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# FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN

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Vol. 24 - No. 10

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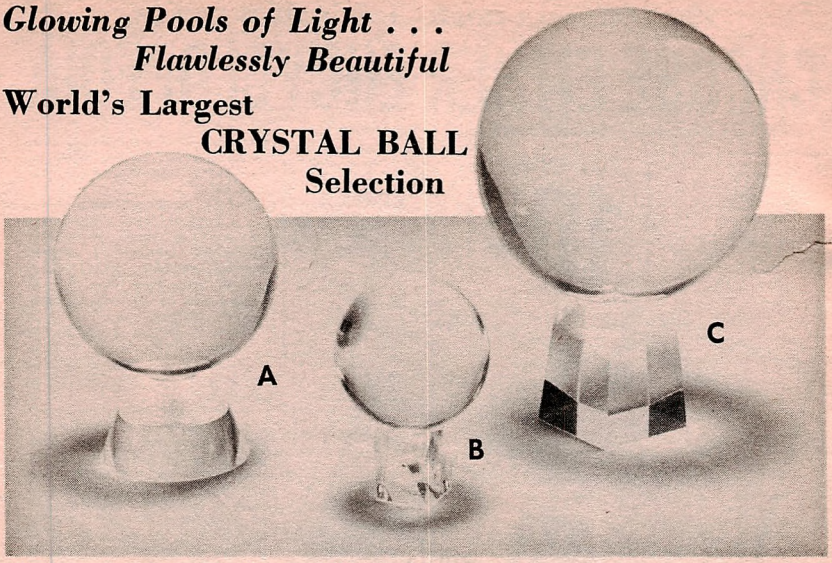
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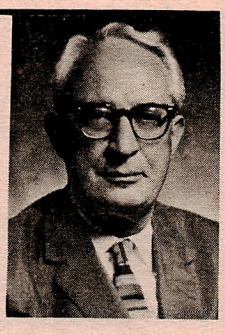
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# I See by the Papers

QUOTE OF THE MONTH

*There is no way for mankind to retreat from reason or from science; but this does not mean that mankind must continue on the road that it is now following. Trend is not destiny.*

—Rene Dubos
*Reason Awake*



Curtis Fuller

DUBOS IS referring to the mindless exploitation of our planet, and exploitation made possible by the growth of technology. He is hopeful. We are too, so far as the accumulation of knowledge is concerned. The problem is whether man is rational enough to act on this knowledge. But fresh winds are blowing through many disciplines.

Dr. Colin Renfrew, senior lecturer in prehistory and archaeology at the University of Sheffield, recently discussed some of these changing attitudes in a *New York Times* article.

It previously was believed the stone burial chambers of New Grange in Ireland, the great tombs at Antequera in Spain, and such monuments as Stonehenge in England must have been inspired by Mediterranean travelers because it was believed western Europeans were too backward to have built them.

This thinking now is about to be discarded, according to Renfrew, because previous methods of radiocarbon dating have been found to be in error. In fact, he says, all the radiocarbon dates established for Europe before 1500 B.C. now must be pushed back; the artifacts actually are older than was previously believed. And so it appears the ancient stone tombs of Europe are older than the pyramids of Egypt — and Stonehenge, which was conceded grudgingly to have been built as a solar observatory by Mycenean engineers about 1500 B.C. could not have been built by them. Stonehenge, it turns out, was built and rebuilt several times, several centuries before the Mycenean civilization ever came to Greece and Crete!

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## THE CLUES

THIS WHOLE series of new developments was started by American scientists working with tree ring chronology. Renfrew particularly credits Prof. C. W. Ferguson of the University of Arizona and Prof. H. E. Suess of La Jolla, Calif.

The oldest living trees are the bristlecone pines of the White Mountains of California. Tree rings mark the annual growth of all trees. By counting back systematically, by using both living and dead trees and by comparing the width of tree rings as indicating patterns of growth over comparable areas, Professor Ferguson has been able to construct a dated tree ring sequence going back 7,000 years. Once the wood is dated absolutely, then the radiocarbon determinations can be made with equal accuracy. The tree rings have got to be right; therefore corrections can be made in measuring the amount of radiocarbon decay which applies all over the world. And from this Professor Suess has compiled a calibration chart which corrects the radio carbon dates on a worldwide basis.

We always have known when the pyramids were built because they could be dated from the ancient records. Now for the first time the radiocarbon records al-



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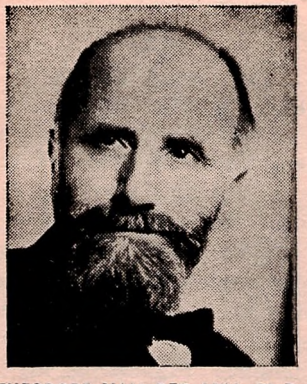
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ARCHAEOLOGISTS have underestimated the accomplishments of ancient Europeans, Renfrew says. "Now we see that their achievements were just as striking as those of the Sumerians or Egyptians."

He points out that the "barbarian peasants" of the Balkans already were smelting and casting copper into useful tools 6,000 years ago. "At the same time in the West, Stone-Age farmers were building collective tombs out of huge slabs of rock. And on Malta, massive stone temples were erected which stand to this day while those of the Near East were still built of mud brick."

While it may sound as if Dr. Renfrew is being unduly patriotic when he lauds the accomplishments of his prehistoric ancestors, it nevertheless is exciting to contemplate the Europe of those days — before its culture was disrupted by the conquerors from Rome.

He says, "European prehistory has now quite simply to be rewritten, discarding diffusionist theories and with a new respect for our ancestors, those creative barbarians who were building stone tombs and temples cen-



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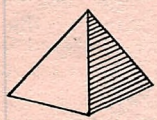
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## CHOOSING UP SIDES

YET THERE IS trouble in paradise. Many British archaeologists disagree with this new dating and they are choosing up sides. Stuart Piggott, the famous University of Edinburgh archaeologist, leans toward believing in the Mediterranean origins of such monuments as Stonehenge. Piggott has his ax to grind — in 1953 he and two associates accidentally stumbled upon a carving of a Mycenean double ax at Stonehenge and took this to be pretty good evidence of Mediterranean influence.

Christopher Hawkes, an archaeologist of Oxford University, says, "Renfrew has presented a caricature of the problem. It's much more complex than that. You see there's still much we don't know."

He believes that even if Stonehenge, for example, is too old to have been influenced by Mycenae, it certainly must have had Mediterranean influences. "We've found things at other sites to back this up," he insists.

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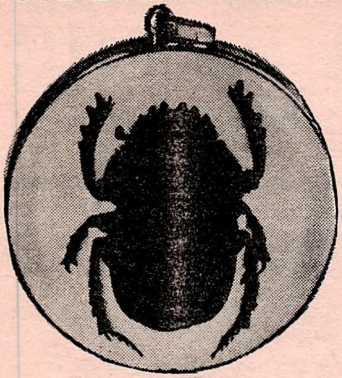
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The Scarab was the symbol of the sun, which appears to die at sunset, only to be reborn at dawning. Thus the Scarab also became the symbol of resurrection—of life reborn.

The effectiveness of the Scarab was thought to be magnified if it was associated with a magic form such as a circle. Thus the Scarab was often fastened to a round base, just as this modern example is now embedded in a round disc.

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brutish, beetle-browed, stooped semi-ape, probably exterminated by smarter, more upright Homo sapiens (namely, us!).

Now he has a new cross to bear. Dr. Philip Lieberman of the University of Connecticut informed the annual meeting of the Acoustical Society of America that his research indicates Neanderthal man throughout his life lacked a pharynx — just as do newborn human babies and adult chimpanzees. Without the pharynx or "voice box" it would have been impossible for Neanderthal man to speak.

"It would be impossible to teach him to talk English or any other human language," Dr. Lieberman says. "If he tried to talk to you his language would probably sound like a series of ape-like inarticulate grunts and noises."

Despite the careful research techniques of Dr. Lieberman and his colleagues who compare anatomical studies of Neanderthal skulls with those of living primates, we have to regard the matter as still open.

There is a great deal of evidence that Neanderthal man developed over the millenia just as did modern man and even may have merged imperceptibly with him into a single species. From what we know of Neanderthals there is evidence of a social

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# Cucumbers and Beauty

**by ANA MAHER**

Every woman, at some time in her life, faces the spectre of an aging skin. Most women never solve the problem, and finally become resigned. A fortunate few find the answer and are rewarded with a complexion that remains fresh and youthful all their lives.

Ten years ago, I had this skin problem. Nothing very serious, but when I took my mirror over to a bright light, I could detect evidence of dryness and faint little lines in those areas where wrinkles have a tendency to show first. And I didn't like it. I knew that these were danger signals that warned of an aging skin.

I was also very bewildered. I had always taken the best care of my skin. I used expensive night creams, lotions and highly touted astringents. So I tried other creams, with no improvement. Finally I became resigned. After all, everybody gets older and most of us show our age.

Then one day I had a visit from an elderly widowed neighbor. This charming lady was about seventy, but she had the most beautiful, moist, youthful skin. I remarked about it and mentioned my own skin problem.

She told me she used a marvelous cream which had been formulated by her late husband, a physician, and that she made it herself. "Try it," she said, and then she left and returned with a jar of this cream.

So I tried using my neighbor's cream.

In only three weeks, I began to see a marked improvement. My skin was fresher, clearer, smoother. After two months, my former dry, dull skin was revitalized. The lines and puffiness had been eased away. My skin now had a youthful, almost translucent quality. I was thrilled with my neighbor's formula.

For six years, this kind lady kept me supplied with this cream. And I want to tell you that my skin was more vital and younger looking than it had been when I first started to use it, six years before.

Then my neighbor died suddenly — and with her went that wonderful cream and its secret ingredients. I was saddened by the loss of a good friend — and dejected by the loss of a miracle cream. Her family told me that her personal papers revealed no formulas of any kind. I was desperate. But I did have three jars left from the last batch she had made.

So I took the cream to one of the best known analytical cosmetic chemists. The cost of the analysis was enormous, but I got what I wanted. I had the wonder cream formula.

It had a base of pure cucumber juice, two super-moisturizers and three natural lubricants. It also contained Vitamins A and D and a special component to keep the cucumber juice fresh. My chemist told me that the formula consisted of only safe, pure ingredients — no hormones, estrogens or steroids.

I made a batch of cream for myself, following the chemist's instructions. Then my friends and relatives began using it. And in every case, the results were absolutely astounding.

Soon friends began insisting that the cream should be made known and available to all women, since the problem of aging skin is universal.

So my cream was put on the market three years ago, with the financial help of an uncle. It is called Cucumbre Frost.

The same wonderful results experienced by me, my friends and relatives were repeated time and time again by women all over the country. I have in my file hundreds of letters from grateful women telling of the remarkable results obtained with Cucumbre Frost.

Treatment is not a complicated ritual. I don't have time for that and the chances are you don't, either. You apply Cucumbre Frost at bedtime. Leave it on all night. It feeds, protects and nourishes your skin while you sleep.

I know what Cucumbre Frost can do for you. Therefore, I offer you this UNCONDITIONAL GUARANTEE. Try it. See for yourself in your own mirror how, after a few treatments, Cucumbre Frost helps revitalize dull, dry, aging skin. How Cucumbre Frost helps ease away lines and puffiness. Many women wrote me of astonishing results after only two weeks. Some take longer. But I say this so you: If, for any reason, you are not delighted with Cucumbre Frost — return the unused portion to me for a complete refund. No questions asked.

You now have the opportunity to have a vital, youthful, lovely skin — at no risk. Cucumbre Frost can be purchased only by ordering it directly from me. Simply send your name, address and $5.00 (cash, check or money order) to:

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Metal spheres which rained from North Dakota sky mystified everyone until they were identified as parts of an experimental American satellite. The larger two, 53 inches in circumference weighing 21½ pounds each, and the smallest, 25 inches in circumference, were found within a few miles of each other. The third from left fell 40 miles to the northwest. (Chet Gebert photo, Fargo [N. Dak.] Forum)

structure so complex it must have required some means of good communication.

There also is evidence that Neanderthal man believed in survival. His dead, in some cases, were carefully buried with their possessions, to be used in an afterlife, and the bodies sometimes were painted with red ochre.

Recently Prof. Ralph S. Solecki, anthropologist of Columbia University, reported finding the bones of a dismembered deer carefully buried by Neanderthals some 50,000 years ago. This indicates a ritual known as "hunter's magic" according to Solecki. It doesn't exactly sound like the activities of a race unable to communicate by speech.

## MONARCH MYSTERY

NO ONE WHO has seen a swarm of migrating monarch butterflies ever can forget them. On a recent camping trip from Chicago to New England we found the air full of monarchs along Lake Erie between Cleveland and Buffalo and decided to do some reading about these gorgeous insects.

Leonard Dubkin, a nature writer, reports that it used to be thought monarchs were so numerous because they taste bad to birds. However, Dr. Frederick Urquhart, of the Royal Ontario Museum of Toronto, ate some and found them delicious. Urquhart has done a lot of research on monarchs.

Monarchs are one of the few

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species (maybe they're the only ones) of butterflies that migrate south in the winter. They can fly from Ontario to Florida in about three weeks — a lot faster than you or I could walk.

There are several generations of monarchs each season and it is only the last generation that migrates — just ahead of freezing weather. They don't live a short life and then die as do the preceding generations. They live in the south all winter and then fly north again in the spring.

By this time, as you can imagine, they're pretty tattered and frayed and tired. They stop along the way and lay eggs on the undersides of milkweed plants, which is the only thing monarch caterpillars can live on. Then the few remaining worn-out monarchs slowly make their way on north to their home grounds.

Now here's an interesting thing. The larva from the monarch eggs laid in the south hatch and mature in a few weeks. Then they assume the family migration pattern — invariably returning to the home ground of their parents.

Urquhart doesn't know why. He suspects that in some way the parent's home location is woven into the genetic pattern. It ought to be possible to find out. Urquhart has traced monarchs by




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tagging 30,000 of them. Now why doesn't he move some northern larva, hatch them at a distant location, tag them and see whether they or their offspring return to the place where they were born or to the place the eggs were laid?

∞

## MONSTER AD NAUSEAM

WE CONFESS to a certain weariness with conventional monster tales because they so seldom are backed by convincing evidence. We might be inclined to drop the whole subject but now we find the biologists are showing increasing interest. We wouldn't be doing our job if we ignored this.

One of the most unusual reports to cross our desk recently is Ivan Sanderson's article in the July 1970 *Argosy* describing a sonar echogram which he believes "constitutes the world's first concrete proof of the existence of a mammoth 'marine longneck.'"

It seems a 65-foot fishing vessel out of Kodiak, Alaska, the *M. V. Mylark,* was dragging for shrimp in the Shelikof Strait. The *Mylark* was equipped with a Norwegian-built sonar fish-finder called Simrad which records its findings on graph paper. Simrad sends out sound pulses and the echos provide recorded profiles

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of the bottom and of swimming animals and schools of fish.

On April 15, 1969, the *Mylark*'s Simrad echogram showed the unmistakable silhouette of a strange creature that seems to meet all the classical requirements of a sea monster — four paddle-like legs, long neck, small head and long tail. As shown on the graph the creature measured 200 feet long and was swimming at a depth of only about 30 feet.

Sanderson submitted the echogram to Simrad's American subsidiary but they pooh-poohed it on the grounds that they believe the silhouette is doctored and that to show as it does on the echogram the *Mylark* would have had to be traveling at only 0.5 knots.

Sanderson points out, however, that at the time the echogram was recorded the ship was going slow and also was swinging about to avoid shallow water ahead. In addition, he says, the recording was immediately reported to the captain, while the paper strip was still in the Simrad. He cites other technical reasons why it seems impossible that the echogram was faked.

∞

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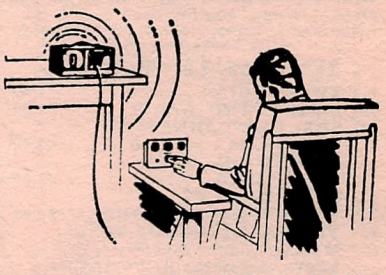
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baker, a reporter for the *Houston Post* who tells the story of Joe Bob Westerfield and his wife Louise and nine-year-old son Richard. Joe Bob is digging holes in his backyard — all over, including one dandy deep one, the granddaddy of all backyard holes.

"This entire situation began developing last fall," Marge writes. "At about the same time Joe Bob began to get the inner urges, Louise (his wife) began to be disturbed every night between eight and nine o'clock by the opening and closing of their front metal gate. Click.

"Pretty soon the back metal gate would be opened and closed. Click.

"After several nonstop nights of gate openings and closings, Louise announced it was high time people stopped tramping through their yard, so that night when the front gate clicked she went immediately outside to let those uninvited folks have it.

"No one was there.

"Louise gave that entire incident a lot of thought. Finally, one stormy night when the family was having dinner she put her feelings about the gate openings into words.

" 'It's two men,' Louise said. 'Indians, I think. One is named Kowri and the other is named Yrhim.'

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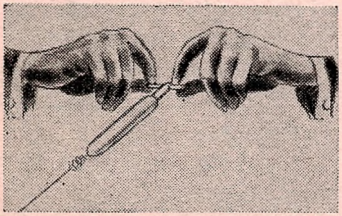
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" 'I don't know,' Louise replied. 'Something tells me. That's who it is all right.'

"Joe Bob slammed his hand down on the table. 'By gosh!' he exclaimed. 'They want me to dig!'

" 'How do you know that?' Louise asked with understandable surprise.

" 'I don't know,' Joe Bob shot back. 'Something just tells me. Yessir, I'm supposed to dig. But where?'

"Nine-year-old Richard who had been casually buttering his cornbread threw a little unexpected fuel on the occasion. 'I know where you're supposed to dig,' he said.

"Furthermore, Richard announced, the digging place had something to do with Grandfather's cane.

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hand. Joe Bob began to dig. And the next day about three feet down he found something.

"It was a coin about the size of a quarter, wrapped in a piece of paper-like substance with a message written in brown and faded words. The note reads:

" 'Thou must not be found with this appointment in thine hearts my children 30 oriental speech tells the secret of the coin 30 Yahweh must try our faith so you will be ready 30 Abraham Isacke Jacob can see many things for you 30 burn the white candle of purity of Mary and Elizabeth.'

"The message was signed 'John.' "

The note was encased in a waxy substance and wrapped around the coin. The coin was inscribed "Empire of China" and bore the date 1905.

If you think this has any meaning for us you are mistaken. Has it for you?

As for Louise, she says, "At least the gates have ceased opening and closing since Joe Bob started digging. And that helps."

Meanwhile Joe Bob has gone on digging but despite the days and hours of additional digging with no idea what he is digging for the only other thing he has unearthed is a handwrought metal key. But he continues to say, "There is definitely some-

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thing going on in this backyard and I'm going to find out what it is."

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THE HUGE square-cornered blocks submerged in the crystal-clear waters just off Bimini's west coast are neither a building foundation nor a carefully-laid roadbed. Nor are the cylindrical fragmented chunks off Southern Bimini's Entrance Point portions of broken pillars.

So says Dr. Wyman Harrison, assistant director of the Virginia Institute of Marine Science, who with a team of scientists has just issued a report called *Atlantis Undiscovered.*

Harrison's group examined the great limestone blocks, some of them 10 feet square, both under water and in the laboratory. All of them come from the original Bahamian limestone deposit, Harrison says. He concludes that they were formed by nature thousands of years ago when the now-submerged portions of the Bahamas were still above water. The bed of limestone sank and then cracked, Harrison explains. "The overall result is a field of blocks that at first sight appear to have been fitted together."

The rocks therefore are "no more enigmatic" than any other outcropping of jointed limestone

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that is found at a dozen locations in the northwestern Bahamas, according to Mike Toner, *Miami Herald* science writer.

A different explanation is offered for the "pillars." They are a group of cylindrical fragments, invariably barrel-shaped, littering the sea floor outside Entrance Point. Chemical analysis indicates they are man-made cement, and it is theorized that they are what is left of a ship load of cement in barrels that sank there.

Despite the conviction with which these conclusions were announced, the University of Miami School of Marine and Atmospheric Sciences is preparing another expedition to conduct on-site studies for North American Rockwell Corporation. The Bahamas government recently has granted this company exclusive excavation rights to the Bimini formations — whether ruins or rocks.

The existence of man-made stone structures under water in the Bahamas is certainly not far-fetched if peoples existed to build them. Only a few thousand years ago, when more seawater was locked up in continental glaciers, the whole Bahama Banks must have been high and dry. Our question then becomes: Why aren't similar engineering structures found on the dry land of the

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Bahamas? They shouldn't all have sunk beneath the waves.

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THE VILLAGE OF Nakhon Si Thammarat in Thailand has a "magic monk." Thousands of persons swarmed to the village in the early months of 1971 to have their ailments treated by a man who heals by pointing his finger at the "object" of bad luck.

The monk, Phikku Sunant, aged 50, came from Songkhla Province and started doing business in the temple in Nakhon Si Thammarat. Like wildfire the rumor spread that he possessed enough "inner energy" to cure any kind of deformity or ailment.

Phikku Sunant's presence in the village has drawn an average of 1,000 visitors a day so food stores have mushroomed and are doing a thriving business. Thus he blends faith and commerce. Also a group of villagers who work in cooperation with the monk sell a special "magic medicine" in a stall before the temple. This consists of bottled water and coconut oil which become "magic medicine" once they have been sanctified by the monk.

