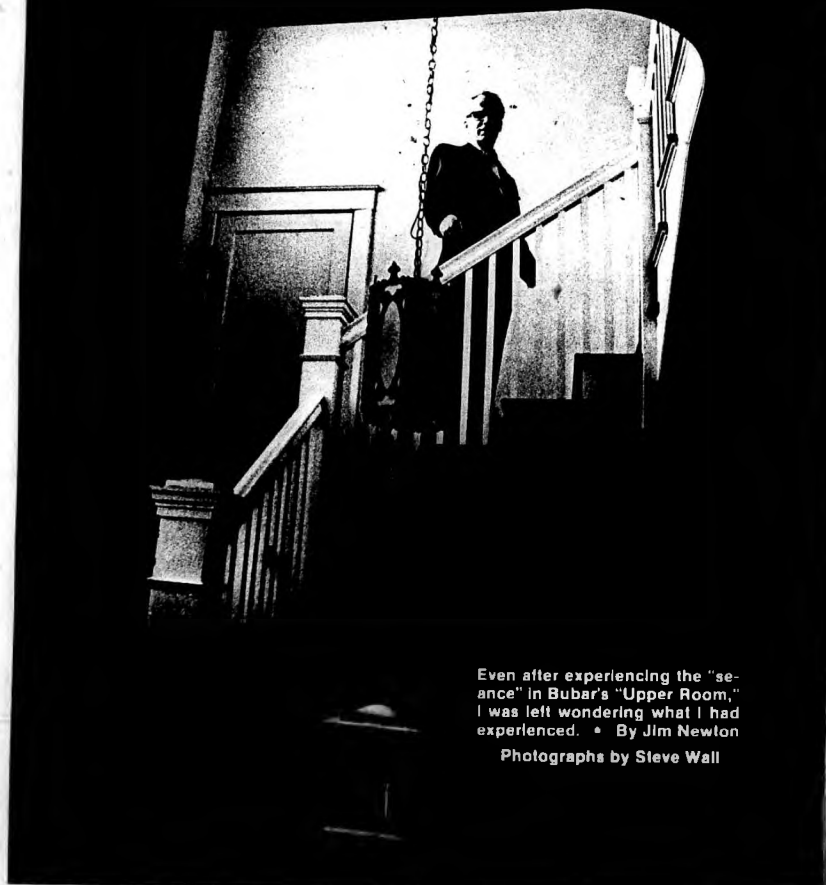
"All the psychics say I'm going to die this year," Bubar said. "But I'm not going to let it happen."

If it does happen, the psychic world will have lost one of the few ordained Southern Baptist ministers ever to delve into psychic phenomena. Bubar is convinced, however, that his spirit will live on, continuing to communicate with those in the physical world who seek his counsel. □

Newton is assistant director of Baptist Press, Nashville, Tenn.



The Seance: Reality or Imagination?



Even after experiencing the "seance" in Bubar's "Upper Room," I was left wondering what I had experienced. • By Jim Newton

Photographs by Steve Wall

Brenda was scared—not just frightened, but scared.

Her hand trembled in mine as nine of us sat huddled hands in pitch blackness during a seance in what David N. Bubar called "The Upper Room" of his office in Memphis.

Bubar, an ordained Southern Baptist minister who describes himself as both psychic and clairvoyant, had just told Brenda that her grandmother—dead since Brenda was a child—had appeared in the room.

"No!" said Brenda, her voice trembling.

"If you feel her touch you, you won't be afraid, will you?" asked Bubar in a quiet, reassuring voice.

"I don't want her to," responded Brenda emotionally. Richard, a member of one of Bubar's "Spiritual Development Groups" which often communicate with "departed spirits," softly asked Brenda why she did not want her grandmother to touch her.

"Because I'm afraid."

"Honey, there's nothing to be afraid of," said Richard. "Not a thing. I was afraid in the beginning, but I just didn't know any better. There's nothing to hurt you."

"But why me?" By now Brenda was weeping.

"My grandmother is here right now," added Richard. "She's touching my forehead right now. She's been very good to me. So don't be afraid. Your grandmother wouldn't hurt you."

"I knew she was going to come," sniffled Brenda. "I knew I shouldn't have come here tonight."

"Oh, no, my darling. This is what..." interjected Bubar.

"I knew she was going to come!" cried Brenda loudly, interrupting Bubar in mid-sentence.

A Private Seance

Before she came, Brenda had felt positive, she said later, that her grandmother would "appear" during the seance. And she had even considered not going. But with an ambivalent mixture of curiosity and fear, Brenda went.

The "private seance" had been set up especially for me. I had interviewed Bubar during the day, and suggested I would like to experience a visit with "the departed spirits." He agreed. We began with an hour-long semi-worship service for adherents of Bubar's "Spiritual Outreach Society." (See separate story, page 26.) Then, about 9 p.m. after coffee and soft drinks, nine of us—including my wife, Pat—climbed the stairs to Bubar's "Upper Room," where the smaller "Spiritual Development Groups" hold their sessions.

Bubar had explained that each "Spiritual Development Group" is different. He refused use of the word "seance" to describe the sessions; but regardless, it was an effort to communicate with the dead.

Attending the seance left us—even the skeptics—with an eerie feeling—to put it mildly. And each of us wondered where to draw that fine line between reality and imagination. For that is the question confronting such psychic phenomena: "What is reality?"

Did Brenda's grandmother "appear" in spirit form to

"Your grandmother is right here beside you," said Bubar. Brenda began to tremble, then weep. "No!" she cried out, "She's dead!"



Bubar and the other three persons present who said they "saw" her? Was it "real" or was it all in their minds? Even after listening and re-listening to the tape recording of the seance, I am unable to answer those questions.

The temptation is to call the seance a hoax. That's the easy way out, for no logical explanation can be given for much of what happened that night. My training as a journalist for 15 years has conditioned me to seek objective facts to verify my conclusions. The "visitors" that night saw no apparitions; nor did any "departed spirits" touch non-members of the group.

Yet it's difficult to deny that "something" happened that night. Subjectively, we "felt" what none of us can explain rationally. Whether sheer emotionalism and psychological response to calculated stimuli, we cannot say. Each visitor, however, came away amazed that Bubar and the others present had told us things about our past experiences that in some cases we had not even told our spouses. And the "spirits" made predictions about our lives in the future which only time will verify or deny.

Trumpet and Hair Chair

The room itself set the stage for a mind-exploding experience. In the ceiling was a bare, deep-blue light bulb, emitting a soft glow. A ring of chairs, each taken from seance rooms of other mediums, encircled the room. One chair was stuffed with the human hair of two mediums, one who "appeared" to Bubar several times. Also in the room was all kinds of paraphernalia used by mediums, clairvoyants and spiritualists including a long, conical-shaped trumpet, a lamp with long ribbons on it, dried flowers taken more than 60 years ago from a funeral bier, book cases full of psychic phenomena material and souvenirs, and even a crystal ball, which Bubar never uses.

After repeating the Lord's Prayer together, Bubar said: "For those who have not been to the Upper Room before, you may feel some phenomena—you may feel something like a hair or a feather on your nose, ear, cheek or chin; when you do, will you please speak out and say, 'God bless you, welcome.'" Such experiences, Bubar explained, would be departed spirits touching us.

No less than a dozen times that night did three of the nine persons in that room utter those words. No one present for the first time, however, said he felt anything.

The session began by candlelight, but after about five minutes, Bubar asked if anyone would be afraid if he put out the candle. Helen, who later served as a "medium" during the seance, said that she could actually "see" better in the dark.

To set the mood, we sang "Have Thine Own Way, Lord." Asking us to hold hands, Bubar suggested that we begin by "feeling love" and telling the person on our right something like, "Steve, and I send you divine love, love, love."

Then Bubar addressed Brenda:

"Brenda, you don't trust many people do you? One thing you can't stand is a hypocrite. If anyone ever crosses you,

Continued



Helen began receiving visions. She saw a pine tree, celery, telephone lines, a cross, a plane flying, a bride, a forest.

you forgive them, don't you... But you never forget do you?"

Bubar told Brenda she would inherit property, but not through her husband's death. "Not now, don't worry about that; but it will be yours one day," he said. "I see you making the mistake of selling it; but don't do it please," he cautioned.

[Later, Brenda said that before Bubar said this she had thought that the whole thing was a fake, and Bubar was a hypocrite. She added that she is to be the executor of her father's estate; and he is in poor health.]

"There is a woman who comes to you, Brenda," Bubar continued. "I can't make out who she is. She is standing very close to you. You will feel her in a moment. She seems to be a rather plump lady, dear, before she passed and made the change. Would you have any idea who this person is?"

"The only one is my grandmother."

"Was she quite large?" Bubar asked.

"No, she was short, but she was plump."

"Yes, this is her," Bubar said. "What was her name? Could it have started with an 'M'? Did she have stomach trouble when she died?"

"I don't remember," Brenda answered.

"Well, she is right there beside you," Bubar said. "Don't be afraid, now, Brenda. Hold her hand, Jim."

It was then that Brenda had begun to tremble, then weep. Later, after Richard had asked why she was afraid, Brenda cried out: "She's dead!"

"No, she's alive, honey," said Richard. "Only her fleshly body is dead. You have two bodies, all of us do—one spiritual, one physical."

In the Garden

At that point, Brenda burst into tears. Bubar calmly suggested that we sing, "In the Garden," a hymn popular among spiritualists because of its message of a spiritual appearance.

"I come to the garden alone While the dew is still on the roses. And the voice I hear, Falling on my ear, The Son of God discloses," we sang weakly.

"And He walks with me and He talks with me and He tells me I am His own, and the joy we share as we tarry there, None other has ever known."

During the evening, three of the participants—Bubar, Helen and Richard—said they "saw" three different apparitions. Brenda's grandmother was the first. The second, they claimed, was a Catholic nun who is Brenda's "spirit guide." Bubar described the nun as a spirit "who is not living, who is very close to her, who helps her very much, like an angel."

"But I don't know any nun," said Brenda.

"Oh, no, I know you don't; but this is someone that you have working for you in the spirit," Bubar said.

After "In the Garden," a table was moved to the center of the room. The table had been used for many years by a

medium in Texas to communicate with "departed spirits," Bubar said. Still in total darkness, Bubar asked Helen to take over.

Soon afterwards the table began to slide across the floor, guided and moved by the spirits, or "a spirit," said Bubar. "Where is it?"

"It's over here, between Richard and me," replied Helen, another participant. It continued to slide. Suddenly the table stopped, resting against my knee. A chill ran up my spine.

"Is it touching someone?" Bubar asked when the noise stopped.

"I didn't say anything, hoping Brenda, or Pat, might see it too. For five seconds or more I waited. Finally, I said 'It's resting on my knee.' After I spoke, the table slid away, supposedly to the center of the room."

Wood Against Wood

"Do you have a message for Jim?" asked Helen. "If so, come to me." And the table slid, apparently to Helen.

"Does the number eight mean anything to you? If so, come to me," said Helen. The sound of the table moving across the floor filled the room.

"Is this someone who wants to give Jim some advice on his business? If so, come to me." Again came that sound of wood against wood.

"Are you a relative of Jim's?" she asked. Silence. "No, it's not a relative," said Helen. "Is the number eight?"

"The number eight is my favorite number," I interrupted. "It is the date of my father's birthday, and my youngest daughter's birthday, both born Feb. 8."

"Is this Jim's father?" Helen asked. No response. "Is this a spirit guide?" The table apparently moved.

From that point on, Helen began to get mental messages. She saw a pine tree that had been cut down, celery, telephone lines, a cross, a plane flying, a bride, a forest. She asked for help in interpreting their meaning.

"Is Jim going to California where they raise celery?" Again came the noise sounding like the table moving. The telephone lines were interpreted that I would make a long distance telephone call to California, something hardly out of the ordinary in my work. The airplane flying meant I am to fly to California, something not on my travel schedule. The cross meant that I have a cross to bear. The bride meant there is to be a wedding. The forest was interpreted to mean that I would soon go to a place where there are a lot of trees.

At that point, Bubar interrupted. "Do you have a brother, Jim? Is he older than you are? Taller? Married?"

"Yes, except my brother is a bachelor."

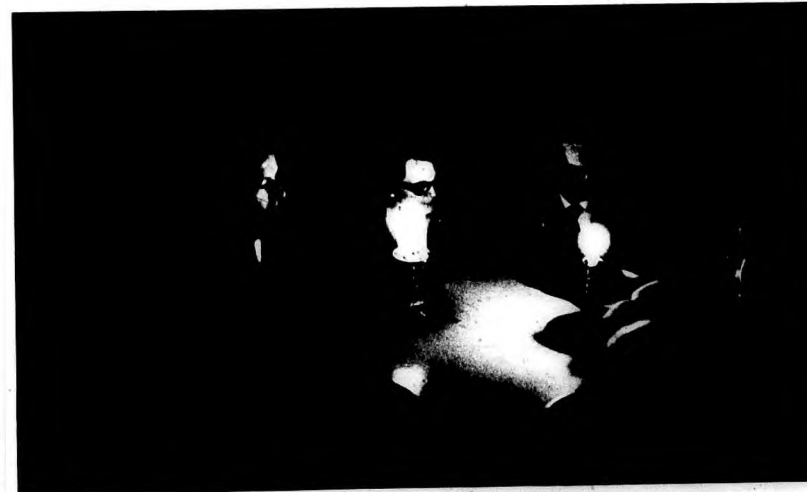
"Is he going to get married?" Bubar asked.

It sounded as if the table not only moved, but jumped up and down. "My goodness," said Richard. "The table is knocking my knees off."

Helen spoke again: "Does the letter 'Y' mean anything to you?... Yuma! Is it Yuma?" Again, the sound of wood



"Are you the Apostle Peter?" Helen asked the "spirit" before her. Silence. "Is it Jesus Christ?" I asked.



SEANCE CONTINUED



Is not man made in the image of God, who is spirit? Do we not seek to communicate with God through prayer, a form of "spirit" communication?



on wood came to us. "Is Jim going to Yuma? Is this where the bride lives?" Silence. "Was the bride born in Yuma?" Once again, we heard the sound of the table jumping up and down.

At this point, Bubar interrupted. "There is a man in here, and I see him very plainly. He is baldheaded, but he is not a real old man. He has glasses on. Who is this? It must be a clergyman. He is wearing a dark blue suit. He's a very good-looking man, very well groomed. He is over there beyond us, standing."

Again Helen began receiving visions. She saw a policeman, a speeding ticket, the horn of plenty, a diamond. And again, she asked the table the meaning of the images.

The policeman and ticket meant, she interpreted, I was to get a speeding ticket, but I could prevent it by asking for God's protection. The horn of plenty, she said, meant material possessions for me in the future. And the diamond symbolized, she said, "something that lasts forever—I think it is your faith in God. Yes, you have something enduring, something to lean on that will last forever."

At this point, I asked Helen if I knew the man Bubar said he saw standing beyond us.

The answers, with the help of the table, indicated that the man was "a departed spirit" who is my "spirit guide." Then Helen began to ask who he might be.

"Are you the Apostle Peter?" she asked. Silence.

"Is it Jesus Christ?" I asked. Again, nothing. "Then put it in my mind and show me a picture," Helen said.

Bubar then asked, "Does your name start with a W?" Again, the table sounded like it moved. "Could your name have been Williams?" Bubar inquired. That sound again. "Have you passed over for quite a while?" The table moved.

"God bless you, thank you," Helen whispered. "Let's just sing a hymn," Bubar said. "In the Garden."

