FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN

DECEMBER 1971 50¢

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CARL JUNG DISCUSSES THE I CHING

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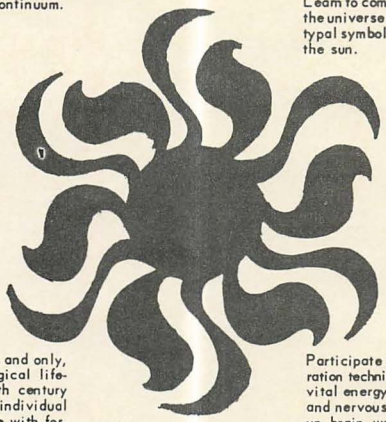
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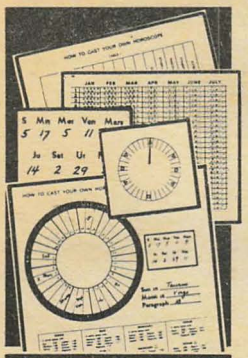
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Curtis Fuller

QUOTE OF THE MONTH

"The reason why the reality of such phenomena has not been generally accepted lies — and this is an interesting commentary on the way of thinking in the modern world — not in any inconsistency or any incompleteness in the evidence itself, but in the absence of any scientific theory which could account for the observed facts. . . ."

—Gustaf Stromberg
in the foreword to
Telephone Between Worlds
by James Crenshaw.

NINA KULAGINA is a 43-year-old Russian housewife, mother and grandmother with psychokinetic ability. Russian parapsychologists say that she can move objects without physical contact.

In the fall of 1970 Dr. Montague Ullman, the Maimonides Hospital psychiatrist and parapsychological researcher, visited Russia, Czechoslovakia and Bulgaria and sat in on a session with Mrs. Kulagina. Dr. Ullman is the newly elected president of the American Society for Psychical Research and he discussed his observations in a recent newsletter from that organization.

"We were seated around a table which was six feet in diameter and covered with a tablecloth. After several unsuccessful efforts with a box of wooden matches and a package of cigarettes, she then tried to move an upright plastic pen top," Dr. Ullman wrote.

"Her characteristic gestures included making frequent passes with her hands over the objects and at times moving her torso in a circular rhythmic motion. The pen top began to move toward her in short, jerky intervals of about an inch at a time, remaining upright throughout.

"After this, she tried again with two pen tops, one plastic and one metal, and succeeded in moving first one and then both together. Again they were upright and remained so as they

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moved over the tablecloth. Mrs. Kulagina seemed genuinely exhausted after each of the trials. On one occasion her pulse rose to 132. She would rest for several minutes before making another attempt."

Ullman concludes that her performance was "most impressive" but since there was no opportunity to introduce any controls into the demonstation he does not offer a final judgment.

Mrs. Kulagina apparently has developed her abilities only within the past few years although about eight years ago the unexplained movement of objects around her brought her to the attention of Professor Vasiliev. Dr. Sergeyev has been working with her since Vasiliev's death and he arranged and was present at the session with Dr. Ullman.

Russian researchers say that Mrs. Kulagina also has been able to speed up the beating of a disembodied frog's heart kept alive in a saline solution, or to halt its beating on command.

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ONE OF THE most puzzling demonstrations Dr. Ullman witnessed was in the home of Mr. and Mrs. Pavlita in Czechoslovakia. Pavlita is an industrial engineer who has developed a

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series of metal structures inside a boxlike machine which theoretically has the ability to store and intensify "bioplasmic energy."

"Bioplasma" is conceived by Russian investigators to be a new form of energy, characteristic of life processes. The Russians refer to "bioplasma" as involved with the existence of a fourth state of matter, that is "matter in the form of an integrated system of elementary charged particles. Interactions between bioplasmic systems are thought to be related to telepathic phenomena, and the focusing of bioplasmic energy is said to be related to physical phenomena."

There is actually no clear proof that such a thing as bioplasma exists or if it does that it is related to ESP. However, some evidence for it is thought to be shown in the Kirlian photography which occurs in a field of high-intensity electrical discharges. FATE has reprinted photographs taken by the Kirlian husband-wife team which show an aura surrounding human skin and the loss of energy in progressive photographs of a dying leaf.

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EXPLANATION OF "BIOPLASMA"

IN AN interview with William Rice, science editor of the *New York Daily News*, Dr. Ull-

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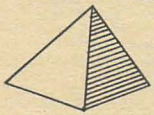
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man was more explicit about the Russian concept of bioplasmic energy.

The energy flares show up in ever-changing forms and colors and are supposed to radiate "from all over the body, forming special patterns at sites used for acupuncture, the ancient Chinese art of inserting needles to relieve pain and sickness at any of 365 precise points on the body," Rice wrote.

The Russian theory, Ullman told Rice, suggests that bioplasma "is a structured and integrated system of charged elementary basic particles, mostly electrons, which they report as being exquisitely sensitive to psychological and emotional changes in the living organism."

Ullman admits that the concept is hazy in his mind.

In the Pavlitas' kitchen, outside Prague, Dr. Ullman saw experiments purportedly showing bioplasmic energy effects from the use of what might be called Pavlita's "psychic storage battery." These experiments, conducted with the boxlike machine, included the magnetizing of a strip of metal so that it attracted or repelled a sliver of wood.

All this obviously violates the known laws of physics. Dr. Ullman was forced to conclude that the demonstration was "too lim-

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ited and too lacking in explanatory detail to carry much conviction."

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SUCCESS — IN REVERSE

MEANWHILE, the results of ESP research carried on even farther away than Russia and Czechoslovakia have been revealed. Astronaut Edgar D. Mitchell states that his telepathic experiments with several sensitives while he was on his way to the moon on the Apollo 14 mission "far exceeded anything I expected — in reverse."

Mitchell carried Zener cards with him into space. These are the cards bearing five different symbols — star, cross, wave, square and circle — used in statistical telepathic experiments.

During some of his rest periods Mitchell concentrated on these symbols "sending" 25 in each experiment for a total of 12 different "runs." It is not known exactly how many receivers he used but one of them was Chicago sensitive Olof Jonsson.

With a total of 300 individual guesses there were only 35 hits when chance alone would allow 60 hits!

Parapsychologists won't know whether this negative ESP response was a result of special problems existing in space until many more psychic experiments

are conducted with passengers en route to the moon. Most parapsychologists should consider such high negative response an anomaly worth investigating.

