

5-1982

A Contemporary Female Psychic: A Folkloristic Study of a Traditional Occupation

Jan Laude

Western Kentucky University

Follow this and additional works at: <https://digitalcommons.wku.edu/theses>



Part of the [Folklore Commons](#), and the [Social and Cultural Anthropology Commons](#)

Recommended Citation

Laude, Jan, "A Contemporary Female Psychic: A Folkloristic Study of a Traditional Occupation" (1982). *Masters Theses & Specialist Projects*. Paper 2528.

<https://digitalcommons.wku.edu/theses/2528>

This Thesis is brought to you for free and open access by TopSCHOLAR®. It has been accepted for inclusion in Masters Theses & Specialist Projects by an authorized administrator of TopSCHOLAR®. For more information, please contact topscholar@wku.edu.

Laude,

Jan

1982

A CONTEMPORARY FEMALE PSYCHIC:
A FOLKLORISTIC STUDY OF A TRADITIONAL OCCUPATION

A Thesis
Presented to
the Faculty of
the Department of Modern Languages and Intercultural Studies
Western Kentucky University
Bowling Green, Kentucky

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Jan Laude
May 1982

AUTHORIZATION FOR USE OF THESIS

Permission is hereby

granted to the Western Kentucky University Library to make, or allow to be made photocopies, microfilm or other copies of this thesis for appropriate research or scholarly purposes.

reserved to the author for the making of any copies of this thesis except for brief sections for research or scholarly purposes.

Signed

Jan Laidt

Date

4-22-82

Please place an "X" in the appropriate box.

This form will be filed with the original of the thesis and will control future use of the thesis.

A CONTEMPORARY FEMALE PSYCHIC:
A FOLKLORISTIC STUDY OF A TRADITIONAL OCCUPATION

Recommended 4/15/82
(Date)

Camilla A. Collins
Director of Thesis

Lynwood Montell

Carol Crowe

Approved April 22, 1982
(Date)

James Gray
Dean of the Graduate College

ACKNOWLEDGEMENTS

I wish to acknowledge the contributions of others who have helped me in various capacities while I was researching and writing this thesis. Western Kentucky University awarded me a research grant for the purchase of supplies needed for research. Peggy Sue Turner, the subject of this thesis, willingly and patiently shared with me her time and her knowledge. Sandy Laude, my daughter, painstakingly transcribed all tape-recorded interviews, helped smooth out rough drafts, and performed numerous time consuming tasks.

My thesis committee was helpful in a variety of ways. Dr. Montell permitted me to attend the conferences at the Association for Research and Enlightenment as part of my master's program, which aided me in bringing into focus the information which I had gathered for my thesis. Dr. Crowe carefully inspected and critically commented on the manuscript in such a manner as to make me reorganize my thoughts into clearer form. Dr. Collins supplied me with Turner's name, suggested I use Turner and her work as the topic for the thesis, answered hundreds of questions, provided thoughtful verbal and written criticism, and, above all, prodded me to hasten my work pace in finishing the thesis. All errors are mine.

TABLE OF CONTENTS

ACKNOWLEDGEMENTS iii

ABSTRACT v

INTRODUCTION 1

Chapter

 I. REVIEW OF THE LITERATURE 2

 II. FIELDWORK METHODOLOGY 18

 III. THE WOMAN PSYCHIC 27

 IV. PSYCHIC WORK 46

 V. CONCLUSIONS 77

APPENDICES

 A. Tape Summaries 80

 B. Biographical Information 122

 C. Selections From Popular Print Sources. . . 125

 D. Work Related Information 141

GLOSSARY 158

SOURCES CONSULTED 161

A CONTEMPORARY FEMALE PSYCHIC: A FOLKLORISTIC
STUDY OF A TRADITIONAL OCCUPATION

Jan Laude

May 1982

166 pages

Directed by: Camilla A. Collins, Carol Crowe, and
W. Lynwood Montell

Department of Modern Languages and Intercultural Studies
Western Kentucky University

This thesis is a case study of a contemporary woman psychic, Peggy Sue Turner, who resides in Bowling Green, Kentucky. The traditional aspects of her occupation are balanced with adaptative mechanisms in order to meet current cultural and social needs resulting in a satisfying job for both Turner and her clients. Chapter One provides a review of pertinent literature. Chapter Two details fieldwork methodology. Chapter Three gives the life history of Turner as it relates to the joint development of her femininity and her occupation. Chapter Four describes the overall generalities which Turner applies to all of her work and details the specific work areas of palmistry, the tarot, automatic writing, faith healing, witchcraft, and herbs. Two folklore genres, narrative and belief, are included within each of the work areas. Further, Turner's connections with psychic organizations are given. Chapter Five

provides overall conclusions. There are four appendices. Appendix A contains tape summaries of all recorded interviews. Appendix B lists informant biographical information. Appendix C contains selections from popular print sources. Appendix D includes examples of work related information. A glossary and a list of sources consulted complete the thesis.

INTRODUCTION

In October 1980, I met Peggy Sue Turner, a contemporary psychic who resides in Bowling Green, Kentucky. I spent twenty months researching Turner and her work and related information in the Bowling Green community, in the library, and at two conferences. The research resulted in this thesis. The manuscript is divided into five chapters covering the following areas: a review of the literature, fieldwork methodology, the woman psychic, psychic work, and conclusions. Four appendices, a glossary, and a list of sources consulted complete the thesis.

CHAPTER I

REVIEW OF THE LITERATURE

In Chapter One I shall review the pertinent literature about psychic phenomena related to this thesis. The major areas to be reviewed are traditional images of witches and healers, the influence of a psychic woman's life history and life cycle on her occupation, and the importance of making accommodations to meet contemporary job needs. Also, I shall discuss the value of beliefs, narrative characteristics, psychic organizations, popular print sources about psychic phenomena, and recent developments by some feminists interested in the psychic field.

A contemporary female psychic inherits images from women who, historically, have participated in psychic work. One image is embodied in the negative feminine role of destroyer, which can be translated into the general occupational title of witch. Much has been written about the witch figure of Europe and New England. A large portion of these writings concerns witch hunts and the resulting trials. George Kittredge in his well-known book Witchcraft in Old and New England relates accounts of some hunts and trials but fails to consider the woman as a

victim.¹ Selma Williams and Barbara Rosen, among others, attempt to correct this situation by focusing on the ways in which women have been victimized.² In the classic pamphlet Witches, Midwives, and Nurses: A History of Women Healers, Barbara Enrenreich and Deirdre English theorize that the suppression of witches was an active takeover by male professionals in order to gain political and economic control of the health care system, formally the domain of the witch.³ With men in charge of health care, the physical and spiritual aspects of witches' work became separated.⁴

Witchcraft, according to Margot Adler in Drawing Down the Moon, is making a modern day comeback. She speaks specifically of the revival by the Wiccians. Women, Adler says, are choosing Wicca as it is the "only 'new age' religion which places women on an equal footing with men."⁵ Further, witchcraft provides a vehicle for women to combine

¹George Lyman Kittredge, Witchcraft in Old and New England (Cambridge, Massachusetts: Harvard University Press, 1929).

²Selma R. Williams, Riding the Nightmare: Women and Witchcraft (New York: Atheneum, 1978); and Barbara Rosen, ed. Witchcraft (New York: Taping Publishing Company, 1973).

³Barbara Enrenreich and Deidre English, Witches, Midwives, and Nurses: A History of Women Healers (Old Westbury, New York: The Feminist Press, 1973), pp. 1-3.

⁴Jewel Babb, Boarder Healing Woman: The Story of Jewel Babb as told to Pat Ellis Taylor (Austin: University of Texas Press, 1981), p. 107.

⁵Margot Adler, Drawing Down the Moon (New York: The Viking Press, 1979), p. 202.

the political and the spiritual.⁶

A second image inherited by a contemporary female psychic is embodied in the positive feminine role of nurturer, which translates into the general occupational title of healer. Women engaging in traditional healing work, for example, can be found in various ethnic and regional groups throughout the United States. These women go by such titles as root doctor, granny woman, or conjure woman; however, whatever their title, their function is healing. Vance Randolph, in Ozark Magic and Folklore, writes about two aspects of healing practiced by women in the Ozark region. The granny women rely mainly on herbs, barks, and roots to cure physical ills. Power doctors, usually old women, use supernatural means such as charms, spells, prayers, amulets, exorcisms, and magic to treat specific ailments.⁷

Gaining an overall picture of a psychic woman's life is essential to understanding her occupational role. Pat Ellis Taylor, in the Afterword to the book Boarder Healing Woman: The Story of Jewel Babb as Told to Pat Ellis Taylor, clearly shows the significance of the woman's life history when she writes:

In recounting her story she [Babb] gave at least as

⁶Ibid., p. 173.

⁷Vance Randolph, Ozark Magic and Folklore (New York: Dover Publications, 1949), pp. 92, 121.

much emphasis to her trials and tribulations as a young bride and mother as to the manifestations of healing. The larger story is the record of how one woman came to maturity, weathered adverse circumstances, both environmental and human, and came out all the stronger for it; the ability to 'heal with the mind' is only a small part of the story.⁸

In their paper "A Biographical Approach to the Study of Memorates," Barbara Allen And W. Lynwood Montell show the connection between a woman's life history and her supernatural experiences. Their findings indicate that the themes of the supernatural experiences related by Cora Taylor, a thirty-five year old Hurricane, West Virginia woman, were directly correlated to some specific aspect of her life history. Taylor, seeking her identity in her motherhood and womanhood, often included family members, especially children, in her supernatural experiences and, in turn, in her memorates.⁹

A psychic woman's life cycle is often integrally related to her occupational development. Many women are aware of their psychic capabilities early in life. They are often not encouraged to develop these abilities but rather to channel their energies into marrying and raising a family. During their childrearing years, some women begin psychic work, usually part-time. This work is

⁸Babb, Boarder Healing Woman, p. 104.

⁹Barbara Allen and W. Lynnwood Montell, "Biographical Approach to the Study of Memorates," paper delivered to the American Folklore Society, October 23, 1981 at San Antonio, Texas.

"congruent with, and at the same time not mutually exclusive of, the procreative role or an additional occupational role."¹⁰

Many women postpone utilizing their abilities until middle age, at which time psychic work can be viewed as a symbolic rechanneling of the nurturing role practiced during childrearing years.¹¹ The concept of women developing their occupational potential during middle age is especially relevant to women today because now middle age is the longest period of a woman's life.¹² Since a woman is free of family demands she can "create [for] herself and a life to be lived on her own terms."¹³ In the Mexican-American curandera tradition "professional status is rarely attained before middle age."¹⁴ Babb provides an example of a healing woman postponing the use of her psychic abilities until middle age as she "was over

¹⁰Susan Middleton-Keirn, "Convivial Sisterhood" in Women in Ritual and Symbolic Roles, eds. Judith Hoch-Smith and Anita Spring (New York: Plenum Publishing Co., 1978), p. 194.

¹¹Hoch-Smith and Springs, eds. Women in Ritual and Symbolic Roles, p. 2.

¹²Janet Harris, The Prime of Ms. America: The American Woman at Forty (New York: Putnam, 1975), p. 21.

¹³Ibid., p. 23

¹⁴Babb, Boarder Healing Woman, p. 117.

fifty years old before she became interested in healing more than her immediate family and then there was no sensationalism in her call which she realized gradually."¹⁵ Moore's description of professional mediums shows the relationship between the femininity of the occupation and the occupation itself. He states:

Mediums were weak in the masculine qualities of will and reason and strong in the feminine qualities of intuition and nervousness. They were impressionable (i.e. responsive to outside influences) and extremely sensitive. Above all, they were passive. After all, it was queried, what spirit could manifest anything through a medium whose own personality was strongly assertive? The success of spirit communication depended on the ability of mediums to give up their own identity to become the instruments of others.¹⁶

For these women, the occupational choice of mediumship "bore the double stigma of doing something most women did not do in the service of a cause that many people laughed at."¹⁷

When a choice has been made to engage in psychic work, the practitioner must, to be successful, balance tradition with adaptive mechanisms to accommodate contemporary cultural and social needs. Delores Gomez, a witch practicing in Philadelphia, consciously achieves this balance. Beck observes that Gomez was "selected in accordance with

¹⁵Ibid.

¹⁶R. Lawrence Moore, "The Spiritualist Medium: A Study of Female Professionalism in Victorian America," American Quarterly 27 (1975): 202-203.

¹⁷Ibid., p. 221.

traditional custom and was trained in a traditional manner--truly a recipient of a rich heritage transmitted through the recesses of time."¹⁸ Accommodating contemporary needs, Gomez, after consulting an attorney, took out a mercantile license in order to avoid legal hassles.¹⁹ Further, she modified her role by disregarding her knowledge of roots and herbs and concentrating on healing with the mind because she does not want to be accused of practicing medicine without a license.²⁰ Historically, the legal and medical communities have been unsympathetic to those practicing psychic work. Moore states:

In the 1890's the city of Philadelphia made a wholesale roundup of spiritualist mediums, mostly women, and jailed them for violating the city ordinance against fortune-telling. The raising of state medical standards put spiritualist healers out of business.²¹

It is not surprising to find that the most frequent accommodations made by psychic practitioners concern legal and medical matters.

Folk belief is the keystone upon which a psychic's work is based. The first priority is the psychic's belief in herself. Mother D, a voodoo practitioner in a large

¹⁸Jane Beck, "A Traditional Witch of the Twentieth Century," New York Folklore Quarterly 2 (1974): 115-116.

¹⁹Beck, "A Traditional Witch of the Twentieth Century," pp. 113-114.

²⁰Ibid., p. 115.

²¹Moore, "The Spiritualist Medium" p. 219.

southwestern city, speaks for many psychics when she says of herself:

I just have confidence. I can tell you what [sic]. I believe in God. I believe God can do everything. That is a high power, faith and belief. I never lose faith. I never doubt myself.²²

A second aspect is the personal element of the belief within the person seeking help. Greg Johnson, in writing about faith healing, states that faith is "the essential element which the patient must bring to any healing ceremony."²³ The belief of the practitioner and the client is essential to occupational success. Johnson illustrates this point when he says of the faith healing event:

In a general sense both the faith of the patient and that of the healer flow toward the divine healing source. A flow of miracle healing power is believed to return from that source toward the healer and onto the faithful patient.²⁴

A common method of conveying belief is through the use of the occupational narrative. One of the levels of function in an occupational experience, according to Robert McCarl, "concerns the affirmation of belief both

²²Loudell Snow, "I was Born Just Exactly with the Gift: An Interview with a Voodoo Practitioner," Journal of American Folklore 86 (1973): 277-278.

²³Greg Johnson, "A Classification of Faith Healing Practices," New York Folklore 1 (1975): 95.

²⁴Ibid., p. 91.

in self and the occupational practices."²⁵ A witch, Gomez, "can give numerous examples of how, at times, she will suddenly know something," and as Beck states "These happenings are all thought to reinforce the general belief in Delores's special powers and her followers look to her in complete belief and trust."²⁶ Narratives by clients about a practitioner's abilities also serve to reinforce belief. Louise Russel says that the day she visited Julia, a curandera, that "by directing questions to them [her clients] Julia allowed her clients to establish her credentials...."²⁷ When interviewing on the subject of faith healing William Clements reports that an informant assured him that he "would receive conclusive proof of the present reality of divine healing."²⁸

The visionary narrative, a part of a psychic's repertoire, is analogous to the occupational narrative theme of "first day on the job," as discussed by Jack Santino and the initiation experiences of shamans, as

²⁵Robert McCarl, Jr. "Jump Story: An Examination of an Occupational Experience Narrative," Folklore Forum 11 (1978): 5.

²⁶Beck, "A Traditional Witch of the Twentieth Century," pp. 108-109.

²⁷Louise Russel "Conversations with a Curandera," Folklore Women's Communication 21 (1980): 12.

²⁸William M. Clements, "Faith Healing Narratives from Northeast Arkansas," Indiana Fokllore 9 (1976): 23.

analyzed by Joan Halifax.²⁹ A visionary narrative recalled by Rosie Plummer, an American Indian shaman, is a case in point:

When I was about fifty, my father began to come to me in my dreams. He brought his power to me. He told me to doctor. I dreamed about him three or four times before I believed that I would doctor. After a while the power started to come to me when I dreamed. Then I stopped dreaming about my father. The rattlesnake told me what to do. The snake helps me doctor now.³⁰

These visions, often dreamlike experiences, relate how psychics become aware that they have special powers. Further, the visions often serve as a beginning or a turning point in a psychic's career.

As late as the mid 1890s spiritualism "had no institutional basis which adequately defined it."³¹ Organizations in the United States based on psychic phenomena began forming in the 1900s. Today, there are several national organizations such as Spiritual Frontiers Fellowship and the Association for Research and Enlightenment. One of the purposes of these organizations, according to one of William McNeil's informants, "is to provide a place where anyone can come and talk about their own supernatural or super-

²⁹Jack Santino, "Characteristics of Occupational Narratives," Western Folklore 37 (1978): 204; and Joan Halifax, Shamanic Voices: A Survey of Visionary Narratives (New York: E.F. Dutton, 1979), pp. 3-34.

³⁰Halifax, Shamanic Voices, p. 106.

³¹R. Lawrence Moore, "Spiritualism and Science: Reflections on the First Decade of the Spirit Rappings," American Quarterly 24 (1972): 481.

normal experiences before a sympathetic and understanding audience."³² Psychic organizations publish an enormous quantity of popular print sources on their own printing presses. Joining Spiritual Frontiers Fellowship or the Association for Research and Enlightenment automatically entitles the member to receive and buy popular print sources such as a monthly newsletter, a monthly journal, a library book list from which books can be borrowed through the mail, notices of conferences and national and local meetings, and catalogs of books, tapes, records, and other products.³³

Popular print sources provide an avenue for disseminating information about psychic phenomena. Larry Danielson, in analyzing vernacular texts for supernatural narratives, describes the similarities of oral and print sources. His analysis indicates:

...that oral texts (at least those published and archived in the previous few decades) and certain types of popular print texts concerning similar subject matter deal with content, structure, and to a lesser extent, style in a congruent manner.³⁴

Pointing to the folkloristic aspects of popular print

³²William McNeil, "Mrs. F.-Little Joe: The Multiple Personality Experience and the Folklorist," Indiana Folklore 4 (1971): 217.

³³The following sources provide examples: A. R. E. News, March 1981; The A. R. E. Journal, January 1982; A. R. E. Library Book List; and Books, Tapes, Records from A. R. E., Winter-Spring 1981.

³⁴Larry Danielson, "Toward the Analysis of Vernacular Texts: The Supernatural Narrative in Oral and Print Sources," Journal of the Folklore Institute 16 (1970): 141.

sources, David Hufford notes that the sources utilized by organic food people are "largely composed of material donated by readers, very largely of an anecdotal nature, and apparently springing quite directly from a combination of oral tradition and personal ingenuity."³⁵

There appears to be a limitless quantity of popular print sources dealing with the psychic field. Books on general psychic phenomena are numerous. The Complete Illustrated Book of the Psychic Sciences, Mysteries: An Investigation into the Occult, the Paranormal, and the Supernatural, and Psychic Experience: An Introduction to Spiritualism are examples of this genre.³⁶ Books on specific aspects of psychic phenomena are also available. A Complete Guide to Palmistry, The Herb Book, The Complete Astrologer, Your Destiny in Thirty-Six Cards, and Seth Speaks: The Eternal Validity of the Soul, concerning automatic writing, are a few of the examples.³⁷ Books on

³⁵David Hufford, "Organic Food People: Nutrition, Health and World View," Keystone Folklore Quarterly 16 (1971): 183.

³⁶Walter B. Gibson and Litzkar Gibson. The Complete Illustrated Book of Psychic Sciences (Garden City, New York: Doubleday and Co., 1956); Colin Wilson. Mysteries: An Investigation into the Occult, the Paranormal, and the Supernatural. (New York: G. P. Putnam and Sons, 1978); and Genevieve Woelfl. Psychic Experiences: An Introduction to Spiritualism (Menlo Park, California: Redwood Publishers, 1976).

³⁷Psychos. The Complete Guide to Palmistry (New York: ARC Books, 1959); John Lust. The Herb Book (Sini Valley, California: Benedict Lust Publications, 1974); Derek Parker and Julia Parker. The Complete Astrologer (New York: McGraw-Hill Book Co., 1974); Your Destiny in Thirty-Six

Edgar Cayce and his work include There is a River: The Story of Edgar Cayce and The Edgar Cayce Reader. These are only two representative selections of several dozen books on this Kentucky-born psychic.³⁸ Books by persons connected with psychic organizations, such as We Are All Healers, Psychic Discoveries Behind the Iron Curtain, and Explore Your Psychic World, are published by major presses.³⁹ Magazines such as New Age, Psychic Observer, and UFO Sightings are sold on newsstands and at bookstores. These magazines contain an assortment of articles on psychic phenomena as well as advertisements for studies, readings, healings, products, catalogs, and books.⁴⁰

Articles appearing in popular print sources deal with the topics of healing, medical accommodations, and women and psychic phenomena. An article in the May 1981

Cards (New York: Dell Publishing, 1927); and Jane Roberts. Seth Speaks: The Eternal Validity of the Soul (Englewood Cliffs, New Jersey: Prentice Hall, 1972).

³⁸Thomas Surge. There is a River: The Story of Edgar Cayce (New York: Holt, Rinehart and Winston, 1942); and Hugh Lynn Cayce, ed. The Edgar Cayce Reader (New York: The Association for Research and Enlightenment, 1969).

³⁹Hammond, Sally. We Are All Healers (New York: Harper and Row, 1973); Sheila Ostrander and Lynn Schroeder. Psychic Discoveries Behind the Iron Curtain (New Jersey: Prentice-Hall, 1970); and Ambrose Worrall and Olga Worrall with Will Oursler. Explore Your Psychic World (New York: Harper and Row, 1970).

⁴⁰Copies of sample advertisements appear in Appendix C, pp. 126-130.

issue of McCall's titled "The Healing Touch" discusses a present day adaptation of the traditional healing technique of laying-on-of-hands referred to as therapeutic touch. Practitioners of therapeutic touch put their hands just above a patient's skin. The article points out the most compelling difference between laying-on-of-hands and therapeutic touch:

Therapeutic touch is practiced by health-care professionals, not seers or preachers; by nurses, midwives and physicians in hospitals, clinics and medical schools throughout the country.⁴¹

A group of nurses has established an organization, The Nurse Healers Professional Association, to support the use of this technique.⁴² In the Herbalist Almanac, a catalog listing herbs for sale by mail, notices to customers point to the necessity of accommodating medical laws. The first page contains a special notice for customers: "See your physician in any condition logically requiring his services."⁴³ A more detailed explanation follows, part of which states: "We are not authorized to diagnose or give medical advice or opinions on personal symptoms, so please do not ask us."⁴⁴ The first page also

⁴¹Ann Quindlen, "The Healing Touch," McCall's, May 1981, pp. 109-110, 134-137.

⁴²Ibid., p. 137.

⁴³Herbalist Almanac (Hammond, Indiana 1976), p. 1.