The provincial health officer, Dr. U-lit Leeyawanit, says he

has tried in vain to stop the monk from practicing illegal medicine. He couldn't even get through the crowd to talk to Sunant. He next appealed to the abbott to stop the monk but the abbot told him Phikku Sunant really has treated sick people successfully and his service was necessary due to public demand. Furthermore, the monk has told the villagers that the few pennies they pay for the "magic medicine" will go toward completing the construction of the temple which had to be delayed when funds ran out last year.

A crippled man waiting in the long line before the temple told Thawil Manasnom, a writer for *The Bangkok Post*, that he was suffering from rheumatism and had been "pointed at" by the monk several times. "But I am still in bad shape. He said he would have to point at me more often."

∞

## FROM THE SKY

ON MAY 17, 1971, Ernest Davenport of Keizer, Ore., heard a strange whirring sound. He stepped out into his yard to investigate and found a chunk of ice weighing more than five pounds. — *Curtis Fuller.*




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IN CENTRAL Australia a sophisticated, articulate, 20th-Century aborigine is running from "certain death" by means of sorcery, the origin of which may date back 10,000 years.

Although Alan Webb, 39, a full-blooded member of the ancient Arunta tribe, drives a General Motors Holden car, wears European clothes and does not have an aboriginal name, his mind automatically reverts to aboriginal culture and dreamtime-lore in times of crisis, such as now . . .

He is hiding from three ritualistic killers known as the *Kaditcha* (pronounced Cad-eye-char) who are hunting in relays. When one of them becomes tired from the search another takes over the strange manhunt. Each hunter carries a tiny kangaroo bone which is to be pointed in the direction of the victim from about 15 feet. The ceremony of "pointing" will be accompanied by chanting.

The bone they use is a femur bone hand-rounded with a point at one end and a hole with a lock of human hair through it at the other. At the time of the bone-pointing "execution" the *Kaditcha* man will be naked except for emu feathers and kangaroo down covering his body, stuck to him with human blood. His face will be masked with emu feathers. On his feet will be traditional *Kaditcha* boots woven of human hair with emu feathers and wallaby fur threaded into it. The boots normally leave no footprints but even in very soft sand the meager prints which can be





Alan Webb comes from a family so modernized that he doesn't even have an aboriginal name. But because of the "Kaditcha" he and his wife Daisy, right, with their "good luck" pet kangaroo, must keep moving.

seen by expert trackers will give no clue as to which direction the wearer of the boots was walking.

"Once I see the bone pointed in my direction by a *Kaditcha* man then I've no chance of life. Nothing can be done about it. I will die," Alan Webb told me recently.

He is still alive because so far he has successfully dodged the dreaded *Kaditcha* in the desert outback. He hides between Ayers Rock, the world-famous monolith, and the 280 miles north to Pine Gap, the secret United States-Australia joint "spy in the sky" satellite monitor which now can give America a 30-minute warning of missile firing from either China or Russia. Sometimes he ventures 200 miles east of Pine Gap which is near Alice Springs township.

Always he asks other aborigines whether they know the whereabouts of the *Kaditcha* searchers. Warnings have saved him more than once from encountering the outback nemesis.

"I won't die immediately. It may take days or even several weeks. But the act of pointing the bone at me will certainly kill me. I know this deep in my mind," Webb said.

It is the first authenticated bone-pointing death ritual to take place in the wind-blasted central Australian desert in 20 years, according to most pioneer memories.

Police confirm the fact that Alan Webb is being hunted. But all they can advise him is to keep his whereabouts unknown insofar as possible. Police Inspector Tim Tisdell at Alice Springs said, "Over the years there have been deaths in northern Australia attibuted to the bone-pointing ritual but legally it is death by natural causes. We haven't got a murder case because the doctors at the autopsy certify a natural death. What could we charge a bone-pointer with? In this sort of tribal matter the police cannot hope to offer perpetual protection — we can just advise the frightened person as best we can."

Alan Webb is the eldest son of an Arunta chieftan named *Coongumbooka* who usually is called "Crooked Neck George." The family has become so Westernized after 100 years of contact with European settlers in the Alice Springs district that Webb never even was given an aboriginal tribal name. He has a good job as a copper mine laborer and also makes money as a fossil and gemstone fossicker, selling to lapidaries. His knowledge of geological specimens is amazing.

In April 1969 Webb was tried under British white man's law for murder and alternatively for manslaughter and was acquitted by an all-white jury in Alice Springs Supreme Court.

However, Webb told me that he realized he was guilty of the crime under tribal law. He had shot dead, with a .22 rifle, another Arunta aborigine named Alan Cavanagh in the dry bed of the Charles River almost at the foot of Anzac war memorial hill in Alice Springs township. Cavanagh, who was single, had approached a 10-year-old niece of Webb, seeking her as a "child-bride." Webb had warned him that under tribal kinship rules he was not eligible to claim the girl. An argument had followed in which Cavanagh somehow was killed by Webb's rifle during a struggle.

"I have done wrong under tribal law," Webb said. "When I walked out of the court free I was met on the steps by Arunta elders. They said the result of the white man's trial did not matter — they were going to give me an aboriginal law trial up in the hill country where 200 Arunta were gathered. I was invited to attend my trial but I refused because I knew what the

result would be. I would never get out alive."

Later his father Crooked Neck George told him the result of the trial. It was a death sentence to be performed by a relay of three *Kaditcha* men.

Only a few elders know the identity of the *Kaditcha* men and nobody ever will know which of the three actually catch up with Webb because they will keep it a secret between them.

Many months elapsed before there actually was evidence that the *Kaditcha* executioners were on Webb's trail. In May 1970 Cyril Walks, 28, an invalid pensioner living 150 miles east of Alice Springs, encountered one of the *Kaditcha,* masked and dressed in his ceremonial costume, and informed police.

"I was terrified by the sight of him. He ordered me to throw sand over my left shoulder and turn my back on him for a long while until he had gone. I obeyed and he searched my camp, then disappeared. I have never been so scared," said Cyril Walks who is part aborigine.

Another witness, a full-blooded aboriginal woman named Bessie, encountered two of the *Kaditcha* men walking together in full "killer" dress along a bush road in the same region in September 1970. She fled in terror and became so agitated she was admitted for psychiatric treatment for two months at Alice Springs hospital.

Webb says he must keep on the move for the rest of his life. Psychiatrists cannot help him once the bone is pointed at him. Not even an aboriginal witch doctor could reverse the death spell.

How is death caused?

Bush veterans and doctors believe it is a combination of sheer fright, despondency and malnutrition. The aborigine loses the will to live once the bone is pointed; he also invariably ceases to eat — because "it would be a waste of food on somebody who is doomed."

"It would be no use thinking I could shut my eyes if I knew a *Kaditcha* man was near. What happens is that I would be caught unawares and the shock of seeing him would make me powerless to move. I wouldn't be able to help staring at him as he performed the death ritual," Webb said.

Some bushmen claim that an undetectable poison is secretly given to the "victim" in his food or water about the same time the bone is pointed but this appears to be nothing more than European guesswork — an attempt to explain a deep-seated death wish which is foreign to Western thinking.

Another form of tribal execution in northern Australia, particularly on the Arnhem Land coast, is "singing to death." The aborigine "tried" and sentenced to death by his tribal elders — for instance, for sexual intercourse with a first cousin which is a capital offence under tribal law — is ordered to his bark hut. Later the tribal chiefs gather around the hut and "sing" for days, even for weeks. The chanting appears to terrify the victim to the extent that he lapses into a coma and dies, apparently from a combination of fright and starvation.

These death rituals of the aborigines are "perfect murders" from the standpoint of Western criminology.

* * *

MEANWHILE, Alan Webb averages about $30 a week working irregularly as a gem fossicker and casual laborer for copper miners and other mineral explorers in a 150-mile radius from Alice Springs.

He usually sleeps with his family in the back of his utility (in Australia a versatile motor vehicle, having or adaptable to a number of uses, as both a truck and car) which he parks in a different place each night somewhere on the outskirts of a mining camp works in the arid semi-desert.

The family lives off damper ("bush-bread") and wildlife such as lizards, snakes, goats and camels. Webb spends most of his money on tea, sugar, flour, tobacco and petrol for his utility. The family clothing is bought secondhand from welfare organization stores where a pair of trousers costs only 50 cents.

The family travels with at least three mongrel dogs who are relied upon to give the alarm whenever somebody approaches.

So far Webb is having as much luck as fiction's Dr. Richard Kimble and his miserable predecessor Jean Valjean — always one jump ahead of the relay trio of ritual killers. He is still running for his life and may do so indefinitely.

### STARLINGS ON THE ATTACK

**EARLY IN JANUARY, 1969, Derek Reegan of Peterborough, England, was startled awake by the horrendous racket made by thousands of starlings attacking his home. They battered at windows and crashed against doors. Officials theorized the birds had come from the continent and tried to land at the first sign of life — the lights of Reegan's house.**

Are medicine men, whether they diagnose and treat in skyscrapers or grass huts, brothers under the skin?

By S. Seaborne Smith

# Witch Doctors VS. PSYCHIATRISTS

MODERN PSYCHIATRISTS can learn much about the way the mind works from primitive witch doctors. Behind his face paint and mask the jungle medicine man is doing the same thing the Western psychotherapist is doing behind his steel-rimmed glasses, pipe and beard.

There is no technique used by Western healers that is not also found in other cultures. Moreover, the shaman priests with their special drums get much the same results as do the university-trained psychiatrists with their couches.

Dr. E. Fuller Torrey, a special assistant at the National Institute of Mental Health near Washington, D.C., spent several years with native doctors in Africa, Central Asia and the East Indies. He observed and talked to these healers who are called *babalwo, mganga, miko* or *baroom xam-xam.*

Dr. Torrey concludes, "I, as a psychiatrist, was using the same mechanisms for curing my patients as they were and, not surprisingly, I was getting about the same results."

However, the term witch doctor is a misnomer. If you go to a village in the South African grasslands or in the Southeast Asian jungle and ask to see the local witch doctor no one will understand what you want. The name comes to us from the early explorations of Africa. The world was simpler then. The explorers were white. The natives were black. The explorers considered themselves civilized and called the natives primitive. The discoverers were Christian and said

the natives were pagan. The discoverers claimed to use science and said the natives employed magic. In other words, we had doctors and they had "witch" doctors.

But the term witch doctor is incorrect because it implies that the native healer is also a witch or a person using black magic. Dr. Torrey reports that "this combination simply does not exist anywhere except in our minds." Native medicine men do not use magic — they use their own culture's learning, which is just as scientific as ours is in its own way.

All societies have doctors or healers and most societies also have people who play the role of witches — the two never are the same.

To emphasize the difference, native doctors and healers in many cultures take an oath that they will not use their knowledge or powers for evil purposes. In our culture this is part of the Hippocratic oath. In some other cultures, such as one in Western Nigeria, is is similarly part of a vow the healer takes before becoming fully accredited and allowed to practice.

When we speak of witch doctors then, we really are referring to native healers or medicine men who do not practice witchcraft any more than do the family doctors in the United States.

How do witch doctors cure their patients?

They cure them by identifying the ailment, by being sympathetic listeners, by making the patient expect to get well and by using native tranquilizing drugs.

Dr. Torrey illustrates the first principle, the magic of the right word to diagnose the complaint, by telling two parallel stories:

In the first story the psychiatrist thoughtfully observes his patient and says: "You looked angry when you were talking about your father. You often look angry when you talk about him. I wonder if something happened to you once that made you very angry at him." At this point the patient breaks down, sobs and blurts out a forgotten history of neglect and deceit by a thoughtless father toward a little girl. Afterwards the patient feels better. After several more such sessions in which she is able to explore her feelings of anger she begins to get well.

In the second story the witch doctor stares solemnly at some small shells. They have landed in a pattern resembling the shape of a large animal. He picks up one shell and examines it closely and says: "You have broken a taboo of your family. It has offended the sacred bear that protects

your ancestors. That is why you are sick." The patient and her family breathe a sigh of relief. It was as they suspected. Now that they know for certain what is wrong they can proceed with the necessary sacrifices. After they are made, the patient begins to get well.

You can see that the outcome is identical. Both healers are able to name what is wrong with their patients. This very act of naming has helped cure the complaints. The problem has been identified. In one case it was a crippling childhood emotional experience. In the other it was the violation of a taboo. Naming the problem induces the patient to confess thus creating a healing psychological reaction. It also makes the patient feel that someone understands and sympathizes with the problem. Since the psychiatrist or witch doctor usually is a man of considerable status in the community, there is an aura of confidence about him and what he says which further helps to allay the patient's anxiety. Since the patient's problem now can be understood, the implication is that it also can be cured. Nothing is more frightening to the human animal than the unknown. The most fearsome monsters and goblins pale beside the terrifying specter of a mystery.

G. Morris Carstairs, an American psychiatrist, has observed the same process in operation among healers in rural India. In writing about his experiences he says "what was expected from the healer was reassurance. So long as the illness was nameless patients felt desperately afraid but once its magic origin had been defined and the appropriate measure taken they could face the outcome calmly. The parallel with our own clinical experience is obvious."

Indeed, psychotherapists in our own culture do use the naming process very effectively to heal their patients. Although terms like "hypochondriacal neurosis" or "neurasthenic neurosis" are almost meaningless, if you attach them to a patient he or she soon feels better.

Underlying this naming game is the important assumption that the therapist knows the right word for the condition. But to know the right name the healer must share some of the patient's view of the world. A psychiatrist who tells an illiterate African that his phobia is related to a fear of failure will fail just as surely as a witch doctor who tells an American patient that his phobia is related to his being possessed by an ancestral spirit.

Another important curative force shared by Western psy-

chiatrists and native healers is the effect of their own personalities. Research shows that the successful therapist in any society must have accurate empathy; nonpossessive warmth and genuineness. These qualities are crucial to effective treatment.

This explodes a myth frequently believed by Western anthropologists that many if not most witch doctors are unusual individuals if not outright schizophrenics. Western writers have repeated this theory so often that it has become an axiom among the professionals, but it is false nonetheless. Of course, healers everywhere include a number of strange individuals and schizophrenics as well as the relatively normal therapists. The best study is one by Dr. Yuji Sasaki, a Japanese psychiatrist, who studied 56 Japanese shamans. He found that 38 of the native healers were relatively normal, 10 had some degree of neurosis, six were psychotic and two had organic brain disease.

Dr. Torrey comments that "although there is no comparable study of Western therapists with which to compare it, this distribution among shamans corresponds with the distribution of pathology among any 56 random psychiatrists whom I know."

A third basic healing factor is the patients' expectations. This aspect of therapy is most clearly seen in the studies which have been made of placebos and self-fulfilling prophecy in social psychology. There are many different ways in which psychiatrists and witch doctors increase their patients' expectations. The first method is to seek out the healer. It is a common observation that the farther a person goes to be healed the greater are the chances that he will be helped. This is called the pilgrimage effect. Thus sick people in Boston are helped more at the Menninger Clinic in Topeka, Kans., and sick people in Topeka are helped more at the Leahy Clinic in Boston than they would be if they had stayed home, Dr. Torrey says. The therapeutic effect of making the long trip is exactly the same as that of a pilgrimage to Delphi, Mecca or Lourdes.

Another way to increase the patient's expectations is to treat him in a large impressive building, preferably a medical center with a prestigious reputation for, say, accomplishing seeming miracles in heart surgery. It also is clearly established that wealthy patients are helped the most if the treatment is especially costly and performed by therapists who are trained in what they consider the best schools.

Another thing healers in most

cultures do to raise their patients' expectations is to look different from the rest of the population. In some cultures they also play a religious role and their healing is associated with a liturgy. Even today far more people in this country seek out their minister or priest for counseling on what essentially are psychological problems than ever go to a psychiatrist. Indeed, not many years ago people in religious orders were the only help available even in the Western nations. However, during the past century specialization increasingly has separated psychological therapists from religious counselors and family doctors. Today our psychiatrists do not look very different from other physicians although in some areas of the country they may dress differently and more frequently wear beards.

On the other hand, American Indian medicine men had distinctive dwellings and diets as well as a different way of dressing. The colorful costumes of African witch doctors are another example. Most people feel the therapist has a special source of mystical power. J. L. Maddox, writing about American Indian medicine men, says: "He is readily distinguishable from the laity by his taciturnity, his grave and solemn countenance, his dignified step and his circumspection. All of these peculiarities tend to heighten his influence and, by rendering his appearance impressive and suggestive of superiority, serve to increase his control over people."

Therapists in most cultures also use seemingly magical tricks to increase expectations. Just as some Western psychiatrists use picture and inkblot tests, the native healers may cast nuts, shells or bones, gaze into water or count the patient's pulse. Eskimo shamans often go into trances in order to communicate with spirits.

Expectations are increased by dint of the healer's special training in primitive cultures as well as in the West. A Blackfoot Indian, for example, undergoes a seven-year training course to qualify as a medicine man. Special schooling in other places may include learning to recite certain special proverbs or tribal histories. The Eskimo shaman learns to name all the parts of his body, including every bone, by its special name in the sacred shaman's language. "Shades of anatomy in the sacred language of Latin," notes Dr. Torrey.

Some cultures have a special set of rituals or training in self-knowledge and self-control. The Ute Indians, for instance, ana-

lyze dreams in a manner not very dissimilar from Western psychoanalysis. Sometimes the dreams analyzed are those of the patient and sometimes those of the healer.

A regular examination often follows this training. The Association of Nigerian Doctors, for one, gives an examination and grants a witch doctor's certificate.

George Murdock, an anthropologist who has studied the Tenino Indian shamans, says that to practice as a medicine man it is not sufficient merely to have accumulated the necessary number of spirit helpers. The prospective shaman also must pass the equivalent of a medical board examination conducted by shamans who already have been admitted to practice. This serves to disqualify false shamans who do not really believe in their own power and to review carefully the candidate's entire life. The final decison rests on the collective estimate of the candidate's personal characteristics and of his fitness to be entrusted with the exercise of great power.

The final aspect of therapy used by healers everywhere is the means or techniques employed to help the sufferer. Dr. Torrey declares the techniques used in Western psychotherapy are on the same scientific plane as those used by witch doctors. If one is a science then so is the other.

He says, "The reason we have failed to see this in the past is that we have confused our technology with our techniques. In other words, whatever goes on in a modern office must be science, whereas whatever goes on in a grass hut must be magic."

This is nonsense.

The fact is, native healers used "scientific" psychiatric tools for many centuries before there were Western psychiatrists.

Both drug and electric shock treatment for psychotics was used in Africa and Asia for ages before they became known in the West. Shock therapy was introduced to Western society in the 1930's as something startling and new although healers in other civilizations had been applying electric eels to sick heads for thousands of years. The ancient Egyptians are said to have used this technique and Aristotle, Pliny and Plutarch all mention it in their writings.

Rauwolfia root first was used by Western psychiatrists in a preparation known as reserpine in the 1930's and revolutionized the treatment of psychotic patients. But it was used in India and West Africa for centuries before that.

The American Indians prac-

ticed dream analysis centuries before Sigmund Freud was born. The Iroquois called dreams the windows of the soul through which the patient expresses his unconscious wishes while his body sleeps. These Indians realized there is a conscious and an unconscious part of the mind and that the unconscious desires have great force and cannot be frustrated without causing mental and physical illness. They understood the causes of psychosomatic illnesses and how to relieve them by calling up the patient's hidden thoughts.

Thus we can see that many of today's practices are merely our heritage from the ancients, from a store of wisdom we tend to ignore and forget. By comparing our techniques with those of old we may learn why we sometimes are effective in helping sufferers and why we sometimes fail. It seems important that we be less arrogant about our own methods and more receptive to ancient learning.

As Dr. Torrey says, "If we can learn all this from witch doctors then we will have learned much."



## IN THE MIDST OF PLENTY

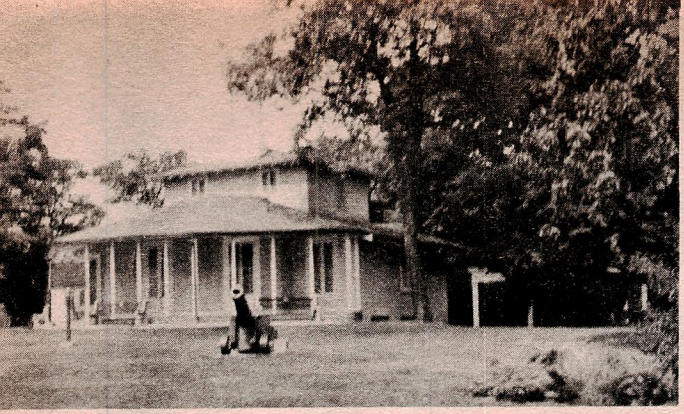
*By W. Ritchie Benedict*

WHEN EDWARD Kneal of the Isle of Man started out May 23, 1970, on vacation he decided to buy a yacht. A retired petty officer of the Royal Navy, he was 66 years old, weighed 126 pounds and was in good health when he left Plymouth, England, on May 27.

On August 12, Laurence Halahan of West Cork found the yacht *Monaveen* drifting just a few yards offshore at Tralagach Bay near Skibereen. On a bunk lay Kneal's emaciated body.

Dr. R. B. O'Neill, assistant state pathologist, told the inquest Kneal's body, which now weighed 62 pounds, showed no signs of any reason for death except starvation. But on the boat with the body were radio equipment and food supplies — a dozen packets of biscuits, tea, cocoa, powdered milk and fresh water. The inquest's verdict of death by starvation left the main question unanswered: Why?





John Howard, a leading figure in the history of Toronto, built Colborne Lodge in 1837.