∞

ELECTRONIC MYSTERIES

THE EDITORIAL writer for the June issue of the magazine *Wireless World* takes an electronic technician's view of the mysterious "voices" taped by Dr. Konstantin Raudive (see "Spirit Voices Tape Recorded" by Rolf Schaffranke, July 1970 FATE) and described in the newly published book *Breakthrough.*

This writer, using the pen name "Vector," states that on two or three occasions over a period of several weeks when he had removed his aerial plug-in coil to change wavelength, "which meant that the aerial was virtually open-circuited," a raucous voice burst the silence with a few words. "It was clearly speech but so distorted as to be unidentifiable as to content.

"Only a few words occurred at a time, although I remember waiting for about an hour hoping to hear more, but without success. Most of the European stations had long since closed down and I was remote from any high-power commercial transmitters, neither were any amateurs operating in the area."

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After this strange experience of his own Vector encountered Raudive's book describing the circumstances under which he has recorded more than 72,000 "voices" purportedly belonging to the dead.

It is particularly interesting to Vector that the voices do not originate from acoustic sound. He says that the physicists cannot explain the phenomenon and that scientific tests have shown (in a Faraday cage, for example) that the voices seem to originate outside the experimenter and are not subject to autosuggestion or telepathy.

"Philologists," he says, "have examined the phenomenon and testified that although audible and understandable, the voices are not formed by acoustic means; they are twice the speed of human speech and of a peculiar rhythm which is identical in the 72,000 examples so far examined."

Vector calls the book "sincere." As a possible tentative explanation he suggests that the irregularities in electronic tape itself, when put through a high gain amplifier, might sound like words to anyone who wants words to be there.

"One thing is sure," he concludes, "the problem of the origin of these 'voices' cries out for investigation. I know, as well as

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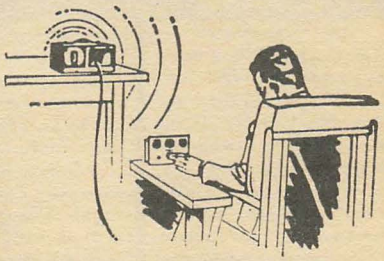
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With an assist from astrology, motion picture and television star Robert Cummings, 60, married his secretary GiGi Fong, 32, on March 27, 1971. An ardent devotee of astrology, Cummings consulted astrologers Frances Littlejohn, left, and Carroll Righter, right, to learn the most propitious date and time for the ceremony. Independently they recommended 11:34 A. M., March 27. (UPI Photo)

you, that the whole thing sounds impossible. How can words be derived from a silent microphone? But don't forget that in 1901 it was theoretically impossible for radio waves to cross the Atlantic because no one knew of the existence of the ionosphere. By the same token there are no doubt a lot of things about electronics of which so far we know nothing."

∞

REST IN PEACE

VECTOR'S main interest appears to be in the claim of contact with the dead. And now additional research funds for some of this investigative work will be available.

The case of James Kidd, who left his estate for research seeking to establish the existence of the human soul, was reopened and the funds reawarded to a new claimant.

Arizona Superior Court Judge Robert L. Myers originally awarded the Kidd estate, now valued at $297,000, to the Neurological Sciences Foundation of Phoenix on the grounds that the research could best be done "in

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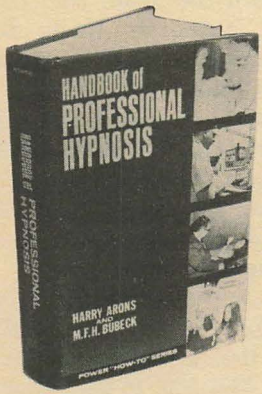
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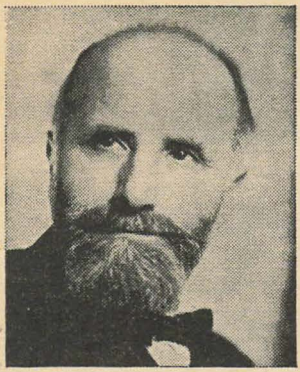
the combined fields of medical science, psychiatry and psychology."

The Arizona Supreme Court now has overruled Judge Myers on the grounds that Mr. Kidd was thinking of the soul as a "separate entity," not as a part of the nervous system. Judge Myers was directed to choose among four of the other 139 contenders. These four were the Rev. Russell L. Dilts, a Spiritualist minister of South Bend, Ind., who claims he has been in touch with Kidd from the Other Side; Dr. Joseph W. Still of Los Angeles, who claims he already has located the human soul; the Psychical Research Foundation of Durham, N. C., and the American Society for Psychical Research.

Judge Myers awarded the money to the American Society based on his conclusion that it seems best qualified to research the existence of human souls.

Certainly the American Society is the best heeled of these claimants and has had the enormous prestige of having Dr. Gardner Murphy, internationally known psychologist, as its president. He has been extremely influential in its policy and testified before the court in its behalf.

Its research officer is Dr. Karlis Osis who has done pioneering research work with cats.



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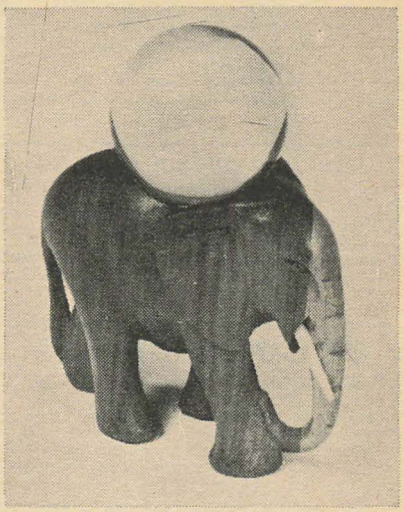
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TOO BAD?

OBVIOUSLY THE decision of the court was tremendously complicated. In addition to the 139 formally recognized claimants to the Kidd estate the court received about 35,000 letters inquiring about the will and offering unique methods for identifying the soul.

The American Society, it has seemed to us, has been consistently less open to unusual claims than some other research organizations and much less interested in the survival problem than either Dr. Ian Stevenson or the Psychical Research Foundation of Durham, N. C., headed by W. G. Roll, an Oxford University graduate.

It will be interesting to follow the investigations of the ASPR in fulfilling the terms of the Kidd will. Obviously such work will require a more positive approach than has been apparent in the negativism of Karlis Osis.