⁴⁴Ibid.

declares:

Not one testimonial in this almanac is solicited nor paid for. They are spontaneous expressions of appreciations of our customers. Some testimonials are modified to meet medical laws.⁴⁵

The relationship among women, feminism, and witchcraft is a theme found in popular print sources. An article published in Us magazine titled "Witchcraft in America" initially tends to exploit the content through subtitling and a photograph. The article itself discusses Alder's book Drawing Down the Moon.⁴⁶ One book, Witches by Erica Jong, deals with the subject of women and witchcraft with an underlying emphasis on the feminist viewpoint.⁴⁷

Recently, psychic phenomena has assumed increasing importance in a few feminist communities. Adler relates that two women, while on a cross-country journey researching material for a woman's catalog, found that in these communities:

Women are exploring psychic and non-material phenomena; reinterpreting astrology; creating and celebrating feminist rituals around birth, death, menstruation; reading the Tarot; studying pre-patriarchal forms of religion; reviving and exploring esoteric goddess-centered philosophies such as Wicca....⁴⁸

⁴⁵Ibid.

⁴⁶Anita Sherve, "Witchcraft in America," Us, 23 June 1981, pp. 8-10. A copy of this article appears in Appendix C, pp. 131-132.

⁴⁷Erica Jong, Witches (New York: Harry N. Abrams, 1981).

⁴⁸Adler, Drawing Down the Moon, p. 175.

Further, these communities are generating their own organizations and popular print sources dealing with psychic phenomena. The Feminist Wicca, Susan B. Anthony Coven Number One located in Venice, California, is an active organization which, among other things, distributes a catalog of its products, a newsletter, and books.⁴⁹

Individual feminists and feminist presses have produced books on psychic phenomena dealing with such subjects as developing psychic skills and the tarot.⁵⁰ Advertisements for products in these publications reflect the interest in the tarot, witchcraft, readings, and psychic work.⁵¹ Sally Gearhart's novel The Wanderground projects women's role in psychic development and practice into the years to come when she writes about a futuristic feminist community where women utilize their perfected psychic and healing powers.⁵²

⁴⁹Feminist Wicca: Catalogue 1980-81 (Venice, California: Thesmophoria, Venica (California), Halloween 1981/1982 a.d.a., Winter Solstice 1981/1982 a.d.a.; and Z. Budapest. The Holy Book of Women's Mysteries: Part I (Los Angeles, California: Susan B. Anthony Coven No. 1, 1979) provide examples.

⁵⁰Diane Mariechild. Womancraft: The Conscious Development of Psychic Skills We All Possess (Boston: Massachusetts: By the Author, 1978); and Billie Potts. A New Woman's Tarot (Woodstock, New York: Elf and Dragon Press, 1978) provide examples.

⁵¹Copies of sample advertisements appear in Appendix C, pp. 133-135.

⁵²Sally Gearhart. The Wanderground: Stories of the Hill Women. (Watertown, Massachusetts: Persephone Press, 1979).

CHAPTER II

FIELDWORK METHODOLOGY

The fieldwork methodology I followed for my case study of Peggy Sue Turner¹ consisted of gathering informal and tape-recorded information from Turner, from Natalie Ashby, a believer in Turner's psychic abilities, and from the Bowling Green mass media. I also attended two conferences, one at Meharry Medical College in Nashville, Tennessee and another at the Association for Research and Enlightenment in Virginia Beach, Virginia to learn more about popular psychic phenomenon.

I met Turner in October 1980, during a project for a graduate class in folklore fieldwork taught by Dr. Camilla A. Collins at Western Kentucky University. Collins had recently met Turner and suggested I contact her to be my informant for the fieldwork project. When I called Turner to ask her if she would be willing to participate in the study, she immediately agreed.² I went to Turner's home

¹Peggy Sue Turner is a pseudonym. Further, all persons referred to by Turner, with the exception of well-known public figures, are pseudonyms.

²Laude, Jan. Fieldwork Journal. Personal papers, 1980, (handwritten.)

that evening to explain the project and to obtain basic biographical information. During the fieldwork project I had numerous contacts with her. These communications were by telephone, in person at Turner's place of employment, at both of our homes, at her parents' farm, and in drives together around the community.³

Twice, I visited Turner's place of employment, a local health club, to drop off originals of automatic writings she had loaned me. The experience of seeing her in the context of where she spends approximately forty hours a week was worthwhile because she dressed differently at work. Furthermore, I saw her as fitting into the mainstream of everyday community life, an impression which I otherwise did not have. At work she appeared to be average and part of a large group, whereas, my other contacts with her showed her as more unique.⁴

Turner drove me to her parents' farm once. Their cattle and tobacco farm was located about a half hour's drive from Bowling Green. We spent the next two Sunday afternoons riding around Warren County taking pictures of mailboxes. I found the trips rewarding as an informal method of obtaining information I needed from her. The drives consumed approximately twelve hours. Much of the information she gave me during our trips appears in later

³Ibid.

⁴Ibid.

tape-recorded interviews.⁵

Turner came to my home several times in order to take me to her home for the interviews. She patiently waited as I gathered equipment, interview guides, or finished preparing supper for my children. She never spent a lot of time in my home. The majority of our time together we spent in her home.⁶

For the past two years, Turner lived with her ten year old poodle in a used, rented trailer located in a trailer park just outside the Bowling Green city limits. The inside of the trailer projected a warm and friendly atmosphere, with a few standard pieces of well-worn furniture and numerous small objects occupying every available niche. The objects were all personal mementos, such as family pictures and heirlooms, souvenirs, and needlework. A phone with a chalk board and an air popcorn popper located in the kitchen were the only visible new items. Needlework supplies were piled on each side of Turner's chair, and two huge boxes overflowing with books on accounting and psychic phenomena were against the opposite wall. The dog's toys were scattered about the kitchen and living room, leaving the trailer with little unused space. Turner made a conscientious effort to arrange her possessions in a way which was comfortable for her. As a result, each pay day

⁵Ibid.

⁶Ibid.

she added something new to her home. During the course of our interviews, she purchased a bowl of goldfish and a bookcase.⁷

Within an environmental framework conducive to productive work, Turner and I began our interviews. I drew up an interview guide to accompany our eight tape-recorded interviews held in October and November, 1980. We covered three major aspects: the woman psychic, psychic work, and psychic organizations. All interviews took place in Turner's home with the tape recorder. Turner and I were always in the same location--that is, Turner sat in her chair, I sat on the couch, and the tape recorder was located between us on the end of the coffee table. I recorded all interviews on 900' reel-to-reel tape. Later, I prepared tape summaries as well as tape transcriptions. At the end of each interview, I told Turner the general areas we would discuss at the next interview. She would then write down the information and attach it to the refrigerator door which serves as her bulletin board. Before the next interview, she gathered notes, examples of automatic writing, or other material and placed them by the chair she occupied during our interviews.⁸

The interviews proceeded smoothly; the problems I encountered were purely mechanical: Several times I neg-

⁷Ibid.

⁸Ibid.

lected to push the record button; tape nine is partially lost; one side of tape ten is lost; and the conclusion of tape twelve is lost. One interview had excessive background noise because I placed the tape recorder and the microphone on the same surface. The microphone picked up the vibrations from the tape recorder; therefore, the interview had to be discarded. Turner willingly repeated the information during a later interview.⁹

At one point, Turner pleased me by saying that because I was an older student she was sharing all possible information with me. Turner felt I was sensitive to her and to her work and, in turn, she responded positively to my queries.¹⁰ We share a number of similar experiences, such as being women, working full-time for a number of years, having children, and living on our own. These similarities helped to pave the way for a mutual understanding on many points, particularly the trials of balancing full-time work with childrearing.

During the two month interview period I kept a journal and collected numerous examples of Turner's work, such as automatic writing and lists of herbal remedies. In December 1980, at the conclusion of the interview period,

⁹Ibid.

¹⁰Interview with Peggy Sue Turner, Bowling Green, Kentucky, 28 October 1980. Hereafter, all interviews and conversations with Turner occur in Bowling Green, Kentucky.

I wrote a paper for the fieldwork class. This paper is now located in the Western Kentucky Folklore, Folklife, and Oral History Archives in the Helm-Cravens Library. I gave Turner a copy of the paper and copies of all taped interviews. In the spring of 1981, I contacted Turner to ask her if she would be willing to allow me to expand the fieldwork project into a thesis. As before, she responded positively.

At the beginning of June 1981, one of the students from my fieldwork class called from her home in North Carolina to ask me if Turner would consult with her friend, Natalie Ashby. Turner readily agreed. In Bowling Green, Ashby had a seven hour session with Turner on June 5, 1981. Several days after returning to her home in Raleigh, North Carolina, Ashby self-recorded her impressions of her session with Turner and her thoughts on Turner's psychic abilities on a cassette, and she later sent me the cassette in the mail. I have prepared both a tape summary and a transcription of Ashby's self-recording.

During the course of my fieldwork, I participated in two conferences which dealt with the subject of psychic phenomena. Turner did not attend either conference. In April 1981, a one-day conference was held at Meharry Medical College in Nashville, Tennessee, and included lectures by physicians, folk healers, psychics, spiritualists, and herbalists. There appeared to be two themes to the program. The first theme included letting health care professionals know the value of recognizing folk health beliefs and prac-

tices in order to better understand patient problems while, at the same time, considering these beliefs and practices in diagnosis and treatment. A second theme appeared to be demonstrating the value of integrating all types of healers and their curing methods into modern health care systems.¹¹

In July 1981, I attended two one-week conferences at the Association for Research and Enlightenment at Virginia Beach, Virginia. The conferences were titled "Attunement for Healing" and "Dreams and ESP."¹² As a conference participant I put myself in the role of field-worker. I collected information on psychic phenomena by attending lectures, informal activities, and talking with other conference participants. I collected numerous books and papers relating to psychic phenomena and recorded on cassettes sixty-two hours of lectures. These recordings are not in tape summary form or transcribed.

Some of the conference participants appeared to play a role in their daily lives similar to the role fulfilled by Turner. That is, they were lone practitioners utilizing their psychic gift in various ways, such as

¹¹"Implications of Alternative Health Care Use in the United States: Physicians, Folk Healers, Psychics, Spiritualists, and Herbalists." Program of conference held at Meharry Medical College, Nashville, Tennessee, 10 April 1980.

¹²Conference details are stated in the brochure Edgar Cayce Conferences, Virginia Beach, 1981. Virginia Beach, Virginia: Association for Research and Enlightenment, 1981.

practicing astrology, numerology, handwriting analysis, dowsing, therapeutic touch, and faith healing. Most were employed outside the home and practiced their psychic work part-time on a nonprofit basis. During the year they read popular literature on psychic phenomena and attended local meetings of groups frequented by others working in the psychic field. Both of these conferences helped me to better understand Turner's work and Turner herself.

Also during my fieldwork, I noted that the mass media in Bowling Green makes information about and participation in the psychic field accessible to community members, including Turner. The use of advertisements in local Bowling Green papers, like the Park City Daily News, the College Heights Herald, and TV News of Bowling Green, alert community members to psychic services and events. Advertisements for a visiting psychic reader and consultant, a local palm and card reader, an entertaining psychic, and a lecture on healing are examples of people doing public psychic work. An advertisement for attending church makes use of the psychic theme by employing a crystal ball as the photographic focal point. A cartoon uses a fortune-teller to relay a message.¹³

Through television information on psychic phenomena

¹³Copies of these items appear in Appendix C., pp. 136-140.

becomes available to Bowling Green residents. Dorothy Allison, a psychic who appeared on the Phil Donahue Show in the fall of 1980, made the general public aware of her book Dorothy Allison: A Psychic Story. Further, interested viewers could send to Phil Donahue for a transcript of the show.¹⁴

The burgeoning arcade industry is cashing in on the public's interest in psychic phenomena. A machine, produced by the Wisdom Manufacturing Company, at Bowling Green's Fun and Games arcade provides one example in a fortune-telling machine which automatically reads palms. The individual deposits a quarter, places the palms on pre-outlined hands, and listens while the painted face of a stereotypic fortune-teller lights up and tells one's fortune.

¹⁴Dorothy Allison and Scott Jacobson. Dorothy Allison: A Psychic Story (New York: Jove Publications, 1980); and Dorothy Allison and Phil Donahue. Donahue Transcript #09090 WGN-TV, Chicago Illinois, 9 September 1980. (Xeroxed.)

CHAPTER III

THE WOMAN PSYCHIC

To date, Peggy Sue Turner's life can be divided into three stages. The first, from 1932 to 1951, chronicles her development as a child and as an adolescent. The second, from 1952 to 1974, depicts her life as a married woman raising a family. Stage three, from 1975 to 1982, shows a progression of events leading to leaving her family and subsequently living alone. Each of these three stages details her individuality, her family, her world view, and her psychic development.

Turner was born in 1932 in Fort Worth, Texas, into a Southern Baptist family. Turner never knew her biological father whom her mother divorced when Turner was an infant. Turner's mother remarried several months after the divorce. When she was three, Turner's family moved to Florida, remaining there until she was thirteen. During her elementary school years, Turner attended boarding school and spent vacations traveling with her family in the Caribbean. Throughout her twelfth and thirteenth years Turner worked part-time as a model, posing for promotion stills with aspiring young singers and actors.

Although she had a chance to continue her modeling career, her stepfather forbade her to do so.¹ At the end of her thirteenth year, Turner's mother again divorced and remarried. The family lived in Connecticut for a year, in New Hampshire for three years, and in Vermont for two years. In New England, Turner attended public school. She was unhappy because her classmates were intolerant of her Southern ways. She says she felt prejudice in New England because "it's a more industrialized area. You have a greater influx of people and nationalities and prejudice in that area, you know, and they just breed."² Upon graduation from high school, Turner enrolled in business school.

Turner makes several general comments about her childhood and adolescent years. A statement that she had "a very good indoctrination for being a good little girl,"³ reveals a traditional upbringing. Other comments show a broader view: "I was a very self-sufficient young girl as I was growing up."⁴ She comments she was "taught to be a person, you know. You're not a male or female; you're a person and you're an important person."⁵

Turner remarks that she is "very fortunate in her

¹Interview with Peggy Sue Turner, 11 November 1980.

²Ibid., 22 November 1980.

³Ibid.

⁴Ibid., 18 November 1980.

⁵Ibid., 11 November 1980.

choice of family."⁶ Three strong female figures - her mother, maternal grandmother, and a black housekeeper - served as primary role models and provided Turner with a strong foundation of love. Speaking of her mother and grandmother Turner states: "If I had chosen any two people in the world to have as a grandmother and a mother I would never have any but my own mother and grandmother."⁷ Turner is close to both "in a wordless type of communication."⁸ Through the housekeeper, Turner's mother and grandmother reinforced lessons taught to Turner.

Turner was born when her mother was nineteen years old. She describes her mother as a gorgeous, auburn haired woman, who is vivacious and popular, who loves life and who is interested in everything.⁹ Turner sums up these traits by saying that "when she'd come into a room everybody would just suddenly know she was there. And she's that kind of a special person."¹⁰ Turner notes that during her mother's childhood and adolescence the times were less conducive to spiritualism.¹¹

Mama Faith, as Turner refers to her grandmother, was magnetic, earthy, loving, and warm. Turner credits

⁶Ibid.

⁷Ibid.

⁸Ibid.

⁹Ibid.

¹⁰Ibid.

¹¹Ibid.

these qualities with giving her a "stability that a lot of people don't have."¹² She remembers her grandmother as a "very strict Christian who believes in the Bible verbatim."¹³ Once Turner offended Mama Faith by saying "of course we are all descended from the apes, you know. And from a single cell. And that was, you know, our forefathers were all monkeys and swung from trees."¹⁴ Turner's grandmother had a good sense of humor and liked to play a joke on anyone, even herself.¹⁵ She also had a sense of inquiry, as Turner recalls:

My Uncle Richard, yea I think it was Richard, wrote a letter and sent it to Mary Sue, my aunt. And it said, it was all addressed to Mary Sue. And on the back it said, 'Do not open, private, secret, and all those things.' And then what happened is my grandmother could never stand anything like that. She had the most terrible bump of curiosity. Nosey! So she steamed the letter open. And all it was, was blank pages. And in the middle it said, 'Shame on you, Mama.'¹⁶

Turner feels her grandmother may have had some psychic abilities, but did not develop them because of her religion and the times in which she lived. Turner can remember her grandmother playing solitaire and thinks that if she had developed her potential psychic abilities it would have

¹²Ibid., 4 November 1980.

¹³Ibid., 18 November 1980.

¹⁴Ibid.

¹⁵Ibid., 11 November 1980.

¹⁶Ibid.

been through cards.¹⁷

About Beatrice, their black housekeeper, Turner reminisces: "She scolded me, she molded me, and she took care of me too."¹⁸ The other times when she mentions Beatrice, she refers to her mother's treatment of Beatrice. From this attitude, Turner learned lessons in fairness and compassion. She remembers one time while traveling that the hotel management wanted Beatrice to stay in a different section of the hotel from Turner's family. Turner's mother demanded an adjoining room for Beatrice and got it.¹⁹ In later years when Beatrice was hospitalized, Turner's mother paid all hospital bills.²⁰

Turner sums up her thoughts about her mother, grandmother, and the housekeeper:

Each one of them had been strong women. Women that could have been without, could have gone without a man. I am not going to word it perhaps right, but they were people unto themselves. They were a whole person. They took males, so to speak, for development of their own selves. It was not something that they had to have a man in order to survive, I guess what I am trying to say. And I think that is fine.²¹

The model provided by these women is in sharp contrast to the lack of any strong male figure in Turner's life.²²

¹⁷Ibid., 18 November 1980.

¹⁸Ibid., 22 November 1980.

¹⁹Ibid., 11 November 1980.

²⁰Ibid.

²¹Ibid.

²²Ibid.

Turner's status as an only child ended during her teenage years when her parents adopted two boys and two girls. Turner speculates that one of her adopted sisters may have psychic abilities; however, she is mentally retarded, making it difficult for Turner to ascertain whether or not she has these abilities.²³

Other family members Turner remembers from her youth invariably portray the well-loved family trait of humor incorporated into the context of practical joking. Turner illustrates this point: "My Uncle K.E. sent me red pepper when I was very young. And Richard took him, my other uncle, and made him eat some. It was that kind of give and take with our family."²⁴

Two major world events, the depression and World War II, made personal impressions on Turner. She remembers the gypsies and hobos and comments: "The gypsies used to leave marks on your fence or in front of your houses or something that would say, 'This one's an easy touch,' you know, 'This one will give you a meal.'²⁵ Hobos left marks, but their marks meant different things.²⁶ During World War II, Turner lived in Miami Beach, Florida. Her mother's

²³Ibid., 4 November 1980.

²⁴Ibid., 11 November 1980.

²⁵Ibid., 18 November 1980.

²⁶Ibid.

patriotic participation in the war effort continues to fill Turner with pride even today. Her mother worked as an ambulance driver for the Red Cross and was "one of the top drivers. She was one of the first Red Cross women to drive cross-country in a Red Cross mobile."²⁷ Another war contribution by Turner's mother was her work as an airplane spotter. Turner assisted her mother in her job; "I used to know my airplane identification silhouettes. And well, I was old enough to understand what was going on."²⁸ One frightening memory of World War II concerns a poster which read: "Don't Trust the Japs, They'll Knife You in the Back." For years, Turner would not sleep on her stomach because she "was afraid a Jap was going to come and knife me."²⁹ Her close proximity to the ocean serves as the setting for a second frightening memory. Turner recalls: "Somebody caught a shark when I was at the fishing pier one day and there was a man's arm in it."³⁰

Turner credits part of her psychic ability to the fact that she was an only child who spent a great deal of time alone, thus giving her time to develop her imagination.³¹ A childhood vision convinced Turner she had psychic abilities.

²⁷Ibid., 22 November 1980.

²⁸Ibid.

²⁹Ibid.

³⁰Ibid.

³¹Ibid., 4 November 1980.

She relates:

When I was about six or eight years old, fairly young, I was roller skating one day. And I had fallen as usual, you know, with the sidewalk burns that you get. Because when I was growing up you roller skated on the sidewalk. And I happened to look up at the sky. I had a cloud formation, or something. I don't know, it was a vision or what, but it was a huge throne and it was brilliantly outlined in the brightest light. I mean, it wasn't a white light. It was bright. That's all.³²

At first Turner did not realize she had seen anything different, however, when she asked the other children if they had seen the vision they laughed at her. She then knew she had to keep her thoughts to herself because "children are very cruel and make fun of you and you soon become an oddity. And no child likes to be an oddity."³³ During her teenage years, Turner occasionally read palms for high school friends. Because she was ridiculed, she again remained silent about her psychic abilities.³⁴

Turner related little information about the second stage of her life which lasted from age nineteen to age forty-three. After completing one year of business school, Turner dropped out to marry James Turner. One year later, her grandmother died, and two years later, she and her husband moved from Vermont to New Hampshire. Turner always held two full-time jobs, homemaker and accountant. She

³²Ibid.

³³Ibid., 28 October 1980.

³⁴Ibid., 4 November 1980.

also held several part-time jobs, including being Justice of the Peace and a beauty consultant for Mary Kay Cosmetics. She informally continued her business education by periodically taking extension and correspondence courses.

In reference to her marriage, one of the few positive comments Turner makes is to say that she and her husband "had a fairly good relationship, give and take, but we never argued."³⁵ The majority of Turner's comments about her husband refer to the manner in which he mentally abused her. She says she took this punishment because "I am not a person who likes to fight."³⁶ James' abuse often took the form of ridicule. Once when she appeared in a bikini, he laughed so long and loud that Turner never again wore a bikini. She also refrained from wearing shorts because she thought he would make further derogatory remarks about her appearance.³⁷ Restriction provided another form of mental abuse, James Turner would not allow her to pierce her ears.³⁸

James' mother was involved in psychic phenomena; however, James never wanted to get involved.³⁹

³⁵Ibid., 22 November 1980.

³⁶Ibid.

³⁷Ibid.

³⁸Ibid.

³⁹Ibid., 18 November 1980.

With Turner, he still did not want to be included, but, as Turner wryly notes "He always used to say he didn't believe in it. And then yet, I have noticed that if I said, 'Oh! I have a feeling we shouldn't go,' we didn't go."⁴⁰

Turner gave birth to three children: John in 1955, Eric in 1957, and Mary Beth in 1959. Each time Turner went to the hospital, she wished for a daughter, taking pink baby clothes with her. On her third trip, she told the doctor "'If this flower's got a stem,' I said. 'You are going to have to keep it,' I said. 'I want a daughter.'"⁴¹ As a mother, Turner did not believe in the Dr. Spock philosophy of sparing the rod because, as she relates, "my children learned the difference between right and wrong, and I felt they would know the difference when they got older, if you taught them."⁴² Looking back at her childraising years, she humorously remembers her children's mishaps. Once one of her sons swallowed gunpowder; she called the doctor who said: "The only thing I can tell you is do not point him at anybody."⁴³ Turner says her eldest son, John, is the only child who shows any interest

⁴⁰Ibid.