# OLD HOUSES *REMEMBER*

**"Old houses are like old people — they can forget yesterday but remember vividly a long distant past."**

**By Herbert A. Graham**

HIGH PARK always has been one of my favorite spots in Toronto. Stretching for several miles from Bloor Street on the north it ends at the shore of Lake Ontario. Grenadier Pond, in a deep ravine on the west side of the park, is named for a detachment of British grenadiers who drowned while crossing the ice one winter long ago. On a knoll overlooking the lake is Colborne Lodge — where an officer on the motorcycle night patrol saw the ghostly figure of a woman from out of Toronto's past.

One night in the dead of winter the officer, making his rounds in the park area, routinely checked the doors of Colborne Lodge, then wheeled around the front of the house to get back onto the road. As he left he glanced up at one of the upper windows. Because he knew beyond question that the building was empty he was startled to see a gray, misty figure, apparently a woman with her head covered by a shawl. She was unmistakably pointing her finger as she stood looking down at him. He stopped in his tracks and the figure vanished in front of his eyes.

Several weeks later this same officer saw the figure again, standing the same as before and vanishing as before.

John Howard and his wife Jemima are buried under this marker near Colborne Lodge.




I did not hear the story of the officer's experience until the summer of 1970 — months after it occurred. As a regular visitor to the house, now a museum run by the Toronto Historical Board, I often go there to admire the beautiful old furniture and linger over the outdated household utensils which once were well-known in kind to my own pioneer ancestors in Ontario. The grounds also are familiar to me. Some distance away from the building itself stands a cairn under which John Howard, who built the Lodge, and his wife Jemima lie buried.

The house has four upstairs bedrooms — one large master bedroom at the front, two smaller ones at each side of a hall and another at the end of the hall toward the back. Having visited this last one many times, I long had known that it has a strange atmosphere but on this visit it felt particularly weird. The room was empty of any living entity. It contained nothing more than its usual four-poster bed, bureau, washstand and, beside one window, a table on which lies an open Bible. Yet I was certain I



This portrait of Jemima Howard, who died in 1877, hangs over the mantel in the historic old mansion in High Park.



Author Herbert A. Graham

shared the room with somebody — somebody I couldn't see but whose presence I felt. An odd smell pervaded the air like that of a bedroom too long slept in with the windows shut. For once I did not linger but quickly went downstairs.

"What in the world is going on in that back bedroom?" I asked one of the guides.

"Why?" She looked surprised. "Did you feel something?"

And then she told me about the policeman on night patrol. Just a few days before, she said, he had come around to tell one of the young male guides about the figure at the upper window whom he described as a very thin woman with a long prominent nose. Shown the various portraits adorning the walls of the house he had pointed to the painting of Jemima Howard.

"That's who I saw," he said.

My interest aroused, I made further inquiries and soon learned some very interesting facts about Colborne Lodge. During the winter the house had been renovated completely. Walls had been papered with reproductions of the original wallpaper, new floors had been laid in the lower basement servant quarters and things in general moved around a bit. I learned, also, that for a number of years before her death Mrs. Howard had been very ill, probably mentally deranged at times.

It sounded like a classic case of latent energy triggered into action.

Is the Lodge really haunted? Probably no more so than any other old house, I'm sure. The memories of an old house perhaps are like the memories of old people. Those of us who grow older all have the experience of suddenly remembering something that happened long ago while at the same time forgetting what we did five minutes ago.

Perhaps Colborne Lodge is lost in recollections of earlier years and sometimes individuals like the policeman and me accidentally tune in on these memories and sense something that once took place within its walls.

Old houses remember.



Bill Kiel, Jr., ponders—atop concrete pumpkin which appeared in drive on Halloween 1970. The Kiel family was as mystified as the news media. (Edmonton Journal photo)

# The GREAT PUMPKIN

**A monstrous sphere of orange concrete smack in the center of your driveway is no laughing matter—or is it?**

**By William Kiel**

THE DAY BEFORE Halloween 1970 began like any other day for my family. It was Friday and I went to my office and my son went to school. In the afternoon my wife joined some friends to go bowling.

We live on a 50-acre plot on the outskirts of the city of Edmonton, Alta., and when we arrived home we were astonished to find a monstrous pumpkin smack in the center of the driveway. It is five feet high, six feet across and made of solid concrete. Someone estimated it weighs five tons.

I do not share Linus's faith (expressed every October in the "Peanuts" comic strip) that the Great Pumpkin will rise from the pumpkin patch with presents for everyone. But I might say this "great pumpkin" gave us all a turn.

Soon newspapers got the story and photographed the monster with my son Bill atop it. Even into 1971 the pumpkin was much-touted as a "mystery" on radio and television in Canada and

parts of the United States. Construction magazines still marvel over it. And mystery it was for about a week.

That's how long it took me to get to the bottom of the story. I had a hunch that three couples, close friends of ours, had something to do with it, for over the years we all have had a great time with Halloween pranks, each trying to outdo the other.

This prank took the cooperation of a concrete slab manufacturing plant and a trucking company which delivered it to our home between 1:00 and 4:00 P.M. October 30.

The pumpkin is painted pumpkin color and considering how real it looks I felt it would be poor sportsmanship to move it or have it taken away. I know when I've been one-upped — and anyway it's a great attraction for youngsters and completely mystifies everyone who sees it. Therefore I rerouted our 350-foot-long driveway to bypass the pumpkin. Maybe for next year's Halloween we'll add some elves and a witch or two.

In the meantime, Linus, take note: our friends and neighbors now call our acreage "Home of the Great Pumpkin."



## MOUNTAINS FROM MOLEHILLS

IT SEEMS the soil of Kodiak Island has a supernatural power to reproduce itself — once away from its native land. According to the *Kodiak* (Alaska) *Mirror* Mrs. William Chisholm who lives in Salem, Ore., took a bit of Kodiak volcanic ash as a souvenir of her trip north in 1965. Originally, she says, the ash filled about a third of a medicine vial. After a year it filled the vial, then overflowed a baby-food jar, and is now outgrowing a pint jar.

A volcanic rock expert named Dr. Harold Enlows, chairman of the Oregon State University geology department, doesn't know why the ash is multiplying. "I can't explain it in natural terms," he has said. "Mrs. Chisholm will have to ascribe it to the supernatural."



## INCREDIBLE ESCAPES: No. 4

A NEW YORK financier, Charles Castor, is alive today although a gunman's bullet fired at point-blank range hit him squarely in the chest. The bullet, containing old powder, bounced and fell to the floor.



# A real BAD fishing TRIP

Hitherto unsuspected source of hallucinogenic drugs has been isolated in tropics — but you can't "turn on" or "off" at will.

By Robert A. McCullough

WE ALL recently have become aware — and the Indians knew it a long time ago — that a number of plants contain natural hallucinogenic drugs: psilocybin from the sacred mushroom of Mexico, mescaline from the peyote cactus, and even the seeds of the morning glory are mildly hallucinorgenic. Lysergic acid first was obtained from ergot, a fungus (plant) disease of cereal grains, and modified in 1938 to diethylamid form to yield LSD. Since then the chemists, by imitation and synthesis, have produced an array of purely synthetic hallucinogens — DMT, STP, MOA and others. These plant and plant derivatives have been the sole known source of all hallucinogenic drugs to date.

But this no longer is the case. A large group of so-called reef fishes, mostly tropical and subtropical, now are known to cause hallucinogenic poisoning. The cases of this kind of poisoning seem to be sporadic and completely unpredictable. And if you are stricken it will be small comfort to know the scientists have given it the important name ichthyoallyeinotoxism (which replaces the original jaw breaker ichthyosarcephialtilepsis).

The fishes thought to cause this hallucinogenic poisoning are the

convict surgeonfish, tang, sea chub, bluefish, rudderfish, common mullet, goatfish or surmullet, damselfish, grouper, rock cod and rabbitfish.

This group includes some of the best eating fish in the world. J. L. Smith, in his *The Sea Fishes of South Africa*, tells us the ancient Romans paid for surmullet with its weight in silver. But this affliction of fish is worldwide and has been reported from the United States, Hawaii, the Philippine Islands, the Indo-Pacific area, Australia, the Seychelles Islands, South and East Africa and Saudi Arabia.

There are two singular differences between the afflicted hallucinogenic reef fishes and the more common hallucinogenic drugs — as they affect people. The drugs are taken specifically for their effects but the afflicted reef fish are eaten only by mistake. For, unfortunately, only "bad trips" come from eating hallucinogenically poisonous fish.

You will soon know it if you eat such a fish, although the length of time between the eating and the onset of symptoms varies from 10 minutes to two hours. The toxin appears to affect the central nervous system and produces hallucinations, dizziness, loss of equilibrium, ataxia, lack of motor coordination and mental depression if you are awake. Other possible symptoms are malaise, itching or burning of the throat immediately after eating, muscular weakness and partial paralysis. Gastrointestinal upset, nausea or diarrhea are rare.

If the symptoms come upon you while you are asleep you will experience terrifying nightmares. These nightmares have given rise to nicknames for some of the more common causative fishes — "nightmare weke," "crazy surmullet." Victims often complain, "Someone is sitting on my chest." Or the nightmare may contain the frightening conviction that you are about to die. Usually the victim is affected for only one night.

More has been written about these "dream fishes" in the Hawaiian area than anywhere else and there the affliction is both localized and seasonal. In other areas it is not. Only two areas in Hawaii are affected, the northeast coast of the island of Kauai, principally in the vicinity of Anini but extending from Pilaa to Haena, and in the Pilaau region of the island of Molokai. In these two areas the fish are thought to be toxic only during June, July and August.

On the island of Molokai the fishermen say the toxic fish cannot be distinguished from the

nontoxic. On the other hand, on Kauai fishermen say that the toxic mullet and goatfishes often have reddish blotches on their lips and faces.

The effects of the biotoxin on the fish themselves are not specifically mentioned in the literature on the subject. However, it seems safe to assume that if it made the fish sick or dead this would be known and reported. Further, the often fatal ciguateric fish poisoning present in tropical waters does not show up in fish behavior or in toxicity to the fish. The same is true of the fatal tetrodotoxic (pufferfish) poisoning. These fish are routinely poisonous every winter with no effect upon the fish.

In Hawaii four species of fish are known to be involved. These include two species of mullet: *Mugil cephalus* (common mullet — *'ama'ama*) and *Neomyxus chaptalli* (*uouoa*); and two species of surmullet or goatfish: *Mulloidichthys samoensis* (weke, *weke'a'a*) and *Upeneus arge* (weke *pueo*, weke *pahula*). These four all are popular food fishes in Hawaii.

There have been reports of the sickness appearing after eating surgeonfish *Acanthurus sandvicensis* (*ananini* or convict tang) and the rudderfish *Kyphosus cinerascens* (*nenue*, *neue parii*, *malaloa*).

Once on Molokai a group of more than 30 Japanese laborers working for the Honorable John M. Wilson, mayor of Honolulu, had a cook-out of reef fishes and all were mentally paralyzed for a time. The mayor's wife attended another affair where a dish prepared with one of these reef fishes was served. Everyone at the party experienced weird visions and some of them wandered around the house all night.

Philip Helfrich and Alfred H. Banner, who wrote "Hallucinatory Mullet Poisoning" for the *Journal of Tropical Medicine and Hygiene* in 1960, questioned the people living in the afflicted areas of the two islands and found a wide range of individual tolerance to the toxin. In one family, for example, three members were mildly affected and a fourth was unaffected by the fish eaten at a common meal. In another case a man and his wife both were prostrated while the wife's sister was only mildly affected and the sister's husband had no symptoms at all. Some persons refuse to touch the suspected fish from these areas, having been poisoned at one time or another. In contrast, others in the community commonly eat the species all year round with impunity.

Old residents of the areas claim the condition has existed

for as long as they can remember and most of them have had "a bad trip" at least once.

It is possible that the ever present fear of the often fatal ciguatoxic fish poisoning (ichthyosarcotoxism) gives direction to the victim's hallucinations and causes the general fear that they are going to die. However, the reaction cannot be solely psychosomatic because very young children who were fed the fish "woke up screaming and trying to crawl out of their cribs."

Many of the victims have reported the toxic part of the fish is in the head and stated that the rest of the body could be eaten safely. But others report that hallucinations and nightmares followed from eating only the flesh of the body.

The poison is heat stable and is not destroyed by gastric juices. Everyone agrees that the manner of preparation makes no difference in the effects — boiled, fried, steamed or raw, the fish remain toxic!

Helfrich and Banner report a laboratory study in which they took eight specimens of common mullet and two specimens of surmullet caught during July in the Anini district of Kauai. Every specimen had red blotches on the lips and heads. This investigating team showed as much courage as scientific curiosity and they ate these fishes for a firsthand study. They suffered no ill effects. Then, because of reports of higher toxicity in the head and viscera, they also ate these parts of the fish. Again they failed to be either ill or hallucinated.

Further, they fed 53 of the common mullet and 12 of the nightmare weke to cats and mongooses. These fish were captured in the toxic areas of Kauai and Molokai during July and August 1959, quick-frozen and so transported to the laboratory. The flesh, viscera, brains and heads without brains were fed separately to the animals in amounts equivalent to from five to 15 percent of the test animals' weights. Twenty-three individual feedings were made to the mongooses and 15 to the cats. No unusual reactions were observed in the test animals after the feedings; if mild intoxication produced hallucinations and mental depression in the animals they were not detectable.

These tests seem to indicate that the toxic fish are not quite as common as residents of the affected areas of Kauai and Molokai think.

After some 40 Japanese workmen suffered delirium and mental depression from eating *weke pahala* on Molokai they sent a fresh specimen of the fish to Dr.

Nils Larsen at Queens Hospital, Honolulu. He fed the brain to a cat which immediately "went crazy but recovered, as in fact, all cases soon recovered." Dr. Larsen also reports that the flesh and brains of this same goatfish taken in the winter months were fed to test animals without effect.

Helfrich and Banner point out that without controlled laboratory experiments carried out in conjunction with field observation of the fish it is impossible to offer a plausible explanation for the toxicity found in these fish in some regions during some seasons.

It is unlikely that bacterial decay of the fish flesh is involved for all of the people questioned indicated that the fish which affected them were reasonably fresh; indeed some were eaten immediately after being caught. One Molokai fisherman reported that he caught a fish while tending a net. He cleaned, boiled and ate it in less than 30 minutes after taking it out of the water. His symptoms were so severe he had to consult a doctor.

Many of the fishermen think that *limu* (alga) is the cause, that the afflicted fish have been feeding on *limu*. And it is true that the blue-green alga *Lyngbya majuscula* is especially abundant in the toxic areas in the summer months and, further, that many blue-green algae around the world have been implicated in poisonings of various types ranging from dermatitis to fatal ingestions. However *Lyngbya* grows elsewhere in Hawaii. It lies in windrows on the beaches of Kaneohe Bay on the island of Oahu and the most toxic strains occur in Laie, on Oahu. Yet these areas never have had "dream fish" poisonings. And, finally, none of the fish involved normally eat *Lyngbya*. The mullet feed on diatons and other unicellular algae; the surmullet are carnivorous, eating crabs, shrimp and amphipods. If crabs, shrimp and amphipods were transmitting the toxin then the other fish that also feed on these crustacea could be expected to carry the same toxins but apparently they do not.

So when you attend a fish fry in the tropics you may also be going on a "trip" and if you do it probably won't be a good one.

Smith's well meaning but rather impractical advice that "It is unwise to eat any strange fish unless you are told that it is safe," is not much help here. What you really need is an official "taster." But take comfort in the fact that no human or cat fatalities ever have been reported and compared to some things hallucinogenic fish toxicity is mild.



The author (in foreground) and her sister Dorothy ("Doff") shared the flat at 132 Dalling Road.

It was an ordinary house in an ordinary neighborhood until we moved in and a strange other-worldly drama began.

# OUR ENCHANTED FLAT

By Carol Halford-Watkins

MY TWO sisters and I grew up in a happy hospitable home. Our large living room was the scene of many pleasant parties at which we gathered to sing and dance to the rippling music of a pianola. It was a good time to be alive. Our family, united and loving, were very close and my sister Dorothy ("Doff") and I developed an especially deep relationship which continues today.

In the years following our father's sudden death in late 1943 — when we sold the old home at 180 Valetta Road in London and the happy days we had spent there became only golden memories — Doff and I discovered a spiritual and psychic link between us. Even though she is eight years my junior, we came to see ourselves as "twin souls" who think and act alike and who share the same philosophy of life. Our experiences in the realm of ESP — even when we are an ocean apart — have been remarkable. When we get together some of them seem very funny and we whimsically ascribe them to the magic of our "fairy godmum."

In 1948 I emigrated to Canada with my husband and settled in Victoria, B. C. Within five years my marriage and Doff's too had ended disastrously and it seemed natural that we should fly to each other for comfort. So I packed and made the 7000-mile journey back to London where Doff — who now had a 12-year-old daughter named Betty — and I decided to set up a home together.

In 1953 the housing situation in London, barely recovered from the bombings of the war years, was very tight and I spent two months in a fruitless search for a suitable place to live. And then more or less by accident I came upon the ideal location: an old house, situated not far from the old family home, which had been remodeled into two self-contained apartments or "flats" as they are called in England. I took one look at the large living room, whose layout was a nearly exact replica of the living room in our old house, and knew immediately *this* was to be our home.

Doff was just as pleased as I was and she agreed that we should furnish it much like the old family living room. We spent the next few days selecting the right items and placing them lovingly in the old familiar places — the buffet sideboard near the door, settee and armchairs by the fireside, a bookcase in its old place and a piano where the pianola had stood. Even unusual items — like the carved oak chest which served as a window seat — came to us as if by magic. Finally Doff made up some beautiful old-gold satin drapes. When at last we prepared to move into our new home in October 1953, we little dreamed that we were embark-



Dorothy's daughter Betty, 12 years old at the time, may have been the catalyst for poltergeist phenomena. At right is the building in London where the uncanny events took place.



ing on one of the strangest adventures of our lives.

As it turned out I moved into the flat a day ahead of Doff and Betty and so spent my first night there alone. I was up quite late unpacking and retired around midnight, expecting to fall into a deep sleep from sheer exhaustion. But I had been in bed only about five minutes when I heard my bedroom door click open.

When I sat up I saw framed in the half-open doorway the figure of a little girl who looked about seven years old. She was dressed in the old-fashioned clothes of the early part of the century — a long dark dress covered by a starched white pinafore with goffered frills. She had a quaint little pixy face, dark hair and large brown eyes twinkling with childish mischief.

Not really frightened by this strange visitor, although I recognized her immediately as someone very much out of the ordinary, I welcomed her. In reply she giggled and left, snapping the door shut.

I decided not to tell Doff what I had seen. I suspected that for Betty's sake she might be unduly alarmed to learn the flat at 132 Dalling Road had another occupant.

The next morning Doff and Betty arrived and during the next few days we kept very busy unpacking and setting up a home. On the third night, however, as we relaxed by the fireside late at night, Doff told me she had had a strange experience that evening. She had been washing up at the sink when she heard the kitchen door open behind her. Someone entered and started dancing to a hummed tune. Assuming it was her daughter, Doff asked, "Have you finished your homework, Betty?" When she received no reply she wheeled around to discover there was no one there! She found Betty in the living room where she had been doing her homework for the past half-hour.

I told Doff of my experience and we decided not to mention these strange incidents to Betty.

But in the weeks that followed we were treated to the full range of poltergeist activity — thumps, bangs and crashes, doors opening and shutting, objects thrown across rooms, lights switched on and off, the contents of our vegetable rack repeatedly strewn over the kitchen floor, bedclothes stripped off, childish crayon marks on the kitchen walls, crashing chords on the piano and more.

With all this going on we hardly could keep the secret from Betty. So we decided to treat the whole matter lightly and named our noisy little guest "Minnie."

Since we made a point of displaying no fear, Betty felt none and accepted the situation in the spirit of fun. In this way Minnie became one of the family.

Doff and I sensed from the beginning there was nothing malevolent or harmful about Minnie — mischievous, yes, but to us she seemed just a boisterous little spirit who hungered for attention.

We were to find out Minnie also had a sense of humor. Her favorite trick, when we were sitting around the fireside in the evenings, was to open and close the living room door. Sometimes she would delay closing the door. Then one of us would call out, "Shut the door, Minnie, you're making a cold draft," and obediently the door would click shut.

Minnie's noise-making activities took place mainly in the upper front bedroom, next to Betty's, which we used as a storage room. So this became known as Minnie's room. Frequently after a thunderous crash overhead we would dash up to Minnie's room and find nothing had been disturbed. At other times, when we played records, we could hear Minnie's dancing feet above us tapping in perfect rhythm. She had one favorite record, "Delicado," which never failed to produce a stomping response.

On two separate occasions as we approached the house from the outside and looked up at her room we saw a small white face peering wistfully out of the center window. Somehow we couldn't help feeling sorry for this lonely little child who had taken up residence with us. We wondered what her earthly background had been but whatever it was we were happy we could give her the family love and attention she so obviously craved.

* * *

ONE DAY, feeling that something was missing from our reconstructed family living room I decided that what we needed was a "flat-warming" party that would equal in gaiety the parties of our childhood. This party — to which we invited many friends and relatives — was a huge success and the rafters rang with song, dance and merriment. After that the room seemed to undergo a magical metamorphosis. Suddenly charged with a special atmosphere, it exuded an other-worldly charm felt by all who entered it. The spirit of the old family home had taken over and the era of the Enchanted Flat had begun!

Soon all kinds of people were knocking at our door — friends, relatives, even complete strangers — and all were greeted with the same warm hospitality that

had been traditional in our family home. Once they had visited us, they returned again and again and all spoke of the "magical" atmosphere of the living room. Exactly what happened I cannot explain but we felt as if we were living in another dimension in which everything was larger than life and all things were possible. Our lives seemed swept up in a mystical flow of events which would touch all of us in one way or another — but my sister and me most of all.