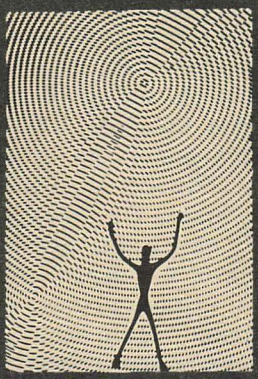
∞

JAMES E. McDONALD

I AM GRIEVED to report the death in mid-June of Dr. James E. McDonald, senior physicist and full professor at the Institute of Atmospheric Physics, University of Arizona. Dr. McDonald died by his own hand of a gunshot wound in the head, after a long period of depression. He

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had previously shot himself in the head on April 9 and recovered but was left nearly blind.

Professor McDonald was one of the foremost scientists in the nation to take a strong and vociferous position in favor of the existence of Unidentified Flying Objects. He spoke frequently on the subject and publicly criticized the Colorado UFO report prepared under the supervision of Dr. Edward U. Condon.

Last winter Dr. McDonald attracted nationwide attention by warning of the danger of supersonic transport planes. He said they would release exhaust gases in the upper atmosphere in such a manner as to permit excessive radiation to reach the earth's surface. Such altered atmospheric conditions, he warned, could create 10,000 new cancers a year in humans. He called the SST project "socially insane."

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McDONALD'S UFO VIEWS

IT IS IMPORTANT, during this hiatus in publicly reported UFO sightings, to review Dr. McDonald's opinions on the subject. The following summary is from a statement dated June 7, 1967, that Professor McDonald submitted to the Outer Space Affairs Group, United Nations. In a covering letter to Secretary-General U Thant, he urged UN

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scrutiny of the problem.

His letter to U Thant said: "I believe that very serious consideration must be given to the hypothesis that these unconventional objects constitute some form of extraterrestrial probes. Until I undertook personal study of the problem I was not able to give credence to such an hypothesis. After a year's intensive study I must still regard it as only an hypothesis, but I must emphasize that my findings drive me strongly toward the view that this may be the only presently acceptable hypothesis to account for the quite astonishing number of credibly reported low-level, close-range sightings of machine-like objects that are now on record from all over the world."

Excerpts from McDonald's UN statement follow:

"For 20 years there has been a puzzlingly steady flow of (UFO) reports, from countries in all parts of the world . . . I have concluded that, far from being a nonsense problem, the problem of UFOs is one of extraordinary scientific interest.

"It is my conclusion that no official group in my country has conducted an adequate investigation of this problem . . . There is now (June 7, 1967) strong indication that the number of *reports* of close-range, low-

altitude sightings of completely unconventional aerial objects exhibiting machine-like features and displaying inexplicable performance characteristics has been increasing in the past few years. . . . My own studies lead me to reject categorically the view that these are merely misidentified natural atmospheric or astronomical phenomena; many official explanations to this effect are almost absurdly erroneous . . .

"The large residuum of reports, now numbering hundreds to perhaps thousands of cases, demands the attention of the world's outstanding scientists. . . . Almost no scientific attention is currently being paid to this problem . . .

"It is my present view, that the most probable hypothesis is that these are some type of surveillance probes of extraterrestrial origin.

"I stress that this can at present be regarded only as a *hypothesis*; and against it stand many obvious scientific preconceptions, of course. I also emphasize that there are innumerable facets of the UFO phenomena which I can only describe as utterly bewildering and inexplicable in terms of present-day scientific and technical knowledge. I would also remark that if these objects are not of



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extraterrestrial origin, then alternate hypotheses that will demand consideration will be even more bizarre, and perhaps of even greater scientific interest to all mankind. . .

"The first need is for erasing the ridicule that is quite clearly suppressing open reporting of sightings of unconventional objects in the air and on the ground."

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HYNEK CALLS FOR REPORTS

IN A LETTER to *Physics Today*, Dr. J. Allen Hynek, formerly Air Force consultant on UFOs, raises the same point and asks that UFO reports be sent to him.

"I have become concerned lest data of potential scientific value be lost for want of a reporting center," Hynek writes. He finds there still are many UFO reports from small town newspapers but almost none from urban dailies.

"It has been my estimate over the past 20 years that for every UFO report made there were at least 10 that went unreported," he says. "Evidence for this comes from the Gallup Poll, the many UFO reports I subsequently learned of that were not reported to the Air Force, and from my own queries."

Today's UFO reports, says Hynek, are "better than ever." The

reason is that many well-educated, responsible people will report things to a private group that they wouldn't have reported to an agency. Fear of ridicule kept thousands of reports under wraps.

Hynek promises to treat all data submitted seriously and will see that no embarrassment to a sender will result. The UFO reports should be sent to J. Allen Hynek, Chairman, Department of Astronomy, Northwestern University, Evanston, Ill., 60201.

∞

STRANGE!

THERE ARE still plenty of bad reports. A recent issue of a widely circulated newspaper called *Midnight* reported that Unidentified Flying Objects are using an isolated island in the Bahamas "for monitoring U.S. space flights and for a staging area to collect human 'specimens' from earth."

The authority for this startling bit of intelligence, according to *Midnight,* is none other than "Dr. Jonathon Wright, National Aeronautics and Space Administration physicist."

"Dr. Wright" reputedly had just returned from a three-month research cruise through the outer islands to investigate the disappearance of "two more ships and an airplane" in an area called

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" 'the Bermuda Triangle.' "

And who is Dr. Wright?

Alas, we have sad news for the readers of *Midnight*. A letter to me from John P. Keany, news chief of the public information division of NASA says (1) NASA records do not list an employee by the name of Dr. Jonathon Wright and (2) NASA has no knowledge of the project described in the *Midnight* news article.

∞

NOSTRADAMUS RIGHT ABOUT ROME

THE 16TH CENTURY French astrologer Nostradamus predicted that the world would end in the year 2000. Paris and London would be destroyed by terrible weapons, he said, and Rome would be engulfed by waters.

According to *The London Times* archaeologists are beginning to think he might be right — on the last point anyway. It is well known that Venice is sinking at the rate of a fifth of an inch a year but Rome is being quietly submerged four to eight times that fast — although this threat is not recognized by most Romans.

Archaeologists have reported, for instance, that when an ancient palace was demolished on the busy Via Del Corsi in 1915, ancient Roman remains, perfect-

ly dry, were found underneath and explored down to a level of 31 feet above sea level. But when a pedestrian subway was dug at the same point in 1955 water was found at a level of about 37 feet above sea level — a rise of one and three-fifths inches a year. Other excavations farther down this central artery show that water has risen at a rate of four-fifths of an inch a year.

The water is not likely to engulf the city for another 200 years for it is still roughly 13 feet below ground level. Nevertheless, Nostradamus didn't miss by much.