⁴¹Ibid., 11 November 1980.

⁴²Ibid.

⁴³Ibid., 22 November 1980.

in psychic phenomena or appears to have any psychic abilities.⁴⁴

Turner's personal view of politics is illustrated by the impressions which the Kennedys and Richard Nixon have made on her. Because she was living in New England at the time when the Kennedys were prominent newsmakers, Turner says she was able to get little known information from friends about the Kennedys. Turner has no praise for the Kennedys, referring to Ted Kennedy's "escape under the water" as murder.⁴⁵ Nixon, Turner thinks, will eventually be recognized as one of the nation's greatest presidents. She has nothing but admiration for him, while admitting this admiration may be based on the fact that her best friend, Susan, worked for Nixon. In her letters to Turner, Susan was always praising Nixon.⁴⁶ Concluding her remarks on the Kennedys and Nixon, Turner states: "A person that has lived at the time something that has happened, their ideas, their impressions, are a lot different from the things that are written in the story books."⁴⁷

From 1952 to 1974, Turner informally practiced psychic work. She would dress for her children's school carnivals as a stereotypic fortune teller by wearing a long robe, a headdress and lavish jewelry while reading palms

⁴⁴Ibid., 18 November 1980.

⁴⁵Ibid.

⁴⁶Ibid.

⁴⁷Ibid.

and the tarot.⁴⁹ In her home, Turner would tell fortunes for friends. On request, she would get out her cards or read palms. She also provided her friends with herbal remedies, increasing her knowledge of herbs and her herbal collection each year.⁵⁰ During this time, most of Turner's psychic education came from reading popular books. She stored these books in the safe in the office where she worked as an accountant.⁵¹ Turner explains that she did not get deeper into psychic work at this period of her life because she was raising children and did not have the time.⁵²

The third stage of Turner's life began in 1975 when she attended her first meeting of Spiritual Frontiers Fellowship, a non-profit group for individuals interested in psychic phenomena. This gathering provided the impetus she needed to immerse herself into psychic work. For the four years following this encounter, she continued to function as both homemaker and accountant. In 1977 Turner faced a series of family problems. Her mother broke her back and had a lung operation; Turner had a gall bladder operation and pneumonia; she discovered her husband was having an affair; and the business where she worked as an accountant failed. For the next year and a half Turner was under continual pressure at home. She suffered from

⁴⁹Ibid., 26 October 1980.

⁵⁰Ibid., 18 November 1980.

⁵¹Ibid., 13 October 1980.

⁵²Ibid., 18 November 1980

migraine headaches. Her husband continued his affair which Turner says he did because he thought he could get away with anything since Turner "never stood up, she [Turner] never fought back, she never expressed what she wanted."⁵³ All three children completed their schooling and subsequently left home. The circumstances continued to be unbearable, and on October 17, 1979, Turner packed her belongings, left a note for her husband on the refrigerator door, and began a two month cross-country journey to visit relatives.

Leaving her husband was difficult for Turner as she has firm ideas on the permanence of marriage: "I believe once you are married, you are married. I mean, black or white, this is it."⁵⁴ She realizes that she was anxious about the separation because she contracted hysterical laryngitis upon leaving, making it impossible for her to speak to James on the phone.⁵⁵ Turner views the separation with mixed emotions:

There is one part of me that wants to go back and to heal all the hurts that have been exchanged and have been done. To help my husband because he is my husband, and I do love him . . . yet, my common sense tells me that I would never make it. That if I went back that I would be able to take it for about, oh maybe, three or four months. And then something would happen to me again and I probably would snap so that there would be no getting back.⁵⁶

⁵³Ibid., 22 November 1980.

⁵⁴Ibid., 22 November 1980.

⁵⁵Ibid.

⁵⁶Ibid.

Although she lives in Bowling Green, Turner's husband continues to play an integral part in her life. He calls her twice a day, once in the morning and once in the evening, asking her to return to him.

On December 23, 1979, Turner arrived in Bowling Green, Kentucky, spending Christmas with her parents who had come to the city several years previously. With the new year, Turner moved into a rented trailer just outside the city limits. In Bowling Green, she immediately referred herself to the local mental health clinic which, in turn, directed her to a psychiatrist. She wished to enroll in school; however, lack of funds prevented her from doing so. She acquired a short term job working for the Census Bureau. Afterwards, Turner began working, again, as an accountant at a health club. Turner hopes to become involved in the local chapter of Displaced Homemakers, which she describes as a group for "a woman that is no longer in the bosom of her family."⁵⁷

All three of Turner's children have gone their own ways. Turner had hoped to have a relationship with her daughter similar to the one she has enjoyed with her own mother; however, they are not as close. Of this disappointment, Turner comments: "It was nobody's fault. I was just I think, the age, and the time, and the circumstances..."⁵⁸

⁵⁷Ibid., 18 November 1980.

⁵⁸Ibid., 11 November 1980.

Of the three children, Turner is most friendly with her eldest son. If she thinks of him, he will call her on the phone asking: "What do you want, Ma?"⁵⁹ All three children are supportive of Turner's separation.

In the late 1970s Turner's first grandchild was born to her daughter, Mary Beth. Turner demonstrates her pride in this relatively new role by describing the following incident:

We [Turner and Mary Beth] were hanging some clothes up on the line, up at the farm, and Jeffrey, my grandson, went over to the electric fence. Well, I saw him just as he started to grab the fence. And he screamed, but he wouldn't let go. You know, that electricity was going right through him. Well, I was there in just two strides and I picked him up. Zooing! Did I get banged, because it went from him. See, he was no longer grounded. I was grounded. I got it all the way through me. And Mary Beth was just standing there horrified, shaking, you know. And she said, 'Mother.' She said, 'I couldn't move.' I said, 'That is what grandmothers are for.'⁶⁰

Turner further reveals her fondness for her grandson by prominently displaying his pictures in her home and relating grandmotherly stories to the interested.

Turner's mother remains important to her. The extent to which Turner is willing to go to protect her mother from harm shows the depth of her feelings. She relates:

We [Turner and Mother] started not the edge of the trailer and three dogs came towards us....They were running at me and smiling and showing their teeth. And my mother was frightened, and I was frightened. And I told her, 'Get back to the trailer fast.'

⁵⁹Ibid.

⁶⁰Ibid., 22 November 1980.

And I turned to those dogs and I actually growled at them and just threatened them. And I had such hatred, such a strength of protective energy, that was within me. It was just, you could have felt it, anybody could have. And the dogs did because they stopped. And it was protecting my mother. And I did not care what they did to me, but they were not going to get her....I was willing if I had to get torn to pieces, I was going to get torn to pieces. They sure as heck were not going to get my Ma.⁶¹

Of her mother, Turner says: "It is kind of nice to have someone who believes in you."⁶² Her mother, she believes, will always be supportive of her decisions.

While on her cross-country trip in 1979, from New Hampshire to Texas to Oregon and eventually to Bowling Green, Kentucky, Turner visited her grandmother's grave, which made her realize Mama Faith's sense of humor is still alive. She says upon seeing the grave she stepped into the soft Texas clay with her new shoes. Then Turner humourously notes: "I heard my grandmother laugh. She was a great practical joker in life, and I am sure she probably never changed when she went to the other side."⁶³

Reflecting on the lack of a strong male figure in her life, Turner says: "I think perhaps I have acted more like a male figure in my life rather than a female figure."⁶⁴ She says she is not the type of woman who likes to shop-

⁶¹Ibid., 4 November 1980.

⁶²Ibid., 11 November 1980.

⁶³Ibid., 4 October 1980.

⁶⁴Ibid., 11 November, 1980.

ping or the type of mother who likes to sit and have a cup of coffee and gossip.⁶⁵ However, she is quick to point out that she likes men, and no man has ever complained to her about a lack of feminine qualities.⁶⁶ Summing up her views on men, she says: "I have never seen a man that was better than me."⁶⁷

Family roots are important to Turner. She has carefully preserved a collection of heirlooms, including a silk quilt, pieces of Irish lace, and crocheted table doilies. Using courthouse records, Turner found that her great-great-grandfather lived and died in Glasgow, Kentucky. By living in Bowling Green, Turner feels she is home.⁶⁸

Presently, her psychiatrist is the most important person in her life. She sees him once a week. She reflects on her need for guidance:

I had to be healed somewhere, and it was not something I would do by fighting by myself. What they have done has been what I have done for me. They have just been there to help me, to guide me, to lead me back. After thirty years of put downs it is going to take a few years.⁶⁹

Turner says the psychiatrist "understands a lot of this

⁶⁵Ibid.

⁶⁶Ibid.

⁶⁷Ibid.

⁶⁸Ibid.

⁶⁹Ibid., 22 November 1980.

business with psychic development."⁷⁰ Turner's husband, however, does not understand why she is seeing a psychiatrist.⁷¹

When Spiritual Frontiers Fellowship had a meeting near Turner's home in 1975, she attended. Previously, she was unable to attend these gatherings because they were further from her home, and her husband never allowed her to travel far from home.⁷² She says attending the meeting was "the best choice. When I joined this group and when I learned that there were other people like myself that had developed it and had gone on and really worked with it."⁷³ At a later gathering, Turner recalls, a psychic predicted a change in life style for her when she looked at Turner's palm and told her that the other side was not very happy with her because she was not doing what she was supposed to be doing.⁷⁴ Approximately the same time as Turner's contact with Spiritual Frontiers Fellowship, she began automatic writing, having found encouragement to expand her abilities from her newly made friends. Several months later she began practicing faith-healing. In Bowling Green, Turner continues to develop

⁷⁰Ibid.

⁷¹Ibid.

⁷²Ibid., 4 November 1980.

⁷³Ibid., 22 November 1980.

⁷⁴Ibid., 11 November 1980.

her psychic work. She still keeps in contact with members of the psychic community in New England. She purposely refrains from getting involved with any potential psychic community in Bowling Green because it is a religious community and "you meet a lot of people that are prejudiced about things...I just can not see myself relating to the persecution that some of my friends have gotten."⁷⁵

Turner continues to read books on psychic phenomena.

Turner plans to remain in Bowling Green as it gives her a "warm fuzzy feeling."⁷⁶ She believes she has a purpose in life but is not sure what that purpose is. Since her life has altered she feels that fighting the change would mean not finding out why she is here.⁷⁷ She is sure she will be able to succeed by herself, as a man is not necessary to her survival.⁷⁸ Philosophizing about her overall role in life Turner comments: "I have a feeling that I am part of the thread and pattern of life, so to speak. And that I am being woven somehow or other."⁷⁹ To Turner, this philosophy is also applicable to her psychic work.

⁷⁵Ibid., 22 November 1980.

⁷⁶Ibid.

⁷⁷Ibid., 4 November 1980.

⁷⁸Ibid., 18 November 1980.

⁷⁹Ibid., 22 November 1980.

CHAPTER IV

PSYCHIC WORK

Turner's psychic work can be viewed against a background of general ideas which she holds about all of her work. These ideas include the acquisition of and development of psychic abilities, protections, client expectations, types of messages received, and interpretative guidelines. The specific areas Turner practices are palmistry, the tarot, automatic writing, faith healing, witchcraft and herbs. To each of these Turner relates certain beliefs and narratives. A discussion of Turner's participation in Spiritual Frontiers Fellowship concludes the chapter.

Turner thinks everyone has psychic abilities:

Our body is so much fluid and so much mass. Our brains consist of the electrons that we have in there, or whatever our id's are. Everyone of us has one of these. So it stands to reason that the talents are all there.¹

Further, Turner believes that everyone, to some extent, has psychic abilities since "in the scripture God told Peter to go forth and heal, which is something all of us are capable of doing, if we ever develop ourselves enough."²

¹Interview with Peggy Sue Turner, 4 November 1980.

²Ibid.

Speaking of her psychic abilities Turner says she has a "God-given talent that I would not have it the Lord didn't think I could use it."³

Turner carefully preserves her God-given gift by always using her powers in a helpful way and never accepting any money. She sums up these ideas by declaring:

Here again it's an old superstition. I'm afraid that if I use this for my own gain that I will lose it. And to me it is more precious, perhaps, to help one person out of a whole bunch. You know, to help that one person is what is rewarding to me. And I wouldn't do anything I could to lose it. That's why I just can't commercialize on it.⁴

Making sure she is not connected with the commercial aspect of psychic work, Turner says she refrains from using the word 'fortune-telling' because "it's really cheeky. It cheapens it and makes a power game out of it, you know, out of an ability."⁵ She prefers to use the term 'psychic ability.'⁶

Turner feels that psychic training and education are important in utilizing her gift. She finds it unnecessary

³Ibid., Belief items in Chapter Four collated with Voodoo, Conjuraton, Witchcraft, Rootwork: Beliefs Accepted by Many Negroes and White Persons, Harry M. Hyatt (Cambridge, Maryland: Western Publishing Co., 3 vols., 1 and 2, 1970, vol. 3, 1973) are noted when parallel accounts were found. Hyatt 2742 mentions psychic abilities being a gift.

⁴Ibid., Belief items in Chapter Four collated with The Frank C. Brown Collection of North Carolina, Wayland D. Hand (Durham, North Carolina: Duke University Press, vols. 6 and 7, 1964) are noted when parallel accounts were found. Brown 5846; however, Turner never mentions that her clients may give her small gifts.

⁵Ibid.

⁶Ibid.

to "make excuses for having this talent and developing it."⁷ She thinks that if she had been trained to use her capabilities as a child her abilities would now be more fully cultivated.⁸ She views the evolvement of psychic abilities as being analogous to the acquisition of other types of skills, such as learning to be an automobile mechanic:

If you practice long enough, you know, you could become mechanically proficient. You know, even if you weren't talented. And I think that the same thing applies to reading cards or taking psychic tests.⁹

Turner consciously develops her own abilities through reading popular books about psychic phenomena and attending meetings of organizations interested in psychic phenomena, such as Spiritual Frontiers Fellowship.

Turner continually protects herself because she feels psychic work makes her vulnerable to evil forces, and she needs to make sure she does not become possessed. Her most frequently utilized protection is envisioning herself in meditation surrounded by a white light. Furthermore, she often repeats to herself: "Only that which is good shall come to me, as only that which is good shall go from me."¹⁰ It is especially important to Turner that she thinks whole-

⁷Ibid.

⁸Ibid., 22 November 1980.

⁹Ibid., 4 November 1980. Hyatt 2743 mentions psychic development.

¹⁰Ibid.

some thoughts because she believes "for everything that you do it comes back to you threefold."¹¹ Protections help Turner to guard against people who come to her with a wall of hatred. She believes that she can absorb another's hatred while practicing her psychic work on them. She states:

You have to open up your own psychic to them [clients] to sort of reach an attunement. And some people are just so full of hate it's unreal. They hate anything they don't understand, that they don't have a definite answer for right at that minute. They project this hate towards you. And you can't allow that type of person to be around you very long and leave your shield of protection down because you are vulnerable to people like this.¹²

Turner's work involves "present-day predictions, some future, and a lot of past."¹³ When people come to Turner for psychic guidance, the amount of belief and confidence which they have in her governs her ability to help them. People with open minds who believe strongly in her are the ones she can help the best. When someone lacks faith and confidence in her she is less successful.¹⁴

People who come to her expect miracles. She says she has found in her experiences that people believe in her before "they will even believe a minister, or before they

¹¹Ibid., 13 November 1980. Brown 5845 is a verbal charm containing the number three; however, the wording is unrelated to Turner's.

¹²Ibid.

¹³Ibid., 4 October 1980.

¹⁴Ibid., 22 November 1980.

will believe in a psychiatrist, or anyone else...because people are very superstitious."¹⁵ To illustrate the type of help she gives to others, Turner relates an incident about a man who was having family problems:

I just laid the cards out. And as they came out it was just as though somebody was saying to me: 'This man has got to learn tolerance within his family if he is going to expect his family to come to him.' And it was, that was the way it was read, you know. As I read the cards back to him, [that's] the feeling that I got. That it's the same thing that, I'm sure, a counselor would have told him.¹⁶

The faith people have in Turner causes her to be cautious in what she says and does. When she helps others she sees her assistance as an aid rather than the final answer.

Turner continually receives psychic messages in symbolic form through her senses. It is necessary for her to translate the symbols into meanings applicable to everyday life; she says this translation is the most difficult part of her work. Often these messages have more than one meaning, and Turner must choose the most appropriate one. If she receives a message symbolizing that something negative will happen to a person, she will never relay the message. Turner feels that if the pending event is not explained a person's own conscious mind could act as a counterforce; therefore, the negative event may not occur. On the other hand, if Turner were to tell the person the message, she feels

¹⁵Ibid., 13 October 1980.

¹⁶Ibid.

the person receiving the message would be convinced that the event will happen. Illustrating this idea Turner relates:

I had a woman come in and ask me once if she was going to die. And this is something that I do not believe that anyone, even a doctor, should ever encourage a person to think that they're going to die. And if I ever see anything for anyone that, well, I would see it as a sort of blackness around them and coming towards them when I see it. But I would never tell anyone that this is what it was. I would give them a warning that I think it's important that they get their papers in order. Because I feel that it's on their mind and that's what they should do. And this is the same answer the woman asked me. She said, 'Am I going to die?'¹⁷

Therefore, when clients consult Turner for the purpose of foretelling their future, they never hear anything disastrous.

While she is receiving messages and doing interpretations she "sort of separates myself from me."¹⁸ As a result, she rarely remembers what she has said. When her interpretations of messages do not turn out as she has predicted, she feels that the fault is in her ability to interpret and that she should have been able to see the correct translation. With more psychic education she feels her interpretations will improve.¹⁹

Palmistry is Turner's favorite and most frequently practiced aspect of her work. She has often read other

¹⁷Ibid.

¹⁸Ibid., 4 October 1980.

¹⁹Ibid.

people's palms, her own, and had her's interpreted by others. Although she has a number of popular books on palmistry, she studies them for fun because she never gets the same meanings that the books suggest. Instead, she says she "listens to an inner voice, almost, that tells me what I should say," while using palms as a method of "establishing a contact" with the person she is reading.²⁰ The success of the palm reading depends on the attunement she has with the client. Sometimes she can not read a person's palm because she "doesn't get anything from them."²¹ She thinks most palm readers, if they are honest, would admit they can not read everyone all the time.²²

A palm reading usually takes about half an hour.

Describing a palm reading, Turner explains:

The way I do it is I take their hands, both hands, not just one. I use both hands and I tell them that their course in life is patterned out upon that left hand. The type of life they're going to live, how they're going to do, and everything. Their emotions, their abilities, their desires; they are all on this hand. And the right hand is what you've done with it.²³

Sometimes, when reading palms, she gets an "onrush of things" coming to her.²⁴ When she is overwhelmed with messages to tell a client she comments:

²⁰Ibid.

²¹Ibid., 13 October 1980.

²²Ibid.

²³Ibid.

²⁴Ibid.

Oh! It's very hard to pick and choose the things that you have to tell someone, because the thoughts are coming at you very garbled. And it seems like sometimes you're just picking among the weeds to find a flower.²⁵

Of clients' reactions to readings, she observes: "They only remember what they want to remember and only hear what they want to hear."²⁶ Illustrating a typical palm reading, Turner recalls an incident from her school carnival days when a woman and man requested a joint reading.

I was holding their hands and I was reading and I looked at him and I said, 'Be very careful' I said, 'With your car.' I said, 'I can't tell you if it's in the past or recent past or its going to be in the future, but a very close time.' I said, 'I have a strong warning that you should be careful with your car.' I said, 'It is important that you have it checked over.' And he drew his hand away from me and looked at me as though I was hauled out from under a rock somewhere. And he said, 'What did you say?' And I said, 'Be careful.' I says, 'Look after your car.' And he said, 'You know.' He said, 'Just as we drove here, we're from out of town.' 'Just as we drove by we stopped to be here at the carnival and have a good time.' And he said, 'Just as I drove into the lot.' He said, 'I blew my muffler!'²⁷

This occupational narrative provides an example of a prediction which proved to be correct and, in the telling, can be viewed as serving to reinforce the listener's belief in Turner's psychic abilities.

Turner has opinions about specific lines on the hands.

²⁵Ibid.

²⁶Ibid.

²⁷Ibid.

She believes that people who have had "a very close relationship at home with their parents and have been very close to them have a long linkage between the life line and the head line."²⁸ The straight line that a lot of people have is like a fate line. Turner has one of these lines which has a break in the middle, which then takes another line and goes down. Turner is convinced these lines correspond to her life. She relates:

In my life I have made a great break which it corresponds to about the age where I am now. And, of course, I left New Hampshire and Vermont. I left New England a year ago in a couple of days it will be a whole year....It has been a drastic change for me. So there, you see, I got something I can prove.²⁹

Further, the ring of lines that goes around the forefinger, she thinks "shows how much you're into the occult."³⁰ She believes that if the headline goes way down it "usually meant a mental problem or worry over money or something like that."³¹

Since it is impossible to see all the lines when looking at a palm, Turner says the best way to assure accuracy is "not to look at your hand, but to do it [see palm clearly] take lipstick or stamp pad ink, or something.

²⁸Ibid., Brown 5851-5854 lists meanings of the lines on the palm; however, the meanings are different from Turner's.

²⁹Ibid., Brown.

³⁰Ibid., Brown.

³¹Ibid., Brown.

Go across your hand and then make an imprint of it on the paper."³² Drawing from her own experience, Turner says once she sent a copy of her inked palm to a psychic mail-order store. In return, she received a computerized reading, which she thought was overly commercial.³³

For Turner, there are many similarities between palmistry and the tarot. She reads books on the tarot for enjoyment rather than specific information as she gets different interpretations from the cards than those suggested in the books. She uses the tarot as a contact and a tool to focus her attention. A tarot reading takes about half an hour, although she is not able to read everyone's cards. When she can read a person's cards she occasionally receives too many messages and is not always sure which message to decode. Speaking of the origins of the tarot Turner thinks "they were brought into being many, many years ago, probably sometime before the Middle Ages, Dark Ages, or what have you."³⁴ Turner also notes that the cards, when they were first made, "were used a lot by the gypsies."³⁵

Turner is versatile and can use any deck of cards to read the tarot. Regardless of the deck, she receives the

³²Ibid.

³³Ibid.

³⁴Ibid., 4 October 1980.

³⁵Ibid.

same messages and relates the same interpretations. This process holds true, as Turner states:

The cards are only suggestions, but if I see something that has a lot to say in it, then I can transcribe it. But I'm not seeing what's in the card. I'm seeing what I see inside of me at the time that I'm talking.³⁶

Turner takes special care of all her cards. She is careful never to let anyone other than herself and the person receiving a reading touch the cards because she does not want the cards to "absorb too much of too many people."³⁷

To begin a reading, Turner lays out the cards. She describes the procedure:

I have the people take my cards and have them shuffle them and keep shuffling them until they feel the time is right to cut 'em. And then I have them cut the cards. And I have them cut with the left hand because there's an old saying that goes back and says that the left hand is the artery that goes to the heart....Then they tell you which they feel is the past and which one they feel is the present and which one they feel is the future. And so I take the cards that they have chosen for me and then I begin to lay them out in a pattern. And I take one card and I lay it in the middle. And this is usually the one that usually indicates the person that I'm telling it....Then I cross it with one card. This card tells me that this is something that is bothering that person.³⁸

From here the layout continues until all of the cards have been placed in a pattern which is well-known to Turner.