After the hymn, Bubar once again lighted the candle. The brightness burst into the room with incredible intensity.

The seance was over, but not the session. "We have experienced psychic phenomena tonight," Bubar intoned. "Not perhaps to the extent that I thought we would at the beginning, but it was real, very, very real. Now I'd like for us to put a chair in the center of the room, and to experience what the power of love can do."

Changing Roles

Each visitor was in turn asked to sit in the chair, and to experience something similar to the "laying on of hands" often used in ordination services at Southern Baptist churches. Each person in the room came to the person seated in the chair, putting his or her hands on the person's head or shoulders. Each would say something like, "Pat, I send you love, divine love," repeating it three times.

While in that chair, I shifted from the role of reporter to the role of participant, although throughout the evening I

had been open to whatever came. When my wife came and took my hands in hers, rather than laying them on my head or shoulders as the others had done, both of us began to weep. The feeling of love was so powerful, we could not control our emotions. But when Bubar placed his hands on my head afterwards, it was as if all the tension had left suddenly. Although it seemed strongest for me and my wife, the others agreed that they, too, felt a strong emotional power during the experience. After Bubar led in prayer, the session was over.

Over coffee at midnight, we talked about the experience. Brenda felt it was all a hoax, a fraud, but Steve disagreed. He was disappointed that no "departed spirits" sought to "communicate" with him; and sorry that none of us had "seen" any of these "spirits."

Pat and I both were filled with unanswered questions. Skeptics could, no doubt, give logical explanations or rationalizations for all that happened. The table could have been controlled by wires, or by some remote control mechanism. But why? The table moving on the floor did not sound like someone pushing a heavy table—it sounded more like the table was lifted so that it only lightly touched the hardwood floors, then slid forward.

Some questions or some of the mental images received could have been sheer guesses—"hunches" on the part of Bubar, Helen and Richard. But what is a "hunch"? Is it a form of psychic communication? What implants the idea into the mind of the person who has a "hunch"?

Was the session sheer emotionalism, coupled with psychology in manipulating the feelings of other persons? Even after going through the experience, I cannot say with finality.

A Girl from Yuma

Some will staunchly declare that attempts to communicate with the dead are wrong, that this is "of the devil." But is not man made in the image of God, who is Spirit? Do we not seek to communicate with God through prayer? Is this not a form of spirit communication? If we believe we can communicate with God through the Holy Spirit, why then could not we communicate with the spirits of other loved ones who are in a spiritual form?

Even to ask these questions will appear blasphemous to some. But after experiencing the evening in Bubar's "Upper Room," I could not with honesty and integrity deny that Christians should seek to understand this mysterious phenomenon.

As a journalist, my tendency is to look skeptically at anything which cannot be proven. But if my bachelor brother writes that he is marrying a girl originally from Yuma, Ariz., it might make a believer out of me!

P.S. I did not get a speeding ticket on the way back to Nashville from Memphis. Perhaps my prayer asking for God's protection succeeded. Or was it Rev. Williams who kept me from getting the ticket? ☐

Newton is assistant director of Baptist Press, Nashville, Tenn.

The Bright Orange Supernatural Coincidence

Four young people, in search of values and desiring to control their own destinies, have seriously taken up the ancient practice of witchcraft—so they claim.

By Annette Wilkinson

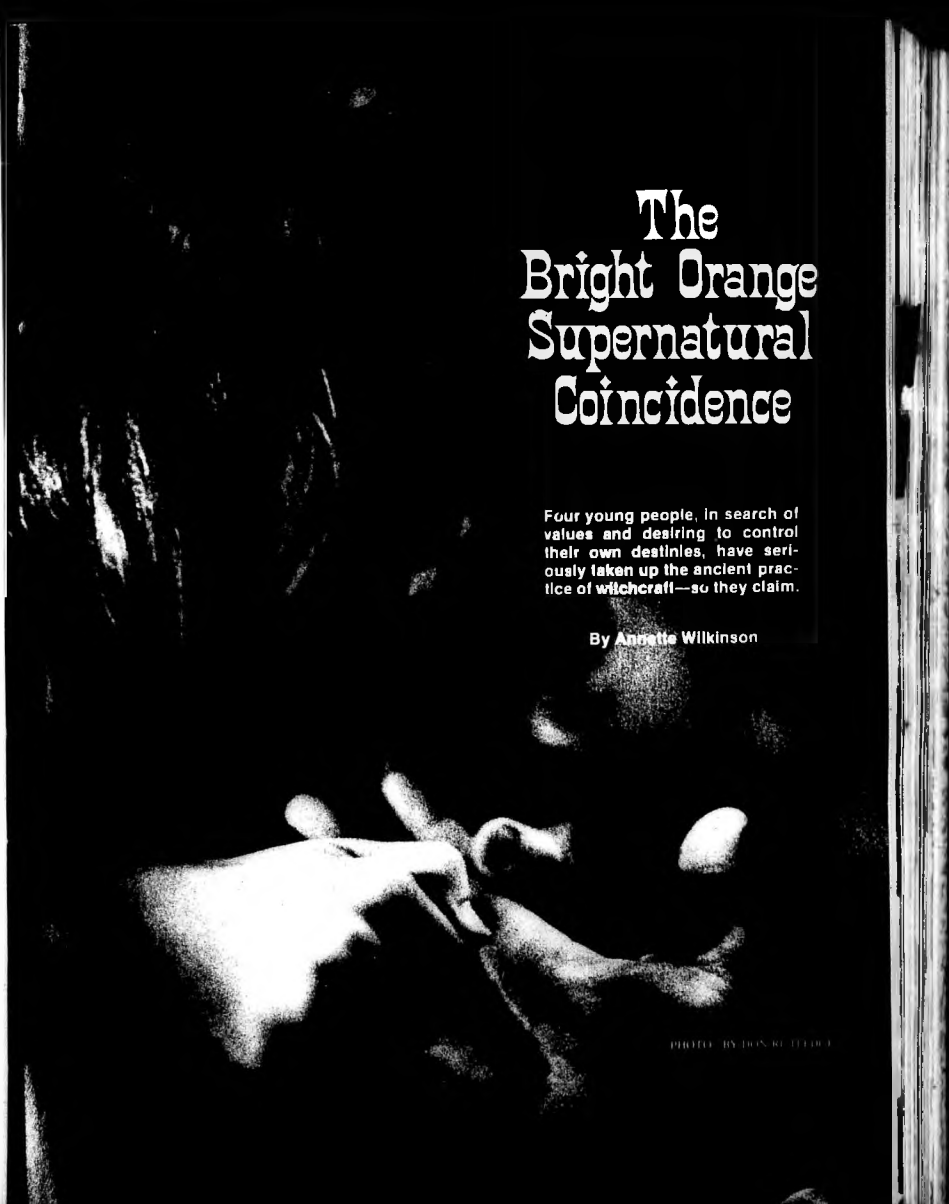


PHOTO BY DON ROYCE



"I almost sold my soul to the devil," said Doreen innocently, "but I had a vision that warned me against it."



I made it a daily habit to read my horoscope. That day's predictions for Capricorn were startling: "Today you may make new acquaintances; the time is appropriate for a new love affair."

That was sort of alarming. For in only a few hours, I was to interview four witches, and I really wasn't too enthusiastic about a lasting romance with a witch; it was a spooky "omen" to approach an interview.

I was hesitant, but I was there on time, that Monday evening when we met at the Aurora, a Christian community center in Atlanta's "Tight Squeeze" hippie district. In the austere, colorless room on the second floor, I was to meet, one at a time, four "normal looking" young people—all of whom claimed to be witches. One said he was a black witch.

The claims weren't to be taken lightly; even if I'd felt like it before, I didn't after I learned that one of them had been harassed some weeks ago by the police. The story floating through the district was that the witch, a member of a bike gang, had put a curse on the policemen, and now, of the five who had harassed his biker friends, only two survived. And one of them had been injured in a car wreck. All the others had met violent deaths.

Even the wildest rumors usually have a basis of truth, and that was an eerie thought.

Witches, after all, are supposed to possess supernatural powers as a result of compact with the devil. According to legend, white witches do only good, while black witches perform acts of good and evil, with heavy emphasis on the evil. Warlocks are male witches.

Nervous people are those who read their horoscopes, listen to a few rumors and still go to interviews with witches. I was nervous but resolved to be open, to listen carefully, and to be wary of the theatrical claptrap surrounding the commercialized "Age of Aquarius."

Merlin the Magnificent

Merlin—that's his "alias"—was first. Blond, with intense, peering eyes, he had been in witchcraft only a short while. Before developing his powers, he claimed his dreams of the future were 99 percent correct.

For example, Merlin said, a friend was leaving Atlanta expecting to be gone one week. Merlin predicted the friend would be gone a month, later be jailed on a drug charge. The events occurred.

Many of Merlin's friends are practicing black witches or warlocks, but Merlin is a white witch. "I have been tempted to become a black witch, but I don't consider this, because Satan is evil," he said.

"Satan may come in many forms, many ways, and may look inviting," he added, "but he is evil, and God tramples over evil."

Merlin said witchcraft has four levels; the lowest is witch. Successive levels are wizard, sorcerer and finally, high priest or priestess. Merlin is presently a sorcerer, which means he's one step higher than his namesake. He

claimed to have the power to materialize objects, such as a rifle if a friend needed one, or to change events in the lives of other people. "I decide what action to take," he said. "When I take it, it happens."

Witches advance, Merlin said, not through steps and judging (it was sort of reassuring to know there was no College Board Exam for witchcraft), but simply by individual announcement. Merlin moved up when he was ready.

"As witches grow older and wiser," he added, "and they use the knowledge they have, God gives them more powers."

"My powers as a witch are a gift from God. I regard Jesus as the most powerful high priest." Preachers in their pulpits are also white witches, Merlin said, because God has given them powers to preach.

Merlin believes he has extrasensory perception, which led him into astrology and palm reading. God, Merlin said, gives one the power to predict the future through astrology—the "science of the stars"—and understanding God's creations. Merlin reads palms and Tarot cards. "I feel Tarot cards are a very accurate way to tell the future; the science of the cards is several thousand years old, and they have always been very dependable in the hands of a skilled reader," Merlin said.

He was sitting cross-legged on the floor, and he suddenly glanced furtively around the room.

"There are many good spirits and many bad spirits," he said, with a wave of his hand. "They are everywhere; they are in this room."

Frightened by the Devil

Up until then, I'd only been aware that Merlin and myself were there, but I hastily checked the room's dim corners, half wondering if any spirits wearing "Good" or "Evil" signs would materialize. None did. I looked back at Merlin, still sitting there in his ragged jeans and faded shirt—I sure wished he'd have had at least a pointed wizard's cap. But his seriousness disquieted me. And I couldn't help but think, "He really believes all this; he really believes he's a witch."

Doreen—our second witch—opened the door. Barefooted, she wore cut-off blue jeans and a bright orange bra top; her long hair tumbled over her bare shoulders.

For three months, Doreen had been a medium, "heavy" into the seance every night.

During one seance, Doreen said she contacted the late rock singer, Janis Joplin. "My most outstanding seance," she confided, "was when I contacted Christ. But first before he came, the devil came. Christ told me that the devil was torturing me but that I was to keep on fighting him."

"I almost sold my soul to the devil," she said, innocently with the same nervelessness I'd sell an apple, "but I had a vision that warned me."

The devil appeared to Doreen during a dream, and she saw herself demon possessed. Frightened, she renounced life as a medium and became a white witch.

A TRANSLATION YOU CAN BELIEVE IN

New American Standard



• THOROUGHLY RELIABLE
• COMPLETE TEXT
• UP-TO-DATE LANGUAGE

Dr. George Sweeting, President Moody Bible Institute, "I appreciate its beauty and clarity as well as its faithfulness to the original text." . . . Dr. Harold J. Ockenga, President Gordon-Conwell Theological Seminary, "I find it very faithful to the high view of Scripture." . . . Dr. Duke McCall, President Southern Baptist Theological Seminary, "A valuable new tool for the Bible student whose conviction for the inspiration of the Scripture produces concern for a precisely accurate translation of the Hebrew and Greek text." . . . Dr. Mark R. Moore, Trevecca Nazarene College, "It stands comfortably between the well loved King James Bible and the R.S.V. and other versions not so committed to traditional expression." . . . Dr. Oral Roberts, President Oral Roberts University, "I find it extremely clear and contemporary." . . . Dr. John Walvoord, President Dallas Theological Seminary, "The best in evangelical scholarship to the present time . . . and may become the standard translation acceptable to conservative Christian scholars."



A NEW SONG by Pat Boone
Already a best seller with more than 400,000 copies in print, the astonishing story of a famous entertainer whose marriage and career were on the rocks when the power of God entered his life. Cloth \$4.95

MAN IN TRANSITION by Gary Collins, Ph.D. First in a series of helpful handbooks for men and women in positions of leadership in the church and church organizations. The author is a competent psychologist who begins to share his thoughts and experiences in the practical issues facing Christians today. Cloth \$4.95
Paper \$2.95

NEVER SAY CAN'T by Jerry Ballard
A remarkable story of a missionary pioneer, Rev. Thomas Willey, in Cuba. A compelling story with a practical, inspirational thrust. Cloth \$4.95

OUR SOCIETY IN TURMOIL, edited by Gary Collins, Ph.D. A symposium of evangelical Christian scholars on contemporary social issues as scientific control of human behavior, war, drug use, birth control, organ transplant and crime and civil disobedience, etc. Cloth \$5.95

THE QUIET REVOLUTION by Gary Henley
A remarkable description of the emerging "New Testament Church" in our day. The young spokesman for the revolutionary Jesus movement states the case clearly. Cloth \$3.95

NEW AMERICAN STANDARD BIBLE—NEW TESTAMENT CH444 (Reference Edition) Cloth \$5.95

FOR THE LOVE OF SINGLES by Sarah Jepson
A successful Christian businesswoman who lives life to the hilt daily provides practical suggestions for a successful relationship with Christ. Cloth \$2.95

ON GOD'S SQUAD by Norm Evans
The head-bashing account of a professional football player's life on the field, in the locker room and before the public. Evans' astonishing ability to reconcile his profession with his faith in God is documented in newspaper headlines. Cloth \$4.95

POT AND THOSE OTHER THINGS by John A. Huffman, Jr.
A fresh look at contemporary problems by the pastor to President Nixon and the first family at their Key Biscayne, Fla., retreat. Cloth \$3.95

STOP TREATING ME LIKE GOD by Levi Keidel
An honest believer opens his heart in a dramatic revelation of the innermost emotions of one who has ministered to those on two continents. Cloth \$4.95

HOUSE OF ACTS by John A. MacDonald
The behind-the-scenes story of what really happens in youth commune life—both before and after personal commitment to Jesus Christ—by one who has been intimately associated with young people. Cloth \$3.95

CONFESSIONS OF FATHER GARVEY by Robert Moroney
A startling, fast paced revelation of the spiritual emergence of a parish priest into a full blown spiritual person. A story you will not soon forget. Cloth \$3.95

YOUR FIG LEAF IS SLIPPING by Paul Sheetz
Tired of phoniness? The antidotes provided in this volume are the topics of conversations in increasing numbers of Christian circles today. Cloth \$4.95

BE ALL YOU CAN BE by David Augsburger
If you need encouragement, this book provides plenty. Practical helps on everyday situations and problems. Cloth \$3.95

NIGHTMARE IN RED by Horst Gerlach
A cloak and dagger account of Nazi intrigue. Imprisoned in a Communist concentration camp, the life and death struggle of a 15-year-old boy who emerged to discover the love which Christ gives to all those who trust Him. Cloth \$4.95



TAKE THIS AD TO YOUR BAPTIST BOOKSTORE, THEY WILL GLADLY FILL YOUR ORDER!