The focal point of all this unusual activity was our living room which became the scene of a series of parties, poltergeist antics and all kinds of "little miracles" — like the time we decorated a lovely Christmas tree for Betty. When she saw it she was delighted but she added wistfully, "I just wish the colored lights would blink on and off." When we turned on the lights the following night, lo and behold, they were blinking!

On another occasion we bought a television set from a friend living in the Midlands of England and a short time later he came to London to deliver it and to set up the aerial on our roof. Local TV servicemen had told us that the Midlands aerial would not operate in London — that it was a technical impossibility — and yet, erected over our Enchanted Flat, it worked like a charm!

With our increasing flow of visitors Minnie wanted more and more to participate and was forever visiting us in the living room. Explaining the frequent opening and shutting of the door became a problem. There were those to whom we could tell the truth but there were others who might not understand and to whom we could give only evasive replies to their questions.

Minnie had a way of dealing with the scoffers. One scoffer was Ron Fitzwater, a teen-aged neighbor who liked to drop in to play the latest pop records. After he inquired repeatedly about the door and we finally told him the truth he laughed derisively and said, "You can't kid me. There's someone outside this room opening and shutting the door!" We invited him to inspect every room in the flat. A few minutes later he returned.

"Well," he said, "I'm satisfied there's no one else in the flat. Now see if you can get your Minnie to open the door." I called on Minnie and cooperatively she opened the door. Still not convinced, Ron went on, "Now tell her to close it." Before I could open my mouth Minnie slammed the door shut with such an almighty bang that Ron hasti-

ly grabbed his things and left — and it was several weeks before we could coax him back!

Another time, when we explained the mystery of the door to our cousins Derek and Ellen Moyes, Derek, a solid, down-to-earth type, snorted, "Oh, come off it! It's just a trick of the wind." Minnie wasn't having any part of *this* phony alibi and from the far end of the room an orange from the fruit bowl came sailing through the air and landed in Derek's lap!

In early December Ellen and Derek took me for a night's entertainment at a West End night-club. Afterwards a group of us went to a private party in Kensington. Shortly after our arrival there I noticed a good-looking young man at the other end of the room was gazing at me intently. Somewhere in the background a voice on the record player was singing, "You will see a stranger across a crowded room," and when a few minutes later I found myself dancing with this stranger to the music of "Some Enchanted Evening," I did not know that the song would be a very special one to us, that I just had met my future husband.

He told me his name was Darrel Halford-Watkins and said he had returned recently from Malaya where for the past six years he had been an assistant superintendent of police engaged in quelling the activities of the Communist terrorists. When I told him I had come from Vancouver Island, Canada, we both laughed at the strange workings of fate which had brought us from the opposite ends of the earth to meet in England. Our romance developed swiftly and by Christmas we were engaged to be married.

Knowing how much my sister's life and my own paralleled each other I was not exactly surprised when a couple of weeks later Doff told me of her own budding romance. We had become friendly with our next-door neighbors, Connie and Albert Eariss. Albert was a member of a dance band called the Rumbaleros, who specialized in Latin American rhythms, and when he said they would be happy to play for us at our next party, we promptly arranged one.

The Rumbaleros turned out to be Albert's brothers plus a talented pianist and composer named Gerry Somers. What a party! Before it was over Doff and Gerry had recognized each other intuitively as life partners and that night two happier sisters never laid their heads on pillows!

We spent Christmas Day with Mother and the family at our sister Blanche's home where we

introduced the two future members of the family to everyone. We had a wonderful time but when we returned to the Enchanted Flat that night, Mrs. Doris Crispin, who lived downstairs, greeted us with a worried expression on her face.

"I don't know what has been happening in your flat," she said, "but there have been the most awful bangs and crashes going on up there. We wondered if burglars had broken in. At one time I was going to call the police but as I reached for the telephone the noise suddenly stopped."

Doff and I looked at each other. We had not told Mrs. Crispin about Minnie for fear of disturbing her. Now we suddenly felt guilty. Poor Minnie — we had left her alone on Christmas Day and obviously she had been registering her protest at our desertion. On Boxing Day, however, we had our own Christmas party and Minnie was there joining in the fun. With each new arrival she popped in on us and later in the evening we could hear her feet tapping to the music of the Rumbaleros.

At our New Year's Eve party the Rumbaleros played a beautiful beguine, "Dorothea," which Gerry had composed for my sister. Doff was delighted.

Not until the party was in full swing, however, did I notice a quaint little old lady among our guests. She had a merry face which crinkled up into frequent smiles and she wore a curious "pudding basin" red felt hat. She reminded me somehow of a nursery rhyme character. Whoever she was, she was enjoying herself — she drank, laughed and sang as much as any of us there. Later I called Doff aside and asked her if she knew who our odd little guest was. Doff looked once, did a double take, shook her head and promptly dubbed the woman "Mother Red Cap." We assumed that she must be a friend of one of our guests but when we checked with them later we found that nobody had known her. We like to think of her as our Fairy Godmother, come to enjoy the fruits of her magic.

* * *

ONE MORNING early in 1954 Doff and I attended a church in Dalling Road to receive holy communion. Afterwards the vicar invited us to join a group of parishioners for breakfast in the church hall. I found myself sitting next to a little old lady who told me she had lived in Dalling Road all her life. Sensing an opportunity to ask some questions about Minnie, I explained we lived in the corner house, not far from the

church, and as I described Minnie her faded old eyes lit up in recognition.

"I remember the family well," she said. "They lived there during the World War I years. Their little girl was an only child. Poor little lamb, she died of diphtheria — there were no wonder drugs in those days, you know. She was a lonely child; her mother never allowed her to go out and play with the other kids. She used to look out of that top window a lot."

Probably as a result of my conversation with the old lady, word soon got around the neighborhood that we were living in a haunted house. One evening there was a loud knock at the door. A man introduced himself as a "professional ghost hunter" and requested permission to discuss the poltergeist phenomena we had experienced. We invited him in and related the story of Minnie's activities. To provide some evidence I called on Minnie to perform her door-opening act, fully expecting her to cooperate as usual, but nothing happened. During our entire interview we heard not so much as a peep out of Minnie and we could assume only that she objected to being "ghost-hunted."

We were rather embarrassed but our visitor calmly accepted the situation, saying that this frequently happens during an investigation. We took him up to Minnie's room and when he saw that it was next to Betty's bedroom he suggested the energy for Minnie's poltergeist tricks emanated from Betty, who had reached the age of puberty. During this transformation stage from childhood to early adulthood, the investigator said, nature supplies an "overplus of ectoplasm" to the developing body which mischievous spirits can draw upon to produce poltergeist phenomena. (However, this does not explain how Minnie appeared on my first night in the flat — before Betty moved in.)

After asking a few more questions our ghost hunter thanked us and left. We barely had closed the door behind him when the Enchanted Flat began to shake and vibrate from the most horrendous cacophony of crashing sounds. Minnie was having a field day. She completely ignored our demands that she stop until finally, when the din became unbearable, I flew up to her room.

"Minnie!" I yelled over the noise. "You have been a very naughty girl tonight and are no longer a fit companion to have in our home. Stop this racket immediately or go back from whence you came!"

The noise ceased abruptly and

in a quieter tone I tried to reason with Minnie. "Little girl," I said gently, "we have enjoyed having you with us and we have had a lot of fun together but now you must go back to your true home and leave us in peace to carry on our own lives. We shall never forget you, dear, but now we must say good-bye and God bless you."

That night I prayed that some kindly soul on the Other Side would take care of Minnie and give her the love and attention she needed. My prayer must have been answered for Minnie's noisemaking came to an end. In some ways we missed our playful little friend but we needed some quiet in our home for more earthly affairs — like preparing for our forthcoming marriages.

March 1954 saw the weddings of the two sisters whose destinies had run along such similar lines. In celebration we held what was to be the last party at the Enchanted Flat. When Doff and Betty left to join Gerry in a new home at Harrow, Middlesex, I naturally felt a sense of loss remembering all the good times and strange experiences we had shared during our six months' stay at the Enchanted Flat but soon I found new happiness in my life with Darrel.

With prospects none too bright in England, my husband and I decided to move to Canada. We sublet the flat to a Polish family and sold all its furnishings.

On the morning before we moved out I went to take a last look at the living room whose magical atmosphere had provided such a happy background to life in the Enchanted Flat. I wondered what it would hold for the new tenants. To my surprise I found a change had come over the room. The old magic was gone. Now it was an ordinary three-dimensional room.

At first I felt a little sad at this transformation but soon I realized what had happened. The room had served for a time as an attractive stage setting for a strange other-worldly drama and now, with its two main characters happily married, its purpose had been fulfilled.

The play was over; the curtain had fallen.



INCREDIBLE ESCAPES: No. 5

ON A SOUTHERN Rhodesian reserve an African woman was seized by a crocodile as she waded into a stream. She dug her teeth into the croc's tender snout and he let go. She had to be hospitalized but she recovered. The fate of the crocodile is unknown.

# YOUR PATH around the ZODIAC

By WINIFRED TENNES



A NATIVE of Illinois, Winifred Tennes studied astrology for some years with Katherine de Jersey, assisting her in preparing personalized horoscopes. In recent years Mrs. Tennes has been teaching, writing, lecturing and giving personal consultations. Since 1969, at the invitation of Maine Township High School which maintains an extensive adult education program, she has been teaching astrology in its East and South branches in Park Ridge, Ill.

Recognized as a foremost authority in the field today Mrs. Tennes is a member of Friends of Astrology in Chicago and the American Federation of Astrologers.

## ARIES

Or Aries Ascendant — March 21-April 19 — Cardinal Fire Sign — Ruler: MARS

PARTNERSHIPS, whether marriage or business, are in the forefront this October. Some of you will enter into a new partnership which will prove an unusual, different kind of relationship. There will be something unconventional about any personal alliance because although you are "tied" to someone else you wish to keep your independence. A business partnership formed this month also will have unorthodox aspects.

Some of you may experience drastic and sudden changes in your marriage.

If you are single and dealing with the public you may find decided changes in attitudes. Someone or some circumstance tends to have an undermining effect in your life. Legal advice or counsel of some sort may be needed to straighten out your difficulties. Or seek the advice of an older person.

Your communication lines are down; vital information may be withheld; letters may be lost in the mail; you may miss an important phone call. Relatives will not be helpful but many of your problems will be solved more easily if you seek spiritual guidance.

The week of October 1 to 8 is a favorable time for a long trip with your mate or sweetheart. October 18 to 31 will be a happy period — for friendships, for the fulfillment of some of your hopes.

1st week 

2nd week 

3rd week 

4th week 

## TAURUS

**Or Taurus Ascendant** **April 20-May 20** **Fixed Earth Sign** **Ruler: VENUS**



1st week

WORK AND more work will be your lot during October. Several decisions may be necessary and they may bring about unexpected changes. Co-workers are not to be depended on as their plans, too, tend to be changeable.



2nd week

Do not overwork as this will undermine your health. If you are contemplating starting something new in your work it is advisable to wait until after October 7. Plans made between October 1 and 7 will be subject to many ups and downs and eventually to revision.





3rd week

The problems that exist in your professional life can be ended this month if you have the courage to make the break. You may argue with a superior but this has to be expected.



4th week

Give serious consideration to your financial affairs and be very cautious if you are wheeling and dealing in the stock market. October 10 to 20 is a very poor time to speculate. Business decisions made during this period also may have unfavorable long-range effects. You are optimistic where partnership assets are concerned but if you plan to invest money examine the stock or product — the whole deal — carefully.

October 10 to 31 will be a favorable period for making new friendships and enjoying your personal life.

## GEMINI

**Or Gemini Ascendant** **May 21-June 21** **Mutable Air Sign** **Ruler: MERCURY**



1st week

CHANGE AND the ability to adapt seems to be a way of life for you. October will bring upheavals and an increasing awareness of the activities of your fifth solar house. The situation will be a little different for each of you.



2nd week

It is an exciting, romantic period for those of you who are seeking love.

Children may be the major concern to some because of their desire for independence.



3rd week

Business men and women may be primarily concerned with speculation. In this case, be warned that October 10 to 20 is an inauspicious time for business — particularly for investing money in the stock market.

Any decisions you make between October 1 and 7 relating to love matters, children or speculation may be subject to change at a later date.



4th week

This is also an unfavorable period for air travel, especially for long trips, unless you are prepared for the unexpected.

It is not a good time to purchase electrical equipment.

For the first time in your life some of you may feel a need for drastic change but something inside instinctively will hold most of you back.

Luck does seem to be with you in all your partnership

dealings whether these involve your mate or business associate, although you tend to look at the situation idealistically and through rose-colored glasses. Be more skeptical!

## CANCER

**Or Cancer Ascendant June 22-July 22 Cardinal Water Sign Ruler: MOON**

YOUR HOME or property, domestic affairs or parents may require special attention most of this month but particularly from October 1 to 10. Those of you born between June 22 and July 3 suddenly may wish to get rid of old things to make way for new. Some of you may only clean out closets and drawers and throw away belongings you have kept for years because of sentiment. Others of you actually may desire to change your way of life, to give up the old routines for something new and more stimulating. Whatever the case may be, for you the change may seem rather drastic.

1st week 

2nd week 

Decisions that you make from October 1 to 10 concerning your home will involve changes which may not last. You may have to alter your plans at a later date. Breaking up a home can be a harrowing experience. Listen to the advice of an older, wiser person who seems to stay behind-the-scenes.

3rd week 

Your health and work should improve in October if you maintain an optimistic attitude. Co-workers or superiors should prove helpful, making your job easier, more pleasant.

4th week  

Partnership funds or property, taxes or an inheritance will present problems and cause worry. Spend carefully from October 20 to 31.

## LEO

**Or Leo Ascendant July 23-August 22 Fixed Fire Sign Ruler: SUN**

TRAVEL IN October. Take short trips for business or pleasure. Such journeys should be challenging, entertaining and profitable. This is a good month for communications of all kinds but keep in mind that plans may be subject to quick and sudden change. Persons in sales, TV, radio, transportation and all fields of communication should find October a time to their liking except perhaps for the 10 days between October 10 to 20.

1st week 

2nd week  

Your home activities or the acquisition of property will be favored after October 12. Try to avoid arguing with your

### KEYS TO THE SYMBOLS:

**SUN: personal affairs. DOLLAR SIGN: finances. LETTERS: communications of all kinds, documents. HOUSE: domestic affairs. HEARTS: love affairs. CHILDREN (self-explanatory). CADUCEUS (medical insignia): health. DOUBLE RINGS: marriage and business partnerships. SKULL AND CROSSBONES: death. SUITCASE: travel. SUNDIAL: age and responsibilities. HORSESHOE: general good luck. HANDCLASP: friends. DAGGER: arguments.**



3rd week



4th week

mate over conditions at home at the end of the month, on October 30 and 31.

All Leos are dreaming and planning on a large scale, each in his own way. Speculating in property, business or the stock market will be the main concern of some. October 10 to 20 is an unfavorable period for speculation of any kind. You could be unrealistic or deceived. Your judgment should be better after October 15.

You may be idealistic about a loved one or a child; you may be refusing to see their faults. An optimistic attitude and faith in your kin is a fine thing but not when you deceive yourself. However, Lady Luck will help you out of difficult situations in this part of your emotional life.

## VIRGO

**Or Virgo Ascendant August 23-September 22 Mutable Earth Sign Ruler MERCURY**



1st week



2nd week



3rd week



4th week

YOUR FINANCIAL affairs should be active in October. Between October 1 and 7 be cautious about decisions relating to expenditures. You may make several changes in your financial setup and you also may decide to sell some of your possessions to avail yourself of ready cash. But remember, this is an unfavorable period to purchase a car or any electrical appliance or other equipment. These expenditures you contemplate may be in connection with your home, your work or your health. Your health could become a problem if you overwork and you do tend to push yourself this month, forgetting to take much-needed rest.

October 12 to 31 should be a favorable period for taking short trips for either business or pleasure. October 18 to 31 is a good time to write letters or telephone friends and relatives. Social functions should be great fun and give you a psychological lift.

Conflicts could arise between your home and your profession and you will not be aware of the seriousness of the situation if you let yourself be hoodwinked by someone who paints a rosy picture. Some restrictions or disappointments in your business may give cause for concern. October 10 to 20 is an adverse period for your business so be cautious in making decisions that will result in major changes.

## LIBRA

**Or Libra Ascendant September 23-October 23 Cardinal Air Sign Ruler: VENUS**



1st week

OCTOBER 1 to 3 is an auspicious time for you to sign a business contract that will bring lasting personal rewards. You also could expect a favorable verdict at this time if you are engaged in a lawsuit.

October brings you an unusually active personal life. You now should be more aware of the constant changes in your life and if you have been realistic about these then be assured they all have been for the best.



KNOW YOUR ASPECTS: Persons born when the sun is in adverse aspect (square or opposition) to the planet Neptune are likely to be impractical, irresponsible, self-indulgent and excessively emotional. They should take care to avoid the use of liquor and drugs and the company of immoral characters. Due to their gullibility, these persons must guard against deception.

From October 1 to 8 hold off making personal decisions because you will change your mind later. Many sudden and unexpected situations are altering your life pattern.

2nd week





Librans born between September 22 and October 2 now may begin to feel the influence of the planet Pluto which has moved into your first solar house. Now only will you be more aware of the changes in your life but you may find yourself planning to revise completely your ways of thinking and doing. You may build a different life for yourself!

3rd week



During October 18 to 31 you may need to be practical, to take care of your financial obligations. It is a favorable period for purchases and for earning more money. But think twice on the days between October 10 and 20 before making travel plans.

4th week





## SCORPIO

**Or Scorpio Ascendant October 24-November 22 Fixed Water Sign Ruler: PLUTO**

THIS MONTH there should be plenty for you to keep secret because the positions of many planets activate your 12th solar house. Scorpios are secretive and you may be planning to make changes behind the scenes. If your schemes involve a loved one (spouse or sweetheart) they have a better chance of working out between October 12 and 31.

1st week





October 1 to 8 is not a favorable period for secret activities. Sudden and unexpected events may necessitate alterations in plans. You also may be under nervous tension and not in a position to make decisions favorable to your own interests.

2nd week





3rd week



4th week

October 1 to 3 is a beneficial time for making business decisions, especially if partnership funds or possessions are involved.

Many Scorpios are associated with the medical field in some way — doctors, nurses, technicians, volunteer hospital workers, etc. These persons may find there are more emergency cases during this period, that hospitals and other institutions are unusually busy.

Be cautious this month when you feel inclined to go on a spending spree. Your financial picture needs watching, particularly if you are actively trading in the stock market. October 10 to 20 is an unfavorable period for trading, activity on these days could affect your income. Your judgment is not as keen as usual so seek advice on all financial matters.

## SAGITTARIUS

**Or Sagittarius Ascendant November 23-December 21 Mutable Fire Sign Ruler: JUPITER**



1st week



2nd week



3rd week



4th week

OCTOBER should bring you a rather hectic social life, one that is exciting, stimulating and personally rewarding. You may decide to single out one particular friend with whom you have a lot of fun and this friendship easily could turn into a romance. More than ever you should be aware of how important your friends are to you. You also may realize that some of your hopes and wishes are going to materialize.

There seem to be great changes taking place among your friendships. In some cases your life is changing because of children. Take each day as it comes and do not expect plans made during this period to have permanence.

October 1 to 3 is an opportune time to settle a partnership problem with a mate or business associate. If you are in the limelight as a public servant your ideas will be accepted as worthwhile.

October 12 to 31 can bring a secret love into your life. Some decision regarding this situation should be made between October 18 and 31. As the month ends be careful what you say, do or put into writing. A wrong word could cause an argument. Keep all your activities aboveboard to avoid dissension.

Sagittarians all will profit if they improve the spiritual side of their natures.

## CAPRICORN

**Or Capricorn Ascendant December 22-January 19 Cardinal Earth Sign Ruler: SATURN**



1st week

YOUR PROFESSIONAL life is your main concern in October. Some of you who seek public recognition may be rewarded for your efforts. Guard your reputation by being discreet in all you do and say. Although it may seem foreign to your nature, you may decide to be unconventional in some of your undertakings this month. But squelch the desire to make sudden changes in your business or home because

these would be only temporary and you will have to make other plans at a later date. This is particularly true of decisions you make between October 1 and 10.



2nd week

Now that the planet Pluto has moved into your 10th solar house you must be careful in your business dealings so that other persons do not abscond and leave you holding the bag.


3rd week

October 10 to 20 will be a difficult period. You may be more optimistic than you should be about your health or about a situation involving a co-worker. Some of you may have problems with domestic help. A deception of some kind will cause chaotic conditions in your personal life.


4th week

October 19 to 31 is a good time for accomplishing almost anything you want to do. Engage in more social activity and in closer relationships with friends.

## AQUARIUS

**Or Aquarius Ascendant January 20-February 18 Fixed Air Sign Ruler: URANUS**

LEGAL MATTERS, travel and education are important to you in October. Some Aquarians may turn an unconventional love affair into a conventional marriage. This decision could be made on the spur of the moment but will be subject to some changes if made between October 1 and 10.


1st week

A long journey this month would be both stimulating and educational but try to avoid air travel on October 6 to 8.


2nd week

You seem to have more energy this month and a greater desire to solve your personal problems. You have been trying to decide what to do about your personal life. It is time to stop thinking and take action.


3rd week

Some business matters may require special attention after October 12 but these can be handled easily and favorably before the 31st when a boss or VIP may give you an argument.


4th week

October 10 to 20 is a difficult time in which to deal with friends, children or sweethearts. Nor would it be an auspicious time to speculate in the stock market or to close any business deal involving a gamble. When plans are presented to you in a glowing manner and profits seem assured, be wise — look carefully for the loopholes that could spell disaster.