³⁶Ibid., 13 October 1980.

³⁷Ibid.

³⁸Ibid., Brown 5848 refers to reading the future with playing cards and beliefs associated with the cards; however, these beliefs are different from Turner's.

Following the layout, Turner tells the person receiving the reading to ask one question. Then Turner begins her interpretation based on the sequence and position of the cards. For example, the fool card can mean the beginning of an adventure, enthusiasm, or intuition or a bad decision, apathy, hesitation, or failure to proceed diligently. The death card can mean clearing away the old and making way for the new, stagnation, immobility, or partial change.³⁹

Turner recalls a reading she did one time:

From the way the cards look this way. I said, 'You're [client] going to have trouble with the police.' 'It seems to forewarn you of getting into a situation that you cannot handle.' 'Because,' I said, 'It will be a police matter.' 'Oh, ho, ho! Who believes that?' You know, the scoffing. Well, it ended up a bunch of them were drinking and trying to drive and they got picked up in a road block.⁴⁰

This incident is another example of an occupational narrative in Turner's repertoire which she utilizes to show others the accuracy of her predictions.

Within the past seven years Turner has produced several dozen automatic writings. As a young adult Turner did numerous paintings, which she thinks are a precursor to her automatic writing. Everyone has the potential to produce automatic writing, comments Turner because the writings are a part of the "consciousness of all of us."⁴¹

³⁹Ibid.

⁴⁰Ibid.

⁴¹Ibid., 4 October 1980.

Since she is receptive to her consciousness and translates the impressions into words, she does automatic writing. To clarify this concept, Turner makes a comparison: "Like electricity, you can't see it, but that doesn't mean it's not there. Or the wind, you can see the result of the wind, but you can't see the wind itself."⁴²

Turner receives various types of automatic writings; however, there are several generalities which apply to all writings. When she receives a writing she must have a pen and paper or a typewriter handy or "it's lost forever."⁴³ Turner regrets that she has lost many writings by not having writing material immediately available. When she receives a writing, she has impressions, or visions, like word pictures, which she must translate. Sometimes she is incapable of finding the correct words to express the impressions; therefore, the writing is lost. When she writes, she cocks her head and stares into space. Next, observes Turner: "It just goes through you, and through your fingers, and you type it. It becomes automatic."⁴⁴ She is not aware of what she has written until afterwards. The overriding theme of her writings is "going toward the light."⁴⁵ Turner believes this is the light of God.

⁴²Ibid.

⁴³Ibid., 28 October 1980.

⁴⁴Ibid.

⁴⁵Ibid.

The spelling and words in the writings are different from her everyday usage. All of the examples of Turner's automatic writing which follow are reproduced exactly as she wrote or typed them. The form, spelling, and punctuation are hers.

In 1975 Turner received her first automatic writing. It reads:

Oh, why hast thou forsaken me? Left me to go the way by myself. The path is so lonely, there is none to comfort me on the long journey. The darkness is all around me while the light of your love has all but faded away. The tears stream down my cheeks - the ache of my breaking heart is almost more than I can bear...why must I be forsaken? This loneliness is a bottomless pit from which there is no return. I wanted only to be in the light of your love, sheltered by the warmth of your arms enfolding me. The nights we lay together in the warmth of sleep after a blissful union can be no more. You are gone from me to a distant shore. Tho I walk the beaches in search of you, I will not find you. I'll go the the rocky shore and listen to the wind and thrill to the waves crashing, but it will be a lonely vigil as I stand there. You won't be with me. You have gone to another and left me behind. Why does this passion rise inside me like the tide against the rocky shore? What good does it do to stand fast. The water will always conquer the fire. The mighty lioness can roar no more for her mate.... for he has gone....always searching for that which he had, but never knew. Lo! The tears do roll at sad partings...but they can never call back the hands of time. The fish has swum this brook...he'll not be back again. The loneliness is here again... always creeping around the edges..never very far away.... What a fool I was to think I had found the answer. It will never be light for me, for the light has passed me by. I will comfort those in need, for who needs the comfort more? Only by my sorrow will I be able to comfort those who need me. For only one who knows their loss and realizes that they can never be lifted out.... can they help to guide others more fortunate then they.....⁴⁶

⁴⁶Ibid., 4 October 1980.

When Turner received this writing she was sitting alone in her living room around midnight. Suddenly, tears began flowing and she sobbed uncontrollably.

Letter form is one type of automatic writing Turner receives. One letter is especially important to her. The letter reads:

May the great God look over you in the path you have chosen, and smooth the rocks away from your feet, for the hill is steep and the climb will be a long one. Reach out for the hands along the way and receive the help they offer you, for it is God given and is there to show you the way. Turn not aside from the path once chosen, for there the rocks will become boulders and there will be no hands to help you. Rather beware of the path that seems easy, for as the rose leaves hide the thorns, so does the easy path hide the pitfalls. Go not with fear, for there are those who love you and will protect you. Call upon those who care when you are in need, and your cry in the wilderness goes long unanswered. But if you must, listen well, for the answer comes from afar and it will be weak until it is heard by many. Go walk on beauty for the light awaits you.

P.S. for what I feel, there is no description, no age, no differences at all. The closeness I feel is of the soul and there is beauty. Sometimes it is cruel but there can be no joy without sorrow, for sorrow is the flame that tempers our souls, makes them the cups to fill with joy and to overflow with happiness, for none of these - joy, happiness, fulfillment or pleasure can ever be truly experienced unless we have first been seared in pain, gorged by sorrow and smothered with sorrow with a pinch of suffering to blend it all together. There is no such thing as pure joy. It must first be tempered.⁴⁷

She sent this letter to a friend who was making the difficult decision to leave her husband of twenty years. Turner says her friend found the letter helpful.

⁴⁷Ibid.

Usually writings take a narrative form; however, two writings she received which are in the form of a poem are an exception. The first poem reads:

AS MY LOVE KNOWS NO BOUNDARIES.....
MY FAITH IN YOU IS LIMITLESS.

FOR MY BELIEF WILL CARRY YOU
OVER HURDLES THAT SEEM.....
UNSURMOUNTABLE.

YOU ARE THE REASON FOR MY BEING.....

TOGETHER WE ARE ONE.
APART WE ARE BUT TWO LODESTONES.....
PULLING AGAINST THE UNIVERSE.

CAN YOU BUT WONDER AT THE INJUSTICE THAT KEEPS US APART?

YOU ARE MY SUN IN THE HEAVENS.....
THAT GIVES LIFE TO ALL BEING.
YOU ARE MY MOON AT NIGHT THAT GIVES COMFORT.....
BEFORE THE DARKNESS DECENDS.

TURN NOT AWAY FROM ME FOR THAT
WAY LIES DARKNESS.⁴⁸

The second poem states:

RANDOM THOUGHTS

THE HEART IS A WEAK BUT ENDURING MUSCLE
THAT MENDS AS TIME GOES ON.
BUT HOW MANY SCARS CAN THAT MUSCLE TAKE?
THE SCAR TISSUE WILL MAKE THE MUSCLE
STRONG AND BUILD A WALL THAT WILL
STRENGTHEN IT.

OH, THE ACHE OF A HEART RENDERED BY
THOUGHTLESS DEEDS.... WORDS SPOKEN
IN JEST. WORDS SPOKEN IN ANGER.....
THOSE DO MORE DAMAGE THAN A
CLEAN BREAK..

THE JOY OF LOVE IS UPLIFTING.....
FAITH CAN DO MANY THINGS...

⁴⁸Ibid., 28 October 1980.

MEMORIES ARE GODS GIFT TO HEAL
A BROKEN HEART.....⁴⁹

The fact that one writing came through with a title impressed Turner; with the exception of "Random Thoughts," all other writings have no title.

When Natalie Ashby consulted with Turner in June 1981, Turner read two of her writings to Ashby. Ashby, a firm believer in Turner's psychic gift, tells of her thoughts about Turner's work.

It's uncanny that every every image that Peggy Sue used in those two writings that she read to me contained every image and every specific word that I had chosen and all the poetry that I have written in those past eighteen months. It was I had written them. And they contained my thoughts of so many, many months. Other visions into my life and into my soul were healing and saving force for me.⁵⁰

As with Ashby, Turner allows clients to read her writings or she reads to them during a consultation. Turner frequently refers to the writings herself for emotional comfort. She keeps many writings in a diary type book.

Faith healing is a work area Turner began to learn in the late 1970s, and is presently trying to "get into it more."⁵¹ She believes faith healing succeeds because it directs a life force into people. This force "comes from

⁴⁹Ibid., Copies of other automatic writings are in Appendix D, pp. 142-147.

⁵⁰Self-recorded interview by Natalie Ashby, Raleigh, North Carolina, 5 June 1981.

⁵¹Interview with Peggy Sue Turner, 4 October 1980.

beyond us....It's the force field above that we tap into that heals."⁵²

Turner began practicing faith healing after attending a session in a New England church in 1975 where she was seeking help for her sister-in-law who had cancer; on that occasion Turner herself was healed of a menstrual problem. She does not consider it self-healing because she was seeking help for another. Turner recounts the healing session:

I went to pray or to ask healing for Edith, that if they couldn't heal her, at least make her way easier. And my mother-in-law and I went. But, at the time, what I'm trying to get at, at the time I was going I was flowing very heavily. It was one of those times when I was just having a very hard time. And I went up there and they laid their hands on me, well, not quite touching me. There were three of them that put their hands out. They put it around you. And left one hand up as though receiving the power from God and the other hand that God would use them as a vessel. Well, I got home that night, and I had completely stopped flowing. And I had felt a tingle at the time they did it that went right down my back bone. It was really weird, you know. And it was, I just felt this infusion going all all the way through me. And I didn't have that problem again.⁵³

Before this session Turner was "a little skeptical"⁵⁴ of faith healing; however, the session "made a believer"⁵⁵ out of Turner.

⁵²Ibid., 22 November 1980.

⁵³Ibid., Hyatt 831 refers to being cured by the power of touch.

⁵⁴Ibid.

⁵⁵Ibid.

Since Turner has little experience practicing faith healing, she needs to work in groups of three's: two strong healers and herself. Turner describes the procedure:

To give the healing one person goes up, and usually your strong healer, will put his hand over the top of your head, and each one of the ones. Well, it, it really is both hands that he uses over the head. And then the people on either side will sort of like cup the head and then have the other with the palm outstretched as though they're using the life force to heal and to work.⁵⁶

With more practice, Turner believes she can become a strong healer, eventually curing by herself.

Healing with colors is one aspect of faith healing which Turner is learning and practicing. She utilizes two colors in performing a healing: the white light of protection and the green light of healing. Turner describes a situation where she utilized the white and green light on a friend who had bone cancer:

I did perform my, what I did call my white aura of protection around her and the green light of healing to help Laura....Well, she diagnosed the cancer in May and died in September. And I didn't know about her illness until the middle of June. And, but, from the end of June until a day or two before, a week before, she died she used only morphine, just a few ampules of it at the end. But, of course, the whole thing is she died of pneumonia in the hospital, although her body was riddled with the cancer through the bones and everything. And we didn't really believe it was quite so bad. I knew it was bad because she was wasting away and she was in a lot of pain if anybody touched her. But if she was left alone she didn't have the pain.

⁵⁶Ibid.

But, in my own conceit, I like to think I helped her.⁵⁷

She always visualizes the white light surrounding the person and a funnel of green light directed to the part of the person which needs to be cured.

Although Turner is not a witch, she has been called one by several of her neighbors because, as she says: "I believe in nature."⁵⁸ Generally she does not tell people she is involved in witchcraft. Speaking of the witch trials in colonial New England, Turner states:

Many people were accused of being witches. It got completely out of hand....It finally ended up where even the governor's wife was also testified against. And, I guess, about that time he said he'd had it, the governor. And, he just, you know, made them stop all of it.⁵⁹

Turner thinks that the image most people have of witches is incorrect, imagining them as the wicked witch of the west in "The Wizard of Oz" rather than "white witches, who believe a lot of good can be done."⁶⁰

Turner relates certain stereotypic beliefs about witches. Witches cannot be buried within the confines of a graveyard, instead they are "placed outside the graveyard in the

⁵⁷Ibid., 4 October 1980.

⁵⁸Ibid.

⁵⁹Ibid., 28 October 1980.

⁶⁰Ibid., 4 October 1980.

unholy ground."⁶¹ Many witches have familiars, usually cats, which they use "for devil's work."⁶² Turner and many witches do not believe in using a Ouija board because of the possibility of becoming possessed. Turner describes how possession occurs:

When people pass on to the other side they don't fully go, they leave certain parts of their consciousness available. And, that sometimes, if this consciousness has a direct pathway to go, it something, the message has to get across. It will stay around until it can be absorbed. And sometimes these people are very foolish and they open themselves up. 'Is there a ghost in the room that I can talk to?' or something. And sometimes you get more than you bargained for.⁶³

According to Turner, Wicca, the study of the wise ones, is a religion which began "many, many years ago, long before the Dark Ages."⁶⁴ Turner is acquainted with some Wiccians and has participated in some of their ceremonies, an experience she acknowledges as an "awakening for me."⁶⁵ She describes the ceremonies of the Wiccians:

They usually have a man and a woman that are the head of this coven, say. And they have certain rituals that they prepare for a ceremony....They have marriage ceremonies. They have puberty rites. They have, oh, so many types of ceremonies....When you start your meditation that you should in all probabilities be in a wooden chair with as little metal around as possible.

⁶¹Ibid., 28 October 1980.

⁶²Ibid., 18 November 1980. Brown 5592.

⁶³Ibid., 13 October 1980. Brown 5709 refers to stirring up ghosts.

⁶⁴Ibid.

⁶⁵Ibid.

Be on a north-south wall and be facing so that you're going along that way. And also that you take and you sprinkle salt around you for your own protection.⁶⁶

Wiccians believe in living in harmony with nature. After all, says Turner, that's what we "really all started from in the beginning. Before man learned that fire burned,... and that a wheel rolled."⁶⁷

One area of witchcraft which fascinates Turner is casting spells. She believes there are certain times to cast spells: cast an evil spell when the moon is waxing and cast a good spell when the moon is waning.⁶⁸ "It's important for a person to believe in a spell," comments Turner because "if you don't believe in it, it usually doesn't work."⁶⁹ Turner tells of one woman, a 'happy witch' who casts spells:

She used to cast most of her spells in a tea cup and she'd use some of her cat's fur to blend it and to give it more potency, she said. Personally, I thought it just smelled up the room, you know.... And she said, 'The best way to get rid of a evil eye.' She said, 'Is to cut out a doll with carbon paper, you know, black, so that it is all black,' And she said, 'And then you chant.' She said, 'Your spell while that's burning in the tea cup along with his name or her name or whoever it is.' And she said, 'You'll notice.' She said,

⁶⁶Ibid.

⁶⁷Ibid., 4 November 1980. More information concerning Wicca appears in Appendix D, pp. 148-154.

⁶⁸Hyatt 943 refers to moon beliefs according to quarters.

⁶⁹Interview with Peggy Sue Turner, 4 November 1980.

'That the black paper turns white.' Well, of course it does, it turns to ashes! And she said, 'That's getting rid of the black spell that somebody has put on you.'⁷⁰

A 'silly spell' Turner humorously mentions is making a love potion to put in a boyfriend's meatloaf when he comes to call.⁷¹

Like the Wiccians, Turner believes everything has a life. She illustrates this belief by stating that everyone should offer a prayer to the food they eat because "a plant has died to give them life. Which in effect, it has when the farmer goes out and cuts the wheat that makes the bread."⁷² She suggests the following offering: "Thank you, Lord, for allowing the wheat to give up their life so that I may live."⁷³

Turner's use of herbal remedies is an extension of her belief in nature. She purchases her supply of herbs in a health food store. She explains:

I was going to be real smart one year, and I gathered rose hips and I gathered certain herbs. And I got them all set down. And I got them all, you know, dried

⁷⁰Ibid., 18 November 1980. Brown 5701-5703 refers to various methods of averting the evil eye; however, the method related by Turner is not mentioned. Brown 5858-5859 refers to reading fortunes in a tea cup.

⁷¹Ibid., 28 October 1980. Brown 4276 mentions putting love potions in the food of a loved one; however, meatloaf is not specified.

⁷²Ibid., 4 October 1980.

⁷³Ibid., 4 November 1980.

out, I thought. And I went back and half of them had molded. I had evidently not dried them enough and they just spoiled on me. I was furious that I had spent hours putting them on a screen and letting them dry in the sun and picking them when the dew was still on them. And I mean, all those things that you were supposed to do, and how to do it right. And right then and there I said, 'There are just some things, Peggy Sue, you can't do.' 'And I might as well admit it.' So I find they have the most beautiful assortments [of herbs] in these health food stores.⁷⁴

After obtaining her herbs, she stores them in protective plastic bags within metal containers. She has a large variety of decorative containers expressly for this purpose. This storage method prevents moisture from destroying the herbs.⁷⁵

Turner suggests using herbs in the home for several purposes. She recommends placing lavender around the house for fragrance, sprinkling cinnamon to repel ants, and using rue to deter unwanted animals.⁷⁶

Herb teas are her most frequently utilized herbal remedy. She uses what she calls the 'Irish method' of preparing tea. This method entails pouring boiling water into a warmed ceramic teapot, adding the herbs, and letting the tea brew.⁷⁷ She uses chamomile as a base for tea mixtures which she prepares as sedatives to settle the stomach and nerves. To the base she adds "three fingers of this and

⁷⁴Ibid.

⁷⁵Ibid.

⁷⁶Ibid.

⁷⁷Ibid.

two fingers of that..."⁷⁸ until she reaches the proper proportions. These additions are usually some of the minty herbs such as peppermint, spearmint, wintergreen, or possibly ginseng. Other teas she makes are rose hip for a cold, comfrey for the stomach, and fennel for regulating the menstrual flow.⁷⁹

Turner prepares herbal mixtures for gargling, abrasions, bruises, black eyes, and tired eyes. For example, she cuts an onion in half and rubs it on a sore spot to help with healing.⁸⁰ She constantly chews papaya enzyme tablets. She says:

I love them. I use them quite a bit, especially if I'm having anything that has starch in it or something on that idea. And it's since I've been using them I don't really have the stomach problems that I used to.⁸¹

⁷⁸Ibid.

⁷⁹Ibid., Brown 780-790 list teas prepared for their curative properties; however, none list the teas and the accompanying cures utilized by Turner. Brown 1105, 1106, 1107, 1109, 1110, 1119, 1120 all mention specific herb teas for curing colds; however, none mention rose hips. Brown 1702, 1703, 1707, 1711, 1713, 1720 all mention specific herb teas for curing indigestion; however, none mention comfrey.

⁸⁰Ibid., Brown 1536 mentions a gargle; however, it does not contain herbs. Brown 968-973 refers to cures for bruises. Brown 1391 mentions cures for black eyes; however, herbal mixtures are not listed. Hyatt 1407 mentions cutting a red onion and placing it on various body parts in order to cure a fever; however, the onion is not utilized for sores.

⁸¹Ibid., 22 November 1980. More information on teas and herbal remedies appears in Appendix D, pp. 155-157.

She also uses many other vitamins and minerals which she purchases in the health food stores. Her kitchen cupboards are overflowing with containers of these various tablets.

Turner's belief in nature causes her to observe animals to obtain proper health procedures. She relates:

Look at a chicken roosting at night, or a bird sleeping. What does it do? It puts its head under its wing. A bird will put its head under its wing and a chicken will do that. But, what they are doing, they're recycling. They're breathing warm air. They're not breathing cold air. They're not stupid. They, ~~the~~ air has been warmed by their breath coming in and out.⁸²

Turner was always told to keep a window open at night in order to breathe in healthful air. However, by observing chickens and birds she decides to keep the windows closed.

In order to keep up to date with developments in the psychic field and to talk with others practicing psychic work, Turner began attending meetings of Spiritual Frontiers Fellowship. Spiritual Frontiers Fellowship is a national organization founded in 1956 with headquarters in Independence, Missouri. The purpose of Spiritual Frontiers Fellowship is as follows:

To sponsor, explore, and interpret the growing interest in psychic phenomena and mystical experience to the traditional churches and others, and relate these expe-

⁸²Ibid., Brown 733 states that night air is injurious to people. Further, sleeping with the windows tightly closed at night prevents the bad night air from bringing an illness. Brown 5743 refers to keeping the windows closed at night in order to ward off evil spirits.

riences to effective prayer, spiritual healing, personal survival and spiritual fulfillment.⁸³

The organization offers members a reading list, study lesson materials, a lending library through the mail, a bookstore, a monthly newsletter, regional seminars, chapter programs, and national retreats. In August 1981, the national retreat entitled "Worlds in Harmony" was held in Greensboro, North Carolina. The goals of the conference included:

...to strengthen and substantiate the Judeo-Christian teachings, universalize them, and urge the organized religions of the western world to accept the idea of the invisible realm of sensory perceptions and awareness.⁸⁴

For Turner, Spiritual Frontiers Fellowship meant the end of a long period of psychic isolation and increased confidence in her psychic abilities.

In 1975, Turner attended her first Spiritual Frontiers Fellowship meeting. Vividly recalling this meeting, she relates:

It was a beautiful sense of belonging that I got when I met these people. I had never seen them before in my life, none of them. And they were beautiful, lovely people and gifted. And I saw so many things that influenced me. I realized that some of these things that I did see and feel and had a knowledge of were normal things for them. And that I was not looked upon as

⁸³Spiritual Frontiers Fellowship: Its Principles and Program. (Independence, Missouri: Spiritual Frontiers Fellowship, 1974), p. 1.

⁸⁴Worlds in Harmony: 1981 National SSF Southeastern Retreat. (Independence, Missouri: Spiritual Frontiers Fellowship, 1981), p. 18.

some oddity that was hatched out of an egg or from under a rock or somewhere.⁸⁵

The people Turner has met at Spiritual Frontiers Fellowship meetings are, she says, "some of the nicest people I have ever known."⁸⁶ These people are involved in various aspects of psychic phenomena. Turner describes some of the people and their activities:

I have met various ones that have gone ghost hunting so to speak, to find out if some places were actually haunted...And different ones would be automatic writing. Or they would get visions in different forms. And they would meet other souls that were confused and lost and didn't know where to go and they would try to guide them on the way.⁸⁷

In contrast to the majority of wonderful people she has met, Turner has also met some people who use their psychic abilities destructively. She says she can identify them as "they have a sort of metallic taste to their auras."⁸⁸

At each Spiritual Frontiers Fellowship meeting there is a group exercise which, Turner says, provides an avenue "to enlarge your intuition or your psychic ability so that you become aware of more things and are able to fine tune or hone the edge of your interpretations."⁸⁹ One type of

⁸⁵Interview with Peggy Sue Turner, 4 October 1980.