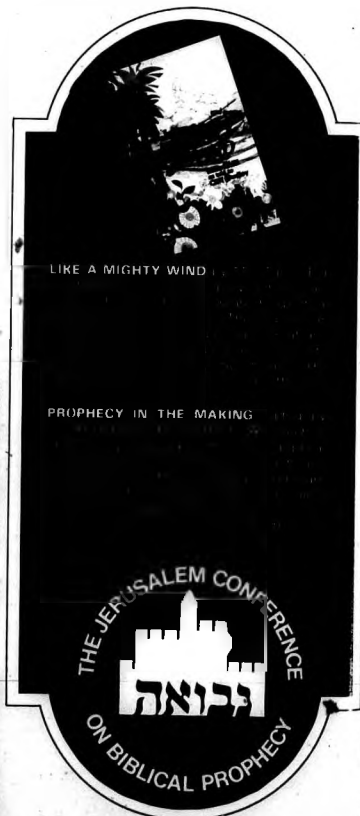
SEX IS A FOUR LETTER WORD... LOVE by Tom Watson Jr. and Don W. Hillis. A bold and revealing book on sex in all of its implications. An important book for young people who need to see the relationship between their sex life and faith in God. Kivar \$1.95

ROCK IN THE CHURCH by Bob Larson. With foreword by Jack Wyrzten, an explosive book that will surprise you. This is a practical evaluation of rock music and its affect on the life and morals of young people. Kivar \$1.95

DEVOTIONS FOR THE SINGLE SET by Sarah Jepson. Inspiring weekly devotional readings for the fast moving single set. By one. Kivar \$1.95

STRAIGHT DOPE ON DRUGS by Walter Krusich. An illustrated handbook for parents and young people involved in the drug culture. Widely accepted volume. Kivar \$1.95

TOWARD A THEOLOGY FOR THE FUTURE edited by David F. Wells and Clark H. Pinnock, Ph.D. A desperately needed volume on theological structure in our day. Contributors include outstanding evangelical scholars from the U.S. and Great Britain. Cloth \$4.95



CREATION HOUSE, INC.
CAROL STREAM, ILL. 60187



"My powers as a witch are a gift from God," says Merlin. "I regard Jesus as the most powerful high priest."



Still the demons attack her, Doreen said, but "I keep them deep inside me, where they can't get out. No witch can hurt me, because I can destroy him," she added.

Merlin, still sitting cross-legged on the floor, nodded almost imperceptibly. Throughout the discussion, he had remained silent. But when Doreen mentioned she read palms, he joined in, insisting they read each other's palms.

Doreen placed both hands palm up in front of her. With little of the intricate line tracing and no lengthy chinscratching, Merlin said, "You will have a long life; you are very smart and have a certain amount of power. Your emotions are confused, and you have had several love affairs, but they were not deep or lasting. You will be married in the future; you will marry twice."

Doreen nodded. If she got very much from that prophecy, I figured, it had to be because she was reading between the lines (if you'll pardon the pun).

In reading Merlin's palms, Doreen was more dramatic. Running her fingers lightly over them, she predicted a long life; she saw a disease in his childhood—pneumonia, Merlin said—and Doreen nodded knowingly.

Both Merlin and Doreen believed in reincarnation, and Doreen said, excitedly, that she knew "five of my lives. In my most recent one, I was a boy named Mark Adams. I lived in Brooklyn; I was a junkie and I died when I was 17. "In another life, I was a salamander."

Incarnating Reincarnation

Sybil Leek, a famous practitioner of witchcraft, contradicts Doreen. In her book, *Diary of a Witch*, Miss Leek writes, "I do not believe that a man can be incarnated as one of the lower animals. If perfection is contained within the Godhead, then there must be an eternal purification of the spirit in order to make it fit to be reabsorbed into the perfect state again. This seems to preclude the idea that one can come back as a snake, rat, dog or bird. Man's spirituality may not always be apparent, yet it must be an inextinguishable spark."

Perhaps Doreen hasn't read Sybil. Sandra, dressed in shirt and slacks with flashing silver earrings, was the third witch I met.

"I don't believe in the occult," she said abruptly. "I believe in the Bible. If anyone is a Christian, he can overcome witches. I know a Christian can overcome witches. I want to be on the winning side."

But, she confessed, "I am a white witch."

Perhaps Sandra's family history explains her confusion. Her mother believed in witchcraft, and her aunt earned her living by holding seances, reading palms and tea leaves.

"I was told as a small child I was reincarnated," Sandra said. Dreams and "weird experiences" helped reinforce her childhood belief. With this background, she gravitated into the occult.

"I'm pretty good with the [Tarot] cards, but I don't believe the gift of prophecy should override another person's will. Then it becomes evil."

"I don't believe in palm reading or astrology," she added.

Sandra has attended black masses, but never in Atlanta, although she knows they are held in the area. She feels the masses are generally ridiculous—but they may have some validity. When or how, she didn't know.

Beowulf, the fourth witch I met, was the only one who looked the role. He was dressed in pink lace shirt, white pants, brown vest and boots; he wore a heavy gold bracelet on his left wrist. With a dark beard and penetrating green eyes, all Beowulf needed to complete the picture—and scare me half to death—was an earring dangling from his left ear. He claimed to be a black witch.

As he entered the room, I heard a cat squall outside. The association of cats to witches jumped into my mind—I couldn't help but wonder if Beowulf, with his flair for the dramatic, had an accomplice outside stomping on the cat stool. At any rate, it was certainly an appropriate "ambiance."

Beowulf is the son of a Protestant minister. He grew up in church, but sold his soul to the devil at age 10. "I remember I had a drastic personality change afterwards," he said. "I changed from a child; my head expanded [sic] with knowledge, knowledge of all things, more than textbook knowledge."

Before selling his soul, Beowulf said, he prayed for enlightenment. "Satan opened my mind and took me into the fourth dimension. I saw the planets created, the heavenly home; the Bible was laid before me like a road-map. Bible incidents happened before my eyes. I saw God coming in a chariot for the prophet Elijah."

His visions, coupled with his desire to control his own destiny, caused him to follow the devil, Beowulf said.

"The Bible is great literature," Beowulf continued. "God is a being, but he's not just. Christ is an alien who was sent for the sole purpose of enlightening the minds of people."

Entrapped in this Body

The forces of good and evil are equal, Beowulf feels, and each person follows his own path depending on his individual beliefs.

Beowulf is an astrologer who can see into the future. He gives advice in matters of heart and money, and can change lives if the individual requests it—and if he thinks there is a necessity to do so.

One of the things he sees in the future is himself. "I believe in reincarnation," he said, "and I am aware of future incarnations." In a past life, he was a high priest and satanic worshiper; in this life, he is "lying dormant, resting for my next life."

Beowulf also practices black magic, including spells and levitation (lifting objects, such as tables, by thought). He hasn't actually levitated anything, however, since he feels to do so would be a waste of time.

The devil—whom Beowulf calls Lucifer or Beetzubuh—has talked with Beowulf, but Beowulf wasn't too clear on

(continued)



"I don't believe in the occult," says Sandra, a white witch; "I know Christians can overcome witches."



PHOTOS BY DON RUTHERFORD

what the conversations were about. Beowulf says he has never done anything he regretted in the use of magic or his satanic powers.

In chanting, Beowulf believes his mind leaves his body. "I look at you and you look at me, but I can't see you and you can't see me, because I'm entrapped in this body and you are likewise," he said mystically. About that point, I was sure somebody's mind had left his body.

But since leaving that meeting—more weird than eerie—I have been depressed. The things that occurred—at least many of them—seemed funny at the time; but laughter and sarcasm seem out of place now.

I used to think it was a joke when someone was called a witch; it was a Halloween leftover that applied only to old maid schoolteachers who nagged a lot. And nobody, nobody ever really meant they were *real* witches. We didn't even believe they existed.

But here were four young people—among thousands of their peers—who were deadly serious about witchcraft. They actually believed they were witches.

Were they? Are there witches, do evil spirits inhabit the earth? Can a person make a literal covenant with the devil, or is there a literal devil at all?

It is stunning to even consider that any of these questions could—even very, very remotely—be answered "yes." Yet Merlin, Doreen, Sandra and Beowulf say "YES" with powerful conviction.

This erupting race toward the occult may be pure faddism, but these kids really believe what they say. The occult has their answers, and they're turned on.

As for me, it's taken all the fun out of reading the newspaper's daily horoscope columns. ☐

Miss Wilkinson is production assistant in the Department of Audio-Visuals, HSB, Atlanta, Ga.



"After I sold my soul to the devil when I was 10," says Beowulf, "I changed; my head expounded with knowledge."



The Devil
Made Me
Do It

Anti-religionists, repulsed by Christianity's "hypocrisy" and led by America's "Black Pope," Anton LaVey, have formed the Church of Satan, where personal freedom is divine and every man is a god. • By Sandy Simmons

Photography by Don Rutledge



PHOTO BY SANDY SIMMONS

The light green, split level house seemed dwarfed by its impressive, two-story brick neighbors. But bright-colored flowers twining around the front door gave it a warm, welcoming look.

It wasn't what I expected, this nice quiet suburban home. But then, I hadn't been quite sure what to expect on a visit to the priest and priestess of the Church of Satan in Louisville, Ky. Charles Dexter Ward and his wife, Nan, lived in the house until a few months ago, when they turned the leadership of their grotto over to another Satanist, Steve Miller, and returned to San Francisco, to work for the Church of Satan in Southern California, the heartland of the occult and witchcraft belt.

For the Wards and Miller, Satanism is more philosophy—a way of looking at life—than religion. "We don't actually worship Satan," Nan explained. "We don't worship anyone. To us, the force within ourselves is the force we want to nurture and to make grow for a complete life fulfillment."

"Satan is a quest, a knowledgeable force. Because in Christian mythology, Satan has always been the adversary, the questioner, we use him as our symbol."

"We question all this. And we never take anything at face value. We delve into it, and then make up our minds. It is truly an objective philosophy, and not to be confused with the witchcraft fad of today."

America's Black Pope

In San Francisco, home of the central grotto, Ward

Continued



"It has become necessary for a new religion, based on man's natural instincts, to come forth. It is called Satanism."



started his involvement in Satanism. Before their marriage, he and Nan, with one of Nan's girl friends, visited the church's San Francisco headquarters, home of Anton Szandor LaVey, the "Black Pope" of America.

LaVey is menacingly impressive, with an obvious flair for the dramatic. Ironically [or appropriately?], he looks exactly like the stereotype of evil, the sort of silent, strong-man villain that chased James Bond across the movie screens. His head is completely shaved and his chin spouts a dark, pointed beard. Dark, deep-set piercing eyes complete the cultivated sinister look.

On April 30, 1966, the date of an important witchcraft holiday, "Walpurgisnacht," when demons and evil spirits celebrate the fruition of the spring equinox, LaVey shaved his head and announced the formation of the Church of Satan.

The church calendar dates from that year. For LaVey's followers—some 10,000 carefully screened, dues-paying members—this is the year Six.

About the same time LaVey helped direct and appeared as the personification of the devil in the movie, "Rosemary's Baby." The movie opened up a new open awareness among the public of the abundance of the worship of Satan.

LaVey's own background formulated his ideas. The descendant of Georgian, Romanian and Alstian grandparents, including a gypsy grandmother, LaVey heard scores of legends of vampires and witches especially from his gypsy grandmother, a reported native of Transylvania.

LaVey dropped out of high school during his junior year and joined the Clyde Beatty circus as a cage boy. He soon moved up to assistant trainer of the big cats, but not for long. One day the circus calliope player was unable to play, so LaVey, who learned to play the piano by ear, substituted. He performed even better than the regular player, so he remained the calliope player.

He soon left the circus, however, and joined a carnival, where he assisted a magician, learned hypnosis, and became acquainted with more aspects of the world of the occult.

Eventually he settled down to an establishment-type job—photographer for the San Francisco Police Department.

"I saw the bloodiest, grimmest side of human nature," he recalls in the introduction of his book, *The Satanic Bible*. "People shot by nuts, knifed by friends, little kids splattered in the gutter by hit and run drivers. It was disgusting and depressing. I asked myself, 'Where is God?' I came to detest the sanctimonious attitude of people toward violence, always saying it's God's will."

He went back to playing the piano in night clubs, and continued his studies of the black arts. He began to hold magic rituals in his home. LaVey and his friends modeled their rituals after the Black Masses and pagan ceremonies of the 14th and 18th centuries. These pagan rituals originally were used to mock and blaspheme the Christian

church, and worshipped Satan as the opposite of God. But for LaVey the worship of Satan suggested a deeper force, capable of magical energies.

"At first I detected this force in small ways," he said. "It might be the discovery of an individual whose powers of wishing were so great that he could win horse races. In my case, I found I could conjure up parking places at the last minute in front of theaters, when none should have been there. I also discovered an ability through magic to bring reversals to enemies and gain advantage for myself."

Seven Lively "Sins"

The key word in LaVey's fellowship is indulgence. The first of the nine Satanic Statements, included in *The Satanic Bible*, is "Satan represents indulgence, instead of abstinence."

According to *The Satanic Bible*, "The seven deadly sins of the Christian church are: greed, pride, envy, anger, gluttony, lust, and sloth. Satanism advocates indulging in each of these 'sins' as they lead to physical, mental, or emotional gratification."

LaVey's home is like the haunted house at the carnival. A three-story Victorian style house, its living room boasts black walls, and a hell-fire red ceiling. The coffee table in front of a black sofa is a tombstone on legs. Other unique features include a swinging bookcase and numerous hidden passages. (Photo, page 37.)

But the Church in Louisville was not quite so ostentatious. Quite nervous, I rang the doorbell of the green split-level house. The door was opened by a bearded man dressed completely in black. At the top of the stairs was another man, dressed in black except for a brown plaid sports coat, holding the leash of a rather large, active Irish setter. My first reaction was that the dog was going to jump at my throat. However the dog proved to be as friendly as her owners.

The man with the dog introduced himself as Charles Dexter Ward. The other man was Steve Miller. Ward's wife, he explained, was putting the baby to bed.

In the living room, a ceramic red head of Satan hung on the wall; a bat, with wings unfurled, decorated another spot in the room. Otherwise, it was the living room of a normal middle-class suburbanite.

The ritual room of the Louisville grotto was in the basement of the Wards' home. The room, lit by red and black lighting, was empty except for the altar on the west wall. The Louisville grotto is named for the ancient city of Nineveh, because of the two cities' fondness for horses.

During rituals, the altar is the focal point of the ceremonies. Because of the emphasis on the flesh of the religion, an altar of living flesh is often used: a nude woman voluntarily serves as the altar. "The woman represents the earth mother and is the natural passive receptor," *The Satanic Bible* says.

Above the altar is the symbol of Baphomet, or Goat of Mendes, the head of a goat in the shape of a star encircled



"No one on earth ever pursued occult studies, metaphysics, yoga . . . without ego gratification and personal power as a goal."



PHOTO BY DEN RUTHER

twice. At each of the star's five points are symbols, which spell out "Leviathan," the name of the sea monster depicting evil.

According to *The Satanic Bible*, "Baphomet represents the Powers of Darkness combined with the generative fertility of the goat . . ."

Both Ward and Miller wore emblems of the Goat of Mendes on thin, silver chains around their necks. The color of the inscribed emblem and background denotes the status of the Church of Satan member.