## PISCES

**Or Pisces Ascendant February 19-March 20 Mutable Water Sign Ruler: NEPTUNE**

OCTOBER IS a month that may require Pisceans to alter their affairs if inheritance, tax or insurance matters are involved. The spending of partnership funds, whether those of a mate or business associate, may assume primary importance. You may have to make some decisions during October 1 to 10 although whatever you decide upon will have to be revised later.


1st week

Some of you are making changes which are pretty intangi-



2nd week



3rd week





4th week

ble. It may be necessary to readjust your life because of the loss of someone near and dear. You must pull yourself together and enter a new way of life. You may find you are giving thought to your inner self and this is good. Some of you will change your lives completely, getting rid of old customs and building a new life in a more independent, unconventional fashion.

From October 12 to 31 travel, legal and educational matters are uppermost. You could receive fine counsel from a lawyer or educator depending on your individual problem.

October 10 to 20 is a difficult period in which to settle any professional or domestic matter. You could be depressed over a situation in your home although outwardly everything looks great. Use your magnetism to attract persons who can give you assistance.













## GOD'S SPECIAL FROGS

*By Eula B. Yoder*

BETWEEN 1909 and 1914, when I was a child living on an isolated farm in southwestern Oklahoma, we experienced a hard rain during which fish, frogs, snakes and rocks fell to the ground. Some of the creatures were still alive, although they died soon afterwards. There was something very strange about these animals. They were almost colorless. We could see right through them as if we were looking through Jello.

My grandfather went out to bury them and we children helped him. As we dug holes to cover them in, we asked Grandfather where they came from.

"God sent them to us," he said. "These are His special animals, sick ones who can't get along with the healthy ones. When the clouds draw up water from the lakes and rivers, God has the wind pick up the animals and bring them to us to bless and to bury."



## WOMAN DRIVER SPINS HER WHEELS

FOR MANY YEARS Mrs. Kattie Bach, a Londoner, saved to buy a car. Finally she had enough cash ($840.00) to pay for a second-hand one. Then it took her 18 months to learn to drive. The day after she passed her driving test, her car was stolen. — *Irene Noble.*

# Fingers of Fate

**By Harold Helfer**

Robert Wagner gulped in dismay after he threw a snowball in the woods near Alcona, Mich. His $200 diamond ring had gone with it. That happened five years ago. Recently, walking through the woods he saw a gleam on the ground, investigated it and picked up his long-lost diamond ring.

●

When a trash collector in Port Washington, N.Y., refused to take an old chair until it had been broken up Mildred Occhipinti proceeded to take it apart. She discovered that the chair (which her nieces had picked up at a dump for a plaything) was stuffed with 27 $100 bills and one $50 bill.

●

In a high wind a flagpole in Catrine, Scotland, blew over, striking the town clock which hadn't worked for 10 years. After the impact it began ticking again.

●

On a hunting trip near St. Maries, Idaho, Dewey Epier bagged an elk — but the dead animal got a measure of revenge. The elk, skidding down a hill, tangled with the hunter and broke his ankle.

●

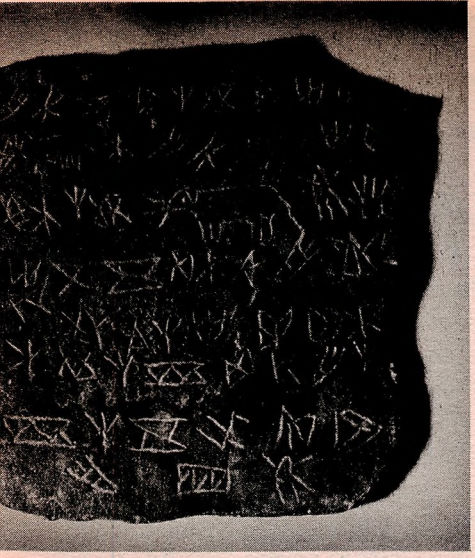
Hitchhiking after his escape from a Rome, Ga., prison camp Stanley Forrester finally managed to stop a car — driven by C. W. Caldwell, the camp warden.

●

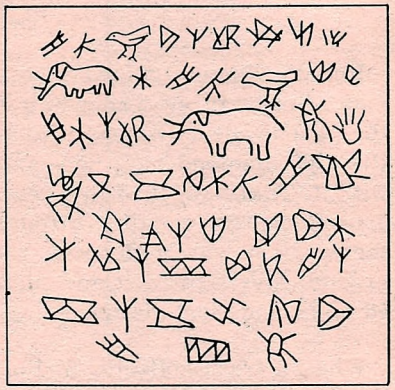
Britishers take lots of kidding about their tea drinking but a cup of tea may have saved the lives of Mr. and Mrs. Jim Miller of London. They decided to take a tea break while painting their parlor. As they went back into their kitchen a heavy truck crashed through the front of the house and wrecked the parlor.

●

Altadena, Calif., police called it a "miracle." They came upon a car lodged at the edge of a 100-foot cliff with two wheels hanging over the side. The driver was sleeping inside the vehicle and the gears were in neutral. After a tow car pulled the car to safety the driver was booked for drunken driving.



Prominent on larger slab are elephantine figures which have caused heated controversy. Some experts insist slabs are fake simply because no one could depict an elephant without having seen one.



## STRANGE ARCHAEOLOGICAL FIND:

# New Mexico's ELEPHANT SLABS

By Neill J. Harris

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ONE OF archaeology's most bizarre mysteries — or hoaxes — came to light about 1910 in the tiny settlement of Flora Vista, N. Mex. In the rugged country around the Four Corners where Colorado, Utah, Arizona and New Mexico borders touch, a small boy dug up two slabs of carved rock and set off a controversy that has raged ever since.

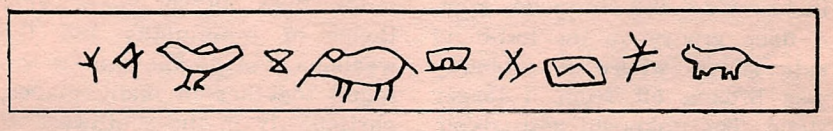
Although more than 60 years have passed since the slabs were discovered they still have not been identified positively as ancient Indian artifacts nor completely discounted as modern fakes. They have provoked heated argument, however, among experts and amateurs alike.

Commonly known as the Elephant Slabs, the carved rocks were found in 800-year-old Indian ruins located on the south side of the Animas River opposite Flora Vista. According to the late Earl

**After 60 years of theorizing, archaeologists are no closer to solving this riddle which was born when a small boy dug up two mysteriously-carved stones.**

Halstead Morris, a famous archaeologist, the small boy who found the carvings sold them to archaeologist Charles Avery Amsden, who then took Morris to where the slabs had been found. Morris, an expert on primitive southwestern artifacts, dated these Indian ruins at about 1200 A. D., basing his conclusion on potsherds found on the surface of the Flora Vista site.

"I can see no reason to doubt the authenticity of these specimens," wrote Morris, "but how to explain them I would not say.



Narrow line of carved symbols on smaller slab includes bird and animal shapes which seem to be mammalian forms such as grazing animal and cat.



In all my experience I have seen nothing similar."

Many years later, in December 1968, the Arizona State Museum exhibited the Elephant Slabs and for the first time many persons saw and examined the petroglyphs on the stones. These slabs of quartzitic sandstone measure about a quarter of an inch thick and have dark-stained surfaces which indicate that perhaps they came from cave sites rather than open ground.

The large slab measures six inches wide, and six inches long. A deep groove on the left-hand side shows where it probably was broken off from a larger stone. The unknown petroglypher meticulously chiseled 55 signs and pictures into the exceedingly hard stone and left no obvious traces of tool slippage.

The second slab which measures six inches wide and 14 inches long bears only 10 faintly-incised signs including the outlines of an elephant (which gave the slabs their name), a bird and what looks like a mountain lion. Both slabs, particularly the longer one, closely resemble the stone hoes or knives of the southwestern United States.

If genuine the Elephant Slabs preserve the only written examples found north of Mexico of an ancient language which ranks them high among our most important historical relics. The slabs well may record an Indian's written account of elephants.

But if a pre-Columbian Indian carved the slabs where did he see his elephant? Nobody draws an elephant without having seen one. Even the excavated skeleton of an extinct mammoth tells us nothing about the animal's prominent trunk. We know that mammoths roamed the American continent and were hunted by primitive men but that was more than 10,000 years ago. Bones of mammoths and the weapons of stone age hunters are found together in many places, particularly in the southwest. If an Indian did carve the Elephant Slabs does this mean mammoths have ranged the southwestern United States as recently as 1200 A. D. when Indians inhabited Flora Vista? No other evidence indicates this — but at least one archaeologist thinks it is possible.

In his book, *Fantasies of Gold*, Edwin Booth Sayles, well-known southwestern archaeologist, author and curator of the Arizona State Museum for more than 18 years, says that "in 1933 he heard fantastic stories of wild elephants still living in Round Valley (or Green Valley) located in the Sierra Madre in western Chihuahua."

While such reports have the familiar ring of abominable snowman rumors (everyone's seen one but there's always a reason they can't show you the evidence) the possibility exists, although never proven, that the slabs are correct in portraying elephants in the area around 1200 A. D.

"My informants refused to show me for any price where the elephants were supposed to be. They had strange fears of the area," said Sayles.

Perhaps not wild elephants but war elephants belonging to an Asiatic world conqueror supplied the model for the Indian who carved the slabs. This answer to the riddle is suggested by historian John Ranking who wrote *Historical Researches on the Conquest of Peru, Mexico, Bogota, Natchez and Talomeco in the Thirteenth Century by the Mongols Accompanied With Elephants.* In this imposingly-titled book published in London in 1827, Ranking attributed to Mongol invaders the sudden flowering of two advanced civilizations in barbaric America about 700 years ago.

In 1275 A. D. the Emperor Kublai Khan launched against Japan an invasion fleet of more than 4000 ships, 400,000 Mongol warriors and numerous war elephants. However, a typhoon destroyed the fleet and according to Ranking the typhoon may have driven many of the ships across the Pacific to the coast of South America. During this period, he points out, two great empires suddenly arose marked by all the ceremonial pomp and splendor of Asiatic potentates. Ranking concluded that Mongol warriors founded the Inca Empire in Peru and the Aztec Empire in Mexico and were responsible for bringing elephants to this continent. There are many persons who dispute Ranking but if he is right the Elephant Slabs could be the record an Indian made of this ancient invasion which penetrated deep into the southwest.

The Elephant Slabs have been condemned vigorously as fake by other archaeologists. Indeed, after Harold Stanley Gladwin, late director of the Gila Pueblo Archaeological Foundation, presented them to the Arizona State Museum in 1950, he warned, "You will have to use your own judgment as to the significance of these two slabs. Many of the archaeologists who saw them condemned them immediately as fakes."

If they *are* late fake rather than early Indian, then we face the hardest questions of all: Who was the faker? And what were his motives?

Some archaeologists expressed

grave doubts as to the pre-Columbian authenticity of the slabs, pointing out that the signs are arranged in well-spaced straight lines rather than in the usual haphazard Indian manner. Is it possible that the Elephant Slabs were carved by a white man?

Many of the signs resemble those cut in trees and rocks by gold miners as secret guides to concealed mines and treasures. The Spaniards in the southwest buried most of their gold and devised an elaborate set of signs for finding it again. If we let our imaginations run free, we might speculate that the Elephant Slabs are a guide to Spanish gold hidden in the Indian ruins at Flora Vista.

Yet a number of the signs closely resemble letters from the earliest alphabets known to man. They are small in number — only 65 in all, including the outlines of birds and animals — and some signs occur more than once. Their neat arrangement in horizontal lines shows that they're not mere doodling, no matter who carved them.

Still another theory is that the Elephant Slabs carry a religious message in an ancient language. The Book of Mormon claims that a small band of Israelites invaded America about 600 B. C. and today Mormons continue to seek proof of this incredible claim. Some archaeologists hold the Mormons responsible for creating the Elephant Slabs.

Dr. H. P. "Harry" Mesa, late director of the Laboratory of Anthropology in Santa Fe, suggested the Elephant Slabs might be Mormon tablets which someone buried in the ruins at Flora Vista with the idea of staging a religious "revelation."

The first known white men in the southwest, the Conquistadores, showed little interest in anything but loot for themselves and land to add to the realms of the king of Spain. Like the adventurers and early settlers who followed them, these Spaniards were hardly given to practical jokes.

Did a hoaxer with a knowledge of ancient alphabets, cattle brands, Indian designs and gold miners' signs plant the Elephant Slabs in the Indian ruins at Flora Vista? If so, the likelihood of discovering his identity or his intent seems remote.

But what if the Elephant Slabs are genuine and their peculiar signs do mean something after all? Deciphering them presents an intriguing challenge to skilled cryptographers and treasure hunters alike. We have no Rosetta stone to unlock the meaning of the carved symbols. If we did, would we learn why they were

carved and by whom? Would it shed new light on the early development of our country? Would it prove the slabs genuine or fake?

Without some further clue the Elephant Slabs today remain just one more archaeological mystery.

## VISIONS IN THE SKY

*By Lucius Farish*

DURING THE AUTUMN of 1881 many persons in Virginia and Delaware claimed to have seen ghostly figures in the heavens.

The *Warrentown (Va.) Solid South,* reporting on the sightings of late September, had this to say: "A number of reliable and responsible people, whose names we can give . . ., saw an apparition in the heavens about 10:00 P.M. of white robed figures which were supposed by those who saw them to be angels. It is all the talk of the people in and around the villages of New Baltimore and Buckland."

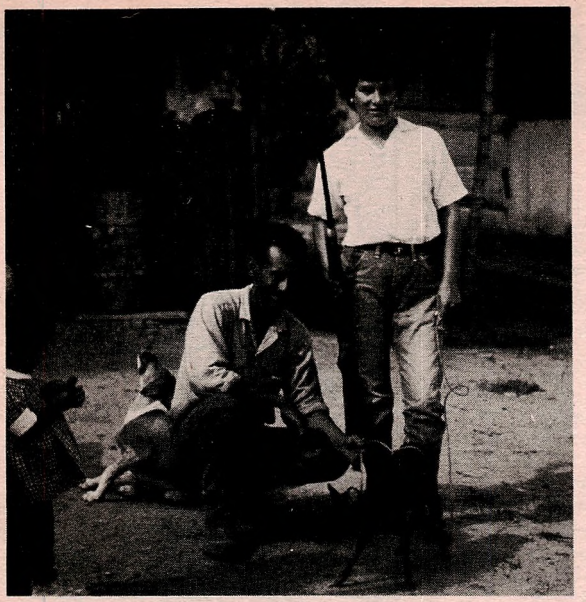
On October 7 of that year the *Richmond Dispatch* printed a note from a M. C. Grasty of Fredericksburg, Va., stating, "Many persons in this community claim to have witnessed a most alarming sight in the heavens some nights since, just before daybreak. The heavens are said to have been lighted and vast numbers of soldiers appeared, uniformed, armed and drilling. Who else saw it and what is the explanation? Could it have been a mirage?"

In Delaware others told of having seen nocturnal visions. A dispatch from Wilmington stated that people in the vicinity of that city were "greatly excited" over the appearances, believing them to be manifestations of some supernatural force. Said the dispatch: "A little girl some three weeks ago saw after nightfall, before the moon was fairly up above the horizon, platoons of angels slowly marching and countermarching to and fro in the clouds, their white robes and helmets glistening in the light. At intervals the heavenly visitors would dance mournfully. Her father also saw the spectacle . . .

"William West, a farmer living near Georgetown, the county seat, saw bands of soldiers of great size, equipped in dazzling uniforms, their muskets shimmering in the pale, weird light that seemed to be everywhere, marching with military precision up and down and presenting arms. The vision lasted long enough to be seen by a number of West's neighbors.

"Many people living near Laurel, many miles away, situated in the lower end of the Peninsula, saw the same extraordinary phenomena. A few go so far as to say that they distinctly saw in the midst of the soldiers, and conspicuous by reason of his size and commanding presence, the hero President (Lincoln) himself, with every feature distinctly and vividly portrayed. In Talbot county the illusion was seen by numbers."

Aurora borealis? Mass hallucinations? Whatever the explanation, people throughout history have gazed at the skies and seen far more than the normal and meteorological phenomena that belong there.



Los Pipiles, five-year-old settlement in Peten district, has contemporary dwellings built on Mayan raised earth floors (left background). Site on Rio de la Pasion (opposite page) was chosen for its Mayan dwelling mounds.

# THE TOMB That ROARS

**By Barney W. Nashold**

IN AN EFFORT to open the sparsely populated district of Petén the Guatemalan government of Central America offers free land and free transportation to groups of settlers from the overpopulated Pacific coast. By chance or design these pioneers often settle on or near former Mayan sites.

Such a settlement was attempted a little over a decade ago at a place which came to be called La Tumba. The settlers chose the site near a small ruined structure standing on the east bank of the Río de la Pasion, about half-a-day's downstream journey from Sayaxché.

A few days after their arrival the pioneers were jolted from sleep by a loud, terrible and inexplicable roar. The alarming disturbance continued for some

**Once they've heard the unearthly sound, even the most intrepid investigators don't wait to find out who or what it is.**

time. However, although the settlers were badly scared, nothing more occurred and in the light of the next morning's sun they decided to continue as if nothing had happened.

It soon became apparent, however, that the noise recurred irregularly but frequently and the group finally moved their settlement downstream and out of hearing. The new settlement now is carried on regional maps as La Tumba. The name "The Tomb" is an allusion to the presumption that the little bush-covered Mayan tumble of limestone rubble is a tomb and is responsible for the roar.

The sound is described as something between the noise heard at the base of a large waterfall and the amplified growl of a jaguar. No one has kept records of the dates or duration of the noise but they say that if you were to spend a week at the spot you would be sure to hear the roar at least once.

While I was in Petén in 1968 I spoke with two Americans who once had set out to discover the source of the mysterious noise. Jacques van Kirk was a professional hunter who was living at that time near Sayaxché. Phil Jones was a member of the Peace Corps living in San Ber-


ABOUT THE AUTHOR

A NATIVE of Illinois, Barney W. Nashold has worked in Chicago as a microbiologist and has taught in the Chicago Public Schools since being graduated in 1966 from Cornell College, Mt. Vernon, Iowa, where he earned a B.A. in biology. He fulfilled his military obligation serving as a radio-teletype operator with the army near Pleiku, South Vietnam.

Most of his gainful employment has been undertaken to earn money for travel so that he may pursue his specialized interests: archaeology, ancient history, mythology, botany and chemistry. In his travels in 14 South and Central American countries he keeps notes of oddities he sees or—as in the present article—hears.




nardino, a small co-op situated downriver from La Tumba. He was known and respected all along the Rio de la Pasion. Using the dates of the dry season and the date of my own arrival in Petén to act as a guide I would guess that they made their investigation either in September 1967 or in June or July 1968. I believe it was in 1967 but I cannot be absolutely certain.

Van Kirk and Jones were convinced the noise was a natural and harmless phenomenon the cause of which could easily be ascertained through observation. Their plan was to spend up to a week of consecutive nights on the river. If the noise occurred they simply would go ashore and follow their ears.

Late one night they secured their dugout at the old La Tumba landing. Armed with bright lights, a high-powered rifle and a scientific attitude they began their vigil. They were rewarded on their first night; after several hours the silence was broken by a loud roar. The intensity of the horrendous sound, one of them told me, gave them the feeling of imminent destruction and, alas, the spirit of inquiry gave way to one of fright and the pair made a rapid retreat. They did return the following day to search the area for clues but sounds leave few clues and, of course, their search was a futile one. Neither of them seemed anxious to repeat their nighttime visit and for them this became the end of the matter.

Local speculation as to the nature of the mysterious sound still, quite naturally, ranges from plausible to fantastic.

My own preference is for a theory based on the fact that geologically speaking Petén consists largely of limestone marl which is riddled with underground waterways and sinkholes. One can envision a situation in which water accumulates through seepage or upland rains in such a way that a siphon action periodically occurs. The sudden rush of this water and/or air past some hidden "sink" or fault might create the roaring sound. Although no such openings have been found in the vicinity of the ruin, the Mayan habit of building near cenotes* suggests that it is likely one exists.

I prefer the above to speculations about ghosts, strange beasts and even angry survivors of the Old Empire but the matter will remain a mystery until proper investigation is made.

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* A deep sinkhole especially in Central America and the Yucatán peninsula formed by the collapse of strata overlying solution cavities in limestone and having a pool at the bottom fed by the water table; especially such a natural well into which sacrificial offerings were thrown in Mayan ceremonies.

# True Mystic Experiences

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## A VISIT WITH "BAD JACK"

By Jean Chamois

A FEW YEARS ago I was working in Kansas City Mo., as an electrician. My only child Marie and her husband Ted Maxwell recently had moved with their three children to Colorado Springs, Colo., where my son-in-law had taken a teaching position.

Marie wrote that my three-year-old grandson missed his "Old Daddy" as he called me and I certainly missed "Bad Jack," as we affectionately called him.

Jack's vocabulary was limited but expressive. When his older sister Myra chose to appropriate one of Jack's possessions he invariably shouted at the top of his voice, "Mine, Daddy, mine!" Or if he had recently acquired a new toy he would express his pride of ownership in the same manner. I missed hearing his eloquent assertion which so frequently had echoed through the house.