⁸⁶Ibid., 4 November 1980.

⁸⁷Ibid.

⁸⁸Ibid.

⁸⁹Ibid., 18 November 1980.

exercise she describes as a "parlor game."⁹⁰

We used to take an object....I would take, and say, put my ring in this bowl. And somebody else might have a pin or another ring and they would put it in there. And nobody would know who put what in. And then you had to reach in and then you had to hold it up to your forehead, to your third eye so called. And then you had to open yourself up for impressions, or what have you, or readings. And you might say: 'I can see a scarf.' 'It's a very strange white scarf, you know that?' 'It seems to be lost.' or, you know, something would come to your mind. Or, 'This belongs to someone that loves antiques because I can see they're surrounded by a lot of antique figures.'⁹¹

Group meditation is a common exercise which Turner says is different from individual meditation since in a group you get "thought pictures that you exchange."⁹²

Most Spiritual Frontiers Fellowship meetings feature a speaker who talks about psychic work or experiences. To Turner, it is "a marvelous thing to hear the experiences of these other people and to compare your experiences with them."⁹³ Turner remembers one wife and husband who spoke of their encounter with a UFO. When this couple was put under hypnosis to bring out the UFO experience that became buried in their subconscious, they each drew identical pictures of the things which they had seen during their con-

⁹⁰Ibid., 4 November 1980.

⁹¹Ibid.

⁹²Ibid.

⁹³Ibid.

tact with the UFO.⁹⁴ A speaker at another meeting explains how she receives messages from St. Frances Aussi. This speaker organized the messages, which are analogous to automatic writings, into a privately published book.⁹⁵

While attending the meetings the participants exchange readings with each other, an experience which Turner says is "freely given."⁹⁶ One psychic who read Turner told her about the vision in the clouds which Turner had as a child.⁹⁷ This same psychic later gave Turner a piece of amber. Turner describes the amber:

It's an unusual piece in that it has a clear center, you see. And you can also see a seed that's in there. A little white place there. It's a seed that's implanted within that. And I found out, well, amber is a good stone for a Leo. And seeing as how I'm a double Leo, I guess maybe I'd better have one.⁹⁸

Turner has the amber on a chain which she wears around her neck. Another time a group member described an incarnation in which Turner, another group member, and herself had lived together.⁹⁹

In the future, Turner hopes to expand her psychic

⁹⁴Ibid., 28 October 1980.

⁹⁵Ibid.

⁹⁶Ibid., 4 November 1980.

⁹⁷Ibid., 13 October 1980.

⁹⁸Ibid., 28 October 1980. Brown 5830 refers to wearing stones according to one's astrological sign. Brown 5833 refers to gems of all kinds being worn as amulets and birthstones.

⁹⁹Ibid.

work, eventually giving seminars on psychic phenomena. Turner is proud of her psychic gift and the applications she makes with it. She says of herself: "I have great enjoyment from it. It gives me great joy to have this power."¹⁰⁰

¹⁰⁰Ibid.

CHAPTER V

CONCLUSIONS

The historical images which a contemporary psychic inherits are derived from two main sources: the negative stereotype of the witch and the positive prototype of the healer. Peggy Sue Turner, by practicing a variety of psychic skills, utilizes occupational traditions from each of these models. Her beliefs in Wiccian philosophies and her use of herbal remedies provide examples.

In discussing a female psychic's occupation it is necessary to consider the effect which both her life cycle and life history have on occupational development. To date, Turner's three life stages are closely related to the evolution of her psychic work. During childhood Turner realized she had psychic abilities but did not utilize them. In adulthood, as a wife and mother, Turner practiced psychic work on a part-time basis. At middle age, and at the conclusion of her nurturing role, Turner began expanding both the extent and variety of her work. In the future, she hopes to make psychic work a larger part of her life. Turner's life history--embodying the roles of child, wife, mother, and single woman--is reflected in her personal memorats, her occupational narratives, and her work samples.

To be successful, a contemporary psychic must balance tradition with adaptive mechanisms in order to accommodate current cultural and social needs, especially legal and medical restrictions. By being appropriately cautious in the advice she gives to clients, Turner has thus far met client needs while at the same time avoiding a confrontation with the legal and medical systems.

The keystone of a psychic's work is folk belief. Through the process of folklore documentation many of Turner's beliefs can be viewed as traditional. By radiating a strong belief in herself, especially through the avenue of the occupational narrative, Turner reinforces, both to herself and to her clients, a complete trust in her abilities. Occupational narratives about job tasks which Turner relates also function to illuminate what it means to be a psychic. The visionary narrative epitomizes a psychic's work by combining the elements of folk belief, tradition, and occupational narrative. Turner's childhood vision, which made her realize she possesses psychic abilities, marks the beginning of her psychic career.

Overall, the traditional aspects of Turner's work areas of palmistry, the tarot, faith healing, automatic writing, witchcraft, and herbal remedies set the background for this study as being occupational folklore. She attends meetings of Spiritual Frontiers Fellowship to accompany her work with clients. By participating in these meetings Turner gains more confidence in her work which contributes to

an expansion of her job areas and a feeling of belonging to a group. Organizations, popular literature, and the mass media which deal with popular psychic phenomena supplement her work and group experiences.

Turner fits the role of a contemporary female psychic because she practices a traditional occupation, relies on traditionally based beliefs, relates folkloristic narratives, and adapts to the needs of the times. The result is a job which is satisfying to Turner and to her clients. Vividly capsuling the concept and interrelatedness of her life and work, Turner affirms: "I have a feeling that I am part of the thread and pattern of life, so to speak. And that I am being woven somehow or other."¹

¹Interview with Peggy Sue Turner, 22 November 1980.

APPENDIX A
TAPE SUMMARIES

Interviewee & tape #: Peggy Sue Turner - One
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Readings	063-071	Energy level affected by readings.
Readings	072-081	Consciousness level during readings.
Readings	082-113	Importance of compatible relationship with clients.
Readings	114-180	Types of information received when doing readings. Relates incident with a client where Turner would not tell client negative information.
Readings	181-189	Asked many types of questions, especially personal problem questions.
Messages	190-225	Receives messages through senses. Messages told others often not remembered by self.
Messages	226-293	Messages received in symbolic form. Problems of interpreting symbolic messages. Relates recurring vision which takes place in Egyptian period. Sees red sands. Vision part of an automatic writing.
Readings	294-309	Ability to do readings on others somewhat dependent on established rapport.
Interpretations	310-340	Fortune-telling interpretations differ from popular texts.
Props	341-350	Never uses Ouija Board.
SIDE B		
Props	000-036	Reason does not use Ouija Board is so will not open self to evil and become possessed.

Interviewee & tape #: Peggy Sue Turner - One
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Props	037-061	Importance of using some kind of prop to make contact with clients.
Auras	062-079	Auras not used by self but used by friends. Tells about a nurse friend who uses auras in profession.
Colors	080-168	Use of colors for healing. Explains uses of several different colors. Tells about using colors to help heal a friend with bone cancer. Describes the white light of protection and the green light of healing.
Automatic Writing	169-259	Manner in which automatic writing is received. Reading of one automatic writing.
Spiritual Frontiers Fellowship	260-347	Sees 1975 as a turning point in using own psychic abilities. Joining Spiritual Frontiers Fellowship.
Regression	348-358	Describes seeing regression done by another psychic.

Interviewee & tape #: Peggy Sue Turner - Two
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Witchcraft	107-204	Describes contact with a witch, participation in witch rituals, beliefs of witches, stereotypes of witches, use of herbs by witches, relates incident of white witches fighting a black witch cult, image of self as a witch, Wicca religion.
Flying Saucers	205-219	No contact with people from other planets. Has seen a flying saucer.
Contacting The Dead	220-270	Never tried to contact the dead. Tells of another medium contacting the dead.
Faith Healing	271-298	Helping others overcome physical problems through faith healing.
Regression	299-308	Cannot do regressions.
Predictions	309-348	Own psychic abilities center on telling others about their future in this physical lifetime.
Ghosts	349-353	Positive contact with a ghost.
SIDE B		
Ghosts	000-051	Belief in presence rather than ghost. Relates incident of contacting a presence at a family grave site.
Psychic Surgery	052-054	Cannot do psychic surgery.
Distance Readings	055-057	Never tried to do distance readings.
Moving Objects	058-096	Cannot move physical objects, can move other types of things such as the weather. Turner explains how she moved a rain and an ice storm.

Interviewee & tape #: Peggy Sue Turner - Two
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Exorcisms	097-169	Never tried to perform exorcisms. Belief in possession and need for protection for anyone doing exorcisms. White witch beliefs of good and evil discussed.
Interpre- tations	170-200	Accuracy of psychic abilities related to interpretation. Importance of environment of Bowling Green as a healing place in ability to use psychic gift.
Predic- tions	201-222	Does not tell others of bad events which will take place.
Readings	223-327	Tells of two readings did at a carnival. One about helping another avoid tragedy and one about a woman who demands a second reading and was given a satisfactory reinterpretation.
Psychic Abilities	328-353	Often surprises self with own psychic abilities.

Interviewee & tape #: Peggy Sue Turner - Three
Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Psychic Philo- sophies	242-322	Never uses psychic powers harm- fully or for profit. Thinks will lose powers if was used negatively or for profit. Uses abilities to affect future to help or protect others from being hurt.

Interviewee & tape #: Peggy Sue Turner - Four
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Tarot	087-115	Places where cards can be purchased. Description of one deck of own cards that have been signed by a witch. Lists other decks owns. Interpretations do not differ with different decks.
Tarot	116-166	Description of one tarot reading: shuffle, cut, sayings, layout, ask client for a question wants answer to, may take clients hand for a contact.
Tarot	167-212	Tells about two tarot readings given to the same woman.
Reincarnation	213-225	Describes levels of progression through reincarnation.
Tarot	226-292	Two narratives relating use of the tarot in work with clients.
Tarot	293-311	Anyone can use cards. Turner's interpretations different from popular books.
Tarot	312-345	Uses the tarot as a tool. Meaning of cards partially based on card position.
Tarot	346-356	Tells about a woman who frequently comes to have cards read, but always winds up telling own fortune.
Tarot	357-449	All types of people come to have fortune told. People have strong belief in fortune-tellers; more so than doctors, counselors, and the like. Many people come to solve marital problems. Tells about a man who came to have his cards read who was having problems with his family. Gets all types of problems. Hurt most by the lonely seeking companionship.

Interviewee & tape #: Peggy Sue Turner - Four
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Tarot	450-471	Never gives facetious answers. Uses integrity in answers. Never takes money.
Tarot	472-525	Learned to use cards years ago while playing solitaire. Regular playing cards can give information.
SIDE B		
Tarot	000-008	Used the tarot for past thirty years. Used mostly for self.
Tarot	009-036	Tells about kinds and numbers of cards. Reads from list on one tarot package. Explains several cards on list.
Rune Sticks	037-060	Rune sticks explained. Symbolism of rune sticks discussed.
Tarot	061-100	Wiccians' beliefs about the tarot. If not use the tarot properly can be possessed.
Wicca And Findhorn	101-154	Turner has studied Wicca but not a member. Wicca goes back to before dark ages. Description of Wicca ceremonies, rites, rituals, use of herbs, and meditation. Reading of "First Communication" from Findhorn, a group in Great Britain.
Witchcraft Books	155-164	Describes loss of numerous books on witchcraft when business where Turner worked was sold.
Findhorn	165-184	Reads another paper from Findhorn, a passage received from a spirit communication.
Tarot	185-204	Card meanings related to way cards laid out. Reads from fool card.

Interviewee & tape #: Peggy Sue Turner - Four
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Tarot	205-269	Death card description. Relates to regular deck of cards. Many meanings of death. Does not agree with popular texts. Relates to sequence rather than card itself. Relates story of death card when told man would go to police and he did.
Tarot	270-279	Takes special care of cards. Does not allow anyone to touch cards except people getting read, otherwise cards will absorb too much of too many people.
Crystal Ball	280-296	Describes care of own small crystal ball.
Tarot	297-308	Length of reading usually fifteen to thirty minutes.
Palmistry	309-434	Gives description of a palm reading. Left hand is given by God and shows life pattern. Right hand is what one does with own life. Right and left hand not exactly alike.
Palmistry	435-483	Cannot read palms by popular texts. Palm reading takes about one-half hour. Sometimes cannot tell a person's fortune. Very developed psychics can tell fortunes all the time.
Palmistry	484-524	All types of people come to get fortunes told. Sometimes Turner gets too many messages so it's hard to choose what to tell a person.

Interviewee & tape #: Peggy Sue Turner - Five
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Psychic Community	071-030	Description of attending seminar with other psychics. Charges of other psychics. Doubts commercial psychics can read everyone all the time. Person getting read only remembers what wants to remember. Commercial palm readers do not usually allow tape recordings.
Palmistry	131-158	Views popular texts on palmistry as fun to read. Failure to get same interpretations as popular texts.
Palmistry	159-170	Best way to get reading is to make imprint of palm on paper so can see all lines clearly.
Palmistry	171-265	Several generalizations about what lines on palm mean. Uses own palm to describe her life. Relates several beliefs about palm reading. Tells of woman who read hands of psychics. Woman told Turner about psychic past.
Faith Healing	266-349	Recites a prayer she offered for her sister-in-law for healing. At the same time Turner received healing for her self. Laying-on-of-hands accompanied the prayer.
Palmistry	350-482	People must be open to be read. When Turner reads someone antagonistic surrounds self with a wall of protection. Difficult to read antagonistic people. Believes evil will come back to her threefold if she thinks evil of someone.
Palmistry	483-526	Tells about a young couple who came to Turner with marital problems.

Interviewee & tape #: Peggy Sue Turner - Six
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Spiritual Frontiers Fellowship	181-213	Describes several people in the Spritual Frontiers Fellowship group and concept of psychic community.
Psychic Community	214-258	Discussion of psychics who work with police to find lost children.
Childhood	259-276	Psychic abilities put Turner in the category of an oddity with her friends. She became cautious of what she said to her friends.
Automatic Writing	277-295	Discussion of Jane Roberts and and her books.
UFO's	296-332	Relates another psychic's experience with UFO's.
People	333-354	Got valuable experience for psychic work through meeting many people.
SIDE B		
Automatic Writing	000-029	Writing comes in different forms. Once an active artist. Paintings may have been a build-up to doing automatic writing. Has a friend who does paintings to aid in receiving automatic writing.
Automatic Writing	030-082	Reading of an automatic writing like a poem. Theme of writing is light. Believes is light of God. Reads another automatic writing.
Automatic Writing	083-198	Loses chance to do automatic writing if pen and paper not handy. Blank mind about what has written. When writes cocks

Interviewee & tape #: Peggy Sue Turner - Six
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
		head, stares into space, hears voices. Often receives word pictures does not understand. Often does not know how to interpret pictures.
Automatic Writing	199-288	Automatic writing and visions are separate. Reading of an automatic writing.
Messages	289-254	Tells about a vision which includes tablets, water and sand. Thinks must search forever for words can't see on tablet. Most common vision.

Interviewee & tape #: Peggy Sue Turner - Seven
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Herbs	188-212	Ability to use herbs one of most fascinating areas Turner works with.
Protec- tions	213-230	Uses circle of salt for protection. Uses white candle for protection.
Psychic Community	231-278	Boston and Glouster, Massachusetts, have many psychic people. Rocky coast of Maine has many psychic people.
Stone Altars	279-329	Describes druid stone altar supposed to be in Maine. Turner looked for altar but could not find it. Makes analogy to Stonehenge.
Protections	330-354	Has piece of amber given her by another psychic.
SIDE B		
Protec- tions	000-019	Description of own amber.
Psychic Community	020-025	Tells about a member of the psychic community who gets messages from a saint.
Kahlil Gibran	026-038	Turner's favorite person is Kahlil Gibran. Says he died year before she was born. Greatest loss she ever had.

Interviewee & tape #: Peggy Sue Turner - Eight
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Beliefs	056-076	States Chinese belief of not speaking well of a child so as not to bring bad luck to the child. States own belief of not saying will do something. Belief in self most important belief.
Herbs	077-084	Use of herbs. Uses first mayflower as good luck piece for the year.
Herbs	085-095	Use of lavender for scent. Tells of herbs for everyday use such as catnip and cinnamon.
Herbs	096-135	Camomile used as base for herb recipes. Makes tea for friends. Uses tea as a calmativ. Lists numerous other herbs.
Herbs	136-145	Specific directions for making tea.
Herbs	146-175	Uses modern methods for obtaining herbs. Main purchasing center is in a New Hampshire health food store. Keeps herbs in metal containers.
Herbs	176-192	Does not use honey in tea. Drinks iced tea cold and hot tea with ice cube and artificial sweetener.
Herbs	193-282	Lists medicinal uses for herbs. Everyone needs own herbal medicine chest. Used herbs to treat own children. Lists more medicinal uses for herbs.
Herbs	283-354	Shows herb cans to interviewer. Explains each herb and herb combination. Keeps herbs in pro-

Interviewee & tape #: Peggy Sue Turner - Eight
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
		<p>protective bag inside metal cans. Rubs herbs between fingers to get aroma. Rose hips used as cold remedy. Wintergreen, valerian root and other herbs shown.</p>
SIDE B		
Herbs	000-037	Shows interviewer herbs uses for upset stomach. Some herbs in capsule form. Uses of fennel tea and comfery.
Herbs	038-045	Reads popular herb books.
Sewing	046-074	Tells of making soakers. How difficult to obtain 100% natural fiber fabrics. Can tell fiber quality by feeling material.
Sewing	075-115	Shows interviewer old family quilt made of 100% silk patches. Detailed discussion of quilt and quilt qualities.
Sewing	116-138	Explains how handmade sewn articles are handed down in her family at time of marriage. Shows interviewer a forty year old table cover and a piece of Irish lace.
Paid Employment	139-150	Shows interviewer picture of a couple she married while a Justice of the Peace. Explains ceremony.
Herbs	151-157	Keeps herbs in a dark place.
Collections	158-195	Shows interviewer collections of small cedar chests and music boxes. Also shows other assorted items.

Interviewee & tape #: Peggy Sue Turner - Eight
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
People	196-211	Stresses favorite hobby is people watching. Can sense a person's thoughts by reading their body language.
Casting Spells	212-265	Casting spells not a good idea to talk about. Good and bad times to cast spells. Must believe in spell or will not happen. Frightened by indiscriminate use of voodoo power. People used minds more in past, but became lazy which is why we have a hell now. People have potential to do much more. Good to study the wise ones or Wiccians. Uses term Wicca instead of witchcraft.
Protections	266-354	Tells of protecting mother from a pack of dogs. Sees protective instinct as returning to a state of primitive man. Protective instincts surface when needed. Talks of evolutionary theory and of man evolving with many talents.

Interviewee & tape #: Peggy Sue Turner - Nine
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Childhood	057-071	Turner an only child. Spent much time alone. Thinks serious children are apt to be psychic. Says was very imaginative.
Psychic Abilities	072-092	People get psychic quality from environment like the Appalachian Mountains. Mentally retarded and other handicapped have psychic abilities.
Kahlil Gibran	093-110	Kahlil Gibran, Turner's greatest love.
Reincarnation	111-115	Everyone develops in tiers. Must develop or will have to do work on the other side.
Life Goals	116-128	Turner thinks she has a purpose or goal in life but isn't sure what this is. Vision as child taught her to keep mouth shut.
Spiritual Frontiers Fellowship	129-157	Relates how originally joined group. First major contact with psychic community.
Protections	158-196	Tells experience of self protecting a friend. Helped friend overcome influence of someone with black magic powers.
Spirits	197-207	Belief in spirits. Relates belief that drug addicts and alcoholics are possessed by an evil spirit.
Protections	208-248	Protects self by mental means. Belief in love for others. Automatic writing has helped Turner know which way to go.

Interviewee & tape #: Peggy Sue Turner - Nine
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
SIDE B		
Psychic Community	000-035	Describes exercise of opening self up for psychic impressions. Exercise used at psychic meetings. Describes other group activities.
Psychic Community	036-054	Tells experience of having own cards read by a reader who used Gypsy Witch cards. Charged fifteen dollars. Commercial fortune-telling a degradation to psychics. Turner never takes money.
Family	055-075	Tells of family ties. People in nuclear family close. Tells of mother in hospital and how Turner knew her mother would be all right.
Meditation	076-088	Benefits of meditation.
Psychic Education	089-098	Has learned about psychic phenomena from psychic community. Did not learn about psychic phenomena from family.
Childhood	099-123	Had close relationship with grandmother. Describes both mother and grandmother who provided foundation of love.
Psychic Community	124-151	1970-1980 were years conducive to entering psychic area. Gives historical background of psychic phenomena and famous psychics.
Psychic Community	152-186	Times conducive to empathy for those in psychic area. Gives several personal examples.
Family	187-201	Talks about sons and daughters views on psychic phenomena and religion.

Interviewee & tape #: Peggy Sue Turner - Nine
Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Religion	202-224	No personal conflict between psychic abilities and religion. Illustrates point with passages from the Bible.
General	225-334	Wrap-up of job routines. Discussion of election and current events.

Interviewee & tape #: Peggy Sue Turner - Ten
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Men	052-091	Enjoys male humor. Sees self as feminine and equal. Never uses feminine wiles. As a child played with boys as equals. Likes men.
Paid Employment	092-112	Worked as a model when a teenager. Chance for other modeling jobs but stepfather said no because he was strict and did not approve.
Children	113-137	Important to Turner to have a daughter. Hoping for same relationship with her daughter as she had with own mother but it is not so. Tells of how son calls her when she thinks of him. All her children have gone their own ways. Did not believe in Dr. Spock. Never a meddling mother.
Childhood	138-159	Close to mother who is strong-willed. Husband resents Turner's mother.
Adulthood	160-216	Gives reasons for leaving husband. Before leaving had much illness. Another psychic predicted the change in marital status.
Adulthood	217-229	Adjustment to life in Bowling Green.
Witchcraft Books	230-269	Lost books when business where worked as an accountant was sold.
Faith Healing	270-297	Describes having own fortune told which cost three dollars. Describes the psychic's rosebush which bloomed in winter. Later, helped to cure the psychic in healing session.

Interviewee & tape #: Peggy Sue Turner - Ten
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Paid Employment	298-318	Use of psychic abilities in secretarial work. Was a very good girl Friday.
Childhood	319-354	Mother always late to pick up Turner so learned to be a people watcher. In childhood always treated as an adult. Tells of vacations where took ship cruises.
Childhood	355-390	Had a black housekeeper while growing up. Relates experience with the housekeeper. Housekeeper was a role model.
Overview	391-522	Ability to operate independently in early childhood. Taught to be an person, not a male or female. Got the 'you' in her killed in New England by husband and children. Did well in secretarial work. Husband still loves Turner. Turner loves her dog best of all.