∞

THE MOVING MOUNTAINS

WHEN THE GREAT earthquake hit California February 9, 1971, the mountains at the western end of the San Gabriel range rose three feet and slipped three feet to the south. The mountain range borders the San Fernando Valley which was the worst hit area.

Westerly G. Bruer, chief of the California Division of Mines and Geology, told a news conference in February that there is no reason to believe that another destructive quake will occur in the area for a number of years, and probably not for several decades.

—*Curtis Fuller.*

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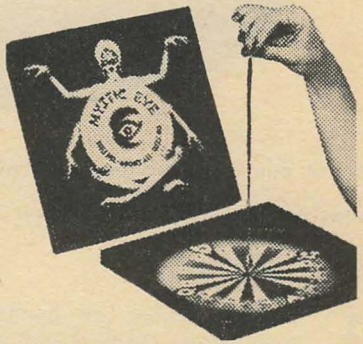
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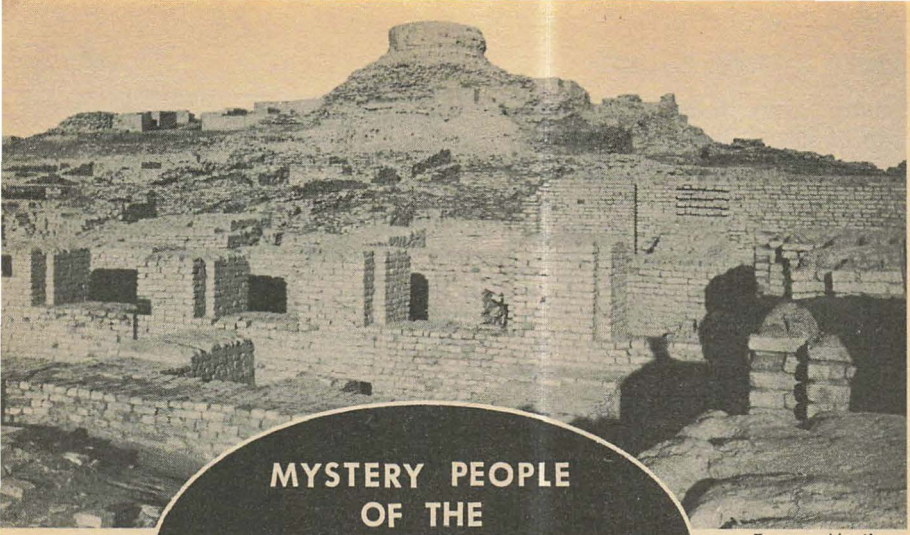


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MYSTERY PEOPLE OF THE Indus Valley

Frances Mortimer
Rapho Guillumette

Is this our world's oldest civilization? Or does earth still hide the answer to this important enigma?

By Jerome Clark

AT FIRST, when the barbarians, those Indo-European invaders called Aryans, came equipped with a new and deadly weapon of war, the light chariot, the people of the Indus Valley fought them off, although they had little experience with war and were not proficient in the military arts. The stability of their society, rigidly dominated by a religious order and by the priests who dictated it, gave them sufficient strength to fend off the savage attacks of their foes. The barbarians retreated — for a time.

However, it was almost as if the gods themselves had decreed that a thousand years was long enough for a civilization which had exhausted its capacity to progress. Nature herself had begun to work against the people of the valley. The climate was slowly changing. Where once

Archaeologists conjecture that if Mohenjo-daro had a temple it logically might have stood at the highest point of the citadel, left. Today, the area is covered by a Buddhist shrine or stupa. In foreground is side view of the great baths.

there had been fertile farmland and lush green jungle, now the desert encroached. The weather grew hotter, more uncomfortable. As the men cleared the forests, using the wood from the trees to fire the kilns where construction bricks were baked, the land became increasingly barren. Floods virtually leveled the two major cities Harappa and Mohenjo-daro on more than one occasion and faced with the constant task of rebuilding the spirit of the people began to die.

The end, when it finally came about 1500 B.C., was quick — and terrible. Now the barbarian hordes were too large, too disciplined, to be stopped and the civilization of the valley fell easily under the wheels of their chariots. The first city to collapse was the great one in the north, Harappa, where even the vast 45-foot-thick walls of baked brick which surrounded the great citadel high above the lower city could not keep the enemy out. By this time, too, communication over the 350 miles which separated the northern and southern capitals of the kingdom had broken down to such a degree that when the barbarians, having sacked Harappa, moved south to attack the residents of the great southern city, Mohenjo-daro, they took their victims completely by surprise.

Evidence of that massacre remained for thousands of years to be uncovered eventually by scholars of an age which never knew the great civilization had existed at all. Bodies of men, women and children, or their re-

Frances Mortimer, Rapho Guillumette



Hundreds of small uniform structures bare of windows and fronting on narrow lanes which are rigidly laid out reflect regimented life of Mohenjo-daro inhabitants.



Frances Mortimer, Rapho Guillumette

Height of cylindrical tower, once a sunken well, shows how deep excavators had to go to find Mohenjo-daro's first level.

mains, still lay in the streets and in the houses where the barbarians had caught them. Most of those who managed to flee from the city were tracked down and butchered. Only a handful of survivors reached the hills, there to eke out a painful and primitive existence which included little of the civilization they had left behind.

And the conquerors, Indo-Europeans from the northwestern hills of Punjab, marched on. These Aryans sang of their victories to their god Indra and praised him for his help in war. Their hymns collectively represent a saga called the *Rig-Veda* and tell us a little of the story of the people of the Indus Valley whose civilization they finally crushed after an on-again, off-again 300-year campaign. The Aryans called the Indus people *dasya,* described them as dark-skinned, flat-nosed individuals who spoke a strange language:

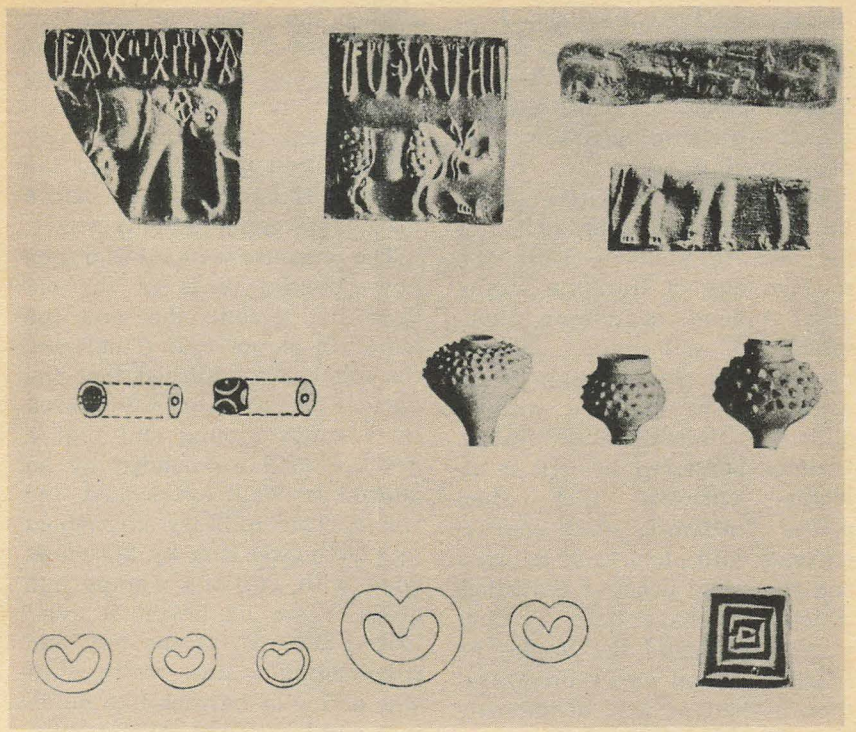
> "With all-outstripping chariot-wheel, O Indra, thou far-famed, hast overthrown the twice ten kings of men
> "With sixty thousand nine and ninety followers . . .
> "Thou goest on from fight to fight intrepidly, destroying castle after castle here with strength."

Except for these few fleeting references India's first civilization — part of which lay in what now is Pakistan and which stretched for hundreds of miles

Courtesy of the Oriental Institute
University of Chicago



Typical "bull frieze" rings painted vessel from Indus Valley. Artwork is sparse but often aesthetically pleasing.



Cylinder seals (impressions at top) may hold clues to origin of Indus people. Other fragments of their art are etched beads, pottery (middle line), bone inlays.

Courtesy of the Oriental Institute, University of Chicago.

along the Indus River and its tributaries for a thousand years, between 2500 and 1500 B.C. — faded from even the memory of the conquerors and so from history. Until the 20th Century, in fact, historians assumed that the peoples referred to in the *Rig-Veda* were no more than primitive savages whose passing was no great loss to the evolution of human culture in the ancient world. From their viewpoint, of course, the Aryans were the carriers, not the destroyers, of civilization.

* * *

THE FIRST inkling of the true story came in 1856 when two brothers, Englishmen John and William Brunton, were constructing the East Indian railway between Karachi and Lahore in modern Pakistan. Searching for

ballast for their roadbed, John hit upon the idea of using bricks from the nearby "ruined city" Brahminabad, a fairly-recently built town whose inhabitants had abandoned it.

William, working further down the line, found a "rubble pile" of his own to plunder. Near the modern city of Harappa was a great mound containing thousands of well-made durable bricks lying close enough to the surface to be quarried without difficulty. Unfortunately William Brunton possessed so little intellectual curiosity that when pieces of artwork, small engraved seals with pictures of animals and trees and peculiar markings which may have been writing, were found amid the bricks, he scarcely raised an eyebrow. But then he had no way of knowing that he was digging through — and helping to destroy — the remnants of a 4000-year-old-city.

Not until 1921 did archaeologists begin to suspect the existence of an ancient civilization in prehistoric India. That year Rai Bahadur Daya Ram Sahni, an Indian archaeologist on the staff of the Director-General of Archaeology of India, Sir John Marshall, made preliminary excavations at Harappa, thus resuming the digging the Bruntons, for a different reason, had started nearly 70 years before. As he studied the seals and tools that came immediately to light, he knew he had made a staggering discovery, one which must completely revise the history of early India. For it was clear that the buried city had been built before the Aryans came to the region.

The modern town of Harappa now covered parts of the old town but despite this and the handicap of previous plundering the diggers established that the ancient city had covered an area three miles around and that a great citadel surrounded by an enormous wall overlooked the whole. This military stronghold was 460 yards long by 215 yards wide with bastions, ramps and gates. From its height it overlooked the rest of the city and surrounding plains. North of it was a row of barrack-like buildings and huge 50 by 20 foot granaries standing in symmetrical rows. Also nearby were what was left of 18 round brick platforms having center holes in which heavy wooden mortars are thought to have been used to pound grain. Fragments of grain and straw still existed in these holes making this seem a fairly accurate assumption. Grain is pounded in like manner in Kashmir today.

It also is noteworthy that the relationship of these various buildings suggests rigid govern-

mental planning and control.

In 1922 another of Marshall's staff, R. D. Banerji, began a dig 350 miles to the south where another great mound was found in the province of Sind. Here hundreds of diggers uncovered a huge city which they called Mohenjo-daro after the nearby modern city of that name. It is much like its sister-city, Harappa.

After as long as 25 centuries the vast city once again was visible to the eyes of the world. It too has its great citadel and granaries; its huge public bath. If there were temples and palaces in these ancient towns they never have been identified. And the hundreds of small uniform structures, without windows and laid out by uniform plan, fronting on narrow lanes, give us some idea of the crowded, regimented lives the inhabitants of Mohenjo-daro, and Harappa, must have lived. A few houses are larger and with their enclosed courtyards give one the feeling of space and graciousness. Most are constructed of baked bricks which have been plastered over and a few had upper stories reached by stairways. They do have bathrooms and earthen-tile drains carried the sewage from the homes.

There are shops and public wells; possibly the "sentry boxes" found throughout the city housed some sort of police. Sir Mortimer Wheeler, author of *The Indus Civilization*, states that the whole city gives evidence of "middle-class prosperity with zealous municipal supervision."

Besides the citadel of Mohenjo-daro, on its 50-foot-high mound there are nearby buildings which may have housed a college of priests, but this has only been suggested, not proved.

There is evidence of a great emphasis on bathing, possibly for religious purification, just as in current Hindu religious rituals. All of which suggests that some of the practices of the Indus people were adopted by their Aryan conquerors.

Since the discovery of these two major cities further diggings along the banks of the Indus River and its tributaries have led to the discovery of many small towns and villages. Some of these are separated by thousands of miles, testifying to the existence of a large civilization which, materially, at least, can be favorably compared to its more celebrated contemporaries Mesopotamia and Egypt.

We may never know the answers to the many questions scholars ask about the Harappans because while these people left behind a written language no one yet has been able to decipher it.