I was doing some work on the circuitry in a large home in one of the better residential districts of the city for a family named Hamilton who had just purchased the house. The Hamiltons were a young couple with only one child, Donald, a beautiful redheaded lad just past two years old. By the time of my third visit to the home, Mrs. Hamilton had taught him to say "Mr. Chem," but the child had great difficulty articulating and he spoke these words only after a great deal of prompting. In fact, I never heard him speak any other words.



"Bad Jack"

One day I was working on the service panel in the basement of the old mansion attempting to locate the source of a fusing problem. The little boy had followed me down the steps. He located an old tricycle and after seating himself on the saddle, he rocked silently back and forth. I had mounted a ladder and was running some tests with a voltmeter when suddenly I heard the lad shout clearly, "Mine, Daddy, mine!" and scoot rapidly across the floor on his tiny vehicle.

I felt that my heart would explode. He had spoken in Bad Jack's voice. I nearly fell from the ladder when I turned to watch the little boy dismount across the basement, exactly duplicating Jack's swaggering walk. I tried to get in front of the child to look into his eyes, seeking a clue to this bizarre performance but each time I moved in front of him, he turned his back so that I couldn't see his features.

Quite as suddenly as it had started, the whole performance ended. The child returned to his tricycle seat and resumed rocking back and forth. When I tried to question him all he could reply — after a long time and with great effort — was "Mr. Chem."

Sick with fear I rushed home and told my wife, "Something terrible has happened to Jack! I just know it." She pooh-poohed my fear, saying emphatically that Marie would have telephoned had any untoward event taken place. However, she was deeply concerned when I described what had happened. After a long talk we decided not to disturb our daughter, deciding she would have notified us if anything serious had happened.

About a month later Marie and the children visited us. Eventually I mentioned casually my experience with the Hamilton child. Marie's face showed both amazement and fear as she dug frantically through her purse. She withdrew a small black notebook and opened it with shaking hands.

"Dad, what was the date and time that happened?"

I thought for a moment and then gave her the date and approximate time.

"My God!" she exclaimed, "That's the day our car door flew open and Jack fell from the car, striking his head on the curbing. We thought he was dead for a moment — but at the hospital he revived and soon was all right. I didn't call because I didn't want to worry you after I knew he wasn't seriously hurt. I kept a record in this notebook for hospitalization insurance."

Bad Jack had been listening to the conversation and said sim-

ply, "I fell and I was dead."

His mother remonstrated, "Now, Jack, you were *hurt*, but you were not dead."

Jack repeated, "I fell and I *was dead.*"

Did he in truth leave his body briefly to visit his "Old Daddy"? — *Forsyth, Mo.*

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## FOUR STARS

By Eleanor H. Hatch

I MOVED TO Pasadena, Calif., in 1940 into a house on Mar Vista Avenue next door to Mrs. Myrtle Roberts. She was very neighborly from the first and soon our relationship grew into warm friendship. Old as she was, her brown eyes sparkled under a brave red wig. Once a week her grown son came to see her and on Saturday nights her "boy friend" took her to dinner.

The morning of August 6, as I was hanging clothes on the line, she came to the back fence to visit — but her eyes were serious.

"Did you receive a telegram with four stars on it, dear?" she asked.

"Oh, no," I replied. "No telegram came for me. Why do you ask?"

"I dreamed last night that a Western Union boy came to your door with a telegram. It had four stars on it and I knew that meant death. I felt I must come to you, that you might need help."

I thanked her for her thoughtfulness. I knew of no one in my family who was ill or in danger — then.

About noon the doorbell rang and there stood a Western Union boy, in his hand an envelope bearing four stars.

Feeling as if this time I were having the dream, I opened it. From my sister Medora in North River, N.Y., came the sad news that her husband Philip had been killed the night before in an auto accident. — *Mountain View, Calif.*

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## THE OVER SELF

By Bonnie Sherlock

THE MOST remarkable astral projection I ever have experienced occurred on the night of July 6, 1968. My daughter Rosalie and my niece Ann Robinson had returned from a week at summer camp and planned to spend the night together in their backyard playhouse.

That afternoon while we were unpacking her things in Rosalie's bedroom Rosalie asked if I had had any astral experiences during her absence. She knew this happened from time to time and we often discussed the possibility of my coming to her room astrally.

I knew that I sometimes had enough etheric density to be visible to our household pets. The sight of my apparition so

frightens them that more than once I have found myself standing helplessly by while our cats dash frantically through the rooms piling area rugs into heaps as they go. My straightening the rugs the next morning always aroused Rosalie's curiosity and she wanted to have a look at my astral body herself. I told her half-jokingly that I would give it a try that very night, now that she was home again.

I went to bed about midnight and fell asleep almost immediately. After a while I slowly became aware that I was seeing the luminous face of the clock — it was 1:20 A.M. Then a familiar feeling of dizziness took hold of me and I had the sensation of falling backward. The next thing I knew was I was standing in the hall outside the bedroom door. I couldn't see clearly but I knew a greyish mist swirled around me. All I thought of was that I had to go to my daughter's room. I made my way down the hall — slowly, because I seemed to have trouble keeping my feet in contact with the floor.

When I approached the foot of Rosalie's bed I felt confused. Her bed was empty and still made up. Where was she? Then I remembered she was in the playhouse.

I moved toward the window which looks directly out on our backyard and wondered if I could make it out there. I was beginning to feel the backward tugging sensation which for me signals the return to the body is near.

Then suddenly this feeling ceased and I saw a strange figure hovering in the air near and level with the top of the bureau. It was human-shaped and poised in a kneeling position. From head to foot it sparkled with hundreds of tiny brilliant blue lights. In the region of the solar plexus I could see four or five pinkish lights which did not twinkle but shone with a steady glow.

For one long fantastic moment I watched it, baffled as it undulated before me. For some reason the pink lights bothered me and I couldn't understand why. Then suddenly everything went black and a staggering dizziness overwhelmed me.

I awoke in bed, lying in the same position as before, my eyes on the luminous face of the clock. The time was 1:30 A.M. The whole experience had taken only 10 minutes.

For weeks I pondered the enigma of the sparkling blue figure but could find no answer to the riddle. Then shortly after Labor Day, browsing through the paperback book rack at a local

drugstore, I ran across *The Rampa Story* by Lobsang Rampa. I purchased the book and began reading it that evening.

To my astonishment I found in the book a complete description and an explanation of the figure I had seen. It is called the "Over Self" and according to the author, everybody has one — but seeing it is rare. It is a manifestation of the higher self and dwells on a higher astral plane. However, I was still at a loss for an explanation of the pink lights I had seen in the abdominal area.

The solution to that mystery finally came about a year ago. I became ill and was hospitalized; numerous tests resulted in major abdominal surgery for the removal of several large fibroid tumors which were found to be impeding the functions of vital organs.

It is my guess that the Over Self also reflects the health of the physical body. Any color discrepancy — in this case the pink glow — from the overall blueness of the form indicates trouble, either present or yet to come. — *Lander, Wyo.*

---

## THE SILENT CALL

By Johanna Morris



Johanna Morris

WHEN WE lived in Arkansas City, Kans., we were just across town from my mother, Goldie Towles. One evening in March 1943 I felt an intense but inexplicable urge to go to my mother's house. My husband Ted became angry about it, for it was very late, but I insisted I had to go. I couldn't explain why. His anger only compounded my determination so I called a taxi and left despite his angry protests.

When I reached Mother's home my younger sisters and brothers were playing noisily on the first floor.

"Where's Mama?" I asked. They told me she was upstairs asleep. I told them to quiet down and hurried up the stairs. Mother appeared to be asleep but when I spoke to her she could barely answer me. She whispered, "I'm sick."

I raced to a neighbor's house to call Dr. Thies who came immediately. Mother had food poisoning but we didn't know how

seriously ill she was until Dr. Thies said he had been called just in time.

Mother had been unable to call to those of her noisy children who were in the same house but somehow I heard her all the way across town. — *Saginaw, Mich.*

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## THAT CERTAIN FEELING

By Joan C. Kuervers

THROUGHOUT MY life I've experienced occasional bursts of sharp unexplainable certainty which I find quite unsettling — not frightening, however, because they generally have concerned inconsequential things.

The first time I had such an experience was in November 1949 at a bazaar in the basement of St. Joseph's Roman Catholic Church in Ottawa, Ont. I was 10 years old and had wandered around for an hour wondering how best to spend my week's allowance. I joined a small crowd putting dimes on numbered squares before a spinning wheel. This was something I had seen in carnival midways and I knew how rarely the wheel stopped — for the big prizes, anyway — in one of the few red slots.

For a few minutes I stood watching not the wheel that spun and clicked in the background but the expectant faces of the players. Finally my gaze shifted to the wheel. It hit me like a physical impact that beyond any doubt the next winning number would be 10.

I moved to lay down my dime — but a man, quicker than I, had beat me to it. Unwilling to share the prize I snatched back my dime. When he won I had to fight tears of frustration. Stubborn now I stood waiting a little longer. When I was about to give up, the strange feeling of absolute certainty hit me again. The number would be 16 and it would be on the red. This time, sole winner, I walked off with a beautiful iron made by the Giant Electric Manufacturing Company of Montreal.

What's more, my mother Mary Flood still has that iron and 22 years later, never having needed repair, it still works perfectly. — *Calgary, Alta., Canada.*

## FATAL BITE

WHEN A PYTHON attacks a man the reuslts can be deadly indeed — but usually not for the snake. Attacked by a python which bit him in the hand, circus trainer Silvio Mattera of Milan, Italy, saw the snake die right afterwards.

After being treated for minor injuries Mattera explained that pythons often bite when they are not feeling well. According to a veterinarian's report the snake had died of a heart attack.

# YOU too can learn *Automatic Writing*

**But first consider the pros and cons. Your unconscious mind may tell you more than you care to know!**

**By Leslie M. LeCron**

AUTOMATIC WRITING is not so mysterious as you may think. With a little practice most of us can learn to do it. If you doodle while on the telephone (and who doesn't?), if you have ever walked or talked in your sleep or if you have found that a Ouija board "works" for you, then you surely can become an "automatist."

That the unconscious mind carries out the actual automatic writing is well known. Thus, while direct communication with the unconscious is difficult — and expensive, if one consults a psychoanalyst — automatic writing is one way it can be accomplished.

The late Anita Muhl was a leading authority on automatic writing, drawing and other ideomotor activity. As a psychiatrist she used automatic writing to learn from her patients their emotional problems, conflicts and other causes of neuroses. Dr. Muhl claimed that 95 percent of her patients could be taught to write automatically.

To train a patient she had him put his arm in a cloth sling suspended from a bridge lamp. Placing a pen in the patient's hand Dr. Muhl would rest her own hand on his wrist and — aloud — ask his unconscious to write. In the meantime, he was given something to read, something to occupy his conscious mind.

The writing surface she used was ordinary shelf paper stretched over a lapboard held by the patient. She believed the hand could move more easily over the lapboard than over a higher-level desk.

While everyone has not had Dr. Muhl's success, automatic writing has been used to some extent by other psychotherapists. Dr. Muhl seldom used hypnosis although almost anyone can write automatically while hypnotized and thus the technique is often used by hypnotherapists.

MANY PERSONS can learn to write automatically without outside help. If you hold a pen or pencil in your dominant hand, sometimes your inner mind can take control of the muscles and write intelligibly, albeit involuntarily. You may not even be aware of what is being written until you read it.

It is not necessary to use a sling but you should have a breadboard or other flat surface in your lap. A soft lead pencil or a ball-point pen may be used but best of all is a felt-tip pen which will write a broad line. Hold the pen between your thumb and forefinger perpendicular to the writing surface, not at a slant in the usual way.

Let your hand rest at the left-hand edge of the top of the paper. You might write your name voluntarily two or three times to accustom your hand to the vertical position of your pen. Then mentally — not aloud — ask the inner part of your mind to take control of your hand.

Sometimes automatic writing will begin almost immediately but most persons have to sit for a time before their hand moves. Sometimes it takes several sessions before you are successful and of course some people never develop the technique.

The automatic movements at first may be slight, perhaps just straight lines, loops or unintelligible scrawls — quite unlike your regular writing. Words are likely to run together and the letters may be either very small or greatly enlarged. Your hand may move slowly or it may race across the paper.

The inner mind may take shortcuts. The letter "t" is seldom crossed nor will the letter "i" be dotted. Some vowels may not be closed so that "e," "o," "a" and "u" may be indistinguishable. In writing the word "to" three spellings are possible. In automatic writing, almost invariably it will be written "to" regardless of meaning or perhaps the figure "2" will be used. In the same way the word "before" may be written "b4."

You may be surprised to find the writing is upside down or backwards (mirror writing) or in combinations of these ways. Sometimes one line will be written in the normal way but at the end of the line the hand returns across the page writing backwards from right to left. Consciously it would require quite an effort to write in this way but your inner mind can do it fluently.

* * *

SOMETIMES VALUABLE information is obtained from the unconscious mind in this way, information that can help you

understand the workings of your mind and thus know yourself better.

Through automatic writing the inner mind can answer questions you put to it. However, it can reply correctly only from knowledge which it possesses. If you ask questions about the future it may oblige — but if you try to learn what horse will win a race you may find that betting on the answer is expensive!

Questions and the resulting replies can be misused and wrongly understood. A woman automatist who was jealous of her husband once asked the question, "Is my husband unfaithful to me?" When the answer was affirmative she was greatly upset and accused her husband. Actually he was quite innocent but their marriage almost broke up. Her unconscious mind had given her the reply she *expected.* This is a good example of the wrong kind of question, for her unconscious could not have known the answer.

Many persons who use the Ouija board or who write automatically believe the replies come from some deceased friend or relative, a spirit or outside entity. Dr. Muhl feels such a belief can be dangerous. She says that in all her experience with automatic writing and drawing she never has found an outside entity controlling a person's hand — even though the writing may claim this. The messages invariably come from the writer's unconscious mind.

In her book *Automatic Writing* (Garrett Publications, New York, N. Y.) Dr. Muhl mentions other dangers. Misinterpretation of the writing is possible and if you are nervous, anxious or fearful, if you believe you are neurotic or if you are under psychiatric treatment, you had not ought to try to learn the technique.

Dr. Muhl feels that a stable person is in no danger provided ordinary common sense is applied and the writing is not taken too seriously. While the inner mind rarely gives false answers as if to wilfully mislead, it can

ABOUT THE AUTHOR

LESLIE M. LECRON is a clinical psychologist and an expert on therapeutic hypnosis. A member of the American Board of Psychological Hypnosis, he is the author of several books, among the most recent: "Complete Guide to Hypnosis," "How to Stop Smoking With Self-Hypnosis" and "Techniques of Hypnotherapy." He conducts symposiums to teach hynotic techniques to physicians, dentists and phychologists.

Educated at the University of Colorado from which he was graduated in 1916 Mr. LeCron is today a Certified Psychologist in California. His specialty — in practice, books and articles — is bringing hypnotic techniques to the aid of the layman.

happen. And even a stable person may be surprised and even shocked by what his inner mind discloses.

Dr. Muhl says that the main dangers of automatic writing, the Ouija board and similar experimentation are:

(1) One's personality actually may become schizoid. (2) One may tend to withdraw from reality; or (3) become fearful through inability to evaluate the material correctly. (4) One may accept as valid material purportedly coming from some outside entity or spirit. In her experience, as mentioned previously, the latter simply doesn't happen.

Among the advantages of automatic writing Dr. Muhl lists (1) the release of inner conflicts; (2) the acquisition of constructive knowledge from the unconscious; (3) the recall of forgotten incidents which when repressed affect the person adversely; (4) gaining knowledge of oneself.

* * *

WHEN DR. MUHL died about 1960 she left her collection of automatic drawings and writings to the medical school of the University of Indiana, where she had been graduated. Among this material were some watercolors which had been painted in a way that demonstrates the extraordinary powers and abilities of the inner mind. Dr. Muhl practiced in Iceland for a time and these paintings were executed by an Icelandic woman patient who was an excellent automatist — although not an artist.

While hypnotized the woman was shown a box of watercolor paints. This was placed before her on a table with a brush, a container of water and a piece of drawing paper. Next a large piece of cardboard was set on edge between the patient and the painting equipment. Her arm went through a hole in the cardboard and she could not see what her hand was doing. Then she was instructed to paint a landscape.

She picked up the brush, dipped it in water, selected a color and proceeded to make lines, dots and curves on the paper. After she cleaned the brush in the water, she repeated her movements again and again, each time with a different color. Her unconscious knew exactly where each color was in the paint box and where it should be put to produce the picture. She created several creditable pictures in this manner — an amazing performance.

Sometimes writing may be automatic or semiautomatic without your realizing it. It is well-known that an author or

poet may compose automatically without knowing this is true. A classic example which is often mentioned is Coleridge's poem "Kubla Khan" which is supposed to have been produced entirely automatically.

Learning automatic writing may take time and patience but you will find the time well spent. There are advantages in communicating with your inner mind — to learn possible causes for puzzling behavior patterns and above all, better to know yourself.

## YOU CAN'T WIN 'EM ALL

AN EIGHT-year-old Trenton, Mo., lad, Bruce Branham, attended a coin club meeting to learn something about old coins. All persons present — about 50 —were asked to write their names on cards which would be used for three drawings for prizes at the end of the meeting.

The first name drawn was Bruce's. He won an 1881 silver dollar. For the second drawing all the cards were returned to the box and stirred. Again Bruce's card was drawn. This time his prize was an 1886 silver dollar.

Bruce's card went back into the box but Bruce headed for home. When the third drawing was made his card was drawn again, but he missed out on the third prize because he had left. Another name had to be drawn.

## DEPARTMENT OF SILLY COINCIDENCES

UNTIL AUGUST 1970 only one family named "Genty" was listed in the Pueblo, Colo., telephone book. Francois M. Genty has lived at 4022 Hillside Drive in that city for 16 years. His lineage is French and he believed all persons with that surname were too.

However, Donald Genty moved his family to 4022 Valley Drive in Pueblo — a block away from Francois — last summer, believing all persons with that name were of Irish descent as he is.

The two families with identical surnames and the same house numbers pronounce the name differently — the Irish calling it GEN-tee and the French, john-TEE.

## FOLLOW THAT HUNCH!

WHILE SAN MATEO, Calif., firemen were working to extinguish a blaze at the Peninsula Ballet Theater School in February, 1969, Assistant Chief Bruce Simons had a "strange feeling," he reported, about the building's roof. He ordered his crew of eight to an outside edge, just seconds before the center of the roof collapsed.

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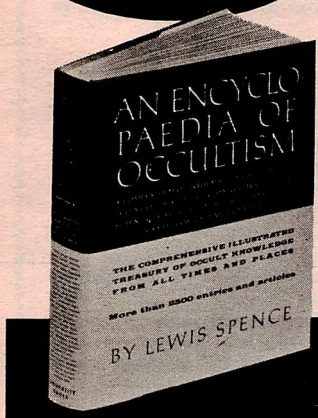
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## A SHERIFF HELPS HIS FRIENDS

By Elizabeth S. Wilson

ON THE AFTERNOON of December 28, 1970, as I was napping, the number 218 appeared before me. Sensing that I was about to have some sort of psychic experience I remained quiet and let the dream continue. I saw a man who seemed to be coming out of the wall. As he got closer to me, he became more distinct and real in appearance. Small in stature, wiry in build, he looked very gentle. He was dressed in a poor-quality light gray suit and his shirt was a dark blue turtleneck made of lightweight cotton jersey.

As he stood near me he began to speak. He told me that his name was Jack or Jake Wells (I could not be sure which it was — perhaps because of the state of shock I was in) and he had come to inform me of a coal mine disaster. As he spoke I saw orange around the entrance of a coal mine and knew that it would be an explosion or fire, not a cave-in. Mr. Wells then explained that he had come in preparation "to help them cross over." Then he vanished.

I was at a loss to understand the experience. None of it seemed to make sense, especially since I had never had any connection with coal mining and neither had anyone in my family. I talked about it with my sister, Charlotte Smith, who was as puzzled as I was. I was filled with apprehension, however, about what I was sure would come.

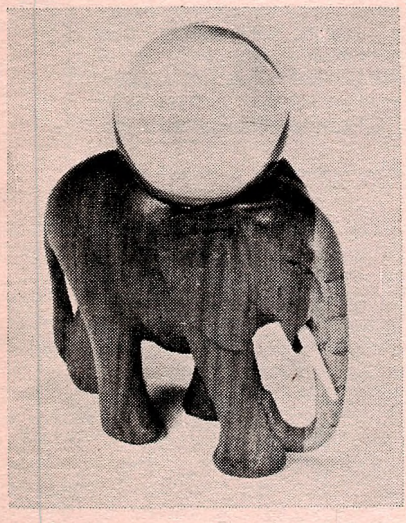
Then two days later, on December 30, 1970, I heard the dreaded news: a coal mine explosion in Hyden, Ky., had trapped 39 men. Remembering Mr. Wells' remark about "helping them cross over" I knew there would be lifeless bodies found. As it turned out, 38 died and only one miner survived.

This was not to be my last surprise, however. On January 2 a



Elizabeth S. Wilson

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young neighbor, Arbie Asher, home from college for the holidays, invited me over to join her and her mother Virginia for coffee. The Ashers live two or three houses down the street from me and while I knew them as neighbors they never had talked about where they lived before moving to our street in Winter Park, Fla. But during our coffee get-together Arbie's mother mentioned out of nowhere that they had been much upset over the Hyden coal mine disaster because she had been brought up in Hyden and knew many people in that area.

I felt a chill go over me and I found myself asking, in as casual a tone as possible, "Would you know a Wells from Hyden?"

The Ashers both were surprised and they explained that Virginia's brother had married a Wells girl from Hyden and that the town of Hyden and the entire county have many families by that name.