Interviewer's tape #: Eleven Date: November 18, 1980

Interviewer: Jan Laude Address: Bowling Green,
Kentucky 42101

Interviewee: Peggy Sue Turner Address: Bowling Green,
Kentucky 42101

Place of interview: Bowling Green, Kentucky 42101

Other people present: None

Equipment used: Craig Reel to Reel Recorder

Reel-to-reel tape: Brand: Scotch
 Size reel: Five Inch
 Tape Mil: 1.5
 Speed: 3 3/4

Amount of tape used: (Side 1): All (Side 2): All

Brief description of interview context and tape contents:

Interview Context: In Turner's home. Cold late fall evening.
 Comfortable atmosphere.

Tape Contents: Childhood and adolescence.

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
SIDE A		
Identifi- cation	000-013	Tape identification.
Childhood	014-056	No one in family has acknowledged psychic abilities. Grandmother liked to play cards. Grandmother possibly had psychic abilities but not called psychic. Never knew father.
Spiritual Frontiers Fellowship	057-064	Began psychic education with Spiritual Frontiers Fellowship in 1975.
Self	065-076	Private person. Working in psychic area has made Turner an observer of humanity.

Interviewee & tape #: Peggy Sue Turner - Eleven
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Psychic Community	077-096	Describes psychic game done to enhance psychic abilities.
Interpre- tations	097-119	Stresses importance of inter-pretations.
Childhood	120-131	Close to mother and grandmother in a wordless way.
Self	132-162	Psychic feelings emerge quietly around friends. Turner not like to be in public eye. Self-sufficient in childhood.
Education	163-197	Psychic abilities can help in multiple choice tests but not in problem questions.
Paid Employment	198-216	Psychic abilities help in accounting work because can anticipate what boss wants.
Adulthood	217-240	Presently taking antidepressants. Under care of psychiatrist. Referred self to local mental health clinic to get help through period of readjustment.
People	241-261	Persons attitude important. Age not important. Likes to watch people.
Graveyards	262-310	Likes to go to graveyards and make up stories about people there. Gives several examples.
People	311-364	Watching people is favorite hobby. Liked working on census because met so many people, gives several examples.
Childhood	365-397	Born in depths of depression. Remembers hobo's and gypsies. Remembers how they marked peoples houses with codes. Mother had two jobs during

Interviewee & tape #: Peggy Sue Turner - Eleven
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
		depression. One uncle was a bootlegger and only one in the family with money.
Marriage	398-429	Husband says does not believe in Turner's abilities; however, follows what Turner says to do.
Familiars	430-458	Never uses familiar. Tells about a witch who uses a familiar to cast spells. Explains spell.
Fimiliars	459-513	Shows interviewer the book <u>The Witch's Bible</u> . Reads passage about familiars.
SIDE B		
Witchcraft	000-036	Finishes reading passage about familiars. Talks of people knows in Wicca. Never wanted to meet people in voodoo religion.
Displaced Homemakers And Help	037-121	Turner classified as displaced homemaker. Talks about Bowling Green chapter of Displaced Homemakers. Turner asked to be a contact for a family. Referred to Displaced Homemakers by psychiatrist who helped establish group.
Marriage	122-167	States reasons why marriage broke up. Many women not self-sufficient so have a hard time getting along on own.
Self	168-245	Turner self-sufficient. Not dependent upon a man. Men not necessary for her survival. Has both male and female friends. Psychiatrist important person in life now. Would have withdrawn if had not sought help. Now is expanding interests.

Interviewee & tape #: Peggy Sue Turner - Eleven
Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Social And Political Activities	246-253	States problems had with mother-in-law. Psychic abilities prevented Turner from marrying someone whom she would have had a dis- astrous relationship with. Thinks Richard Nixon was one of greatest presidents. Tur- ner's best friend worked for Nixon and died during the Watergate scandal. Talks about Robert Kennedy and the other Kennedys. Hopes Ted Kennedy never becomes presi- dent.

Interviewer's tape #: Twelve Date: November 22, 1980

Interviewer: Jan Laude Address: Bowling Green,
Kentucky 42101

Interviewee: Peggy Sue Turner Address: Bowling Green,
Kentucky 42101

Place of interview: Bowling Green, Kentucky 42101

Other people present: None

Equipment used: Craig Reel to Reel Recorder

Reel-to-reel tape: Brand: Scotch
Size reel: Five inch
Tape Mil: 1.5
Speed: 3 3/4

Amount of tape used: (Side 1): All (Side 2): Three-
fourths

Brief description of interview context and tape contents:

Interview Context: In Turner's home. Early Saturday
morning. Turner's dog keeps barking.

Tape Contents: Psychic community, adulthood, and life in
Bowling Green.

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
SIDE A		
Identifi- cation	000-002	Tape identification
Psychic Community	003-033	Psychic community is benefi- cial to Turner. Sees self as commonplace within the psychic community. Community increases her self-confidence.
Faith Healing	034-049	Tells about a faith healing service given by a member of the psychic community for Turner.
Psychic Community	050-087	Important to view psychic work in a serious way rather than in a commercial or exploitative way.

Interviewee & tape #: Peggy Sue Turner - Twelve
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Childhood	088-092	Stresses importance of love, a part of Wicca's beliefs. Had a lot of love from mother, grandmother, and housekeeper.
Psychic Community	093-147	Tells about a psychic friend who set up a booth at a mall in order to tell fortunes and was chased out of the mall.
Psychic Community	148-188	England produces much psychic literature. Europe important in psychic area but not open about it because has been exorcised out. Much psychic knowledge being lost because of modernization. Tells about one man's use of herbs after he returns from Africa.
Psychic Community	189-201	Can learn a lot from observing animals. Gives several examples.
Healing With Food	202-229	Lists food and procedures of preparing food for good health. Use of papaya enyzmes for stomach upsets.
Faith Healing	230-271	Describes a faith healing service in a church. People come up front, strong healers place hands on person to be healed. Turner feels she needs more confidence and assertion to become a strong healer.
Self	272-332	Has constantly been put down for thirty years. Spiritual Frontiers Fellowship important for expanding self. Tells of ways to teach a child to develop psychic abilities. Thinks own self would be more developed if had training as a child. Tells why will not eat pea soup. Relates to radio horror story.

Interviewee & tape #: Peggy Sue Turner - Twelve
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
World War II	333-352	Lived in Miami Beach during World War II. Saw many things. Mother an airplane spotter and Red Cross ambulance driver. Saw many oil slicks on beach.
Family	353-404	Recently got ears pierced. Did not have done before because husband would not allow it. Gives several examples of antics of her children as they were growing up. Tells several stories about grandchildren.
Psychic Community	405-430	No attachment to a psychic community in Bowling Green. Bowling Green very religious area and does not want to risk persecution.
Self	431-520	Not outspoken to a group, only on a one-to-one level. Experienced prejudice as a teenager when lived in New England. Tells of daughter's experiences concerning prejudice in the public schools. Turner taught by mother not to be prejudiced.
SIDE B		
Family	000-042	Took much mental punishment from husband. At one point emasculated him. Learned never to get angry again.
Self	043-162	1977 very bad year. Had gall bladder operation. Discovered husband was having an affair. Mother had a lung operation. Discussion of husband's affair. Left husband October 17, 1979. After left husband got hysterical laryngitis and could not speak to husband on phone.

Interviewee & tape #: Peggy Sue Turner - Twelve
 Interviewer: Jan Laude

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Self	163-244	In Bowling Green referred self to a psychiatrist because could not heal self alone. Husband can not understand why needs psychiatrist. Husband calls Turner twice a day to ask her to return to him. Does not feel would make it if returns. Going through menopause.
Childhood	245-258	Had indoctrination to be a good little girl. Reason why has put up with as much as has from husband.
Self	259-278	Left husband because could not put up with him.
Displaced Homemakers And Help	279-282	Mentions Displaced Homemakers and Help, two programs in Bowling Green hopes to get involved in.
Self	283-359	Gets emotional over such things as sunsets, parades, and fall leaves. Neglected self for too many years. Beginning to get back into shape. Feels is well preserved for age. States difference in appearance between the Northern and the Southern woman.
Self	360-492	Believes in love. Wants to be a part of loving many people. Would like to give talks and seminars in public field. Thinks will branch out on own one way or another. Will go with the flow. Becoming own master again. Will keep open mind and meet each situation with courage and fortitude.

Interviewer's tape #: Thirteen Date: June 5, 1981
 Interviewer: None Address: None
 Interviewee: Natalie Ashby Address: Raleigh,
 North Carolina

Place of interview: Raleigh, North Carolina

Other people present: None

Equipment used: Cassette Recorder

Cassette: Brand: Memorex C-90

Brief description of interview context and tape contents:

Interview Context: In the living room of her own home, Natalie Ashby self-records her impressions of the seven hour session she had with Turner in Bowling several days before.

Tape Contents: Ashby's impressions of Turner as a psychic and of the session in general.

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
SIDE A		
Thank you	000-006	Ashby thanks Laude for introduction to Turner.
Finding a Psychic	007-027	Ashby went through an eighteen month quest to find right psychic. Other psychics inappropriate. Turner found at right time.
Answers	028-036	Now has answers. Will contact Turner again.
Past Psychic Experience	037-043	Grew up with psychic guidance. Mother clairvoyant. Own experience with psychic phenomena good.
Recent Problems	044-052	Turner answer to Ashby's recent problems.

Interviewee & tape #: Natalie Ashby - Thirteen
 Interviewer: None

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Psychics	053-058	Thankful others and Turner are psychically gifted.
Information Given By Turner	059-094	Turner told Ashby about her life and other personal elements. Impressed by information Turner told her. Also told of length and quality of life.
Own Psychic Instincts	095-108	Recent choices made in life accomplished through own psychic instincts.
Information Given By Turner	109-116	Turner said Ashby made right choices. Content with information Turner gave from reading Ashby's hands and Turner's own visions.
Automatic Writing	117-136	Tells of strong identification with Turner's automatic writing. Writing provided a healing and saving force.
Turner's Gift	137-145	Seven hours with Turner among most significant in Ashby's life. Turner is remarkable. Turner has most unusual and rarest gift of all.
Own Future	146-166	Moving plans. Future not all roses. Will have final element of happiness.
Information Given By Turner	167-181	Turner says Ashby needs special elements in life. Turner said Ashby is "in this world but not of it."
Own Writing	182-195	Tells of poem wrote called "The Stranger." Poem like own self.

Interviewee & tape #: Natalie Ashby - Thirteen
Interviewer: None

INDEX	FOOTAGE	DESCRIPTION/SUMMARY
Information Given By Turner	196-200	Turner could see inside Ashby's soul.
Closing Remarks	201-222	Thanks for time with Turner.

APPENDIX B
BIOGRAPHICAL INFORMATION

INFORMANT BIOGRAPHICAL INFORMATION

Name: Peggy Sue Turner

Age: Forty-nine

Year Born: 1932

Place Born: Fort Worth, Texas

Race: Caucasian

Address: Bowling Green, Kentucky 42101

Marital Status: Separated

Health: Good

Educational Background:

<u>Type of School</u>	<u>Length of Study</u>
Boarding School	Eight years
High School	Four years
Business School	One year
Other: Numerous extension and correspondance courses relating to accounting.	

Paid Employment History:

<u>Type of Employment</u>	<u>Date</u>	<u>Length of Time</u>
Accountant	1956 to present	Twenty-five years
Secretary	1950 to 1955	Five years
Model	1945 to 1946	Two years

Volunteer Employment History:

<u>Type of Employment</u>	<u>Date</u>	<u>Length of Time</u>
Psychic	1950 to present	Thirty years

Father's Occupation: Farmer

Mother's Occupation: Nurse

Brothers and Sisters: Two adopted sisters
Two adopted brothers

Children:

<u>Name</u>	<u>Year Born</u>	<u>Highest Educational Level</u>
John	1955	One year college
Eric	1957	High School
Mary Beth	1959	High School

Religious Preference: Episcopalian

Church Attendance: Once a month

Political Preference: Independent

Social Activities: Eastern Star, Rebecca's, Spiritual
Frontiers Fellowship

Hobbies: Needlework

Residence History: (in chronological order)

<u>Place of Residence</u>	<u>Length of Residence</u>
Texas	Three years
Florida	Ten years
Connecticut	One year
New Hampshire	Three years
Vermont	Four years
New Hampshire	Twenty-six years
Kentucky	Two years

APPENDIX C
SELECTIONS FROM POPULAR PRINT SOURCES

1

CALIFORNIA SCHOOL of
HERBAL STUDIES



*Offering complete courses in
 the Science & Art of Herbology*

Faculty includes leading Herbalists,
 Botanists and Natural Practitioners
 from the U. S. and Canada.

8 Week, 4 Week, and 2 Week intensive
 programs, 7 month Apprenticeships,
 Correspondence Course, and Week-end
 Herb Retreats.

Send \$2.00 for our brochure -
 California School of Herbal Studies
 P.O. Box 350, Guerneville, CA 95446
 (707) 869-0972

2

COLOUR HEALS, INFLUENCES, GIVES IN-
SIGHT! For complete analysis & color chart
 send S.A.S.E., full name, \$5 to: M.A.P., 227 N.
 Warren Ave., Tucson AZ 85719, (602) 624-2206.

3

HEALING TAPES channeled through Pamela
 Whitney for those on a path of self-mastery.
 Very powerful, healing messages to integrate
 balance & peace in body, mind & emotions;
 thus creating space for the soul's pure self-
 expression. Request brochure: **HEALING**
TAPES, POB 5285, San Diego CA 92105.

¹New Age, August 1981, p. 70.

²Ibid., p. 84.

³Ibid.

4

Ferine

●

Insightful
CARD READING

●

Send \$10.00 to
Ferine Star Account
P.O. Box 788
Sugarland, Texas 77478

5

PSYCHIC READINGS. Satisfaction guaranteed—\$35/hr. M. Koran, 43 Irving St., Cambridge MA 02138. (617) 491-1467.

6

WHAT IS YOUR PROBLEM? Clairvoyant diagnosis & healing. Send photo, name, age, address, symptoms. Donations only if pleased with results. Full Life Center, Lake Rabun, Lakemont GA 30552.

7

CAN PRAYER CURE DISEASE A THOUSAND MILES AWAY?

Phil and Kath Wyndham's cures are well known.

Positive help by mail. Doctors, nurses and ministers of religion seek our help when medical treatment fails.

Positive Spiritual Healing by mail for nerves, stomach troubles, eye disorders, growths and all unyielding health conditions. Also for lack of confidence, fears, slimming, heart, lung and kidney disorders, as well as for spinal, bowel, bladder and feminine ailments.

Positive help for psychological problems.

Positive aid for drug, drink and smoking addictions.

Animal healing by request.

Voluntary donations (Love Offering) Phil & Kath Wyndham,
49 Dropwell Meadow, Torrington, Devon, England. Phone 080 52-2478

⁴Psychic Observer, May-June 1981, p. 210.

⁵New Age, August 1981, p. 86.

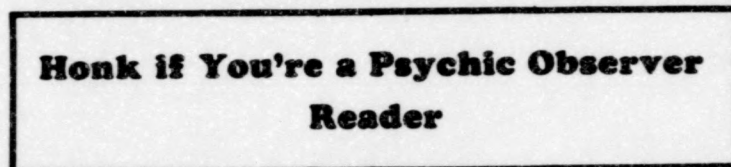
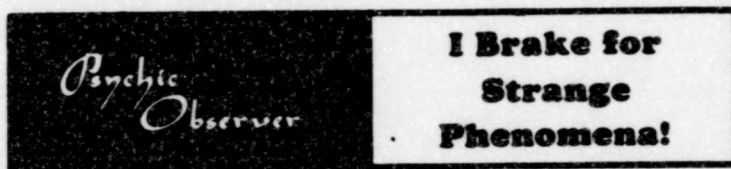
⁶Ibid.

⁷Psychic Observer, May-June 1981, p. 269.

8

**A
Bumper Crop of
ESPressive Ideas!**

**Let the World Know
about your favorite
magazine.**



**only \$1.50
plus 50¢
shipping and handling.**

**New From
Psychic Express
to order
see other side**

⁸Psychic Observer, May-June 1981, insert.

NEW HERBAL SLIM-DOWN



Here from herbal folklore are the herbs that were part of this country's heritage. We're proud of the health and strengths of our fathers and the lithe, willowy grace of our mothers. **SLIM-DOWN** is a dietary supplement of 11 different herbs... Burdock Root, Kola Nuts, Cayenne, Hawthorne Berries, etc. No sugar, starches or preservatives. Follow a sensible diet and be slim, trim and full of life again.

FREE BOOK "Common Herbs for Common Illnesses" with Purchase.

HERBAL SLIM-DOWN 60 Capsules \$7.95
ESTES CO., INC., Dept. NA, Alma, Georgia 31810

HERBAL FLEA COLLAR, for those who care. Contains oils of pennyroyal, cedarwood, citronella, eucalyptus, & rue. Only \$1.98 each ppd. Natural Research People, Inc., Bundy Rt. 8-12, Lavine MT 59046.

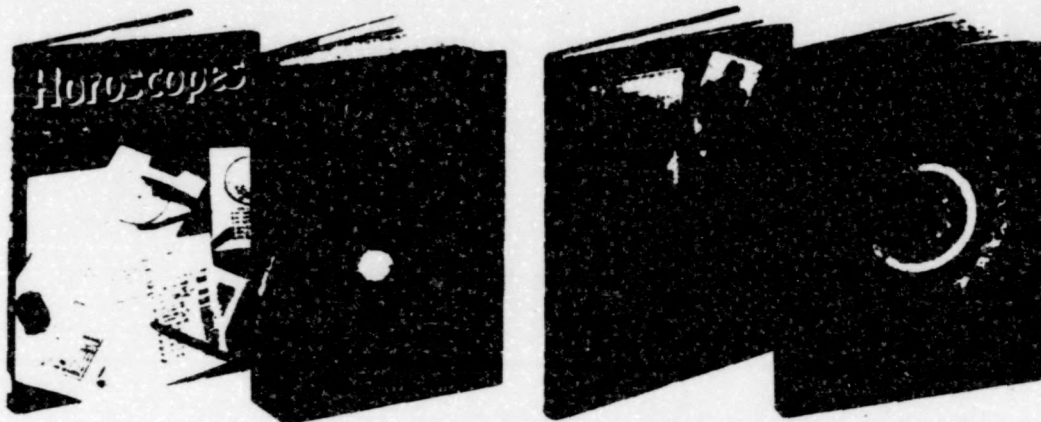
AUROVILLE & FINDHORN CATALOG of fine quality handcrafted products & publications available in U.S. Write Auro International-Global View, Rt. 3, Spring Green WI 53588.

⁹New Age, August 1981, p. 22.

¹⁰Ibid., p. 85.

¹¹Ibid., p. 82.

OCCULT ENCOUNTERS OF THE ARCO KIND



Magic, Astrology, Numerology, Witchcraft

THE TAROT HOW TO USE AND INTERPRET THE CARDS. Innes, Brian. This colorful and detailed book describes and analyzes a wide variety of Tarot packs and explains the different methods of reading the cards, allowing the amateur to quickly learn and understand the Tarot and the use of cards to make predictions and find out what the future has in store. LC 77-27587. CIP. color illustrations and drawings. 7-3/4" x 11-1/2" 88 pages. 0-666-04552-3 cloth \$10.00

THE ASTROLOGER'S MANUAL. Greer, Landa Knight. This comprehensive look at the heart of natal astrology introduces astrology's basic concepts and explains the essentials: solar archetypes, the zodiacal signs, the twelve horoscope houses, the significance of sun, moon and planetary aspects. LC 74-16082. © 1975. line drawings, index. 6-1/2" x 9-1/4". 256 pages. 0-666-03616-8 cloth \$11.95. 0-666-04200-1 paper \$6.95

HOROSCOPES. HOW TO DRAW AND INTERPRET THEM. Innes, Brian. Reproduced in these pages are some of the most enduring paintings, sculptures and poems on the subject of astrology, all illustrating the basic steps taken to draw your own or someone else's horoscope. LC 77-26863. CIP. color illustrations. 7-3/4" x 11-1/2" 96 pages. 0-666-04553-1 cloth \$10.00

CHEIRO'S LANGUAGE OF THE HAND. Cheiro. The long-accepted classic on palmistry including a study of the various types of hands and directions for interpreting the lines of the hand, the fingers, thumb, fingernails, mounts, finger joints and hair on the hands. LC 62-18458. © 1964. 15 photographs, impressions, 23 drawings. 6-1/8" x 7". 240 pages. ARC. 0-666-01780-5 paper \$1.95

GUIDE TO PERSONALITY THROUGH YOUR HANDWRITING. Marcuse, Irene, Ph.D. A thorough introduction to the techniques of graphology or handwriting analysis and its uses in business, education, marriage and vocational counseling, criminal detection, and abnormal psychology—with a complete history of handwriting analysis. LC 65-26622. © 1965. 200 handwriting samples. 4-1/4" x 7-1/4". 192 pages. ARC. 0-666-01330-7 paper \$1.65

MAGIC OF THE MASTERS. Devlin, Jack. Now you can perform hundreds of the mystifying tricks of the master magicians—by following these secrets which have been passed down from master to apprentice through the ages. LC 76-41685. CIP. photographs. 4-3/4" x 7-1/2". 240 pages. 0-666-04120-5 cloth \$6.95. 0-666-04132-3 paper \$4.95

ASTROLOGY DIAL-A-SCOPE. Wade, Elbert. This unique and original astrological breakthrough facilitates quick computation and explanation of the power points of anyone's horoscope—simply spin the dial to plot the sun sign, ascendant, and rising sign. LC 70-125092. © 1970. 6" x 9"; 4-her plastic dial. 80 pages. ARC. 0-666-02300-7 paper \$8.00

THE HISTORY OF ASTROLOGY. Zelar. A complete overview of astrology—from the Chaldean astrologers who sought clues to the future in the position of the planets over five thousand years ago—to its present day revival. LC 72-173793. © 1972. 69 drawings. 6-1/2" x 9-3/4". 300 pages. 0-666-02333-6 cloth \$7.95

ZOLAR'S ENCYCLOPEDIA AND DICTIONARY OF DREAMS. Zelar. The most outstanding dream dictionary of all time—20,000 dreams interpreted by the world's most famous astrologer. LC 63-21071. © 1963. 6" x 9". 417 pages. 0-666-02308-9 paper \$8.95

THE BOOK OF FORTUNE TELLING. Fabia Madassa, editor. In one giant volume—twelve well-known fortune tellers reveal their secrets of reading character and the future by Palmistry, Cards, Numbers, Phrenology, Handwriting, Dreams, and Astrology—plus a special section on the Tarot Deck. LC 74-21023. illustrated. 5-1/2" x 8-3/4". 512 pages. 0-666-02600-8 cloth \$9.95. 0-666-02602-6 paper \$6.95

THE PSYCHOLOGY OF WITCHCRAFT. Ravenendale, Tom; Morgan, James. Old and almost forgotten rituals, primitive rites, witches, warlocks, wizards, sorcerers and magicians—they're all here in a thoroughly engaging look at the many dark and strange practices of witchcraft and our deep and powerful response to it. LC 74-77592. 64 pages of photographs. 8 pages in full color. 9-3/8" x 6-1/4". 192 pages. 0-666-02601-3 cloth \$16.00

CHEIRO'S BOOK OF FATE AND FORTUNE. Cheiro. Count Louis Mamon (Cheiro) is generally regarded as the most influential and popular seer of this century, and this new book presents, in Cheiro's own words, the essence of his teaching and methods, showing in clear terms how these can be applied to everyday life. LC 73-164603. © 1971. photographs and drawings. 5-1/4" x 8-1/2". 352 pages. 0-666-02607-7 cloth \$8.95

S J Publications, Inc.
1141 Broadway, New York, N.Y. 10001

Please send me the book(s) I have listed below. I enclose \$.....
(plus \$1.00 for postage and shipping).