Membership Requirements

A red and black emblem denotes the first grade or apprenticeship of a member. A witch or warlock wears a black-on-white background emblem. The priest, the highest level most achieve, wears white on a black background. Even Ward's personal stationary bears this white-on-black emblem.

The high administrative positions of the church are controlled by Masters of the Realm. The highest position is Master. However, most members do not reach the higher degrees. For every 100 members, only three or four are witches or warlocks.

Each individual church, or grotto, is usually autonomous, Ward said, despite the influence LaVey holds over them.

To join the grotto there are no real requirements, Ward said, "except a person be sincere in his interests, and be a responsible individual."

"We actively discourage persons under 18 years of age from joining the church. If they do, in spite of this, they must do so only with written parental consent."

Joining the Church of Satan is much like joining anything else. When a person wishes to join, he receives a three-page questionnaire and indicates his reasons for wanting to join. The questionnaire is general, but informative of the person's background.

"You understand that an organization like the Church of Satan has to be very careful about the sort of people we let in," Ward said. "After examining this questionnaire, if either the local grotto, the grotto council, or members at large in the central grotto in San Francisco, discover any doubt whatsoever of the individual's integrity, or past record, then he is promptly denied membership. Only reasonable, rational, law-abiding, responsible people are admitted."

The Church of Satan does not seek members. Those who want to join find the grotto.

"You can't convert a person to this kind of thing," Steve Miller said. "You recognize it as your own philosophy and then join. One of the strange things is that if I were to sit down with anyone and discuss our philosophy, never mentioning the name of the organization, it would seem humanistic, situation ethics, agnostic; the logic would be very apparent. I probably would not provoke any serious dissent."

"But if I start out by saying I am a member of the Church of Satan, I'd like to discuss our views, there's an immediate

DEVIL CONTINUED



In the fantasy world of the ritual chamber, Ward and other Satanists have actually seen the devil materialize.



reaction that many times would preclude any productive discussion.

"There is a great deal of misconception. You might think we might make our life a lot easier just by using a different name, but our philosophy is a radical departure from any other organized—I hate to use the word religion—philosophy. It presents a challenge to say that I'm a Satanist and go ahead and convince you of its logic," Miller said.

"One concept which people do not readily grasp, is that the Church of Satan does not operate out of set buildings on a set schedule," Ward picked up the discussion. "We hold rituals only when people feel the need. The ritual chamber takes you out of a real world into an almost fantasy world. Whatever you want to do, by imagining it you can accomplish it. When a person becomes familiar with the ritual imagery, he inclines more and more toward magical operations."

Magic, White or Black

In his bible, LaVey says, "White magic is supposedly utilized only for good or unselfish purposes, and black magic, we are told, is used only for selfish or 'evil' reasons." However, for the Satanist there is "no such dividing line. Magic is magic, be it used to help or hinder," The Sotonic Bible says.

The satanic ritual is different from white magic ceremonies. "During white magical ceremonies, the practitioners stand within a pentagram to protect themselves from the 'evil' forces which they call upon for help," LaVey says. "To the Satanist, it seems a bit two-faced to call on these forces for help, while at the same time protecting yourself from the very powers you have asked for assistance."

"The Satanist realizes that only by putting himself in league with these forces can he fully and un hypocritically utilize the Powers of Darkness to his best advantage."

LaVey defines magic as "the change in situations or events in accordance with one's will, which would, using normally accepted methods, be unchangeable."

Satanic magic falls into two classifications, ritual and manipulative. Ritual magic, referred to as "greater magic" is highly emotional, while manipulative magic, the "lesser magic", is the "wile and guile obtained through various devices and contrived situations, which when utilized, can create change in accordance with one's will."

In lesser magic, the ability to really look at a person and hold his attention, is important. The witch may gain a person's attention with a penetrating stare, but to hold that attention must decide whether to utilize the powers of sex appeal; sentiment, such as the sweet, little old lady who gives away cookies to children; or the wonder theme, where one seems so strange or awesome that people cooperate with him out of fear.

The satanic ritual is highly emotional. Three different types are performed. The first, the sex ritual or love charm, is used actually to put a "spell" on someone, "or

create a desire on the part of the person whom you desire," The Sotonic Bible says. However, the Church of Satan will not condone sex unless both partners consent.

The second ritual, one of compassion, is performed to help someone else in situations such as health, finances, happiness, education or material success.

The hex, the third force, is used to destroy. The person to whom the destructive forces are aimed does not have to be a believer in magical forces of any kind, or even know that any curse is being put on him.

Most of these rituals are performed in the early morning hours, or about two hours before a person awakes, when the subconscious mind is active in dreaming and more susceptible to outside influences.

Successful magic depends on its balance with nature. The Sotonic Bible lists one rule for effective magic is "working in harmony with nature, not against it. To be able to adjust one's wants to one's capabilities is a great talent, and too many people fail to realize that if they are unable to attain the maximum, 'a half a loaf can be better than none.' One of the magician's greatest weapons is knowing himself, his talents, abilities, physical attractions and detractions, and when, where, and with whom to utilize them."

No Sin for Satanists

The Church of Satan is a "religion in the sense that it occupies the place in a person's life that religion would normally occupy," Nan said. Actually it is more a practical kind of existentialism. Man, to the Satanist, is an animal, but through his own ego and intellect has pulled himself up to the highest level—man is superior and, Satanists believe, one should worship his own ego.

There is no sin in the eyes of the Church of Satan. However, "in exchange for the protection of the Fifth Amendment of the U. S. Constitution, we break no laws," Ward said. Many legends are told about black masses where babies were sacrificed, or live animals killed on the altar. But Ward said these masses ceased ages ago. "The idea of taking a human life or animal life is repugnant," he added.

"Such is the nature of the word 'satanism' that it conjures up demons," Ward said. "The next thing you know the FBI is on our steps. The parents of one of our members, who was over 21 anyway, were so suspicious of our ethics that they did call the FBI here in Louisville and asked for word about us and also about Anton LaVey. The FBI remarked in rather a bored voice that there is nothing the slightest bit to our discredit and the only thing they knew about LaVey is that he walks around occasionally in a fur coat. When I passed this information on to LaVey, the coat was rechristened as his 'FBI Coat.'"

LaVey enjoys his role as the showman for the Church of Satan. "No one on earth ever pursued occult studies, metaphysics, yoga, or any other 'white light' concept without ego gratification and personal power as a goal," he says in his bible.



PHOTO BY GEORGE TORNEY

DEVIL CONTINUED



"We take man the animal and give him credit for what he's done . . . we lift him above animal status and turn him into a god."



But other members will be glad to see the recent upsurge of interest in devil worshipers end. "We wouldn't be so faddish and could get down to more serious business," Nan said.

Satan worshipers are "developing two circles, an elitist group which I always intended my group to be, and the faddists who are becoming Satanists because it's the thing to do," LaVey told Newsweek magazine.

In recent articles about witchcraft, LaVey's name is usually brought up, somewhere between psychic Sybil Leek and the Bucklands of New York, who hold their rituals "skyclad" or nude when the moon is full. However, these practitioners of witchcraft are quick to insist that Anton LaVey and his followers are giving witchcraft a bad name. Just as quick, in fact, as Charles Ward was to say that these witches were giving Satanism a bad name.

Witches and Christians

"Practitioners of white witchcraft, also referred to as the old religion of witchcraft, in our eyes are no different from Christians or Buddhists or any religion per se," Ward said. "It really doesn't matter whether they worship Jupiter, Juno, Diana, or the horned god, or any other figure; the fact is that they are trying to avoid their own personal sense of responsibility. By postulating that there is a god that they bow down and worship, as far as we can see it, they might as well pray to Jehovah or Jesus Christ."

"But no Satanist or black magician will ever pray to Satan or any form of the other devils for anything at all. The names are used as symbolism of various parts of the human ego. Satan represents the complete human ego. The other names represent other parts of the ego."

"We are struggling towards all aspects of this total human being," he said.

But the old witchcraft is not the only thing that has given the Satanists a bad name. Recent murders in California and New Jersey have been committed in the name of Satan. In Florida, grave robberies have been reported in increasing number, including Daytona Beach, where six skulls have disappeared from unearthed caskets. Near one of the graves was evidence of a ceremonial fire, and reports came in of figures seen dancing around tombstones at midnight.

A New Jersey youth asked his friends to bind his hands and feet with adhesive tape and push him in a pond. A member of a sect known as Satan Worshipers, the youth was convinced he would become one of the leaders in Satan's army by meeting a violent death.

LaVey and his followers, including Ward, a career army officer, deny any connections with these devil worshipers.

Miller, a professional photographer and now priest of the Louisville grotto, is a bearded man, with a penetrating stare.

"Satan in our assumption represents the ego of man or the godhead, where man himself has become a divinity," Miller said. "He is a person so personally powerful, both

intellectually and metaphysically, he is in fact a god of his own decisions. Every Satanist in this entire church has his own idea of who Satan is and what he represents."

Some Satanists claim to have actually seen Satan materialize.

"I have seen Satan and other members have," said Ward. "I saw an average-sized man with sharply pointed eyebrows. In the subjective atmosphere of the ritual chamber this phenomenon will sometimes occur. But I don't think he materialized right now over there by the stereo." Although I tried not to look, my eyes shifted across the room to the stereo. Satan didn't materialize there that night. Nobody really expected him to.

The Inner Force

"It's a psychological playing with the senses," Nan said. "It is not drug induced; it is an actual image."

"There is a force within yourself, and when you psychologically are able to free yourself, these things happen. It is not anything super-magical and mysterious; it is just when you discipline yourself so that you are able to release your inner forces, you allow them to actually manifest themselves like some type of abstract projection."

For the Satanist, Satan is not a set image. "Satan does not start out as any sort of divine person like Adam or Jesus Christ. He is not the image of anyone."

While Ward was speaking, his wife interrupted him. "Use someone besides Christianity. Everyone gets the wrong conception that we are the antithesis of Christ. We are not; we just give those examples because that is what we are more familiar with."

"Actually we are out to get the Hare Krishna," her husband said with a laugh.

Seriously, the Satanists say, they are not "out to get anyone. They are just opposed to people, whether Christians, Buddhists, Jews or anything else, using religion as a crutch."

"We are just a very minute part of a very large universe. Man just happens to have control of this planet," Ward said. "That isn't because god gave him any capacity to raise himself up, but simply because he raised himself up. Man fought very hard to evolve, but it's as much chance as anything else that you and I are around today."

"So once we take man, the animal, and give credit to man the animal for what man the animal did, we try and see what we can make of man, whether we can lift him above animal status and turn him into a god. This is what the Church of Satan eventually wants to do."

The Church of Satan has a lot of hecklers and curious spectators that half-way smile at showman LaVey and his secret passageways. But people can only afford to smile half-way, because members such as the Wards and Miller are serious. They are sincere in their beliefs; one cannot help but respect that sincerity. They will continue to practice their philosophy of absolute freedom where every man can be a god if he chooses to recognize himself as one. E

HOME MISSION

Lying Spirits and Teachings of Demons



PHOTO BY CHET BRUMLEY

Kent Philpott, a 29-year-old student at Golden Gate Baptist Theological Seminary, San Francisco, became involved in the occult a few years ago. While on a seminary field project in the Haight-Ashbury district, he met many people whose actions could only be described as "demon possessed." Demon possession was also one of the subcurrents running through the Haight's drug culture. Philpott began to attempt to minister to those who were "demonized." This led to a study of demonology for his thesis, which he is completing now. Philpott is also active in the Jesus Movement, sponsoring a Christian commune and a singing group, The Joyful Noise.

Home Missions: There has been a wide emphasis on the occult in the past few years, everything from astrology to the friendly neighborhood seance. For a while,

Eastern religious teachings seemed to attract many people, but now the trend is toward the more exciting area of the occult. Of course, this has resulted in a multi-million dollar business, with books, especially, offering tremendous profits as well as a growing audience. Just what is the occult—what should be included in a discussion of the occult?

Philpott: I would include astrology; ouija boards; fortune telling; seances; communication with the dead; spiritualists; churches with mediums; witchcraft with white and black magic; Tarot cards and palm reading; telepathy; reading people's minds; and some areas of psychic phenomena, such as para-psychology, extra-sensory perception and electromagnetic phenomenon, which may or may not be demonic.

One of the things that has given rise to the interest in

Continued

JANUARY, 1972

13



At a certain point, the evil spirit realizes what's happening and it will attack you... trying to destroy you or the person it possesses."



the occult is its compatibility with Eastern religions. A person can be in Zen Buddhism and Yoga practices and move easily into the occult.

I first ran into the occult in my work in San Francisco; at that time, I wasn't sure whether there was a personal devil or what. I'd never thought about it. I didn't know what the devil could do in the life of a person, or in what areas a Christian can be possessed.

But I found that many people in the hip and drug cultures were facing these questions. The hip culture didn't bring the occult in, it's been here a long time. But it has forced our attention on the occult, because we have to learn to deal with it to minister to these kids.

HM: You found a personal devil?

Philpott: Well, I came to see that the devil was a kind of power able to influence people; I believe it is personal in that way.

I also believe the occult is tied up with the demonic. If someone gets involved in seances, or in fortune telling, he is opening himself up to being demonized—that's a better word than "possessed," by the way; to be demonized is to have a demonic influence in one's life.

The influence can be very subtle, but it's real. Most characteristically, it is recognizable as fear, genuine fear. I met a girl in an upper middle-class congregation who had just come into a deeper personal relationship with Jesus; she asked for prayer, because she realized she was demonized. As we talked about it, we discovered it was a result of practice with a ouija board in college.

It is a deep fear, a fear that makes you cringe, like you are afraid of the dark; you're afraid of people; it's the kind of fear that drives you to superstitious acts to get rid of it. Then you get into situations where you have to placate the evil spirit.

Demonized on LSD

HM: This sounds like part of the drug culture, sort of a psychedelic nightmare.

Philpott: Yes, but there are many in the occult who have never touched drugs. The girl I mentioned probably hadn't been on drugs—or alcohol. In another church recently, I was talking to some middle-aged people who had been into the seance thing, practicing mental telepathy and other things. So you don't have to be on drugs to get into it, but if you're in the drug world, you are exposed to it. And I have known people who have been demonized through acid trips.

HM: How does that happen?

Philpott: On acid you may sit around and contemplate good and evil, or you see visions of light that you think is from God, but it's not from God. What has happened is the LSD has opened you up to demonic influences. You're grooving on it, enjoying it, and more and more you're exposing yourself to demon possession.



PHOTO BY DON RUTLEDGE

HM: We often hear about "black magic" in connection with witchcraft and demon possession. Is it just superstition and tradition that link the two?

Philpott: Demon possession is directly linked to black magic; black magic deals with evil spirits; supposedly, white magic deals only with neutral or good spirits, but many experts say there is no difference, because all spirits are bad. All are demonic spirits, they claim, except the one Holy Spirit.

HM: You mentioned characteristics of a person who had been demonized. What is common besides fear?

Philpott: Extreme superstition. Usually the desire for power. Material power, spiritual power, sexual prowess, success in business. A real hunger for power.

HM: Is it true that the purpose of demon possession is that the devil is trying to destroy you?

Philpott: Right. And many times, suicide results. Basically, God loves us and the devil, very simply, opposes God, and wants to destroy what God loves.

And he has a great deal of power. Not real power, like



She asked for prayer because she realized she was demonized; we discovered it was a result of practice with a ouija board.



that coming from God. But the power of lies and deceit. You don't have to fear the devil, but you have to be careful of him.