Taking a deep breath and fearing they might think I was crazy, I told them about Jake or Jack Wells and my entire vision. After I described the figure in the dream they said I was giving them an accurate description of a Jason Wells. (They couldn't remember his nickname.) Jason Wells had been the sheriff in Hyden about 15 years before until a fugitive had shot and killed him. When off duty, Jason Wells, who was known for his gentleness and kindliness, often wore suits and turtle-neck shirts of lightweight jersey. Virginia's father later verified this description of Mr. Wells.

The only part of the vision that remains a mystery is the number "218" but it doesn't seem important. What is important is that death is not so frightening when we know those who have gone before are there to meet us when our time comes to "cross over." — *Winter Park, Fla.*

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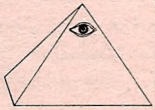
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## THE MASTER PLAN CHANGES

By Alice Napier
as told to Linda F. Hylan

IN HIGHLAND Hospital in Rochester, N.Y., doctors were huddled around my bed trying desperately to pull me out of coma. My husband had been called at 4:00 A.M. September 1, 1955, to come to see his wife for the last time and to hurry. With his permission the doctors began administering double doses of all medicines. However, they felt my death was certain. I had lost my fifth child in the sixth month of pregnancy and some mysterious complication defied medical science.

I learned what happened afterwards, for at the time I knew only a feeling of peace. I heard beautiful music, unlike anything on earth, then someone spoke.

"You need not fear. I've come for you."

I looked up to see a magnificent man standing before me. A guardian angel?

I must have surprised him when I said with conviction, "I cannot go with you. I have four small children at home who need their mother and I cannot go yet."

He replied that he must discuss this with his superior. In an instant he was back and said that the "master plan" had been changed. I would be allowed to live — on condition, however, that my four children be taken to church and educated in the way of the Lord.

The background music faded and suddenly my father's voice jolted me awake. "Alice, get up! Alice!" The words were spoken in the same commanding tone he had used when I was a child.

I looked up to find the doctors staring at me in disbelief and my husband weeping. I was too weak to talk so I simply smiled.

Since that time I often think of the strange music, my guardian angel

and most of all the force of my father's voice. When I heard him that morning he had been dead for five years. — *Branchport, N.Y.*

## THE SHOPPING TRIP

By Nancy Mantel

I EXPERIENCED my first encounter with the supernatural when we were living in Sioux Center, Iowa. It was a rainy spring day — April 14, 1968 — and about 10 o'clock I decided to walk down to the supermarket for a little shopping. I bundled up in my raincoat, picked up my umbrella and started out.

I had walked almost a block when my six-year-old daughter Karen appeared in my path. I was aghast. She had been dead for four months! But this was no illusion. She came quietly toward me, slipped her hand into mine and gave a little tug. Without words we walked on to the store and she stayed close beside me as I shopped.

On the way home with Karen still holding my hand I noticed she was



Nancy Mantel

wearing a dress she always had loved. Somehow it came to me that my daughter had come back to tell me she was all right and happy on another plane. When we reached our

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house Karen said, "Mommy, I have to go now. I love you and tell Daddy I love him too."

She turned and walked away. By some mysterious communication I knew where she was going and I knew I didn't have the right to make her stay.

Once inside the house I began to wonder if my imagination had run away with me. So I went up to what used to be her room. Almost fearfully I opened the closet where her little dresses still hung. There was her favorite — soaking wet! — *Hawarden, Iowa.*

## FATHER'S VISITORS

By Vivian Leaf

IN MARCH 1967 I went to Renton, Wash., to be with my father George Bruce during an operation. His leg had to be amputated due to complications stemming from diabetes and hardening of the arteries. The family took turns at his bedside watching the blood go into his veins from the container.

As I sat with him on March 10 at 1:30 A.M. he awoke suddenly very clearheaded.

"Viv, what are you doing here?" he asked. "I'm fine. Go home."

Then he looked down at the foot of his bed and said, "Hello, Mother." My grandmother had died when I was nine years old. Turning to the other side of the bed, he spoke again. "I don't think I've met you." He seemed to be answering questions. Then he said, "No, I don't know the Christ." As he spoke the room became very bright and I could see the colors of the rainbow. After another pause my father remarked, "If you say so, I believe in Christ." (My father was not religious.)

"Viv," he said to me, "I see a coffin over there and I'm in it. I'm going to die." Just then I noticed his blood was going back into the tube instead of into his vein so I called the

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nurse. But by now nothing could be done. His vein had collapsed.

Twenty-four hours later he died of uremic poisoning. — *Forbestown, Calif.*

## A DREAM AND A VISIT

By Carol J. Riley

ON THE NIGHT of November 27, 1968, a neighbor called me to say that my father Robert Wable had just been taken to the hospital with a sudden and serious heart attack. My husband immediately called his brother John to stay with our children and we hurried to the hospital. But my father died very soon.

While we were gone our five-year-old son Troy awoke crying and frightened. He ran to our room only to discover we weren't there. As John tried to console him Troy told him of the dream that had terrified him. He had seen a man lying in his room — someone he knew he loved but could not see clearly. The man's legs were cut off. The dream was so vivid that Troy refused to sleep in his room for some time.

Two days later, at the funeral, when Troy viewed the body of his grandfather in the casket, with the bottom half of the lid closed over his legs, he cried, "That's him, see! Why are his legs cut off?"

Since we did not tell the children my father had died until the next day and the child never had seen a casket before, how could he have seen this except in a visit from my father at the moment of his death? — *Anderson, Ind.*





# New Books



By David Techter

## METAPHYSICAL ASTROLOGY

ASTROLOGY AND psychic research have certain things in common. Both are disdained by orthodox science and dismissed by the Establishment as vestiges of primitive superstition. Yet, both are enjoying wide and growing favor with the general public. They also seem to appeal to the same people — most of my friends are equally interested in the two subjects. (On the drearier side, of course, both fields attract their share of the lunatic fringe and the charlatans.) What has been lacking in the field of astrology (until very recently) are the rigorous standards of evidence psychic researchers apply to their investigations of psychic phenomena.

This lack has been rectified in part by certain empirical investigations of astrology which, alas, have not received the attention they deserve. But I believed that, inevitably, someone would organize these into a book and cash in on the growing interest in astrology. It was with this expectation in mind that I took up a book with the promising title, *The Case for Astrology* (Coward-McCann, New York, N.Y., 1970; 286 pages, $6.95). This volume is the joint effort of an American writer, John Anthony West, and a Dutch astrologer, Jan Gerhard Toonder. It sounded like a winning combination for such a project. But as it turns out this is a far different book than I envisioned. The evidence is not mentioned until halfway through. West and Toonder are not interested in astrology as an empirical science but rather as a metaphysical philosophy, as the mundane evidence of the "music of the spheres."

## EGYPTIAN VS. CHALDEAN

THE FIRST HALF of the book deals with the authors' assertion that astrology is derived from the arcane teachings of ancient Egypt rather than from Mesopotamian astronomy. The well-documented evidence for astrology amongst the Chaldeans and the Babylonians, contrasted with the utter lack of such evidence in the



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Nile valley, does not faze West and Toonder. Egyptian astrology was the province of the initiate and never was recorded for the vulgar masses; the Chaldeans simply borrowed their knowledge from Egyptian sources and perverted it into fortune-telling, they say. And it is true that metaphysical astrology was handed down through the Hermetic tradition and the mystery schools and never used for public display.

The authors are much impressed by the writings of the French Egyptologist R. A. Schwaller de Lubicz whose symbolist interpretation of ancient Egyptian sacred structures has failed, perhaps understandably, to win many adherents amongst his fellow archaeologists. The diagrams of de Lubicz included in this volume (without supporting explanations) strike me as being the kind of evidence which appeals to the enthusiasts who claim to predict world history from the great pyramid of Cheops. (However, de Lubicz's works never have been translated into English and are scarcely known outside France.)

The first half of the volume also contains a history of astrology from ancient times and a reply to the critics of astrology. The authors rightly point out that most scientists reject astrology without bothering to examine it. But their harsh words are bestowed not only on the scientific critics. Most of the prominent figures in astrological history are ridiculed as well. Indeed, it is hard to find anyone mentioned in the volume of whom West and Toonder approve. The Theosophical Society is credited with the modern revival of the interest in astrology but Madame Blavatsky and her followers do not thereby escape ridicule. The newspaper astrology columns and FATE's

infrequent contributor, George Cardinal Le Gros, receive their share of abuse.

### THE EVIDENCE AT LAST

AFTER READING through 143 pages of ill-tempered (if well-written) prose I began to wonder if West and Toonder were going to mention the evidence favoring astrology. They finally do, in the second half of the book, in an extremely abbreviated fashion. An entire chapter could be written on Carl Jung's investigations of astrology but here they have been relegated to a few paragraphs. Almost nothing is said about Jung's notion of "synchronicity," the most appealing alternative to the "celestial-influence" explanation for astrology. The research done by Frank Brown and others on biological "clocks" in living organisms easily could fill 50 pages but 50 is the total number of pages these authors devote to *all* the evidence. And much of the work they cite now has been superseded by more recent research.

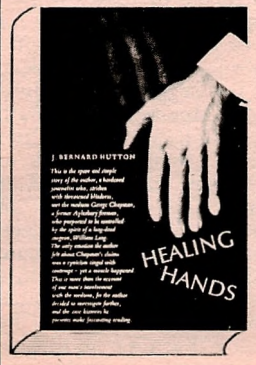
West and Toonder appear to be unaware of the International Society for Astrological Research and the Association for Research in Cosmecology (the two research organizations mentioned in my column some months ago). And certainly anyone contemplating a volume with this title should have looked into the investigations of the late Vernon Clark.

In short, there is still a crying need for a volume that presents "the case for astrology." The West-Toonder opus, although not without interest, most definitely is not a comprehensive apologia. A definitive work still is to be written. Are you listening, Zip Dobyns?

### ON BUILDING PYRAMIDS

BY CHANCE, as I was reading the West-Toonder account of ancient Egypt, I received the March-April 1971 issue of *American Scientist* which featured an article entitled "A Scientist Looks at the Pyramids," authored by Kurt Mendelssohn, a physicist associated with Oxford University.

Originally intrigued with the engineering problems involved in pyramid construction, Mendelssohn soon realized that his observations were directly related to all social patterns of ancient Egypt. His initial remark is: "While it is readily admitted that the pyramids served as royal mausoleums, it is not nec-


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essarily true that this was the only purpose for their construction. In fact, it may not even have been the principal purpose."

The chief difficulty with the traditional view is the presumption that each pharoah, upon assuming the throne, began construction of "his" pyramid. In actual fact, there is considerable evidence that more than one pyramid was under construction at the same time. At least three pyramids seem to have been built during the reign of Seneferu, the last pharoah of the third dynasty. Why then were they built?

Mendelssohn argues that their real purpose was to unify the nation. Before the age of pyramid building, states Mendelssohn, "Egypt had consisted of separate tribal units, each with its local god, which were loosely connected by the gradual imposition of the unifying Horus cult . . . With firm unification at the time of Zoser, the stage had been set for the next phase in the development of society. In this new stage, which we call the state, centralization of power and administration became the ingenious device of creating a large communal task, engulfing eventually a large fraction of the population: pyramid building."

Our usual image of pyramid construction has been of groups of hapless slaves toiling under the direction of whip-wielding overseers. More likely the service was voluntary, argues Mendelssohn. With primitive technology it was not possible for a small number of masters to enslave large groups. It would have required nearly an equal number of overseers to check slave rebellion. But during about three months of the year the Nile flood made agriculture impossible and if the peasants served the pharoah during that time he in turn would be required to feed and

house them. Perhaps there was even friendly competition between villages to provide more labor, to accomplish more construction.

While by no means proven, Mendelssohn's theory strikes me as highly persuasive. If he is correct many of our old ideas about ancient Egypt need radical revision. At the very least, it makes for stimulating reading.

### OTHER REVIEWS

**UFOs AND DIAMAGNETISM by Eugene H. Burt, Exposition Press, Jericho, N.Y., 1970, 134 pages, $5.00.**

UFOs remain a controversial subject because the scientific community has not provided a satisfactory explanation for the antics of the evasive disks. While many previous theories have been advanced, each dealing with a single facet of the phenomena, Eugene H. Burt's innovative — and unproven — hypothesis envisions a total explanation of the varied aspects of UFO activity.

Burt, a physical science instructor at Clark College in Atlanta, Ga., is widely known in the field of science education as coauthor of a college text entitled *Concepts in Physical Science*.

In *UFOs and Diamagnetism* the author theorizes that an explanation of UFOs is to be found in the magnetic fields developed by positive electrical charges which are visualized as "inverted" when compared to the magnetic fields developed by electrons. A repulsive force between positive charges and electrons is hypothesized, inversely proportional to the distance cubed between opposite electrical charges. (This concept, by the way, agrees with scientific observations of diamagnetism, for dia-


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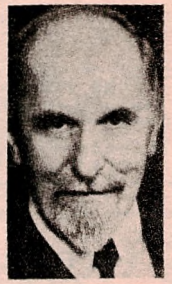
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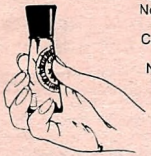
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magnetic materials are said to have negative magnetic susceptibility.)

In Mr. Burt's own words, "I have attempted to write the book so that it would be understandable to the average person. At the least the reader should gain a better understanding of the basic electric and magnetic theories and phenomena."

Mr. Burt has offered more than a mere theory. He has provided an hypothesis that can be tested and he even suggests some test methods. The logical flow of the data presented reflects his writing expertise and attests his knowledge of science and the UFO enigma.

The layman or UFO buff will be most interested in the answers Mr. Burt gives for typical UFO questions: types, propulsion, etc. Obviously more than one type of craft is needed; some are for planetary exploration while others are for interstellar travel. As for propulsion, a working theory for each type of craft is proposed. The reader is not expected to accept blindly that the vehicles exist; he may investigate the logic, the theory and the data, then draw his own conclusions.

The inverted magnetic field of the UFO and its interaction with conventional magnetic fields may account for the many "power failures" which have been reported as affecting single automobiles and whole cities as well. Mr. Burt even suggests the reason power failure is not associated with every UFO contact.

Sounds associated with UFOs — the whine, the rush of air, the beep-beep and the sonic boom or lack of it — all have a place in Mr. Burt's theory. Physical hazards (experienced by observers who have been burned or otherwise harmed), the agitation of animals by forces not felt by humans, and the unusual aerodynamic antics are treated in *UFOs and Diamagnetism.* And Mr. Burt's explanations all support the

inverted magnetic field theory.

The author criticizes scientists for their rejection of UFO data and their failure to delve into the vast mystery. The data have been available for years and the files grow day by day — but they go untouched by the scientific community. While concluding that prejudice or fear of losing "face" keeps scientists away Mr. Burt notes that many prominent individuals risk their reputations to report UFOs. He is convinced that great numbers of credible witnesses exist and their observations have led him to conclude that UFOs are extraterrestrial in origin.

*UFOs and Diamagnetism* is a "first," a specialized book guaranteed to titillate and challenge the capabilities of the scientist while providing stimulating reading for anyone interested in UFOs. — *John F. Schuessler.*

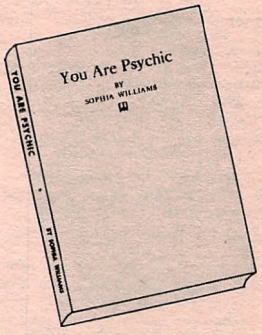
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**THE SECOND COMING: SATANISM IN AMERICA by Arthur Lyons, Dodd Mead and Company, New York, N.Y., 1970, $5.95.**

One chapter of *The Second Coming* contains the statement that a Dr. Arnold Wilson, while conducting research on the revival of interest in witchcraft and Satanism, found that many of the persons he interviewed had become interested in these subjects only in the last three or four years. Also, he found that many first had begun to investigate the "black arts" after seeing the movie "Rosemary's Baby." This I think is a very appropriate commentary on the status of the Satanic religion in America — which as viewed in this book appears to be as "plastic" as any other commercially-oriented fad this country has seen.

Arthur Lyons traces the history of Satanism from the biblical and Zoroastrian concepts through its further development in the survival of pre-Christian pagan gods in witchcraft


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and the heretical cults. While the historical Satanists were drawn mainly from the oppressed serfdom reacting against the corrupt Christianity espoused by their lords and priests, many of the modern devotees, according to Lyons, come from anything but the lower social classes. Revolution and Satanism seem to have gone their separate ways after the Middle Ages.

Lyons makes several errors of fact in dealing with peripheral groups which have influenced today's Satanists. The Process, a London-based offshoot of Scientology, is described here as "Satanic hippies" practicing "black magic" and Lyons refers to Aleister Crowley's Thelema religion as "Crowleyanity." His references reflect the misconceptions the Satanists have of these two groups (while at the same time they "borrow" elements from both).

The most successful Satanic organization today is that headed by Anton LaVey in San Francisco. It also happens to be the most conservative, embracing a materialistic philosophy joined with a composite mixture of rituals strongly tainted, as Lyons points out, with Crowleyan "Magick." However, Crowley's mystical philosophy of attainment through a fuller realization of the ego has made no impression on the Church of Satan, which narrows its aims to the achievement of material gain without mention of any form of spiritual illumination.

From this book emerges a picture of Satanism in America as a religion every bit as hollow as the Christian dogma which it claims to differ from so widely. While there does seem to be a need for a more humanistic religious philosophy today the answer appears to lie somewhere between the "thou shalt not" of Judaeo-Christianity and the "thou shalt" of Satanism.

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frantically up toward heaven or down toward hell it becomes obvious they find this easier than looking within themselves. — *Donald B. Hanlon.*

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**PSYCHIC MISSION by Joseph DeLouise with Tom Valentine, Henry Regnery and Co., Chicago, Ill., 1971, 224 pages, $5.95.**

One of the joys of book reviewing is that one has the opportunity to read books he normally would not choose from the bookseller's shelf. Sometimes one gets a delightful surprise, other times, sore disappointment. *Psychic Mission* is the latter.

Joseph DeLouise is familiar to FATE readers. He is a Chicago "seer" whose predictions have been recorded and evaluated several times in FATE. Although he is best known as a "seer" he reveals in this autobiography other facets of his talent. He claims to help exorcise ghosts *a la* Holzer, claims 80 percent accuracy (a claim hard to accept from any psychic), sees auras and helps solve crimes with his ESP. He also knows some authentic witches and persons possessed by evil spirits. Quite an array of promising material!

My first qualm about this book concerns Tom Valentine who actually wrote it. His style is sensational, melodramatic and journalistic — which I find offensive. The first two chapters are devoted to DeLouise's involvement with the Tate murders (hardly impressive since most of his psychic impressions seem little better than common deductions from the nature of the crimes) and other tragedies. Why not begin with DeLouise's background and life story before serving up these unappetizing details?

My second criticism is of DeLouise himself. Along with the bloated claims I have outlined he says he has other amazing abilities and he is able

to turn his psychic sense off and on as if with a light switch.

As to the central theme of the book, DeLouise's autobiography, it is quite the fad for seers to claim their births were heralded by supernatural occurrences, their childhoods were marked by amazing psychic feats and they visited "Mme. Gypsy Queen" who predicted a great psychic future. Finally after they have overcome many of life's hardships, their psychic abilities catapult them into the public eye.

DeLouise certainly doesn't deviate from this recurring pattern. At his birth his mother had a visitation from a saint. His psychic perception was noticeable when he was a child — and in the armed services he met a Chinese soothsayer who greeted him by name and predicted his great psychic future. I'm not saying these things didn't happen but this corny story would make good reading only if it hadn't been used first by the writers of the New Testament!

Is Mr. DeLouise psychic? If he is trying to prove this, his anecdotal book offers little evidence. His predictions of the collapse of Silver Bridge in West Virginia and the Indianapolis plane disaster *seem* impressive if his story is not distorted. But I found the entire presentation so distasteful that whether or not Mr. DeLouise has psychic abilities — and the question is open — became meaningless. However, my quarrels are not with Joseph DeLouise's alleged psychic abilities but with a badly written, bloated book. — *D. Scott Rogo.*

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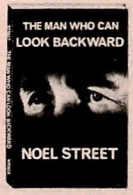
**ANTISUYO: The Search for the Lost Cities of the Amazon by Gene Savoy, Simon and Schuster, New York, N.Y. 1970, 220 pages, $8.95.**

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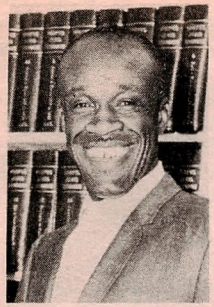
ume recounting 12 years of expeditions into the jungles and mountains of Peru. Gene Savoy, a daring self-trained archaeologist, succeeded in proving his unorthodox belief that lost civilizations would be found to the east, in the jungles, and here he relates the whole amazing story.

His first aerial exploration found 100-foot pre-Inca highways running across the deserts and trees growing on man-made terraces. Later, attempting to cross the jungle on foot, Savoy's party surmounted immense difficulties. Extremes of cold and heat, storms, the deadly creatures of the jungles and superstitious natives who deserted at each crisis made the trip a perilous one.

He found what had to be the real site of Vilcabamba the Old, Plain of the Sun — a metropolis that would take an army to clear. At 13,000 feet Savoy's party saw below them the seven sacred lakes of Vilcabamba on the spot legend described. He found cities the Spaniards never had looted — unique, highly ornamented circular structures, a city of the dead belonging to the "cloud people" and other ruins of a sophisticated lost civilizatin.

Having proved his theory right he won government support and made a documentary for CBS. A New York archaeologist accompanied him and confirmed he had uncovered a vast jungle empire. Savoy is satisfied that he has found six of the seven lost cities and thinks he knows the location of the seventh. Incomplete carbon-14 tests reveal artifacts dating back to 800 A.D., making them contemporary with the Mayas.