Their historical development, their religious beliefs and practices and the organization of their society are only a few of the many riddles to which we have puzzled out only tentative and partial answers.

Perhaps the greatest mystery is their origin. About 2500 years ago, so far as archaeologists can tell, the cities of Mohenjo-daro and Harappa sprang up suddenly without clear-cut traces of having developed from more primitive beginnings. One early theory, that they were settled by migrants from the well-developed Sumerian civilization of the lower Tigris-Euphrates Valley, has been discounted because the two civilizations were so different. And the earliest cultures found in eastern and southern India came later than that of the Indus Valley, so they too must be ruled out.

Most authorities now believe, and this is little more than an educated guess, that agricultural peoples dwelling on the eastern slopes of the Iranian mountains left their homeland at some yet-undetermined time, thousands of years ago, to migrate toward the fertile Indus Valley, passing through Afghanistan or Baluchistan where they apparently stayed for a time. By about 3000 B.C. they reached the valley of the Indus River and by 2700 B.C. they had settled the village of Kot Diji, 25 miles east of Mohenjo-daro.

Not too long afterward newcomers whose place of origin archaeologists have not determined swept into the valley, apparently razed the existing settlements and built upon the ruins. In the process they borrowed some of the earlier settlers' ideas, adding them to their own. They must have been a fairly sophisticated people for they brought with them copper, bronze and baked bricks, whereas earlier inhabitants of Kot Diji had used only stone tools and built only stone-and-mud walls. More important, the newcomers had conceived a civilized, literate, urban society.

And it was these newcomers who constructed the twin capitals, Harappa and Mohenjo-daro. Despite the 350 miles which separated them the cities developed along much the same lines and we have to assume they maintained close contact and operated under a highly authoritarian administrative order. The people worked hard and built rapidly. "The Indus Valley culture was not the product of slow, inevitable growth," one writer notes. "It could hardly have happened save by a conscious effort of will on the part of people who had a defined objective."

And although the Indus Valley was fertile these settlers still fought against tremendous obstacles. The mighty river which fertilized their fields and provided them transportation also swept them and their constructs away with huge, unpredictable floods. They had to learn to build dikes and dams and to elevate their buildings on man-made mounds. They had to create a vast irrigation system to control the flooding, to divert water to arid land for more extensive farming. They grew barley, melons, wheat, peas, and dates and other crops. They domesticated the humped cattle, buffalo, camels, pigs and horses. Another of their products was cotton which no one before them had cultivated. It must have been very useful to them, particularly in the extensive trade they conducted with Sumer.

The Harappans were great traders who were on friendly terms not only with the Sumerians, a vastly different, more open people, but also with the Iranians and Afghans. To these markets they shipped metals, wood and foodstuffs; in return they received gold, silver, copper and turquoise.

Yet, despite their unmistakable achievements and energy their society must seem unappealing from our point of view. Of the physical layout of their two major cities which represent the focal points of Harappan culture, Stuart Piggott writes in his book *Prehistoric India*, "The secrecy of those blank brick walls, the unadorned architecture of even the citadel buildings, the monotonous regularity of the streets, the stifling weight of dead tradition all combine to make the Harappa civilization one of the least attractive phases of ancient Oriental history."

Piggott is speaking of what archaeologists see as the dreary quality of everyday Harappan life which perhaps grew out of an unending struggle for survival—the Harappans seem to have sacrificed much that we take for granted, individual freedom and the joys of leisure and artistic expression.

Certainly the Harappans indulged in no "frivolity." The architecture is plain to the point of severity and a walk through the streets of their cities could not have been a stimulating sight-seeing adventure. Laid out in strict rectangles 400 by 200 yards, their city blocks contained houses without windows, bare walls broken only by doorways.

Both Harappa and Mohenjodaro are separated into upper and lower levels. The upper level, the citadel, lies on the west-

ern edge of the city. Built on a platform of mud and burned brick, it rises 50 feet above the plain and is surrounded by a thick brick wall lined with towers from which soldiers must have scanned the horizons for signs of approaching barbarian raiders. (And/or to oversee the regimented activities of the inhabitants?)

Nearby are the barracks where either the soldiers or working men slept at the end of long days of hard labor. Both the granaries and the barracks are laid out in the usual careful, unimaginative geometric design. The ruling class of priests seem to have determinedly controlled every aspect of the lives of their subjects, even down to the physical setting of the town, making sure nothing was left to chance or to the natural creative impulses of men and women.

Life here, while affording certain middle-class comforts, must have been tedious and stultifying. Most of the dwelling places in the lower town bear a startling resemblance to cells; in these cells ordinary people lived uneventful lives devoted to work while their rulers watched their every move and discouraged any behavior which deviated from unquestioning conformity. The price the civilization eventually paid for depriving its citizens of perhaps even the right and ability to think, for a thousand years of stagnation, is a high one. Robbed of the right to progress, of innovations and therefore increasingly of vitality, the spiritually unhealthy society finally fell prey to a livelier enemy.

But there are things worthy of our respect and admiration. The city is clean, cleaner in fact than any of its contemporaries because its engineers devised the sophisticated sewage system we mentioned earlier. Waste drains from each house into pipes which in turn empty into a central drainage system which runs under the streets. Inside the houses are bathtubs and seat-toilets not unlike our own.

For a society that put no high premium on individual expression, its artwork is surprising, not great but often aesthetically pleasing. Wood-carvings and pieces of pottery have come down to us but it is their stone sculpture which we must most admire. Their favorite subjects are gods, men and animals. They also made bronze sculptures and jewelry, necklaces of precious stones, for a flourishing trade which merchants carried on in the cities' many shops.

The seals which the Brunton brothers came upon 4000 years later are among the most beautiful products of the Harappan art-

ists. "At their best," Sir Mortimer Wheeler writes, "it would be no exaggeration to describe them as little masterpieces of controlled realism, with a monumental strength out of all proportion to their size." Made of steatite, usually square and only three-fourths to one and one-quarter inches in length, they depict animals, human and semihuman forms and various religious motifs whose precise meanings are unclear. One of them shows a three-faced figure sitting on a stool with a buffalo and rhinoceros on either side of him; below the stool are two antelopes or goats. Sir John Marshall theorized this three-faced figure may be the prototype of the Hindu god Siva, lord of beasts, who later was widely worshiped in India.

Featured on other seals is the undeciphered Indus script as well as scenes that may be out of Sumerian mythology—although Harappan culture took practically nothing else from their great contemporaries.