I have experienced attacks of the devil while studying demon possession. I exposed myself to him.

And I am continually confronted by people who are demonized. Some just started with healthy curiosity—but it quickly turned unhealthy. At first I was afraid of them; now I don't get scared.

But I don't take the devil lightly. People who dismiss the devil altogether are missing out. Take Paul Tillich's approach—seeing the devil, or evil, as just "non being" or Karl Barth's concept that evil is just the No that God said Yes against.

I think that's not a real biblical approach, and if you take it, you'll miss out in ministering to people who are demonized.

Laying on Hands

HM: How do you minister to someone who's demonized?

Philpott: They're sick, you have to understand that. They take on bizarre kinds of behavior, neurotic or psychotic expression. Even after they're delivered of the demon, they still may be emotionally ill.

But there is a difference, a genuine difference. This is where the spiritual gift of discernment comes in. I had to pray for it when I was working in Haight-Asbury. Sometimes I didn't know what to do. I was scared. It was a big mess I was into. But you learn the difference.

Many times you see it in counseling, you hear it in the way a person talks; yet most of the time I'm never really sure.

We talk about Jesus, and if I feel there is a possibility of demon possession, I ask them if they'd like to pray to be rid of this evil spirit.

On these occasions, I like to have another person with me, because at a certain point, the evil spirit realizes what is happening and it will attack you; it will try either to destroy you or the person it possesses.

I usually lay on hands. It seems appropriate, although it isn't necessary. Just have faith that your prayers can make this person free, that the work of the cross is sufficient for this person's freedom. I pray simply, without emotion. I ask God to rebuke this evil spirit and send it right back to hell.

Also, you want this binding of the spirit in hell, because those evil spirits can cause trouble unless there's some kind of binding. I know that sounds weird, but I've had too much trouble when it didn't happen.

Exorcizing a Demon

Then I encourage the person to resist the devil and to get on with his life. If he continues to sin, not going to work, for the spirit will come right back.

If the person is not a Christian, he is really going to have to pray to receive Jesus Christ, or he is going to be continually exposed to demonic influence.

HM: Can you tell us of any one experience you've had in exorcizing a demon?

Philpott: Something happened just recently. At the commune one Sunday night about 11 o'clock, one of our guys, Gary, walked outside and there was this huge black man—he must have been six foot five—dressed in white.

He was in a catatonic position, stooped over with his hands out in front of him, his legs parted. Gary went over to talk to him, and the guy just toppled over on his face, rigid as a board.

Some of the others raced out and they raised this guy a bit, and they talked to him, they prayed over him. They laid hands on him. He was converted, he accepted Jesus right there on the ground.

He prayed and then lapsed into unconsciousness.

The guys called an ambulance because they were afraid. The ambulance took the black man to the hospital, and he recovered that night.

But what was strange was that when the ambulance took him, the guys went into the front room and started praying for him. They felt he was demonized and they prayed about it. And while they were praying, the evil spirit that had been in this fellow was hitting them on the shoulders and knocking them back. One guy, Cliff, is six foot three and over 200 pounds, and the evil spirit knocked him down. Several other people had the same thing happen.

So they prayed, "Lord, bind this evil spirit; eliminate him from this place." And God did, that was all they experienced.

HM: Could they have been imagining it?

Philpott: It's not the kind of thing you can fake. They were so fearful, so close to panic, that when Ken [Sanders, the commune director] got home, he saw the confusion and fear and they prayed together. And it wasn't until then that the fear was gone.

HM: Did anyone ever see the black man again?

Philpott: Yes. He lives over in East Bay, but he's visited us. He's a new believer.

I know the experience sounds unusual, but it's not really. You see some strange things which are obviously not psychotic behavior. It just takes two or three times of seeing something like it before you recognize the whole situation. But before I got into it, I would never have believed it. I didn't understand the New Testament material on demons.

I think we can adequately understand the demonic expressions found in the occult through very basic, simple biblical principles and revelations. The whole dynamics and purposes of the demonic are clearly presented in the Bible. ☐



46

PHOTO BY DON RUTLE
HOME MISS ON



Extrasensory Perception

Partial Answer to the Occult?



The weird world of the occult—for that matter, the world of the spirit—acts like some huge submerged magnet pulling the explorer in search for verification by the physical senses of that which his heart tells him exists. Scientists in the budding field of parapsychology have landed on a possible partial answer—extrasensory perception, a primitive ability now proven in the laboratory.

And the best known laboratory in the field of parapsychology is housed at Durham, N.C., adjacent to the sprawling campus of Duke University.

In a fading two-story mansion, whose spacious rooms are now defiled with office furniture and the clutter of mountains of paper and books, the scientists work through strange tests to uncover knowledge on the very elusive faculty of ESP and PK (psychokinesis: mind over matter).

In a huge, high-ceilinged former bedroom I interviewed Dr. J.B. Rhine, world famous pioneer in parapsychology. In more than 34 years Rhine's work on ESP has overcome the disbelief of the skeptics and gained the stature of a new but established science.

I wanted to know if ESP held possible explanations to some of the phenomena we were encountering in our study of the occult. Rhine, the man who had invented the term ESP—for extrasensory perception—and whose deck of ESP cards are almost as familiar as Rock, had promised me 15 minutes. I had had 15-minute interviews before, and true to form, this one ran almost an hour.

I had come prepared for the short interview; my questions were written out and the tape recorder was going. But the biggest block wasn't time; it was Rhine's failing hearing and a momentary throat problem. I even wished for a good case of ESP!

Rhine is now retired from teaching but he is very active at the Foundation for Research on the Nature of Man. He is a big man physically, and despite his more than 70 years, reveals the intense energy and concentration one associates with a pioneering scientist.

My questions were elementary for him. First, I wanted a simple definition:

"ESP is getting knowledge without the senses," he replied. "It is the exchange we have with our environment without the uses of the senses or the muscles. Both ESP and PK (in the lab they call both 'psi ability') are firmly established."

With the definition he threw out the fact that while such ability is not easy to demonstrate or easy to work with or understand, "we are on the threshold of rather a larger area of discovery."

ESP Bombshell

Rhine earned his doctorate at the University of Chicago as a biologist, then studied psychology at Harvard

Continued

UARY, 1972

17



The Rhines experimented with mind over matter for years before publishing the test findings—that the mind does have a force, so far undeveloped, that can affect physical matter directly.

before joining the psychology department at Duke in 1927.

He worked for six years on "psi ability," finally isolating it in the lab, and published his book, *Extrasensory Perception*, in 1934. With the book he hit a sensitive nerve of public interest and scientific doubt.

Since that first announcement he has been feeding the public's thirst for more information and defending his youthful science to other disciplines.

What he discovered is that psi is a normal ability whose operation is entirely unconscious, since the individual subject simply does not know reliably when the act takes place.

However, it does break through into the consciousness in dreams, intuition, etc. The files of Rhine and his wife (who is also a scientist) are stuffed with thousands of reports of clairvoyance, telepathy, precognition and the influence of the mind over matter. All these are accepted as clues to psi ability, although the Rhines accept as fact only that which they can prove in the lab. These reports cover cases like the following:

- A student awakens at night hearing his grandmother call. Later he learns that at that time his father had had a heart attack and his grandmother had gone through the house calling him, forgetting that he was away at school in another state.

- A four-year-old awakens dreaming his father is struggling to get out of water and tall grass. Two days later his father is hunting and this happens when a boat overturns.

- The morning a seven-year-old boy dies, a geranium plant falls from the window and the pot breaks. The next afternoon when some in the room are talking about the boy the repotted plant is seen to move, and then it again topples over and falls.

While such reports are not accepted as proof, they are seen as clues, and they were responsible for starting the investigation.

Through the use of specially designed cards and long, tedious hours of investigation, Rhine established ESP as the explanation for subjects scoring in excess of chance. Others throughout the world have followed his lead and strengthened the case for ESP and PK.

Subjects were able to score with clairvoyance, telepathy or precognition in ESP tests, and they were able to influence matter (mostly dice) in tests for psychokinesis (PK). (The reader who wants to follow the lengthy process of discovery and grudging acceptance might read Rhine's paperback *New World of the Mind*, or any of the other dozen books he and Mrs. Rhine have written.)

Psi on the U-Graph

One strengthening argument came with the discovery that a subject's psi ability is stronger during the first

and last sections of a test, making a U-shaped graph. The ability also closely follows the pattern of memory and other higher cognitive functions such as reasoning, humor, invention and the like.

An additional proof is "psi-negative." Because the ability is subconscious, an attempt to prove that you have strong ESP actually works in reverse and the subject invariably scores much lower than chance.

Another discovery found that subjects, in attempting to prove their ESP, often displace their answer, reading either the previous or the next card instead of the one being tested.

Of course, I bought a set of the cards, score sheets and a manual for testing. My daughter-in-law had amazed us all with her ESP. Once when talking by phone to my son across 600 miles, she asked him why he had his glasses on in the dark. He wanted to know how could she tell, and she then proceeded to describe where he was and the clothes he was wearing.

As might have been predicted, she scored negative ESP, way below chance, in our tests. She was trying to prove to us that she did have ESP. Then we checked her scores for displacement, and sure enough, she had missed by guessing the previous card.

We didn't run long tests and we might have been careless in our testing—something Rhine was not guilty of, yet after the interview, three books, and my tests, I am convinced of the validity of the science, although disappointed in the little that has been discovered over such a lengthy period of investigation. But maybe I am too accustomed to the recent tremendous breakthroughs in science; after all, they've come following centuries of study.

Space, Matter, Time (Out?)

Rhine's tests have proven that psi ability transcends space, matter, and time. Of course, it is at these points that he has trouble with other scientists who have worked for years getting their branches of science on firm physical grounds, away from the dualism of mind and spirit which ESP might indicate.

However, Rhine does not accept a dualism, although he admits the process is difficult to explain. In closing his book, *New World of the Mind*, he writes, "The type of case that most arrests attention is the one in which the manifest purpose back of the effect produced is so peculiarly that of a deceased personality that it is not reasonable to attribute the agency to any other sources."

For example, he tells of a woman banker who heard a deceased nurse calling her to tell her she was pregnant and in danger. She was told to go to a certain doctor. She went and the doctor discovered a serious problem, which was corrected by surgery. Although no pregnancy was diagnosed then, nine months later she did give birth to a child.



Man has taught for some time the power of the spirit—saying the body was more than brain matter and muscle cells—now for the first time science offers some spiritual support.

"The people who have the highest scoring rate in ESP don't have a whole lot of common characteristics, besides their interests, their fascination with the subject, and their belief that they have something unusual," Rhine said.

Nationality, age, sex, most personality traits have little to do with ability. But belief in ESP appears necessary to achieve a high score, although Rhine says that if the researchers are careful, they can get evidence of psi ability from most subjects.

One psychologist discovered that by simply asking his subjects whether they believed in ESP, he could discover those who would score highly.

The time of day gives no limitation, nor is distance a barrier. (Astronaut Ed Mitchell on Apollo made the longest test, for which no strong conclusions have been reported.)

"Actually, we have found no limit to ESP," Rhine said. "No matter how far away, or whether you ask the subject to predict something that is going to be listed a year from now, or what kind of a box you put the cards in. The only thing in the world that psi ability is like is the theological belief in divine power—omniscient and omnipotent."

"The difference here is that we are working with people who sometimes don't know they have the ability or have it very little. At best, they are able to develop it a little, and the power of it is very limited. But there is no limitation to it."

Such scientists as Rhine have not passed up the universal interest in whether any incorporeal element or part of the personality (any spirit or soul) survives the bodily death of the individual, retaining its capacity to experience and manifesting itself in a way that allows personal identification to be made.

Rhine wrote in *New World of the Mind*, "The outcome of the scientific investigation of mediumship is best described as a draw."

Seance Suggestibility

I asked Rhine what relationship did he see between ESP and spiritism, palm readings, witchcraft, astrology and future predictions?

"It is likely that ESP ability appears in many different forms involving the occult and that it runs through most of the magical practices," he said. "The type of thing like locating a well of water or the taking off of warts is very likely ESP or PK. The palmist may be looking down at the hand, but he will look up and say, 'Didn't you have an accident when you were six and break your leg?' or something like that."

"What about the seances?" I asked (since our reporters had been shaken up attending one).

"Probably mostly fraud," he quickly answered. "Maybe not always conscious fraud. Maybe they are doing

things they would like to see done. They may be in a semi-disassociated or trance-like state. But for the most part it is probably fraud."

Rhine indicated he had investigated numerous spiritualists, studying how people responded. For the scientist there was too much latitude, and a great deal of suggestion.

"Somebody will say, 'There's a man standing back there.' He may say only a word or two, and somebody will say, 'That's my brother.' Suggestibility knows no bounds in some people."

Responding to a question about visions of the future, Rhine indicated they had collected hundreds of examples. "It is based on that which is non physical. It is what people have been calling religious or spiritual. By spiritual we realize what they meant. If not supernatural, superphysical. (The word supernatural got in there because of a theologian's mistake.)"

"It wouldn't be a universe if it were supernatural, but it is superphysical. Physics isn't everything. We aren't machines. We are more than that. We have come back to the point where we are really putting some underpinnings beneath some very old beliefs of mankind."

"That's what, after all, all the other sciences have been doing. They shore up beliefs about the movements of the heavenly bodies. Things change, and you get different interpretations. If you want to put it in theological terms, we are finding out how God is doing things in the world."

Mrs. Rhine, in her book *Mind Over Matter*, quotes Dr. Rhine: "For the first time mind is what the man-in-the-street thought it was all along—something of a force in itself; something that gave him some kind of special volitional freedom...."

"The man in the pulpit too was right in preaching that the human spirit is something more than the material of his body and brain. For the first time science offers a little support to his view, although it's necessarily limited, as yet." □



PHOTO BY DON RUTLEDGE

Comment

by Walker L. Knight
Editor

The Flip Side

Investigation into the world of the occult increasingly convinces us we are touching the flip side to the Jesus Movement.

The forces contributing to the spiritual revolution manifesting itself in youth's sudden and dramatic turning to Jesus also contributed to the increased interest in spiritism, witchcraft, palm reading, satanism, astrology and other forms of the occult.

Widespread interest in the occult emphasizes the universal experience that no man is without his lord, self made or otherwise. Man's need for mystery, meaning and transcendence will be fulfilled in one form or another.

With the rise of secularism and technology man discovered scientific answers to the questions he once asked of God—the lightning was no longer unexplained. He pushed the mystery of life further and further away. Man suddenly came of age used God for fewer and fewer explanations. Some even attended God's funeral, a ceremony without tears. But the cry for mystery remained, and it is being voiced today.

J.B. Rhine, pioneer discover of extra-sensory perception, observed that one reason this primitive ability was submerged is that with ESP man knew too much. Almost the same observation has been made with the flooding of imagery coming with television. We have more

information than we can handle, consequently everything loses its meaning. We cannot sort it into meaningful categories, because a completely new set of facts floods our mind before we can reflect on the old facts.

Vacuums created by the decay of world Christianity (a theological vacuum) and by the rise of technology and secularism (an emotional vacuum) are being filled with the winds of a new-found faith in Jesus Christ or by the contrary winds of other saviors.

The emotional vacuum expresses itself with a hunger for community, the need for touch, for yells and cheers, for songs and talk, even for "other tongues." The ecstatic is sought.