So far he has found 40 cities and temples and he is certain Amazonia holds the remains of other ancient cultures. His many detailed maps and beautiful photographs make it easy for the reader to follow his incredible journey. — *Margaret Gaddis.*



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CHARISMATICS: How to Make Things Happen by Hans Holzer, Coward-McCann, New York, N.Y., 1971, 177 pages, $5.95.

As FATE readers undoubtedly know Hans Holzer has written copiously on many facets of ESP. With this book he ventures into the "how to" world, explaining how "you" can develop charm and — above all — put your charm to the greatest practical use. (Publishers' reports tell us that "how to" books lead all others in reader appeal and sales.)

"Charismatics" is a term coined by Holzer from the Greek word *charisma*, which Holzer defines as "the ability to attract and hold attention and succeed because of it." The opening chapters here explain charismatics as the way to acquire charisma — "a system by which a person's abilities in a given field are increased beyond present ability" — and discuss the need for getting rid of hostilities and giving more than receiving in pursuing charisma.

Subsequent chapters tell how to expand the mind, how to stay young without cosmetics, how to improve one's personality, how charismatics may help in an illness, how to obtain desired objectives. Holzer devotes one chapter to the use of charisma in achieving sexual success. Another neatly lays out the way to use one's personal charm when applying for a job or when employed as a salesman. There is even a gratuitous chapter on sleep — unrelated to the main thread of the book — in which Holzer gives his system for inducing sleep. (Speak to your unconscious in a casual and relaxed manner, as if addressing another person — in fact, use your middle name. And once you have suggested sleep, think about something entirely different, something pleasant; "do not check up on your sleep command, wondering whether it will work or not."

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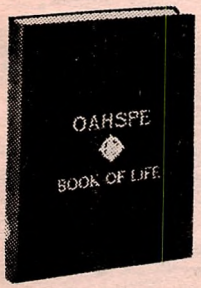
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## ALSO NOTABLE

**THE GOLDEN THREAD edited by John Raymond Berry, Philosophical Library, New York, N.Y., 1970, 128 pages, $4.95.**
A collection of essays written allegedly under the inspiration of the author's deceased nephew.

**SELF-CULTURE by I. K. Taimni, Theosophical Publishing House, Wheaton, Ill., 1970, 304 pages, $2.25 (paperback).**
A review and appraisal of occult teachings about the nature of the self.

**LEVELS OF CONSCIOUSNESS: Mystical and Spiritual Experiences of Dan Corcoran, Exposition Press, New York, N.Y., 1970, 127 pages, $4.00.**
The author relates a series of unusual experiences in which he believes he was aided by the Universal Spirit.

**PRACTICAL CANDLE BURNING by Raymond Buckland, Llewellyn Publications, St. Paul, Minn., 1970, 153 pages, $2.00 (paperback).**
A how-to book details candle rituals and how best to use them.

**U.F.O. MANUAL by Michael J. Campione, Cinnaminson, N.J., 1970, 32 pages, $2.00 (paperback).**
The author maintains that flying saucers are hostile and suggests ways for witnesses to protect themselves from them if necessary.

**THE WAY OF THE SUFI by Idries Shah, E.P. Dutton & Co., New York, N.Y., 1970, 288 pages, $1.95 (paperback).**
An examination of the ideas and claims of Sufism shows their relationship to Christianity, Hinduism, Jewish mysticism and modern philosophy.

# Report FROM THE Readers

### THE PROVABLE RECORD

Mr. Robert Ferro's attack on me in the June 1971 FATE had best be answered by returning to the provable record. I shall therefore submit for your publication the following official statement from Jacques Mayol relative to the discovery on September 2, 1968, of the Bimini underwater archaeological site. Mr. Mayol holds the world's record for free dive.

I have but one thing to say here to Mr. Ferro. The label of entomologist by which I am indentified in his book obviously was chosen to minimize my professional status. No such degree was given at Yale University where I was awarded mine in 1928. My field of study was a broad one: zoology, paleontology and kindred subjects.

Over the years my research has broadened still further involving interdisciplinary correlations pointing toward cataclysmic modification of the earth's surface and the origin of the man. — *J. Manson Valentine, Miami Fla.*

M. JACQUES MAYOL'S STATEMENT:

I was on Robert Angove's boat off the northwest coast of Bimini, The Bahamas, on September 2, 1968.

On that day, Mr. Angove of Fort Lauderdale, Fla., and I and a party of four which included Dr. Manson


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Valentine of Miami, Mr. Harold Climo of Canada, Miss Caroll Amend of Miami and "Bonefish" Sam, a Bahamian guide, were diving in three fathoms of water approximately half a mile from shore near Paradise Point when Dr. Valentine pointed out to us some enormous rocks on the bottom that had all the appearance of having been laid there as part of a gigantic roadway.

After extensive exploration of the site, Dr. Valentine interpreted it as a possible archaeological discovery of great significance. — *Jacques Mayol, Marseille, France.*

## PSYCHIC MARK RAMON

In May 1971 I saw a delayed videotape of the Virginia Graham show which apparently was made sometime in February. One of her guests was Mark Ramon, a psychic.

By coincidence I had just received my first copy of FATE. Mr. Ramon needed a magazine in one of his psychic demonstrations and he used your FATE magazine, giving it a plug.

I am anxious to get in touch with Mr. Ramon and I wonder if any FATE reader knows where I could write him? And does anyone know whether he has started his school yet? — *Rosemary K. Callison, 1750 W. Kentucky Ave., Denver, Colo. 80223.*

## REPLY TO CANON PEARCE-HIGGINS

I find Canon Pearce-Higgins' remarks ("On Divorcing Ghosts from Poltergeists," August 1971 FATE) of great interest and as always valuable. I have the greatest respect for his opinions and in truth, regarding poltergeist and haunting phenomena, I find that in all essentials we quite agree.

I completely agree that psychological tensions, unresolved aggressions, jealousies, etc., trigger poltergeist activity. However, I do not

believe in the least that these psychological mechanisms "explain" the poltergeist in its entirety.

Along with Canon Pearce-Higgins I too have had personal experience with haunting and poltergeist phenomena and in consequence I am not speaking from a purely scholarly and theoretical standpoint — as does Dr. A. R. G. Owen whose name is invoked.

I suggest that in certain cases — not all — the psychological pressures involved create a condition where an outside influence, an overshadowing or invading spirit, can enter into the picture: the poltergeist case. There is no theoretical reason why this intruding force cannot take advantage of parapsychological mechanisms and following Dr. Robert Crookall's dicta, due to a mind enshrouded by ectoplasmic material necessitated by its "descent" into a "Hades" or halfway sphere dictated by the machinery of communication, create ridiculous or malicious or even evil efforts. A splendid "demonic possession" could result.

I did not mention Dr. Wickland's curious and thoroughly controversial works due to the fact that he did not offer verifying evidence of his "ghostly" intruders. This does not mean that I am ignoring his work. It obviously falls into line with the work of Dr. James Hyslop, Dr. Titus Bull, Dr. Walter Franklin Prince and Dr. Elwood Worchester.

Personally, I find it difficult to distinguish between cases of poltergeist and haunting and I think that many times each activity partakes of the other. — *Raymond Bayless, Los Angeles, Calif.*

## "WE ALL MAKE MISTAKES"

Let me say thank you for publishing "The Man Who Didn't Walk Through Fire" (July 1971 FATE).

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Troublesome and embarrassing as it is for you the consequences for Mr. Cantrell are far more serious — as the immutable law of "reaping what we sow" will prove to him.

To publish this later true report serves to make even more secure your record of reliability. All of us make mistakes. Not all of us will admit it. You did. — *Neta C. Boone, Santa Rosa, Calif.*

* * *

One of the things I like most about FATE is its honesty and courage in admitting its mistakes. Otherwise, I would have little confidence in it. — *Mae Wenham, San Jose, Calif.*

* * *

A distasteful job skillfully and forthrightly and compassionately done! No recriminations, yet so clearly and forcefully written that no question is left unanswered except the big one that only Ken Cantrell himself can answer: "Why did he make this claim?" — *Harold G. Correll, Abilene, Kans.*

* * *

I have just read your apology for the hoax for which Ken Cantrell is responsible.

I wish to say to you: don't feel so bad about it, there actually was a fire on the carrier *Bennington* in the catapult room which killed 15 sailors. It was in 1958, I believe. As a result of this fire all catapults were changed to steam power on all United States carriers. — *William Newton, Lemon Grove, Calif.*

* * *

It is very nice that you are honest enough to print the truth about Ken Cantrell. After I read about him in your February 1971 issue I wrote to him. He sent me an advertisement and a book list. I sent him a donation and $15.00 for 12 booklets. He must have gotten plenty of business through the free advertisement in your magazine. His is a very striking story but it is a crime to fool

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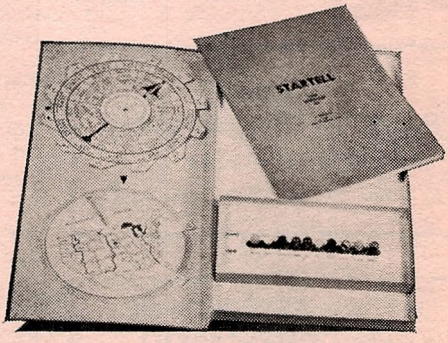
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I must give you credit for printing the truth about this man. — *K. McBride, Twentynine Palms, Calif.*

### DIVINE DENTINE

Why do you print such nonsense as "The Rev. Willard Fuller and his Dentistry Ministry"? If that article in the October 1970 FATE has any merit, it is to show that people are easily deluded.

I can understand that teeth could heal through divine intervention and God would give us new dentine or enamel. But gold fillings? Any dentist will tell you that fillings are merely repair.

If the Reverend Fuller wants us to believe his claims, let him show us the Lord has given him a new set of choppers. — *Mrs. David Eckard, New Kensington, Pa.*

*Editors' note: The article was in error. The Rev. Willard Fuller does have all his own teeth. See the letter from Mrs. Fuller published in our April issue.*

### A TRUE BELIEVER

I am a firm believer in ghosts. On one occasion I saw one; on numerous occasions I have sensed them.

I suppose I am a bit psychic but I'll be darned if I can believe for one minute that Andy Howell ever photographed the ghost on the staircase as stated in Richard Devon's article "The Staircase Ghost" (December 1970 FATE). I am convinced that what Mr. Howell really photographed was a confederate draped in a white sheet or tablecloth.

In his affidavit he states that no "special equipment, lens, lighting, etc., was used." Just the kind he always uses, I presume. In the first place the intensity of the light is a little too much to be believed. Not

only does this self-illuminating apparition cast sharp shadows on the stair risers, not only does it light up the whole wall area opposite (leaving the upper area in comparative darkness), but it also illuminates the frame of a door well down the hall!

It is evident that the "ghost" in the photo is draped from top to bottom in something that comes to a point at the bottom — like a sheet or a tablecloth. This ectoplasmic attire seems to cover the ghost's head and shoulders. In fact, it looks just like I used to on Halloween draped in one of my mother's sheets.

The photo contains clear evidence of movement, one motion superimposed on another, which is quite common in time exposures. That is exactly what I believe it to be. — *H. A. Graham, Toronto, Ont., Canada.*

### JAMES KIDD, IN PERSON

I have been reading with great interest the three articles on sittings with Douglas Johnson (October, November, December 1970 FATE). I have information on James Kidd which may interest you.

In Phoenix, Ariz., in 1948 I worked as hostess-cashier at the Saratoga Cafe owned by Sam Calachis. I met Mr. Kidd when he came into the cafe. He was dressed like a lumberjack the first time I saw him. He started a conversation with me, as is typical of friendly people in a small town, and said he was prospecting. He had come to Phoenix for supplies and Kodak film. He also said he would be back in several weeks. When he returned he was wearing a cowman's get-up including hat, cowboy boots and all, and he stayed in town for a week. I had lunch with him twice when I was off duty and he told me many things. He said he felt he had known me from some other time and I felt he was a person one could easily talk to.




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He had found a mine or "mound," as he called it. I saw pictures of it showing the entrance built of hand-hewn steps. He told me he had been bringing things out of this mound and had taken many of them across the border to Mexico. Finally he asked me to work with him for several days in bringing up the stuff, for he couldn't trust anyone else. I got the time off and went with him to the mound, which was near the Superstition Mountains.

Ancient artifacts were everywhere, as if the place had been some kind of secret worship place. They didn't mean much to me but he believed everything was valuable. He also believed there was a poisonous metal within the mound which made it impossible for him to stay there very long. That's why he needed someone he could trust to get the stuff out quickly.

On that occasion he gave me an unusual bracelet which I suppose came from the mound but until July of 1970 I didn't realize what it was nor how old. In Scottsdale, Ariz., I entered a book store and on the front cover of a large book on antique jewelry I saw a picture of a bracelet almost exactly like the one he had given me. Mine looked like gold alloy, hand-carved in the form of a snake with two heads intertwined. Rubies were set in the heads as eyes.

The last time I saw him — in December of 1948 — he came into the cafe and left his truck parked in front. He had bought rope, chain, another pick and a sledgehammer and I thought he would take me back to the mound with him, probably the next day, but that was the last I saw of him. I never heard of him again until the trial over his will started in 1969. — *J. M., Sacramento, Calif.*

## A MYSTERY EASILY EXPLAINED

The mystery of "The Tombstone that goes Round and Round" (De-

cember 1970 FATE is easily explained. The ball turns because of the shock wave that goes around the earth every 54 minutes. — *Daniel Paduto, Old Bridge, N.J.*

### ISN'T BLACK MAGIC ACCEPTABLE?

I have just come across an old issue (September 1967 FATE) which contains a shocking article on the Church of Satan, "Speak of the Devil" by Paul R. Jeschke. I have practiced the Black Arts for years and I cannot believe that a magazine of the caliber of FATE actually can give credence to such a farfetched definition of the world of the Black Magician.

While I never have encountered a member of the Church of Satan with whom to discuss that organization I feel its practices as depicted in your story are grossly exaggerated and do not touch the truth at all. It is almost as if FATE lacked sufficient courage to tell the truth about the Black Arts practitioner.

I think it would be worthwhile to present a new version of this mysterious cult to enlighten the public as to its true aims and intents and thereby make the Black Magician the socially acceptable individual he is worthy of being. — *Wayne F. West, Birmingham, Mich.*

### THE GREENLAND ICE SHEET

Regarding your brief squib on the Greenland ice sheet ("I See by the Papers," December 1970 FATE) I wish some scientists would think a few minutes before they speak.

How could an ice sheet have existed for the last 100,000 years on Greenland when just prior to 11,500 years ago, by carbon-14 dating, mammoths and mastodons (which, contrary to much published nonsense, were demonstrably tropical animals) were walking around on what is now the Continental Shelf off Nova Scotia, while tapir, peccary, 14-


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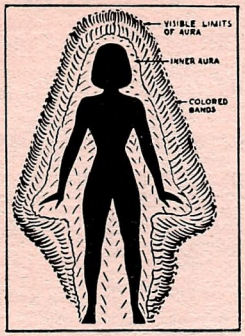



Diagram of normal aura based on W. J. Kilner, M.D.

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foot-tall elephants with 13-foot tusks, eight-foot-tall camels, giant ground sloths, lions bigger than the African variety, and a host of other warm weather animals were littering the landscape from Patagonia to Alaska.

Banks Island in the Northwest Territories has in its soil the wood (as well as carbonized) remains of gigantic trees which could not live in a land now in polar darkness six months of the year. Many of these remains still stick right up out of the ground where they perished and certainly they are not more than 11½ millenia or so old.

Are we being asked to believe that a North and South America that presented such a tropical aspect before 11,500 years ago coexisted with a Greenland ice sheet for the last 100,000 years? — *Edgar G. Crossland, New Rochelle, N.Y.*

### THE HIERONYMOUS MACHINE

I would like to correspond with anyone who has had some experience with or has constructed an "Hieronymous machine." From what I have been able to gather about this device it is quite fantastic. I would like to know more about it and the man who invented it. — *Dr. Henry W. Kutzner, 2711 Old Buncombe Road, Greenville, S.C.*

### GOD'S MOUNTAIN KINGDOMS

*Oahspe* mentions the Kingdoms of God already on earth or in Atmosphera above the earth or in the mountains.

We live in the St. Maries Mountains and I would like to ask if any FATE readers know if these Kingdoms exist in our mountains. — *Grace Rajspic, St. Maries, Idaho.*

### RIDDLE SOLVED

Regarding the article by Gaston Burridge, "Riddle of the Lead

*(Continued on page 144)*

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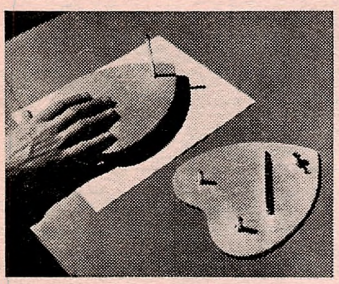
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## REPORT FROM THE READERS

*(Continued from page 132)*

Crosses" (February 1971 FATE), I ran across a book titled *The Mysterious West* by William and Pepps which refers to the Roman settlement in Arizona mentioned by Mr. Burridge. This book contains a translation of the inscription inside the huge lead cross.

The paraphrase is, according to the authors, as follows: "775 A.D. . . . fleet of ships carrying 700 Roman men and women under the leadership of Theodorus the Renowned, set sail from Rome . . . passed through the Straits of Hercules and into a series of storms. Afterwards they could see no land so continued to sail for many weeks before land was sighted . . . then set out on foot NW until they reached the desert where the remainders settled.

"They found water and Theodorus decided to build a city and named it Terra Calalus. They captured natives known as Toltezus for slaves but 14 years later the settlement was burned to the ground by the Indians and Theodorus was slain. Again the survivors rebuilt the city under Jacobus, Israel and seven other leaders who followed Jacobus to a total of 125 years. Again the Indian slaves revolted and Israel II ordered the history of Terra Calalus be inscribed on the lead cross."

This cross was found on land owned by lawyer Thomas Bent near Tucson, Ariz., in 1924. — *Eileen P. Rutherford, Phoenix, Ariz.*

## THE MODERN PARALLEL

Your item on the fall of Rome in "I See by the Papers" (June 1971 FATE) was very good. I only wish you had pointed out the modern parallel: the possibility of the fall of today's civilization in a Third World War. Two thousand years from today some editor will write a piece similar to yours.

If this competitive instinct, originally required for survival due to the scarcity of natural food (which compelled one animal to eat another), is not changed or controlled, the tragedy of Rome and Greece will inevitably be repeated in our time.

Why can't we look ahead to prevent our own destruction? Thanks for your warning. — *Irving F. Laucks, Santa Barbara, Calif.*

### THE ATLANTIC FLYWAY

After reading the April 1971 FATE I feel I must comment on Eugene Burr's article. "Birds Fall on the Empire State," in which he writes about the birds that crashed into the building on September 28, 1970, and back in September 1948. He has put this sad accident into a category as something very strange indeed as if it defied explanation.

In the first place, I suggest he go to his public library and find a book on birds and their migrations. His questions would be answered.

This occurrence took place in the month of September because birds that nest in the northern parts of the United States and Canada start their fall migration at that time. Many different species travel together by the hundreds and thousands.

The Empire State is not the only building to claim the distinction of causing these accidents. The Washington Monument and the lighthouses along the coast have lured the tiny birds to destruction in the fog and due to other factors which confuse them. Our own radio FM tower has taken its toll.

As to the "oddity" that the birds were flying at night, almost all birds migrate at night except for a few species such as swallows.

Incidentally, the Empire State Building is along the path of the so-called Atlantic Flyway, one route birds use in migration. — *Mrs. L. H. Woodard, Olean, N. Y.*

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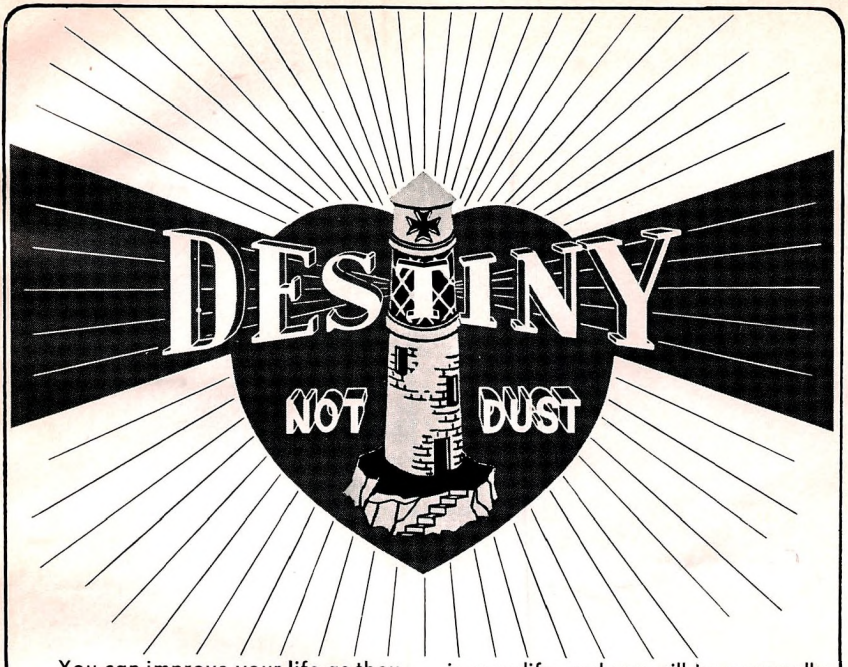
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