The seals were mass-produced and popular. Harappans wore them on their persons, on chains around their necks and wrists; they were used to stamp imprints on jars of oil and wine, on bales of cloth and other items of personal property.

* * *

DESPITE ALL we know of their cities and artifacts Harappan culture remains a major enigma. We surmise that religion played a great, perhaps dominant role in the affairs of the people, that it was the priests who insisted on absolute uniformity in the society for theological reasons but we know almost nothing about their religion itself. Apparently there was great emphasis on fertility in which sexual activity was explicit and open—their female figurines often have exaggerated sexual features. It is evidence of this nature which leads archaeologists to suspect the Harappans subscribed to the "Great Mother" cult so widespread in the ancient world. At any rate their emphasis on sex offended the Aryans whose own deep-seated religious beliefs caused them to look upon such doings with righteous outrage.

Their religious practices probably had much to do with their downfall.

On one level the inflexibility of the society made it difficult for the Harappans to adapt to the changing social conditions created by the shifting climate. When desert sands swept over what once had been rich farmland and the standard of living plummeted the people began to wonder what good their gods and priests were. At the same time, the Ar-

yans, driven into murderous frenzy by their own powerful priesthood, could not tolerate the "pagan" beliefs of the Harappans and determined to stamp them out. The Indus Valley civilization did not survive what followed.

In *Rise of the West* W. H. McNeill concludes, "It is likely that the Aryan invasion involved a collision between two rival religious systems and priesthoods . . . To destroy the priesthood (of the Indus society) was to destroy the social managers who had built and maintained the civilization. Furthermore, if the Indus society, like that of Egypt in the time of the Old Kingdom, lacked any mediate social stratum between the priest-kings in their magnificent citadels and a rudely egalitarian village peasantry, then the destruction of the priestly colleges would mean the abrupt evaporation of the Indus civilization, with no possibility of its revival. Only those fragmentary aspects of the old culture which were accessible to village use and understanding could then survive; and this, to all appearances, was exactly what did occur."

But the Aryans whose intelligence certainly equaled their barbarism learned from the Harappans and slowly they discarded their old ways. Seeing the advantages of civilization they built cities of their own. They started farming; they became artists and craftsmen; they developed the techniques of political organization; and they grew more humane. But in the end they did not lose their arrogance or their certainty that they were the great people. In their literature, in works like the *Rig-Veda,* they boasted of their achievements; they manufactured the myth that those who had preceded them were ignorant, superstitious simpletons. Not until 1921 did historians know the enormity of this falsehood.

Beyond the vague possibility that certain modern Hindu beliefs have their roots in the Harappan faith, insofar as we now know any contribution the Indus Valley may have made to the development of the human community at large apparently was lost in the centuries that followed. Archaeologists patiently continue their investigations and, of course, if the Indus writing is deciphered we may learn otherwise. But at present the Indus Valley civilization continues to be one of the most intriguing archaeological mysteries of the world.



Bunny, whom St. Martin and St. Anthony rescued, is a Manx, a cat that doesn't mind having no tail to flick.

HOLY CATS!

Perhaps we hold to the notion that cats have nine lives because somebody up there looks after them.

By Helen M. Paelian

AS PROTESTANTS we find it hard to understand our daughter Peggy's childlike faith in Catholic saints. Her interest in them is paralleled (perhaps excelled) only by her zeal to help animals in trouble, especially cats. Peggy's faith in Saint Anthony took root in her youth in San Francisco when a complete stranger advised her to pray to him for recovery of anything lost. It was natural for her to turn to him for help in finding lost cats, although she didn't know until later he is the patron saint of animals.

We acquired our first Manx cat — or she acquired us — in 1960. One night in February some old friends were visiting our Pasadena home and Peggy was entertaining us with a then-new TV routine used by the late Alexander King. The comedian said he always blessed a home he visited by saying, "May this house be safe from tigers." When anyone remonstrated that it was a needless benediction he

would say, "Well, hasn't *your* house been free of tigers since I blessed it?"

As Peggy finished and our laughter subsided we were quite unprepared (or were we?) for a small cat sound near Peggy's feet. From under the table stalked a tailless tiger cat. How she got into the house no one knows. I called her "the cat from outer space."

Peggy protested when we fed the cat and turned her out but I thought she might already have a home. However, the next day she was still in our yard, toying plaintively with an empty milk carton. I *had* to give her milk. Then she hugged my ankle and I was "hooked."

Her elevated rump made the little Manx look faintly like a rabbit and in fact one of our guests had called her "a rabbit in cat costume," so we named her Bunny.

On Father's Day that year she presented us with five kittens but only three females lived: grey-white Doll, Blackie and black-and-white Sister. That was enough. In due time we had them all altered.

Altered female cats usually are not venturesome, so when one of ours is missing at mealtime it causes grave concern. Our home is near freeway-like traffic and we always fear a missing pet may be hit by a car. On two occasions — when Blackie was missing in 1963 and Doll a year later — Peggy's prayers to Saint Anthony brought them back. At least we think so, for Blackie, having been gone a week, simply materialized in the middle of the living room, although no doors had been open through which she could have entered.

Just about that time Peggy discovered Martin de Porres who had been elevated to sainthood in May by Pope John XXIII. She read everything she could find about the Peruvian mulatto who because of his mixed blood never could aspire to a full priest's status in the Dominican Convent of the Most Holy Rosary in Lima. In the May 11, 1962, issue of *Time* magazine she found this paragraph: "Before he died in 1639 Brother Martin had established an orphanage and foundling hospital. He loved animals as well as people and filled the convent with wounded stray dogs and cats which he nursed back to health. He even liked the convent mice." So Peggy added him to her list of heavenly helpers in her encounters with strays.

Since 1967 Peggy has lived in Los Angeles in a 10-unit apartment house where for some years she followed the tribulations of her neighbors, the Burton family — three lovely chil-

dren and their mother Vivian. Embittered by marital tragedy Vivian Burton was harsh and abusive, mistreating the children's pets as a way of punishing the children. One stormy night in February 1971 the Burton family moved out, leaving behind them unpaid rent and a pitiful unattractive cat. He was a rangy grey-and-white part-Persian of threatening demeanor with a big tail and a raucous howl.

The landlord, Lloyd Hansen, wanted to get rid of the cat immediately but naturally Peggy came to the animal's defense. It was a weekend and she promised to feed the cat until the first of the week when she could call one of the humane organizations to come for it. She had no intention of doing so but simply meant to gain time.