Mystery, freedom, boldness, and even ridicule are all a part of our history, but we have traded action for words and experience for structure. We have not been sensitive to new needs for meaning, mystery and transcendence. In our concern for the whole man, we have missed important segments both of the whole gospel and the whole person.

David McKenna, commenting on the Jesus Movement, made a statement appropriate here: "The ministry to the segmented man is a failure of the church. We responded to the spiritual needs of an adult generation and assumed that the succeeding generations were just like us. We rejected emotionalism and now find the young are stomping on our rationality. We heard the good news of the Gospel and forgot how to communicate the joy to our children. We equated affluence with the blessing of God and never dreamed that our children would have materialistic indigestion."

In early years Louisiana presented opportunities of witness among the French. The Convention's growth in the southwestern states presented opportunities of work among people of Mexican descent. Expansion into the west in the 1840's opened additional doors of ministry among Mexicans and Orientals. The more recent development of Southern Baptist work in the Great Lakes states and northeastern states has opened vast additional opportunities of witness and ministry among Europeans.

Work among minority ethnic groups is of the major thrusts in missions today. The Board encourages churches, associations, and conventions to minister to such people through their regular services and to establish and support ministries outside the local churches where these seem to be the most effective approach. Beyond this the Board joins with state conventions in employing missionaries to serve in this area.

Executive's Word

by Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

Our Ethnic Pattern

Would it surprise you to know that 1,800 Southern Baptist congregations have memberships composed of persons of minority ethnic groups? There are 1,000 Spanish language congregations, 400 Indian congregations, 250 European, 50 Oriental, and over 100 Negro. In addition 750 other churches, comprised chiefly of Anglo-Saxon members, minister to language culture persons through Bible classes, departments, or translation systems. Countless other churches have members of differing ethnic origins.

By latest count there are 111 black churches in the Convention, located in 20 or more states, including Maryland, D.C., North Carolina, Florida, Tennessee, Kentucky, Illinois, Missouri, Texas, and New Mexico of the older conventions; and Alaska, Oregon, California, Colorado, Nevada, Massachusetts, Michigan, Pennsylvania, New Jersey and New York among the younger conventions. At least 769 other churches include both white and black members.

From its beginning the Home Mission Board has shown major interest in minority ethnic peoples. The Convention itself, as well as the young Domestic Mission Board, expressed concern for Negroes in its earliest meetings in the 1840's. In 1855 the Convention's homeland missions agency was renamed "Domestic and Indian Mission Board." For 18 years the word Indian remained in its official title.

In early years Louisiana presented opportunities of witness among the French. The Convention's growth in the southwestern states presented opportunities of work among people of Mexican descent. Expansion into the west in the 1840's opened additional doors of ministry among Mexicans and Orientals. The more recent development of Southern Baptist work in the Great Lakes states and northeastern states has opened vast additional opportunities of witness and ministry among Europeans.

Work among minority ethnic groups is of the major thrusts in missions today.

The Board encourages churches, associations, and conventions to minister to such people through their regular services and to establish and support ministries outside the local churches where these seem to be the most effective approach. Beyond this the Board joins with state conventions in employing missionaries to serve in this area.

As of November 30, the Board reported 2,237 missionaries. About two-thirds of these are jointly supported by a state convention and/or an association or church, while the HMB provides sole support for about one-third. There are 999 home missionaries involved in the language missions program. They work among one or more of the 30 ethnic groups and 35 Indian tribes served through some type ministry. Many of these missionaries come from the ethnic group they serve, though the majority are Anglo-Saxon. The same is true of work with Negroes where 89 home missionaries serve. The program of Christian social ministries, with 264 missionaries largely serving among disadvantaged persons, touches many people of ethnic and culture backgrounds.

The 1972 budget has designated \$2,815,580 for the work of the Language Missions Department and \$534,564 for work with National (Negro) Baptists, besides the \$1,308,470 allocated for Christian social ministries. Since most of this work is sustained jointly with the 33 cooperating state conventions, additional funds have been budgeted for such work by various state conventions. It is conservative to estimate that the Board and the state conventions combined will invest over \$3.7 million in language missions and approximately \$1 million in work with Negro Baptists during this year. This is not a one year crusade. Without fanfare essentially the same amounts have been spent during each of the past two years, with gradually increasing amounts over the previous 20 years leading to the present level.

This sizeable investment of funds and

personnel not only emphasizes the importance of work among minority peoples; it also underlines the fact that such peoples are responsive to a loving gospel witness. Indeed, many churches are finding that their most challenging and most fruitful outreach ministries are those which relate to minority peoples in their midst.

Such reports should not be surprising if we will only take a good look at who we Americans are. There are 120 ethnic groups in the United States plus more than 260 Indian tribes. Eighty-five languages are spoken in the nation; the Census Bureau recognizes 68 of these as significant. Newspapers and magazines are available in this country in 70 languages. In addition to 21.5 million Negroes, 7.5 million people in this nation identify themselves as ethnic, according to recent articles in U.S. News and World Report. These groups account for 47 percent of our national population.

The second Sunday of next month, February 13, is designated on the Southern Baptist calendar as "Race Relations Sunday." Even a capsule view of our racial composition, such as I have tried to give above, speaks of the urgency of our concern for people of all races, black and white and red and yellow and brown.

We must learn to treat all human beings as persons regardless of race or color or culture. We must learn to work with all people for the solution of the pressing moral and social problems which are a heavy burden to all of us. We must cultivate Christian understanding between believers of all ethnic backgrounds. We must seek to point to Christ people of our own race and of other races, as we live for Christ in this nation which is indeed "an ethnic tapestry."

I trust that the observance of Race Relations Sunday, 1972, will be a time of Christ-honoring furtherance of the gospel both within our churches and beyond.

EXPECT-ATTEMPT

FROM GOD FOR GOD



WEEK OF PRAYER FOR HOME MISSIONS
MARCH 5-12, 1972

Annie Armstrong Easter Offering Goal: \$6,000,000

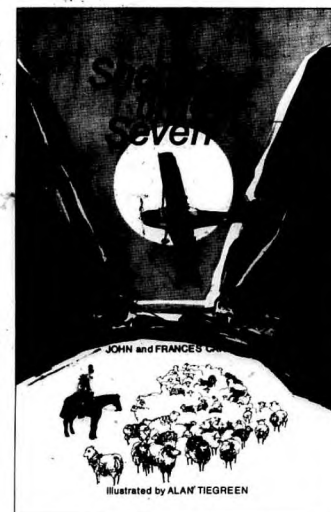
1972 ANNIE ARMSTRONG EASTER OFFERING — \$6,000,000

I. For Support of Missionaries and Field Ministries of the Home Mission Board		\$4,850,000
Evangelism Projects	\$ 200,000	
State Secretaries of Evangelism in Pioneer Areas		
Lay Witnessing		
Metropolitan Evangelism		
Student Evangelism		
Youth Evangelism		
Conferences		
Correspondence Bible Course		
Chaplaincy Ministries	30,000	
Chaplain at Mayo Clinic		
Chaplain Orientation		
Ministry to Military Personnel		
Associational Services	750,000	
Associational Superintendents of Missions in Pioneer, Rural-Urban, and Metropolitan Areas		
Conferences		
Materials		
Christian Social Ministries	765,000	
Missionaries in Baptist Centers		
Youth and Family Services, Literacy		
Missions		
Disaster Relief		
Mission Action Conferences		
Language Missions	1,645,000	
Missionaries to Spanish, Chinese Japanese, French, Slavic, Portuguese, Italians, Indians		
Literature		
Radio and Television programs		
Refugee Relief		
Interfaith Witness	90,000	
Missionaries		
Conferences		
Materials		
Church Extension	1,000,000	
Pastor-Directors		
Mission Pastors		
Student Pastors		
Special Assistance		
National Baptists	\$ 370,000	
Missionaries		
Youth Workers		
Campus Ministries		
Camps and Assemblies		
Special Projects		
Conferences		
II. For Support of Special Projects		\$ 800,000
WMU Assistance in Pioneer Areas	65,000	
Mission Buildings and Properties	100,000	
US-2 Missionaries	125,000	
Summer Student Missionaries	240,000	
Language Instruction	20,000	
Spanish WMU Literature	45,000	
Student Work Grants in Christian Social Ministries	40,000	
Missionary Training in Christian Social Ministries	25,000	
Sellers Home	20,000	
Margaret Fund Scholarships	70,000	
Language Scholarships	20,000	
National Baptist Scholarships	30,000	
III. For Advance in Critical Areas*		\$ 350,000
Christian Social Ministries	105,000	
Church Extension	245,000	
TOTAL	\$6,000,000	

*All above \$5,650,000 will be divided 30 percent for Christian Social Ministries and 70 percent for Church Extension for the starting of churches in critical areas.

Youth: 75c

Older Children: 50c

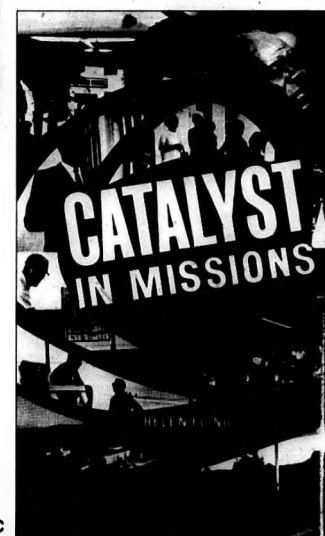


Teaching Guide for each book: 35c

Adults: 75c

COURAGE TO ANSWER

FLO BIRNHAM STAPLETON



HOME MISSIONS

Vocations in Home Missions

1972 Home Missions
Graded Series

Order from
Baptist Book Store



Younger Children: 50c

Happenings

Can Catholicism's 'Dry Bones' Breathe New Life?

By C. B. Hastings

Editor's Note: C.B. Hastings, assistant secretary of the HMB's Department of Interfaith Witness, has just returned from Rome where he was an unofficial observer at the third world Synod of Roman Catholic Bishops. An important bi-annual gathering of Catholicism's hierarchy, the synod was begun in 1967 by Pope Paul VI to discuss issues of importance to the church. Hastings assesses results of this year's synod and its importance to Southern Baptists in the report that follows.

Ezekiel was carried by the Spirit and sat down in the valley of dry bones. This reporter was carried by Alitalia Airlines and sat down in the midst of the Third Synod of Bishops of the Roman Catholic Church last month in Rome. Of course, reporters like women and theologians could only look on from the vantage point of the press rooms.

In between press conferences and interviews, they could wander through the great churches, so many of which are vast mausoleums, like St. Peter's. The haunting question came again and again: "Man, can these bones live again?"

Some watchers of the Catholic scene in the last decade have thrown up their hands in dismay at what they are seeing—some claim that the Church has lost its ancient moorings since Vatican II; others that the Church can never really make Pope John's ideal of "updating" and renewal ever work.

At least for a sizable number the Catholic Church is seen to be in agony. Whether these are death rattles or birthpangs, or perhaps both, remains to be seen. The present uncertainty, while awaiting the reaction to the Third Synod, leaves one with the feeling of watching a wave-tossed sea in a lull in the eye of a storm. If Vatican II blew in a fresh wind

of renewal, Synod III looks at present like the return blow of reaction.

Certainly there was much disappointment that the Synod spent three weeks of fruitless debate on the future of the priesthood only to dissolve in a welter of parliamentary confusion.

Priests around the world and a remarkable percentage of the voices of laity had petitioned for changes in the rule of celibacy. When the vote came, only 89 of the 212 bishops voted even to allow the ordaining of mature, married men in cases of great urgency. And this was quite pointless, for the Pope has always exercised the right to make exceptions to any canon law. He has approved the ordination already of some 60 married men throughout the world, including one in Rome itself.

There was also criticism by the bishops themselves that the Synod spent so much time on a matter of internal discipline and had so little energy left to debate the graver issues of social justice and world peace.

Lady Jackson of England, one of two women observers allowed and the first in modern centuries to address a synod or council of the Church, had to remind a press conference of the priorities also. The 250 reporters present heard her rebuke a questioner in rather severe tones for continuing to ask about the Church's stand on celibacy and birth control when there is so much injustice, oppression and abject poverty in the world.

No one can fault the bishops, however, in their frequent call for a worthy example in the struggle against world need and oppression.

In his summary statement to the assembly on the full debate on "Justice," Archbishop Alberto Valderama of the Philippines called the Church not to talk but to action, which must begin at home. "The whole style of life in the Church

should be reformed," he said. "Stark simplicity, poverty in personal life, especially for clerics, should be part of this change."

He also took note of the number of bishops who had advocated "that women have a larger share in the consultative and executive institutions of the Church."

The call for a study commission to this end, made originally by the Canadians, was strongly seconded by Patriarch Hakim of Antioch of the Melchites. He told the assembly that "while showing particular devotion to the Mother of God, Christianity continues to give men a commanding position in administration. Even in Muslim countries, civil law is trying to make amends for the injustices towards women. The Church must not as often happens arrive late on the scene after civil governments."

Calling for the next Synod to concern itself in a major way with the role of women even in the Curia and synods, Patriarch Hakim reminded the men that "it was women who had announced to St. Peter and the other apostles that Christ had risen."

The debate over justice and world peace did nothing to improve or implement the already very able documents of Vatican II and recent encyclicals by popes dating at least as far back as Leo XIII's 1891 statement on the condition of the working classes.

It was, in the words of one long-time Vatican watcher, the "Pope's Synod. Where he is conservative, it was conservative—as to the priesthood. Where he is liberal, it was liberal—as to social justice."

Through the Curia and through judiciously timed proclamations prior to the Synod, Pope Paul VI laid the ground rules. Through some astute timing of his visits to the Synod to hear the debates, he kept the bishops conscious of his eye and ear. Finally, it is entirely up to him to develop the results of the Synod into sufficient practical measures to justify

the continuance of future synods. There are bound to be some second thoughts as the consciences of some bishops over the terrific expense of money and manpower every two years.

One of the lasting impressions of the whole event is that of the diversity and ferment that characterizes the Roman Church today. The old idea that she resembles a monolith, such as Stone Mountain in Georgia, has been replaced by the profile of the Rocky Mountains, most of which would be active volcanoes.

Try to visualize these in sequence: the great mausoleum of St. Peter's Basilica, filled with 22 different tour groups gawking at fleeting masterpieces; an early Mass at the Church of St. Ignatius, attended by one young man, one old woman, two priests and an impatient Baptist photographer; Sunday Mass at Reggio Emilia in the heart of the highly industrialized, Communist-dominated north central region of Italy, where the young priest preached with almost evangelistic fervor to a full house in a new parish; a pigeon strolling the aisles during Mass at St. Mark's in Venice; High Mass at the Cathedral of Milan on All-Saints' Day, where the tourists vied with the worshippers for sight and sound; Sunday Mass at the Roman Cathedral in all-Protestant Zurich, where worshippers received communion "in the hand" to the accompaniment of a magnificent choir and organ. And you haven't even gotten beyond two countries of Europe.

What about South America with its social ferment? Or the United States with its Catholic Pentecostalism? Or Northern Europe, where the Catholic theologians sound more Protestant than many of the Reformers?

Three trends in Roman Catholicism would be of great interest to Baptists. The first is the concern over religious liberty in a number of countries of the world. Spain's episcopal conference a few weeks before the Synod openly voted not to recommend that the nation's concordat with the Vatican be renewed and opted for the complete separation of church and state.

Cardinal Silej, exiled leader of the Serbian Rite Church, defied the Pope and organized his own little synod of Ukrainian bishops to try to force some action on the oppression of his church in Communist-dominated Ukraine. Several bishops from South America were also calling for steps that would lead eventually to separation of church and state in that continent.