.....
.....
.....
.....
Name _____
Address _____
City _____ State _____ Zip _____

12 UFO Sightings,
March 1981, p. 39.



Apartment-clad, rather than sky-clad, Adler discusses the ways of witchcraft with her friend John Gliedman.

If Adler's reporting is correct, your baby-sitter or lawyer could be a witch. According to Adler's guesstimates, about 1,000 covens are operating in the US today (for obvious reasons, there is no central registry). The members of this diverse, decentralized movement call themselves witches, practice a variety of rituals they believe have been handed down from pre-Christian pagans, and subscribe to a religion of nature worship.

A relatively recent phenomenon (barely two decades old, says Adler), this resurgence of neopagan witchcraft can be partially attributed to two other crusades of the last ten years: feminism and the environmental protection movement.

"Neopaganism is partly a response to a planet in crisis," says Adler, 35. "People today are looking for a religion that ties in with the natural world."

At the same time, she adds, women who seek a spiritual framework outside the dominant patriarchal religions have entered the Craft because of its emphasis on goddess worship. The name "witch," a loaded and sometimes troublesome word for members of the Craft, connotes a powerful and solitary woman—or, as Adler puts it, "a friend of the wild." Its attraction for fem-

inists, she asserts, is very powerful.

The author had no close encounters with those engaged in wicked witchcraft. "I'm sure there are covens where they are doing evil things," says Adler. "I've heard of one in New Jersey, for instance, where they're sacrificing cats. But when I went around the country researching this book, I visited scores of covens, and I didn't come across one negative group."

Adler is quick to point out the difference between the Craft and Satanism, with which witchcraft is often confused. "Witchcraft is the revival in modern form of the pagan beliefs of our European ancestors. Satanism, on the other hand, is an anti-Christian belief and has nothing to do with paganism. Satan is the Christian god of evil. People who do Satanist rituals must first be Christians and then be rebels."

In addition to Satanism, Adler is sometimes queried about the erotic content of the Craft. Asked if the rituals are sexual in nature, Adler responds with a qualified "yes."

"While there are some groups who practice sex magic (most notably the Great Rite, in which a priest and a priestess have ritualized sex together), there's not a lot of sex actually going on. There is, however, a powerfully implied sexual sym-

bolism in some of the rituals similar to the sexual symbolism of *The Holy Grail* in Christian literature."

The raven-haired Adler, a witch herself—indeed, a priestess in her own New York City coven—spent four years researching her book, which appeared to rave reviews from scholars (and witches, too) on Halloween 1979. The paperback edition (Beacon Press, \$8.95) was recently released.

Granddaughter of the famous psychiatrist Alfred Adler, Margot Adler came to the Craft because of a certain childhood affinity for Greek mythology, and an adult desire to find an appropriate personal response to environmental concerns.

In search of spiritual answers, Adler, who grew up in an agnostic family, traveled to England. "I looked up 'druids' in the London telephone directory," she says. Soon she was in communication with a variety of druids, witches and neopagans, training "after much trepidation" for initiation into the Craft. Today, she runs a coven of six. "We meet for the big festivals," she notes, sometimes sky-clad, sometimes clothed, depending on the weather.

Although modern witches are sometimes persecuted as they were centuries ago—the author cites cases of lost jobs, lawsuits and suicides—Adler herself has never been harassed. An associate producer with National Public Radio in New York City, she also has a radio talk show on New York's WBAI, called *Unstuck in Time*. On the show, she has announced herself as a witch and taken calls on the subject.

Her live-in boyfriend, John Gliedman—a writer and psychologist, but not a witch—is very supportive of her spiritual beliefs. "He thinks it's beautiful," she says. As for her father, a psychiatrist, "He's very pro-women. He analyzes the current movement in terms of giving power to women, so he's able to deal with it."

If a coven materializes in your neighborhood, don't be surprised. Adler maintains witchcraft is a growth industry—partly, she says, as a response to the need for roots. "We live in a culture that isn't very good about giving us our roots. All of us have pagan ancestors—but few of us have the whole history. There's a need in all of us to find a vibrant religious past." ☐

WITCHCRAFT IN AMERICA

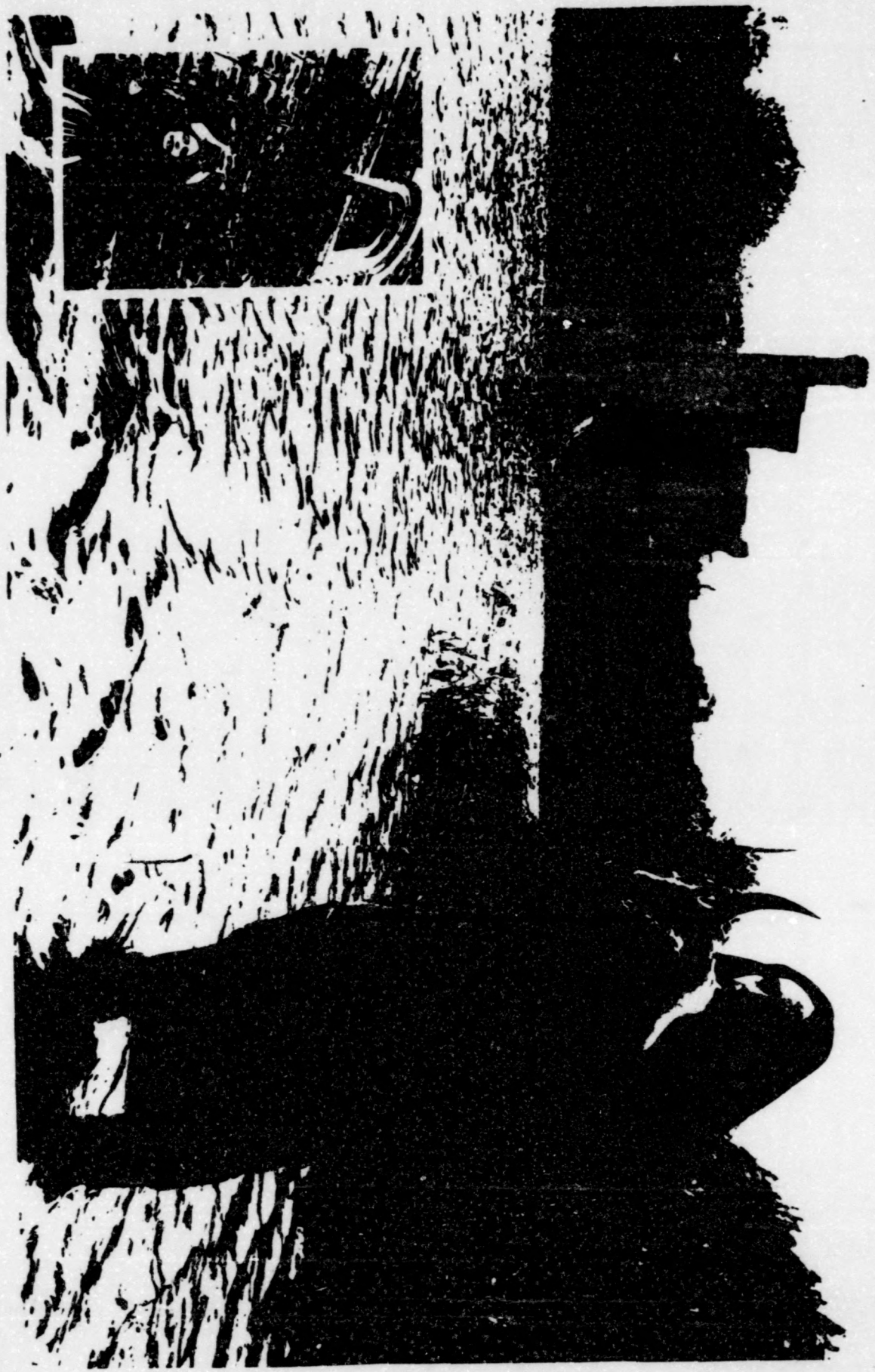
Witches are "in" again. Can it be feminism—or their penchant for dancing in the nude?

By Aida Sierra
In a coven on the California coast, 13 witches dance nude ("sky-clad") in a circle. The tools of "the Craft," as witchcraft is sometimes called—an athame (dagger), a pentacle (round disc) and a wand—gleam in the candlelight as the group chants the ancient litany of goddess worship. In the ceremonial circle of seven men and six women are a chemist for a major oil company, a doctor, a teacher, a psychologist, a systems analyst, a writer and a machinist.

Music, dancing and chanting help to raise "the core of power," to focus the resulting energy and shoot it toward its destination. Later, the priestess of the coven may go into a trance and become "possessed" by the goddess force.

Is this a ritual of sinister individuals casting spells on their enemies or neighbors?

Not at all, says Margot Adler, author of *Drawing Down the Moon*, an exhaustive study of witches, druids and neopagans in America today. To hear her tell it, witches are just folks getting in touch with their psyches.



14

Jewelry
oils
cards
candles
feminine
astrologues



incense
& shirts
tarot
books
spell kits
masks
candles

A MATRIARCHAL SPIRITUAL CENTER
FEMINIST WICCA
442 LINCOLN BLYD., VENICE, CA 90291
10-6-30 MON - SAT (213) 559-3919

15

FULL COLOR ROUND TAROT
24 page booklet included




"97% Perfect" ... Z Budapest
Images from 30 thousand years of women's culture
Follows the ancient tradition of the Tarot
Available at local bookstores or order directly from
MOTHERPEACE TAROT
P.O. Box 5544, Berkeley, CA 94705
\$19.95 plus \$1.25 postage & handling

16

Fauna Friends
for Every
Imagination
and Age

"hobbyhorses of
a different color"



brochure 75c

The Almond Tree
2991 Mounds Dr.
Blue Mounds, Wisc.
53517

- ¹⁴ Madison (Wisconsin) Circle Network News, Sumer 1981.
- ¹⁵ Oakland (California) Thesmophoria, Hallowmas 1981/9982 a.d.a..
- ¹⁶ Madison (Wisconsin) Circle Network News, Summer 1981.

PAGAN BUTTONS

Each button is 2½ inches in diameter & has a pin & clasp on its back. "Blessed Be" design at right shows actual size of buttons. All buttons designed & produced by Amber K.

Buttons are \$2 each or 3 for \$5. Prices include first class postage to USA & Canada. Be sure to specify buttons by name when ordering. Make checks payable to Circle & send to:

CIRCLE
Box 9013, Madison, WI 53715 USA



Blessed Be
green on white



Leafy Pentagram
green on white



Trust the Goddess
green on white



Seek Him
green on white



Wicca
green on white



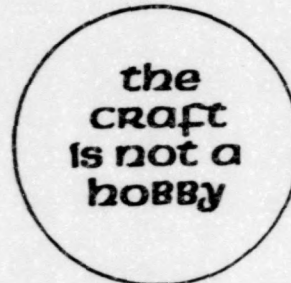
Merry Meet
red on white



Wild Now
black on yellow



Mine Are Not
brown on yellow



Not a Hobby
red on white



Born Again Pagan
blue on white



The Lady & Pan
green on white



Local Witch
black on pink



Witches Heal
green on white



REBIRTH OF THE GODDESS TAPE BY SCARBAZIK

20

Who is the Great Goddess? How can people today experience Her? How is the Great Goddess connected with Witchcraft, Human Liberation, Feminism, & Social Change?

On this 60 minute cassette tape, Starhawk, author of *THE SPIRAL DANCE*, answers these questions, & discusses the political as well as the magical & spiritual aspects of the Goddess and the Craft. The tape is a professionally produced recording of the talk Starhawk presented at the University of Wisconsin-Madison in June, 1981.

\$8.95 (9.95/Canada; \$12/Elsewhere)

18
LADY-UNIQUE-INCLINATION-OF-THE-NIGHT, Box 803, New Brunswick, NJ, 08903 is an excellent journal of the Goddess & feminist spirituality. The Cycle 5 issue is now available (\$4.25 nonpaid) & contains work on feminist shamanism, a discussion of *Gaea, Anarchy on Women & Goddesses in Haitian Vodou*, plus more. Cycle 6, due out later this year, can be pre-ordered for \$6.75. Back issues also available.

19

WHAT'S IN YOUR FUTURE??? Holiday specials from 2 Budapest due to recession and holidays I will do a prophecy for women on a sliding scale of \$25-\$15 dollars I broke her foot she is cast I take advantage of her time now Handwritten letters about yourself with questions empty tape plus money sent to 2927 Harrison St. Oakland CA 94611

- 18 Madison (Wisconsin) Circle Network News, Summer 1981.
19 Oakland (California) Thesmophoria, Winter Solstice 1981/
1982 a.d.a..
20 Circle, n.d., catalog enclosure.

PSYCHIC
INTERNATIONAL CORP.

presents...

MICHAEL DAVID

Psychic Reader
And Consultant.

Michael Will be
available in Bowling
Green for Consultation
beginning...

Mon., May 18th
HOLIDAY INN
I-65 & 231 N.

Phone (502) 781-1500 for appointment

 **MADAME
KENNEDY** 
**PALM READER
CARD READINGS**

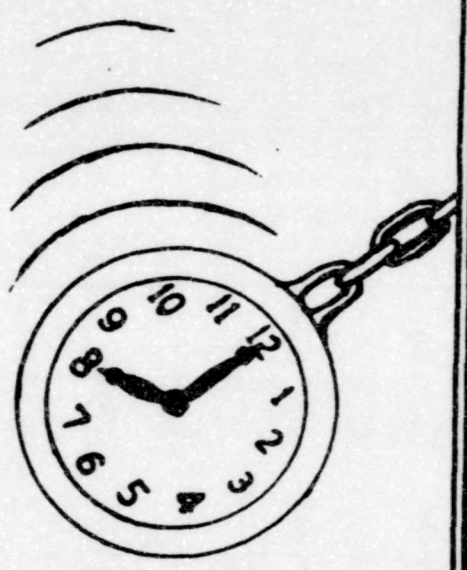
TELLS PAST - PRESENT - FUTURE
 If you have a problem of any kind, consult this
 gifted psychic reader on Love-Divorce-Business.
 One visit will put your mind at ease.

**2353 Russellville Rd.
Bowling Green, Ky.
PH. 502-842-9919**

²¹Bowling Green (Kentucky) Park City Daily News,
18 May 1981.

²²Bowling Green (Kentucky) TV News of Bowling Green, 13-19
December 1980.

The MASTER OF



Presenting the Entertaining Psychic

GIL EAGLES

October 9th 8:00 p.m.
Van Meter Auditorium

Admission: \$1.00



²³Bowling Green (Kentucky)
College Heights Herald,
7 October 1980.

You are cordially invited to

**A FREE LECTURE ON
CHRISTIAN HEALING**

**“The Consciousness of
The Healing Christ”**

by

John A. Grant

**Member of the Christian Science Board
of Lectureship**

on

Monday, April 27, 1981-8 p.m.

**Christian Science Society
2033 Nashville Road
Bowling Green, Ky.**

— Free Child Care Provided —

²⁴Flyer distributed on various bulletin boards in Bowling Green, Kentucky, April 1981.



TO SEE OR NOT TO SEE

if you had a crystal ball, would you use it? Would you really want to know what's ahead for tomorrow, next week, next month, next year?

Most of us wouldn't. In fact, very few of us could take total revelation. Life was meant to be lived a day at a time, without too much looking forward, without too much looking back.

And most of us need something... something bigger than we are... something we can trust... someplace where we can be in peace, for a time and know sanctuary.

Try your place of worship. It's the place where you can gather the courage today to face tomorrow.

Copyright © 1981 by the Advertising Service
 Bowling Green, Kentucky

Sunday
Acts
2:1-13

Monday
Acts
2:43-47

Tuesday
Acts
13:44-52

Wednesday
Luke
1:41-55

Thursday
Galatians
5:16-26

Friday
Psalms
148:1-14

Saturday
Psalms
149:1-9



25 Bowling Green (Kentucky) Park City Daily News,
 12 June 1981.

Hang in There



"YOU WILL MEET A TALL, DARK, SUCCESSFUL, FULLY HETEROSEXUAL MAN, ONCE-MARRIED, WITH NO CHILDREN, LOW ALIMONY PAYMENTS AND A TERRIFIC HOUSEKEEPER."

²⁶Bowling Green (Kentucky) Park City Daily News,
13 November 1981.

APPENDIX D
WORK RELATED INFORMATION

Automatic Writing

The four following selected automatic writings supplement those provided in the text and are representative of Turner's collection. The form, spelling, and punctuation are Turner's.

1.

Oh, where is the shining path that leads to heavens door?
The path is so easy to follow when once you've set your
foot upon the way. Tell me where the loneliness ends...
tell me where my loneliness ends...Tell me if you can. I
seek the light from the silver door...Must it close before
me? Must it always be beyond my reach?

The light is there for all to follow and follow it we
must....for the way will open before us if we will only
trust. Trust in our beliefs....Trust when we would turn
away.....

To sit in loneliness is a sad thing for it should never
be....We are never alone. We have those who would guide
us always by our side. The light is there...you have
naught to do but to part the curtains of darkness, for
the way lies in yourself. Only you can part the curtain,
for it is never dark to those who have seen the light.
Be ever ready to help those who need you. Put out a
helping hand when needed. Always search that little bit
farther for the light is just beyond you. Open your eyes
for there are none so blind as those who will not see.
There is no darkness, there is no loneliness, there is
light all around you. Just open your eyes and see. There
are those who would help you is you would but listen.
Open your heart to hear the songs of happiness. You are
needed beyond the curtain....Reach out and help. Go that
extra step and reach out for there will you find happiness...

There are many who would have you forsake the quest. Heed them not, for it is of utmost importance that you seed the light. You will be a comfort to others if you will listen and hear. Be not afraid for this is the way to God. He is there, he is everywhere. Do not deny him...Be ever vigilant in your quest, for you are needed and must be prepared for the unknown.....Fear not, for you will have many to call upon. They will help to uplift you. Open the curtain to the light, let the knowledge guide you and be secure in the knowledge that we are beside you. Be firm, do not let indecision tear at you. How many can you aid if you are uncertain, how can you guide a steady path if you are prone to falter? Be firm. Be steadfast. Your way will be shown when you come to the crossroads....Choose the path and be confident for you alone know the way you must travel. Tarry not, for time is precious and you have a long way to go. Let nothing deter you from your path. Look for the light. Seek honestly to find it. Cloud not your soul with trivia. Be bold. Step out with confidence for you are one of many and yet one alone who must seek the way. Travel the road without fear, for you are loved and shall be helped.

2.

You stand and watch the easy way of the young-like grass in a large field with the winds rippling over like ocean waves. So young, so sincere. How eager to take the next step beyond. Hope and anticipation waiting just beyond their near horizon. A child themselves, yet so eager and determined. They face their future with hope and eagerness for what lies just beyond their horizon. They go where an older person hesitates and falters - their eagerness is the promise of the future. A future filled with many tomorrows - always alert to what lies beyond now. A swift pang at parting then their faces turned outward, they forge ahead with an eagerness that trembles like a leaf that is swayed by the gentle breezes of a summer wind. How gentle, yet how unthinking are they in their quest for tomorrow. Tomorrow--the future--today the present and forget the yesterdays as they are only the bridge we must forge for the first steps of our own beginnings. Are beginnings not for the young in heart as well? For there will always be a tomorrow to build to from our todays and yesterdays. Go, young youth and young in heart, find yourselves, for in the future lies the beauty of all our todays and yesterdays.

3.

Who are we to judge the actions of other? It is not our place to judge those we do not understand. There are many reasons for a thing to be done, and we do not judge the why, or the how it should be done. One must ever be on guard to keep an open mind. To seek understanding in everything around us, to seek the answer where least expected. Answers are not given. They must be found and they will never be found unless you do truly believe. For belief will lead you down many roads. The paths will have many crossroads, and the decisions will be yours to make. You can be lead to the path..how you find it is up to you: You are the one that makes the path easy or difficult. You are the one that puts the obstacles in your way. Think and seek. You can always find a road that will lead you to the way. Only you are the one who can find the path. You alone. There will be many who will help and guide you is you will but listen. Turn not aside when you see or hear advice which is freely given in times of need. Listen well, learn...for that is most important. An uneducated person will stumble over many boulders for he does not know how to tread the path. Seek advice and listen. You cannot go alone. You are never alone. For to refuse the help is to wander forever in darkness and to never know the light. Lift up your head and seek the light...it is there for you to find if you will but seek. Turn not aside from the path once chosen. Be steadfast for the way is rocky.....

4.

In the ocean tide of humanity I am but one. A speck of plankton cast upon the sea to mix with the foam of life. To seek the shore of wisdom with its beaches of sand. The sand is naught but many grains of wisdom. It is there for use to sift. Maybe we will find the grain meant for us. The tide washes the beach and deposits us amongst the grains of sand. Will our grain be easy to find or must we sift thru many to find the one?

The tablet of wisdom is buried in the sands of time. It lies there waiting for someone to part the dry barren land. It waits patiently for the day of discovery. The sands are red and gold...the river of red sand has its own tides... It flows through the desert depositing many treasures upon its shores. The fiery red and gold of the desert blends with the sky for the colors are one with another. The river comes from the far mountains whose colors are vivid against the sky. Where does the river go as it winds its way ever downward thru the desert? What is its destination that we must travel the shores? There is no shade...all is barren. The wind is still...but always there. There is molten rock all around us...The way back is treacherous to any who stray from the path. There is red everywhere.. with red-gold to blend into the sky. The whole world has become a desert...where must we go to find the shade? The mountains are far and we are few...and time stands not still.....

WICCA

The following six pages about Wicca are a photographic copy of handwritten papers given to me by Turner in December, 1980. She gave me these papers to aid in an understanding of Wicca, as she felt she had not adequately covered the topic during the tape-recorded interviews. I am unaware of the source, if any, for this information.

Wicca

Wicca is basically a religion of joy and love. Those who practice it say it brings warmth and pleasure to all that participate in the religion. They have constant excitement of new discoveries and rational explanation for the wonders of the universe.

The object of the religion is life in harmony with nature and with the spirit world of "on the other side." The other side, or simply "Side", as it is known, has a leader who created all things. That leader or overseeing intelligence - not the devil - is the God of Wicca.

Believers in Wicca are not white witches - they practice the age-old art of wicca-craft, or the "craft of the wise".