The second trend is in the very energetic work of the Commission for Common Bible Use in the Secretariat for Christian Unity of the Curia. F. Walter Abbott, American Jesuit who is head of the Commission, told of the six years close cooperation with the United Bible Societies (including the American Bible Society) in translating and distributing Bibles and Testaments in the common tongue today.

Much cooperation has already gone into the wide distribution of the society's *Today's English Version*, unchanged for Catholics except for the imprimatur of the late Cardinal Cushing. In one translation project alone there are one hundred Catholic scholars at work. In fact, the biblical scholars in the Roman Church today are in the forefront of sound biblical criticism and commentary.

The third trend is seen in the repeated demand of many bishops, for example, from South America, for more and better trained priests to give themselves to "evangelization" of unbelievers and "formation" of new converts.

It is also possible that when and if Billy Graham takes his world-famed team to the Sports Palace in Rome in 1973, he will find a welcome among both Catholic clergy and laity, if the evangelical leaders in Italy do not try to enforce their "restriction from any contact with the Vatican" upon Graham. Certainly Baptists and other evangelicals around the world will be watching and praying for such a crusade far more than for any synod or council.

If any world renewal of the Roman Catholic Church does take place in this century, however, it will most likely originate within her own ranks. If so, it would not be the first time God has worked a miracle in a seeming valley of dry bones. To that end we may fervently pray that God will do it again: "This is the word of the Lord God to these bones: I will put breath into you, and you shall live."

the continuance of future synods. There are bound to be some second thoughts as the consciences of some bishops over the terrific expense of money and manpower every two years.

One of the lasting impressions of the whole event is that of the diversity and ferment that characterizes the Roman Church today. The old idea that she resembles a monolith, such as Stone Mountain in Georgia, has been replaced by the profile of the Rocky Mountains, most of which would be active volcanoes.

Try to visualize these in sequence: the great mausoleum of St. Peter's Basilica, filled with 22 different tour groups gawking at fleeting masterpieces; an early Mass at the Church of St. Ignatius, attended by one young man, one old woman, two priests and an impatient Baptist photographer; Sunday Mass at Reggio Emilia in the heart of the highly industrialized, Communist-dominated north central region of Italy, where the young priest preached with almost evangelistic fervor to a full house in a new parish; a pigeon strolling the aisles during Mass at St. Mark's in Venice; High Mass at the Cathedral of Milan on All-Saints' Day, where the tourists vied with the worshippers for sight and sound; Sunday Mass at the Roman Cathedral in all-Protestant Zurich, where worshippers received communion "in the hand" to the accompaniment of a magnificent choir and organ. And you haven't even gotten beyond two countries of Europe.

What about South America with its social ferment? Or the United States with its Catholic Pentecostalism? Or Northern Europe, where the Catholic theologians sound more Protestant than many of the Reformers?

Three trends in Roman Catholicism would be of great interest to Baptists. The first is the concern over religious liberty in a number of countries of the world. Spain's episcopal conference a few weeks before the Synod openly voted not to recommend that the nation's concordat with the Vatican be renewed and opted for the complete separation of church and state.

Cardinal Silej, exiled leader of the Serbian Rite Church, defied the Pope and organized his own little synod of Ukrainian bishops to try to force some action on the oppression of his church in Communist-dominated Ukraine. Several bishops from South America were also calling for steps that would lead eventually to separation of church and state in that continent.

The second trend is in the very energetic work of the Commission for Common Bible Use in the Secretariat for Christian Unity of the Curia. F. Walter Abbott, American Jesuit who is head of the Commission, told of the six years close cooperation with the United Bible Societies (including the American Bible Society) in translating and distributing Bibles and Testaments in the common tongue today.

Much cooperation has already gone into the wide distribution of the society's *Today's English Version*, unchanged for Catholics except for the imprimatur of the late Cardinal Cushing. In one translation project alone there are one hundred Catholic scholars at work. In fact, the biblical scholars in the Roman Church today are in the forefront of sound biblical criticism and commentary.

The third trend is seen in the repeated demand of many bishops, for example, from South America, for more and better trained priests to give themselves to "evangelization" of unbelievers and "formation" of new converts.

It is also possible that when and if Billy Graham takes his world-famed team to the Sports Palace in Rome in 1973, he will find a welcome among both Catholic clergy and laity, if the evangelical leaders in Italy do not try to enforce their "restriction from any contact with the Vatican" upon Graham. Certainly Baptists and other evangelicals around the world will be watching and praying for such a crusade far more than for any synod or council.

If any world renewal of the Roman Catholic Church does take place in this century, however, it will most likely originate within her own ranks. If so, it would not be the first time God has worked a miracle in a seeming valley of dry bones. To that end we may fervently pray that God will do it again: "This is the word of the Lord God to these bones: I will put breath into you, and you shall live."

Looking for a New, Fresh Approach to Reaching People for Christ? . . . If so, try these . . .

CHURCH BUS EVANGELISM ARTICLES AND FORMS

Written by William A. Powell of the Home Mission Board, this is the first book on church evangelism written by a Southern Baptist. The 240-page research book for churches interested in beginning or strengthening a bus ministry is \$3.00.



NATIONAL BUS CLINIC CASSETTES

A very valuable set of tapes to inspire the entire church. This clinic revolutionized many churches throughout America on the matter of outreach. You'll want to hear for yourself. The set of 20 cassettes is available for \$40.00.

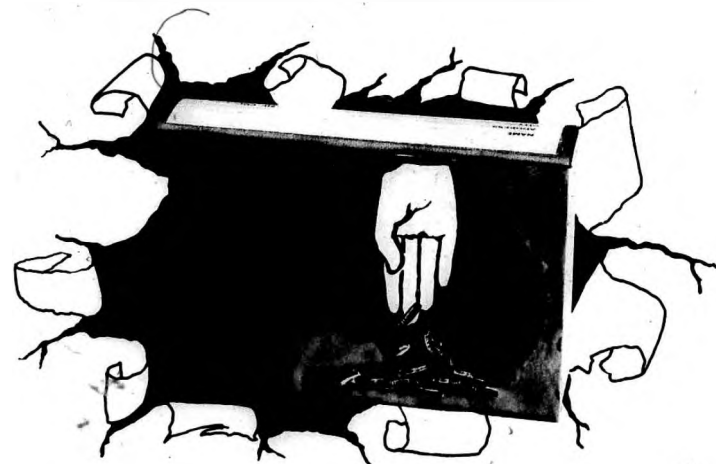
CHURCH AFLAME

The story of Thomas Road Baptist Church in Lynchburg, Va., which grew from 750 to 5,000 people per Sunday in four years, thus becoming one of the fastest growing churches in the world. Written by Elmer Towns and Jerry Falwell, the book can be purchased for \$5.00.



These helpful materials can be ordered from the Woodlawn Baptist Church, 1772 Columbia Drive, Decatur, Ga. 30032.

SAVE UP TO 45% BY ORDERING 1972 PRINTED-TO-ORDER OFFERING ENVELOPES IMMEDIATELY!



Best prices of the year are in effect. Place your order now. Tell us when to ship and we will do the rest—at the same time saving you up to 45%.

Order printed-to-order envelopes, from:
Baptist Book Store Envelope Service
Box 193
Chester, W. Va. 26034

Remember, we now offer you:
Monthly Mailing Service
Data Processing Service
Church Stationery Service

An easy way to order printed-to-order envelopes is to drop us a note to repeat last year's order and add increased number of sets needed.

PRICES January 1 through March 31

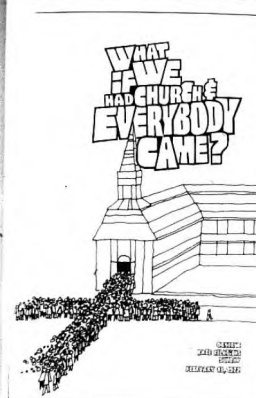
Quantity	Standard 2½ x 4¼	Giant 3 x 6¼
5000—UP	17¢	22½¢
4999—2500	17¼¢	23
2499—2000	17¾¢	24
1999—1000	18	24¾¢
999—750	19	26¼¢
749—500	19¾¢	26¾¢
499—250	21¼¢	28¼¢
249—110	24	31¾¢
109—1	28	33¾¢

For catalog with more detailed information, including prices after March 31, write:

Baptist Book Store Envelope Service
Box 193, Chester, W. Va. 26034

A partner in growth with your Baptist Book Store

APPENINGS CONTINUED



What if...

More than 8,000 Southern Baptist churches will begin the observance of Race Relations Emphasis on Feb. 13.

For many churches this will mean a single Sunday, but for an increasing number the Sunday will indicate the beginning of a program which may last a week, a month, or the whole year. The purpose of Race Relations Emphasis is to lead Christians to a better understanding of those who differ from us, by seeking to deal with our attitudes toward all people of whatever color, race, or national origin.

"Race is the unfinished business of Southern Baptists," Victor Glass, secretary of the Home Mission Board's Department of Work with National Baptists, said. "It is my hope that Race Relations Sunday will be more and more an expression of what we are doing than what ought to be doing—more of a celebration, than a reminder."

In our country, the largest and most able minority group is blacks. How many Southern Baptists face a real opportunity to relate to Mexican-Americans, Indians, Chinese, Cubans and other groups.

Often we are concerned about what is to our church when the people we so desperately want to come, do

not attend. What a change of pace it would be to envision our reactions and stewardship of time, space and witness, if EVERYBODY in the neighborhood came to worship, study and fellowship in our church.

The Police Chief Calleth

Language missionary James Wright made the monthly visit to the landlord last month to pay the rent for the Centro Bautista Hispano in Waterbury, Conn., only to hear from the landlord that the town chief of police had been calling concerning the work going on at the center.

According to the police, they had made no arrests nor had any serious complaints against any of the Puerto Rican young people in the center's area been reported during the summer months. Usually this is a high-arrest area for youth, and the police chief attributed this year's change to the involvement of the center's two summer missionaries, Curtis Ferrell and Maryann Joiner.

After completing her summer mission work, Miss Joiner returned to Connecticut as a US-2 volunteer.

"No-Building" Church Begins First Building

In an attempt to solve expensive church building costs, West Memorial Baptist Church in Houston, Tex., is jointly constructing the first unit of the Little People Day-Care Nursery School, a commercial day-care corporation.

The school is constructing the building, transferring title to the church, and then leasing it back for 25 years. The church will have maintenance-free use of the building space on evenings and weekends.

West Memorial has been active for the past three years without any buildings at all, utilizing instead the homes of members for most activities. Ralph W. Neighbor, pastor of the 170-member church, said that to keep up with the population explosion in the future it will cost Southern Baptists "the astronomical sum of over \$27 billion in the next 30 years. We look on any building we might erect as a 24-hour-a-day point for either evangelism or discipling new Christians. We refuse to participate in

PUT PEOPLE FIRST

This book shows you how

To be an effective Christian witness, we must have genuine love and respect for the individual. In this book, one of America's leaders in the field of evangelism stresses the importance of understanding and caring for people.

PEOPLE-CENTERED EVANGELISM
by John F. Havlik

Paperback, \$1.75

At your Baptist Book Store
BROADMAN

SEVEN BLACK PREACHERS TELL

WHAT JESUS MEANS TO ME

Seven black ministers give their testimony of how they found Christ, what he means to them, and how they share him with others. Coming from several states, and with different backgrounds and experiences, these prominent black preachers give a clear picture of their Christian faith.

WHAT JESUS MEANS TO ME \$3.50

At your Baptist Book Store
BROADMAN

HAPPENINGS CONTINUED

the immorality of building religious space used only a handful of hours weekly, designed for only one function.

Literacy Missions Mushrooming

"Literacy work is growing rapidly—like leavening," said Mildred Blankenship, assistant secretary in the HMB's Department of Christian Social Ministries.

"Someone starts a little work and suddenly it mushrooms," she said. "I would say we have some literacy work going on in every Baptist state convention."

Last fall, more than 50 literacy work representatives met in a three-day conference in Atlanta, Ga. Representatives from 21 states, including Alaska, attended the conference.

Those participating in the conference will serve as resource people throughout the nation for literacy missions with both the non-reader and Internationals, who attend programs to learn conversational English. Many churches involved in literacy missions work with the Woman's Missionary Union in setting up the work as a mission action project.

Generally, literacy missions is one area where people do not have to be recruited. "Word gets around by word-of-mouth

once you prove yourself," Miss Blankenship said. "If the student has a good experience, the word spreads." However, churches interested in beginning a literacy program can obtain names from sources such as the welfare department, or even the names of non-readers from banks. The federal government is not allowed to give names, but if "you have proven yourself as a good teacher, they will make referrals," she said.

Deep in the Heart of Harrisburg

Summer work in Harrisburg, Penn. has taken permanent root.

Summer ministries of the Heart of Harrisburg programs included street music, needs and resource surveys, public playground ministries, a coffeehouse and neighborhood Vacation Bible Schools.

Volunteer choirs from Florida, Tennessee, South Carolina, North Carolina, Georgia and Pennsylvania paid their own ways to the pioneer area.

Out of this summer program, writes Bob Brackney, "has come the opportunity for Bible study fellowships, a contemporary worship service series, a position on the Board of Contact and an

invitation to join the Harrisburg Crime Clinic. We expect greater things than this to happen in the future."

Meeting the Spanish Need in Hawaii

None of the home missionaries in Hawaii are language missionaries, but language differences have not been a barrier, said Bob Duffer, pastor of the Kahaluu Baptist Chapel in Kaneohe, Hawaii.

For those who speak Japanese or Filipino, there are churches with associate pastors who speak the languages. However, finding someone who speaks Spanish is not so easy.

"While making a telephone survey of our community, a lady told me that she did not go to church because she spoke Spanish and did not understand much English," Duffer said. "I could hardly understand her over the phone. Feeling this might be a mission opportunity, I asked my wife, June, who had studied Spanish in school, to visit the lady."

The lady was not at home the first time June visited. During the next visit, they spent over an hour struggling to communicate with what little words they knew of each other's language

and gave the lady a mission study book. Guatemala, the lady's native country, later ordered a modern version of the New Testament in Spanish. A Christmas the lady now comes each Sunday to the Duffer's church with her seven-year-old son and a baby.

Footnote on Whitlow's World

In Nov. HM, we carried a story on William Whitlow, the bed-ridden old man with the strong spirit.

Since that issue, one of the social workers looking in on Whitlow became so concerned about Whitlow's deteriorating health he called an ambulance, but Whitlow refused to go to the hospital.

Meanwhile, a young Christian, Donna Wischusen, had taken Whitlow as a "project" and was visiting him every day. The second time the social worker called an ambulance, Donna was there and wouldn't let Whitlow send the ambulance back.

Once in the hospital, doctors discovered that Whitlow did have a broken hip, but his health was so poor no operation could be performed. While being nursed back to health, Whitlow contracted pneumonia. In late November, Whitlow was still in the hospital, battling pneumonia—and a broken hip.



Chaplains Prayer Calendar

Air Force; Kenneth A. Burnette, Pa., hospital; Feb. 14: William B. Kirby Jr., N.C., Army; Melvin H. Peckering, Okla., Air Force; David H. Sperring, Fla., Army; Boyd D. Welton, Okla., institutional.

Feb. 15: Elias R. Callahan, Ala., hospital; Malcolm E. Smith, Fla., Air Force; Feb. 16: Earl L. Troglin, Ga., hospital; Feb. 17: Charles F. Harding, Miss., Army; Feb. 18: Vaughn H. Tollett, Ark., Air Force; Neil F. Wolfe, Ind., Air Force; Feb. 19: Myron C. Madden, La., hospital; Salvatore Rubino, Calif., Navy; Lawrence C. Guido, Calif., Navy.

Feb. 20: William D. Aders, Ala., Navy; Charles D. Barber, Tex., Army; Feb. 22: Robert B. Burnette, Tenn., Air Force; John R. Johnston, Ariz., Air Force; Nathaniel B. Saucier, Miss., hospital; Feb. 23: William H. Warren, Ala., Air Force; Feb. 24: Joe Boone Abbott, Ala., hospital; Beardon M. Bell Jr., N.C., Army; Calvin C. Cooper, Tenn., Air Force; Feb. 25: Lindell Eugene Anderson, Mo., Army.

Feb. 26: Max E. Burgin, N.C., Army; Julian P. Griffin, Va., institutional; Charles W. Meyer, Ind., Army; Leslie A. Thompson, Mo., Army; Fred White, Tenn., hospital; Merle Edward Strickland, La., Navy; Feb. 27: W.B. Johnson, Fla., institutional; Carl E. Tolbert, Okla., Army; Walter C. Tucker, Ark., Army; Warren B. Wall, Fla., institutional; Feb. 28: Clarence Y. Barton, Ky., hospital; John E. Bell, Ky., Navy.

Feb. 1: James M. Crutcher, Ky., Army; Raymond J. Wade, Calif., Army; Feb. 2: Ivan L. Paulk, Tex., Air Force; Clyde N. Kerley, N.C., Air Force; Feb. 3: Richard L. Dayringer, Mo., hospital; William R. Howard, Ky., Navy; Peter J. Kraak, Mich., Army; Feb. 4: Henry A. Buchanan, Ky., hospital; Bobby J. Hazel, Tex., hospital; Vasteb E. Zumwalt, Ark., Air Force; Feb. 5: Claude J. Benner Jr., N.C., Army; Allen B. Craven, Mo., Navy; Grady Criswell, N.M., institutional; William L. Jones Jr., Okla., Navy.

Feb. 6: James H. Rutherford, Ala., Navy; Robey D. Goff, Tex., hospital; Feb. 7: Darrell E. Hall, Tenn., Air Force; Jasper N. Keith Jr., Ga., hospital; Ezra J. Richardson, Mich., Army; William L. Stone, Tex., industrial; Feb. 9: George T. Bryon, Miss., Army; Feb. 10: Duane D. Redding, Tex., Army; Robert W. Riley, Ga., Army; Robert E. Tatum, Tex., hospital.

Feb. 11: Leslie G. Christian, Mo., hospital; Harley C. Dixon, Ky., hospital; Ralph E. Harrell, Fla., Army; Leroy R. Priestis, Ala., institutional; James W. Roberts Sr., S.C., Army; Hylon Vickers, Tex., institutional; Feb. 12: Donald O. Burnett, Tex., Army; George W. Bowman III, N.C., hospital; Gerald H. Smith, Miss., Army; Feb. 13: James T. Colson, Fla.,

REX HUMBARD

tells how he built a ministry to millions...



MIRACLES IN MY LIFE

Television Pastor... to the world's largest congregation... Rex Humbard brings contemporary expression to the traditional faith of a dynamic evangelist. Here is the amazing story of his meteoric rise from small, patched tents to the famous Gospel Big Top... and then to the fabulous Cathedral of Tomorrow. There thousands pray each week under a hundred foot illuminated cross... in services televised over 350 TV stations reaching tens of millions of viewers. And Rex Humbard promises to go on growing... because miracles happen every day and with God's help, I shall continue to borrow and build, borrow and build, so that more souls can be brought again to Jesus Christ.

AT YOUR BAPTIST BOOK STORE

Fleming H. Revell Company
One Tappan, N.J. 07670

Contents

Can You Read the Guarantee . . . ?	2
<i>The occult is sprouting around us like crabgrass; HM wades through the weeds</i>	
Hog Fat on Anxiety	4
<i>Bubble, bubble, toil and trouble, we glance around the occult caldron / Thomas Sharkey</i>	
Psychic World Prophet	18
<i>Baptist minister David Bubar wonders why his denomination doesn't understand / by Jim Newton</i>	
The Seance	26
<i>Tables walk in the darkness and grandmas visit . . . or do they? / by Jim Newton</i>	
The Bright Orange Etc.	31
<i>In living color, four witches discuss the merits of the netherworld / by Annette Wilkinson</i>	
The Devil Made Me Do It	36
<i>Anton LaVey and company have fun making the most of man's worst / by Sandy Simmons</i>	
Lying Spirits and Teachings of Demons	43
<i>Baptist seminarian and exorcist Kent Philpott has chilling experiences right out of the Bible</i>	
ESP: Partial Answer to the Occult?	46
<i>Scientist J.B. Rhine's exploration of the mind answers some occult riddles / by Walker Knight</i>	
Comment	50
<i>The Flip Side / by Walker Knight</i>	
Executive's Word	51
<i>Our Ethnic Pattern / by Arthur Ruedge</i>	
Annie Armstrong Budget Allocations	52
Happenings	56
<i>Catholicism's Dry Bones / by C.B. Hastings</i>	
Letters	62
Cover Story: Boo! Did we scare you? We scared us, anyway, with this issue. Because we're not sure which way to turn in our study of the occult—except to turn it loose and dodge the hog fat, black cats and witches' hats. The coverage starts on page 2—and we're not sure it's ended yet.	

COVER ART BY JIM HURST

Editor	Walker L. Knight
Associate Editor	Everett Hullum Jr.
News Editor	Sandy Simmons
Editorial Assistant	Charlotte Powell
Art Director	Tom Baker
Layout Artist	Linda Stephens Taylor
Photographers	Don Rutledge Knolan Benfield
Director of Photography	J.C. Durham, Audio-Visuals Department

Letters

Before We Get Too Old . . .

I have been one of your biggest critics but would like to "pay tribute to whom tribute is due." The November issue was a very fine one and I personally appreciated it.

William Evans
New Albany, Miss.

• Reading HM has done much to help me understand my place in this world as an ever-growing Christian. I've taught Sunday School children and Sunbeams for over 37 years . . .

Especially let me thank you for the articles on the older generation and the wonderful cover, "Whatever Happened to Grandma?" (Nov. HM) I know these will help us to see new roads of service in our own community.

Mrs. Lawrence Wilson
Walton, Ky.

• I notice our good magazine is interested in the subject of old age . . .

People are respectful of age if the aged is smart enough to go to the bat and knock a home run. People will cheer and give him a chance to help win the game.

I will be 73 years of age soon, and I still pastor a full-time resort Baptist church and care for over one hundred head of Hereford cattle on a 1,000-acre ranch and owe no man anything, only love.

Dewey Lee Riley
Madill, Okla.

• Congratulations on a job well done with the November issue of HOME MISSIONS on aging. It makes for an issue that certainly spotlights the needs of the aging in our society in a very fine way . . .

W. L. Howse III
Nashville, Tenn.

• For sometime now, I have been meaning to subscribe to your magazine. While a seminary student, I had access to free copies of HOME MISSIONS and must admit that I was delighted that you continue to present a challenging format each month.

I have long felt that the HMB is on the cutting edge in terms of creative and meaningful ministries to meet the needs

of persons in our day. You certainly deserve commendation for your effort in the face of opposition.

Currently, I am working with the Kentucky Inter-faith Aging Project, which is an interdenominational effort in our state to inform and enable churches and religious groups so that they might become involved in ministries with older persons. I feel that it would be a great asset for our Project to have multiple copies of your November 1971 issue.

Annette L. Jackson
Louisville, Ky.

• Thank you for devoting two issues of HOME MISSIONS to the question of Senior Adults . . .

Clifford Engle
Kansas City, Mo.

• I nearly popped out of my chair when I read HOME MISSIONS (Nov.); I read it all the way through—with mingled feelings.

The word obsolete stood out, mostly. Somehow it made us feel brushed aside. I wonder if the writer was thoughtless in using it? Or if we are sensitive? (Probably both.)

I had not thought that growing old would be an added handicap. I have taken this to be the natural process for all of us. I realize though that it could be. Those pictures in the magazine attest to this—for some people, and for the ailing, is our society so dreadfully lacking? Do we have a Christian nation?

I have been through too much in my life to admit defeat and/or sit in a rocking chair now.

The retirement years—the golden years—should be beautiful years, and still useful years for God and for one's own fellowmen. They should not near the end of a job or of work well done for God and for others.

I hope that you folks do not consider us old. For it may be that we can do a lot more than many of you youngsters. I hope.

Helen M. DeMeree
Niceville, Fla.

Editor's Note: Mrs. DeMeree has said beautifully in one short letter what we've tried to say in two issues. We don't consider any old person obsolete—but we are alarmed that the U.S.—as a nation—

is to be acting toward its old people if they were. Many experts in geriatrics have called attention to this trend, giving numerous examples to prove their point. It was our hope that our November and December issues could help change the "belief" that the aged are obsolete—that they have no place in our society. Its being calling someone "old" quit being an insult and started being a compliment.

Flagwavers

Driving toward the entrance of one of our seminaries to attend a Home Mission Board sponsored conference, I noticed a strange phenomenon. The first symbol that greeted me on the campus was not a cross nor an open Bible, but an American flag.

Perhaps my ministry in Germany and New York City have made me overly sensitive to the reaction of non-American Christians, but I question whether a national flag is the most fitting symbol for a Christian campus.

I could not escape the following questions . . . Do our seminaries in other countries have a national flag at the entrance? Does a national flag belong as the predominant symbol of a Christian campus or church dedicated to the universal God? Is this our way of saying to the local powers that be—"Don't tax us now, we are on your side?" What are Baptists saying by our flagwaving . . . ? that our denomination is for patriots only—that our Christianity is equated with promoting the American way of life?

Just a harmless practice—or is it? Melvin Hawthorne
New York, NY

God Is

I am writing in reference to a statement made by the lady from Missouri (October HM) that "God does not love anybody."

While I commend this dear lady for her hard work, I must take issue with her above statement, because the Lord knows, not only loves everybody, but loves.

He tells us in Romans 5:8 that God demonstrated this love by sending Christ for us while we were yet sinners. He tells us more about this love in 1 John 3:11 and of course in John 3:16—"world" includes everybody.

I cannot imagine our Lord telling us to do that which he had not already done and that is to love even our enemies (Matt. 5:44).

Indeed God does show righteous anger and he does hate sin whether in the life of the saved or unsaved, but hate the sinners—oh no, never. And how deeply grateful I am for this since this includes even me.

Blanche Raines
Orangeburg, S.C.

Shame, Shame

I am amazed and shocked that you would permit the use of your pages for one pastor to "take another pastor apart," (see Letters, Nov. HM) as Robert L. Hartsell did toward Jesse G. Smith.

Discussing principles is one thing, attacking a person is quite another. Shame on you and my friend Bob Hartsell.

Bill H. Lewis
Santa Barbara, Calif.

Yeas vs. Nays

About your magazine, I strongly disagree with T.W. Carl and Mrs. Alice Jones (see Letters, Nov. HM). I think your magazine is superb. Thanks for the great job you are doing; be sure to keep it up.

Debra Ballard
Crestview, Fla.

Jesus Movement Returns

This area has a real hunger for God's Word to break out. Our neighborhood is more open to Jesus than ever before, and we find more and more our conversation (with our neighbors) is turning to the Lord. Before this time, if we tried to witness, we were "tuned out."

Our family has become involved with a prayer group that has really been a blessing to our marriage and relationship to our children. Of course, when you go all the way with Jesus, there is opposition. Especially our church, which is Southern Baptist. However, we haven't felt led to leave to find another church fellowship because of our experiences as yet.

To see the power of God through the Holy Spirit moving and working is quite awesome. All the things we've come into in the past year and the movement of the

Lord in this area, we know it is nothing we could bring about. It was God, because we tried on our own and failed.

Philip and Patricia Rogers
Falls Church, Va.

And Birthmarks Too?

I wish I could eagerly say renew my subscription but only SBC loyalty requires enduring it with possibly getting some information and inspiration of work we support—not what someone thinks we should support.

Do you have so little information on our home missionaries under appointment?

The newest list of addresses is desired, plus their wedding dates, children with their birthdates, and pictures, pictures, pictures with names.

Have you considered publishing a chronological or daily listing of wedding anniversaries? What a limitless prayer power potential, plus publicizing Christian marriages, homes and families. Also what about the "missionary twin" idea of adopting ones with same birthday for whom to pray daily by name, to whom to write occasionally, and of whom to keep a file of news, letters and pictures. It is an old but every effective and productive idea.

The Richardsons
Dallas, Tex.

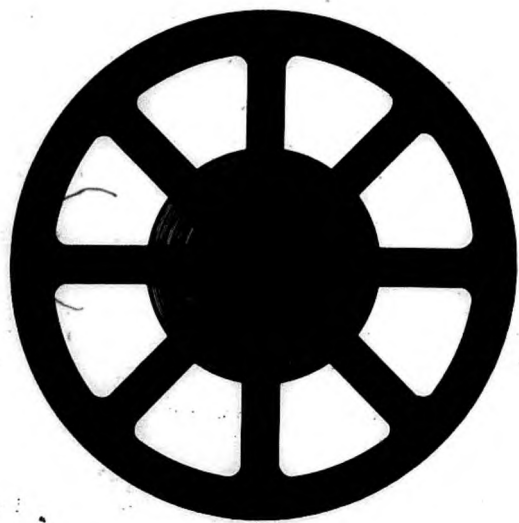
Editor's Note: The newest list of missionaries' names, addresses, and birthdays is in the spring (1971) Personnel Directory. A new personnel directory will be published within a few months. The Board appreciates prayers for missionaries, but has no plans at this time to publish wedding dates, etc.

Vol. XLIII January 1972 No. 1

Subscription rates: \$1.50—one year; \$2.75—two years; \$3.50—three years; club rate (10 or more)—\$1.10; budget rate to churches—\$1.90. Single copy—\$1.15.

Mailing: All changes of address, renewals and new subscriptions should contain a zip code number. All correspondence should be addressed to: Circulation Department, HOME MISSIONS, 1350 Spring St., N.W., Atlanta, Ga. 30309.

Change of Address: Please give old and new addresses.



CONCEPTS IN VOCATIONS IN HOME MISSIONS

Recording

"Voices in Home Missions"

A vinyl record that uses anonymous interviews with missionaries and candidates for missionary service to give more understanding of how persons respond to God's call—teaching aid for the 1972 Home Mission Graded Study for youth and adults. (33 1/3 rpm record; 16 min.; \$1.50)



Filmstrips

"Apartment House Missionary"

This filmstrip shows the work of a missionary couple in an apartment house complex as they endeavor to meet needs of people thereby opening possibilities for Christian witnessing. The script relates closely to the content of the Home Mission study Book *A Summer Surprise* for younger children by Jacqueline Durham. (30 frames w/record; 5 min; \$5.00)



Photos by Dan Rutledge

"Here Is My Life"

Home missions involves a variety of people—college students, lay men and women, and career missionaries. "Here Is My Life," a filmstrip in color for adults and older youth, shows a wide variety of missionary vocations—US-2ers, Christian Service Corpsmen, Student Summer Missionaries, and many other specialties. The theme follows one couple as they have felt God's call to missions and responded with training, commitment and experience in missions. (66-80 frames w/illustrated script; 10 min.; \$7.50)

FILMSTRIPS AND RECORDING AVAILABLE FROM BAPTIST BOOK STORES