- These are the basic tenets that are the foundation upon which Wicca has been built:
- 1) God is the overseeing intelligence that created the universe and side.
 - 2) The ultimate aim of each individual is to reach the sphere of God.
 - 3) Hell is within the mind of man.
 - 4) Good is external. It consists of helping the less fortunate with love, understanding, and consideration.
 - 5) Evil in the soul must be eliminated before progression to the higher levels.

- 6) Reincarnation is for those who have not progressed far enough on earth.
- 7) All must live in harmony with nature.
- 8) The development and care of the earth-plane shell is a sacred duty.
- 9) Power is available from the human mind and from the spirit.
- 10) Good begets good; evil begets evil. There is a reaction to all positive and negative thoughts and deeds.
- 11) The development level of souls and spirits is presently degrading.

The God of Wicca loves each individual and wants them to be useful and to develop. Sitting on a cloud playing a harp is not the reward you get in Wicca for a good life on earth.

The God of Wicca is an omniscient God who delegates authority throughout the universe. The development cycle wherein the souls of elemental living things are developed upward through man and thence through Isis to the sphere of God. Reincarnation is a result of incomplete development. The rationality of the system is basically simple and not used by magic. Hell does not exist except as it is envisioned within ourselves.

Good is giving help. Evil must be diminished.
Good begets good; evil begets evil.

Each must live in harmony with those above
and below himself on the Scale (both on the
earth-plane and in Sids). There are two sorts
of powers: Spirit and thought. Each has its
respective uses. Wicca uses both.

The present system is degrading and must
be positively improved.

They believe the ~~deity~~ God of Wicca loves
each and every person and wants them to
lead a more harmonious and even-tempered
life. Wicca does not exist in a grey world.
They believe in individuals and in their
experiences. They prefer contrasts. They believe
that evil must exist; otherwise, they couldn't
tell what is good. - Heat must exist so that
we may understand cold. Wicca doesn't have
a past definition of evil; usually, any deed
that will cause harm to a living creature is
evil. Wicca believes that at the present time
the whole human system tends toward evil
but that this process must be reversed
for the sake of humanity. People now accept
much behavior that is inherently unnatural.
Up surges in the use of hard drugs, in materialism,
and in publication of criminal acts are especially

abhorrent to Wicca.

The unfortunate fact is that crime today does pay, in fact, material rewards for criminal acts are continually improving. Our present spiritual leaders are unable to overcome the trend to evil because they don't understand the underlying reason for it. They rant against crime, threaten hell-fire or then smooth the path of the criminal in jail. Visit a modern jail; it isn't a bad place to be. There are three meals a day, a regular schedule, some work, and plenty of time for study. Wicca believes that the root cause of the problem is the population and communication explosion and the various ways in which doctors prevent the aged from getting their just release, thus not only limiting the number of spirits available for incarnation, but also causing soul degradation and aggravating the overall situation. Wicca believes that the demand for new souls must immediately be lowered and that a concentrated effort must be started to diminish evil by every means in our power. In the use of the word "demand" it implies that the world population should stop increasing and should decrease or remain stable for many years to come so

That the reincarnation process of the soul and spirit education can be properly conducted. Today's world needs rewards for small families rather than encouragement for large ones by churches and governments. Wicca believes that inherent in their faith are the experimental methods necessary for you to find your own spiritual path. Many believe that the old paths will prove to be the best; however, everyone in Wicca agrees that experimentation with all approaches is necessary. The idea is not just to swallow a religion pill that is handed to you by an authority figure, but rather to try, to test, to probe, to investigate. They cannot emphasize too strongly that you should encourage in yourself that skepticism which you've been told is wrong. Only in this way will you come to truths you can really believe in. The easy way will never succeed; one of the other ways will. Find out which one, and with spirit guidance progress. Be experimental. Through thoughtful elimination of the errors and through finding new/old better ways, you can do your part toward upgrading the entire system. Wicca offers a pathway - more is expected of you. You must be yourself and with the help of selected trustworthy companions and guides, experimentally and intelligently go forward. This path is not

for the follower; it is only for the leader,
the wise, the Wicca. It is what is called the
path of harmony. Some say it is a path already
defined by those long-forgotten Wicca philosophers
and that you can easily find it if you will
but seek and trust the clues they have left
for you - In today's world you must find the
modern counterpart of that old harmonious
path, or one day someone will push a button
and we will all be destroyed.

The Wicca way leads to an understanding
by the individual of his place in the great scheme,
hence to ^{contentment} ~~contentment~~ and serenity. Awareness of
the power and the ability to use the power to improve
the world enables the individual to help others,
and from these charitable and unselfish acts,
knowledge of the ultimate truth or Godhead is
gained. ~~For the sake~~

On it harm none, do what thou wilt
Blessed be.

Herbal Remedy Collection

The following original collection of herbal remedies is a typed edition of Turner's handwritten copy.

Teas

Upset Stomach - Peppermint, fennel, Papaya leaves, Comfrey and Chamomile,

A Tea to relax with - Lavender, rosebuds, rosemary, spearmint, peppermint, passion flower, catnip, mistletoe and chamomile

When you have a cold: Peppermint, elder flower, yarrow, and coltsfoot, ginger cinnamon sticks, comfrey cloves and lobelia.

(to make a syrup: 3 oz of above per qt of water. Simmer gently with pan slightly uncover until liquid is reduced to one pint. Strain. Add 1 or 2 oz of honey and simmer for 10 more mins. Bottle and refrigerate. Take syrup by the spoonful.

Loose packed tea is best and costs less than tea bags.

To prepare tea - Warm your teapot, which should be ceramic or glass but not metal. Steep one teaspoon of herb per cup of water for three or four minutes. Strain and serve.

Most Important: Never boil herbs - Just let herbs gently steep Keep your teapot covered to hold the full bouquet of the herbs until you are ready to pour. A very mild honey (alfalfa or Orange blossom) added to the herb tea will also (on some herbs) release their more subtle flavors-If you need a sweet tea. Sometimes a little dab of milk (not cream) can add to relaxation before going to bed.

During medieval times people used to carry sachets of herbs wherever they went. During the time of the plague more folks felt safer with an herbal sachet they could cover their noses with--They believed it helped them to avoid contamination.

Onion - we all have this to use--They may be used internally and externally.

Onion increases circulation and stimulates and warms the body. Use roasted as a poltice for earaches--raw and bruised onions for sprains and bruises.

For Coughs--simmered honey and onion syrup. Onion may be juiced first if necessary add a pinch of thyme and ginseng powder.

(cut)
Onion inhaled will unclog sinus.

For Stings - use papaya enzyme or Adolphs meat tenderizer to relieve the pain and inflammation.

Use papaya enzyme (tablet) for digestion.

Peppermint is used as a digestive aid also helps with a headache also good for muscle spasms and cramps.

Lemons can be used to stop bleeding - when ice and other styplics fail.

One of the most common problems - such as a mild burn, Bruise or sprain - can be benefited by the application of raw potato. You use a raw, peeled, grated potato around and eye bruise or a sprain of any kind. Can also be used for a minor burn. Some have used a hot baked potato for tennis elbow or any other joint pain. Potatoes are alkaline within the body.

The herb Sage has many uses. Drink sage tea if you are down. Add a pinch of cloves and a pinch of pure ginseng powder. Rub sage leaves across the teeth to cleanse them and to make your breath smell sweet.

Use Sage leaves combined with Apple Cider Vinegar for reduction of fever - can also be used as a rubdown. Give patient lots of sage tea to drink - lemon juice and honey could be added in small amounts - It will produce a slight perspiration - This is helpful to reduce fever. (be careful when sponging the body with cold water friction rubs that you allow one part of the body to be exposed at a time.

Use Sage tea cold for stomach trouble.

GLOSSARY

- Altars: the consecrated place that holds the witches implements.
- Association for Research and Enlightenment: non-profit organization located at Virginia Beach, Virginia interested in parapsychology and its spiritual dimensions, and more specifically in making practical use of the readings of the late Edgar Cayce.
- Attunement: to have harmonic feelings with another.
- Aura: an invisible emanation surrounding a person.
- Automatic Writing: written material produced as a result of a spirit operator or guide controlling the hand of the psychic.
- Clairvoyance: psychically seeing and receiving spirit pictures.
- Calmative: a sedative.
- Cast a Spell: to enchant with magical power or irresistible influence.
- Colors: envisioning a color around a person for a healing purpose. Each color has a specific healing quality such as the white light of protection.
- Craft: a witches' guild.
- Displaced Homemakers: organization for women who have outgrown their role as homemaker and are seeking new alternatives.
- Faith Healing: act of healing in which one is cured by means of unquestionable faith.
- Familiar: a spirit, often in animal form, believed to act as a servant, as to a witch.
- Findhorn: a village or community in Scotland based on a strong faith that the world and people and living can be different.

Fortune-Telling: to foretell events in the lives of others.

Gypsy Witch Fortune Telling Cards: a deck of tarot cards sold in dime stores.

Help: a group in Bowling Green to alleviate child abuse.

Instrument: intermediary role played by a psychic between the spirit guide and the client.

Interpretations: the expression of the psychic's impression of symbolic messages.

Meditation: a form of private devotation consisting of deep, continued reflection.

Medium: a person through whom communications are sent.

Messages: information received while doing psychic work.

New Age: term for the time period in the near future.

Other Side: place where a person's soul goes when their physical body dies.

Ouija Board: a trademark for a device consisting of a planchette and a board bearing the alphabet and various other symbols used in spiritualistic seances to convey and record messages from the spirits.

Organic Food People: folk group bound together by an interest in wholesome food.

Palmistry or Palm Reading: art of telling a person's character or fortune by the lines and marks on the palm of the hand.

Parlor Games: a mental exercise game played by psychics to develop their abilities.

Pass Over: the act of physically dying and making a passage to another place.

Possession: state of being dominated by an evil force.

Power: ability to do psychic work.

Premonitions: a psychic feeling that something may take place.

Protections: a person or thing that shields one from injury.

Psychic: a person who is sensitive to forces beyond the physical world.

Psychic Community: a group of people joined together by an interest in psychic phenomena.

Reading: the act of interpreting psychic phenomena in order to tell another about their life.

Spirit Communication: contact with the spirit world through psychic means.

Spiritual Frontiers Fellowship: a non-profit-inter-faith national organization with headquarters in Independence, Missouri, which sponsors, explores and interprets the growing interest in psychic phenomena and mystical experience.

Runes: symbolic inscriptions on a witch's tools.

Tarot or Tarot Cards: any of a set of playing cards bearing pictures of certain traditional allegorical figures used in reading one's life.

Thought Pictures: images in the mind which can be mentally exchanged with others during meditative periods.

Vision: something seen otherwise than by ordinary sight, or dreamlike experiences.

Wicca: a group practicing witchcraft. Basic beliefs in nature and goodness. Study of the wise ones.

Witchcraft: the power of practices of witches, 1) white witchcraft: practicing good witchcraft 2) black witchcraft: practicing evil witchcraft.

SOURCES CONSULTED

Interviews and Conversations

- Ashby, Natalie. Raleigh, North Carolina. Self-recorded interview, 5 June 1981.
- Turner, Peggy Sue. Bowling Green, Kentucky. Interview, 4 October 1980.
- _____. Bowling Green, Kentucky. Interview, 13 October 1980.
- _____. Bowling Green, Kentucky. Conversation, 26 October 1980.
- _____. Bowling Green, Kentucky. Interview, 28 October 1980.
- _____. Bowling Green, Kentucky. Interview, 4 November 1980.
- _____. Bowling Green, Kentucky. Interview, 11 November 1980.
- _____. Bowling Green, Kentucky. Interview, 18 November 1980.
- _____. Bowling Green, Kentucky. Interview, 22 November 1980.

Scholarly Works

- Adler, Margot. Drawing Down the Moon. New York: The Viking Press, 1979.
- Babb, Jewel. Boarder Healing Woman: The Story of Jewel Babb as Told to Pat Ellis Taylor. Austin: University of Texas Press, 1981.
- Beck, Jane. "A Traditional Witch of the Twentieth Century." New York Folklore Quarterly 2 (1974): 101-106.

- Clements, William M. "Faith Healing Narratives from Northeast Arkansas." Indiana Folklore 9 (1976): 15-39.
- Danielson, Larry. "Toward the Analysis of Vernacular Texts: The Supernatural Narrative in Oral Print Sources." Journal of the Folklore Institute 16 (1979): 130-154.
- Enrenreich, Barbara and English, Deirdre. Witches, Midwives, and Nurses: A History of Women Healers. Old Westbury, New York: The Feminist Press, 1973.
- Georges, Robert A. and Jones, Michael O. People Studying People: The Human Element in Fieldwork. Berkeley: University of California Press, 1980.
- Goldstein, Kenneth S. "The Collecting of Superstitious Beliefs." Keystone Folklore Quarterly 9 (1964): 13-22.
- Halifax, Joan. Shamanic Voices: A Survey of Visionary Narratives. New York: E. P. Dutton, 1979.
- Hand, Wayland D., ed. The Frank C. Brown Collection of North Carolina Folklore, Vols. 6 and 7. Durham, North Carolina: Duke University Press, 1964.
- Harris Janet. The Prime of Ms. America: The American Woman at Forty. New York: Putnam, 1975.
- Hoch-Smith, Judith and Springs, Anita, eds. Women in Ritual and Symbolic Roles. New York: Plenum Publishing Co., 1978.
- Hufford, David John. "Organic Food People: Nutrition, Health, and World View." Keystone Folklore Quarterly 16 (1971): 179-184.
- Hyatt, Harry M. Voodoo, Conjuraton, Witchcraft, Rootwork: Beliefs Accepted by Many Negroes and White Persons, 3 vols. Cambridge, Maryland: Western Publishing Co., vols. 1 and 2, 1970, vol. 3, 1973.
- Ives, Edward D. The Tape-Recorded Interview: A Manual for Fieldworkers in Folklore and Oral History. Knoxville: University of Tennessee Press, 1980.
- Johnson, Greg. "A Classification of Faith Healing Practices." New York Folklore 1 (1975): 91-96.
- Kittredge, George Lyman. Witchcraft in Old and New England. Cambridge, Massachusetts: Harvard University Press, 1929.

- McCarl, Robert, Jr. "Jump Story: An Examination of an Occupational Experience Narrative." Folklore Forum 11 (1978): 1-17.
- McNeil, William K. "Mrs. F.-Little Joe: The Multiple Personality Experience and the Folklorist." Indiana Folklore 4 (1971): 216-245.
- Moore, R. Lawrence. "Spiritualism and Science: Reflections on the First Decade of the Spirit Rappings." American Quarterly 24 (1972): 474-500.
- _____. "The Spiritualist Medium: A Study of Female Professionalism in Victorian America." American Quarterly 27 (1975): 200-221.
- Randolph, Vance. Ozark Magic and Folklore. New York: Dover Publications, 1947.
- Rosen, Barbara, ed. Witchcraft. New York: Taplinger Publishing Company, 1972.
- Russel, Louise. "Conversation with a Curandera." Folklore Women's Communication 21 (1980): 11-12.
- Santino, Jack. "Characteristics of Occupational Narratives." Western Folklore 37 (1978): 199-212.
- Snow, Loudell F. "I was Born Just Exactly with the Gift: An Interview with a Voodoo Practitioner." Journal of American Folklore 86 (1973): 272-281.
- Wax, Rosalie H. Doing Fieldwork: Warnings and Advice. Chicago: University of Chicago Press, 1971.
- Williams, Selma R. Riding the Nightmare: Women and Witchcraft. New York: Atheneum, 1978.

Unpublished Works

- Allen, Barbara and Montell, Lynwood. "A Biographical Approach to the Study of Memorates." Paper delivered to the American Folklore Society, October 23, 1981 at San Antonio, Texas.
- Allison, Dorothy and Donahue Phil. Donahue Transcript #09090, WGN-TV. Chicago, Illinois, 9 September 1980, (Xeroxed.)
- Christian Science Society. "The Consciousness of the Healing Christ." Flyer, Bowling Green, Kentucky, 1981.

"Implications of Alternative Health Care Use in the United States: Physicians, Folk Healers, Psychics, Spiritualists, and Herbalists." Program of conference held at Meharry Medical College, Nashville, Tennessee, 10 April 1981.

Laude, Jan. Fieldwork Journal. Personal papers, 1980, (handwritten.)

Turner, Peggy Sue. Untitled automatic writing. Personal papers, n.d., (typewritten.)

_____. Untitled list of herbal remedies. Personal papers, n.d., (handwritten.)

_____. "Wicca". Personal papers, n.d., (handwritten.)

Popular Works

Allison, Dorothy and Jacobson, Scott. Dorothy Allison: A Psychic Story. New York: Jove Publications, 1980.

A. R. E. Journal, Virginia Beach (Virginia), January 1982.

A. R. E. Library Book List. Virginia Beach, Virginia: Association for Research and Enlightenment, 1976.

A.R.E. News, Virginia Beach (Virginia), March 1981.

Books, Tapes, Records from A. R. E. Virginia Beach, Virginia: Association for Research and Enlightenment, Winter-Spring 1981, (catalog.)

Budapest Z. The Holy Book of Women's Mysteries: Part I. Los Angeles, California: Susan B. Anthony Coven No. 1, 1979.

Caddy, Eileen. The Spirit of Findhorn. San Francisco: Harper and Row, 1976.

Cayce, Hugh L., ed. The Edgar Cayce Reader. New York: The Association for Research and Enlightenment, 1969.

Circle. Madison: Wisconsin, n.d., (catalog.)

Circle Network News, Madison (Wisconsin), Summer 1981.

Edgar Cayce Conferences: Virginia Beach 1981. Virginia Beach, Virginia: Association for Research and Enlightenment, 1981.

Feminist Wicca: Catalogue 1980-81. Venice, California, 1980.

- Frost, Gavin and Frost, Yvonne. The Witch's Bible. Los Angeles: Nash Publishers, 1972.
- Gearhart, Sally. The Wanderground: Stories of the Hill Women. Watertown, Massachusetts: Persephone Press, 1979.
- Gibson, Walter B. and Gibson, Litzkar. The Complete Illustrated Book of the Psychic Sciences. Garden City, New York: Doubleday and Co., 1956.
- Hammond, Sally. We Are All Healers. New York: Harper and Row, 1973.
- "Hang in There." Bowling Green, (Kentucky) Park City Daily News, 13 November 1981, (cartoon.)
- Hawkin, Paul. The Magic of Findhorn. New York: Harper and Row, 1975.
- Herbalist Almanac. Hammond, Indiana, 1976, (catalog.)
- Jong, Erica. Witches. New York: Harry N. Abrams, 1981.
- Lust, John. The Herb Book. Sini Valley, California: Benedict Lust Publications, 1974.
- "Madam Kennedy." Bowling Green (Kentucky) TV News of Bowling Green, 13-19 December 1980, (advertisement.)
- Mariechild, Diane. Womancraft: The Conscious Development of Psychic Skills We All Possess. Boston, Massachusetts: By the Author, 1978.
- "Master of ESP." Bowling Green (Kentucky) College Heights Herald, 7 October 1980, (advertisement.)
- "Michael David." Bowling Green (Kentucky) Park City Daily News, 18 May 1981, (advertisement.)
- New Age, August 1981.
- Ostrander, Sheila and Schroeder, Lynn. Psychic Discoveries Behind the Iron Curtain. New Jersey: Prentice-Hall, 1970.
- Parker, Derek and Parker, Julia. The Complete Astrologer. New York: McGraw-Hill Book Co., 1971.
- Potts, Billie. A New Woman's Tarot. Woodstock, New York: Elf and Dragon Press, 1978.
- Psychic Observer, May-June 1981.

- Psychos. The Complete Guide to Palmistry. New York: ARC Books 1959.
- Quindlen, Anna. "The Healing Touch." McCall's, May 1981. pp. 109-110, 134-137.
- Roberts, Jane. Seth Speaks: The Eternal Validity of the Soul. Englewood Cliffs, New Jersey: Prentice Hall, 1972.
- Shreve, Anita. "Witchcraft in America." Us, 23 June 1981, pp. 8-10.
- Spiritual Frontiers Fellowship: Its Principles and Program. Independence, Missouri, 1974. (brochure.)
- Surge, Thomas. There is a River: The Story of Edgar Cayce. New York: Holt, Rinehart and Winston, 1942.
- Thesmophoria, Venice (California), Halloween 1981/1982 a.d.a., Winter Solstice 1981/1982 a.d.a..
- "To See or Not to See." Bowling Green (Kentucky) Park City Daily News 12 June 1981, (advertisement.)
- UFO Sightings, March 1981.
- Wilson, Colin. Mysteries: An Investigation into the Occult, the Paranormal, and the Supernatural. New York: G. P. Putnam and Sons, 1978.
- Woelfl, Genevieve. Psychic Experiences: An Introduction to Spiritualism. Menio Park, California: Redwood Publishers, 1976.
- Worlds in Harmony: 1981 National SSF Southeastern Retreat. Independence, Missouri: Spiritual Frontiers Fellowship, 1981.
- Worrall, Ambrose and Worrall, Olga with Oursler, Will. Explore Your Psychic World. New York: Harper and Row, 1970.
- Your Destiny in Thirty-Six Cards. New York: Dell Publishing, 1927.

LeForge,

Judy Bussell

1981

FRANK LAWRENCE OWSLEY: VINDICATOR OF THE SOUTH

A Thesis

Presented to

the Faculty of the Department of History

Western Kentucky University

Bowling Green, Kentucky

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

by

Judy Bussell LeForge

December 1981

AUTHORIZATION FOR USE OF THESIS

Permission is hereby

granted to the Western Kentucky University Library to make, or allow to be made photocopies, microfilm or other copies of this thesis for appropriate research or scholarly purposes.

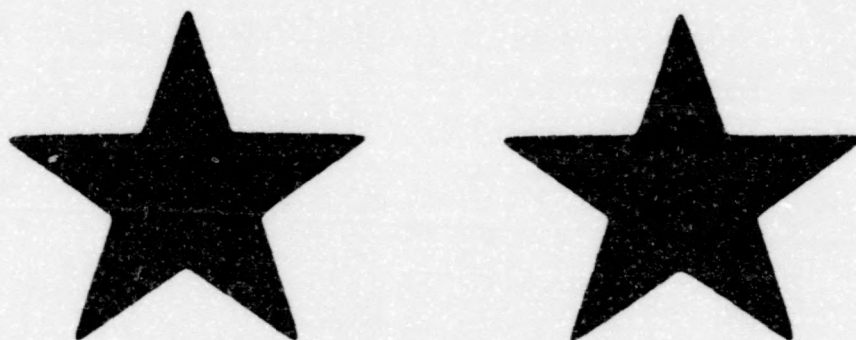
reserved to the author for the making of any copies of this thesis except for brief sections for research or scholarly purposes.

Signed Judy Bussell LeForge
Date December 11, 1981

Please place an "X" in the appropriate box.

This form will be filed with the original of the thesis and will control future use of the thesis.

CORRECTION



***PRECEDING IMAGE HAS BEEN
REFILMED
TO ASSURE LEGIBILITY OR TO
CORRECT A POSSIBLE ERROR***