No doubt glad to be rid of the problem Mr. Hansen agreed. Peggy immediately telephoned some of her girl friends trying to find someone to take the orphan cat. She herself couldn't keep "Sourpuss," as she called him, because she was cat-sitting for an indefinite period for some friends.

One woman, Phyllis Hagen, said she would like to have the cat but would have to get her husband's O.K. Peggy prayed ardently to St. Martin to open a way for the cat but that evening Phyllis called to say her husband wouldn't allow a cat in the house.

About an hour later, however, she called back. She had a sister Joan Hegel married to a wealthy lawyer. They lived in a mansion in Beverly Hills and Joan wanted the cat.

Mistreatment had made the animal dangerous, incontinent and a howler. Peggy had misgivings about placing him with Joan who had two young children so she spilled the whole truth to the would-be cat adopter. Joan Hegel took the cat anyway! Overnight the poor stray became a "millionaire" — but Peggy continued to pray to St. Martin just the same.

A week later Joan called. On hearing her voice Peggy was immediately apprehensive, totally unprepared for what she heard: "Peggy, you must be nuts to say our lovely cat is noisy and vicious! He is absolutely perfect and a lamb with the children!"

Peggy thought, St. Martin de Porres has done it again — a real miracle!

So "Sourpuss" became "Puss" and we hope he lives happily ever after — but more important to me was my own experience about six weeks earlier. Just after Christmas 1970 Bunny disappeared. When she didn't show up for two meals and one whole

night I was frantic. After a sleepless night I got the car out at dawn to search the streets for her body, wondering if I should take a cardboard carton along just in case. But I found no trace of the cat.

Peggy called later that morning. Tearfully I poured out the whole story: Bunny had been gone almost 20 hours. When my daughter was silent and seemed not especially upset I wondered what had come over her. After a few seconds she declared — from her apartment in Los Angeles 14 miles away — "Bunny is locked in the shower stall you have been using for storage."

"No," I said, "if she were in the house we would hear her cry or scratch at the door."

Peggy insisted. She'd hold on while I looked. I ran to the back bathroom and flung open the shower stall door. And out walked Mrs. Bunny! In all this time, emulating the sorely afflicted servant of the Lord in *Isaiah 53:7*, she had "opened not her mouth" nor made any form of protest!

I raced back to the telephone to tell Peggy who said, "I *started* to pray to St. Anthony and St. Martin but their message came before I got to the point!"

We are pretty grateful the saints watch over their errant animal friends, for the loss of the tiny sawed-off Bunny with the enormous heart and eyes would have ruined not only the New Year but many years to come.



A MOTHER'S VISION GUIDES POLICE

A SEYMOUR, Conn., woman said she had a vision the night of March 30 of her son John, aged 18, "on a riverbank." As she prepared for bed about 10:30 P.M. Mrs. John Behuniak somehow "knew" he had had an accident.

Her premonition was so strong that she called the Seymour Police Department three hours later and asked them to investigate. Sgt. Walter Trzcinski told the *Waterbury (Conn.) Republican* he dispatched a car to search along Roosevelt Drive which borders the Housatonic River. He found no accident.

Next Mrs. Behuniak called the state police who checked along the Naugatuck River. They too found nothing. But at 2:00 A.M. — three and a half hours after the mother's vision and 40 minutes after her call to the police — a one-car accident was discovered in Beacon Falls on a part of Route No. 8 along the Naugatuck River. The driver? John Behuniak, Jr. He suffered only minor injuries and left the scene on foot.

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

TRAVEL OR educational plans may have to be altered or postponed when the planet Mercury turns retrograde on December 3 in your ninth solar house. It turns direct on December 23 just in time for you to visit distant relatives or friends for the Christmas holidays.

December 1 to 5 is a period when you should curtail your spending. Your tendency is to be extravagant with both your money and your affections. Avoid arguments over religious beliefs; they solve no one's problems.

Ariens in line for promotions, honors or other special recognition could be favored from December 1 to 10. Lawyers, clergymen and publishers will gain publicity for their accomplishments.

You or someone close to you may be most inconsiderate during December 5 to 12. Either you disregard the plans of others or find your own feelings hurt because your desires are ignored. Sarcasm has a way of cooling affections so be careful in what you say and write. Mars in your 12th solar house until December 27 indicates trouble behind the scenes. You could be causing your own problems.

1st week



2nd week



3rd week





4th week



TAURUS

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

AFFAIRS OF your eighth solar house probably will be of major significance early in December. Decisions may have


1st week


2nd week



3rd week



4th week

to be made regarding your own finances or those of a partnership. There could be great confusion over the handling of other people's money, an inheritance, tax or insurance matter but Jupiter should provide some protection and luck in settling these matters. A person of influence, possibly connected with the law profession, could be of great help to you; seek advice if you can't make up your own mind.

Delays can be expected from December 3 to 23 when the planet Mercury is retrograde. This would not be a good time to start something new.

During December 1 to 5 you should curb your impulsiveness. You may spend foolishly or make an unwise investment because you are feeling optimistic. Some problems regarding a friend or child may need solving. It is a frustrating situation that must be handled diplomatically to avoid a break in the relationship. Be cautious about signing any documents.

December 16 to 24 is a favorable period for long trips, for receiving pleasant news from persons far away, or for improving your social life. A romance could be interesting although it may be with a person who is much older than you are.

GEMINI

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


1st week


2nd week


3rd week



4th week

YOUR LUCK in December depends on how you handle your partnership affairs. Some of you may be deeply involved with a business associate while others may have marital problems. The Gemini who lives a double life may have to contend with the desires of his or her secret partner. Although there seems to be something deceptive or chaotic regarding partnership matters, you should be lucky enough to handle all incidents to your liking. The planet Jupiter now is in your seventh solar house. Try not to become anxious or frustrated if you find partnership plans delayed or postponed. The planet Mercury will be retrograde and affecting this area of your life from December 3 to 23.

From December 1 to 5 there could be conflict over money between you and a business or marriage partner. Someone feels too generous or reckless. Losses could occur during this period. Until December 12 do not speak with forked tongue and scan carefully anything that requires your signature.

A favorable business cycle comes between December 16 and 27. You probably will have added responsibilities as a result of increased business. The excitement in your life continues through a romance or the unpredictable actions of a child. As December ends be aware of jealousies that can cause trouble.

CANCER

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

WORKING CONDITIONS and/or health matters could be of great importance this December. A situation difficult to diagnose could exist where you work and because of a wrong impression things could be in a state of confusion. December 3 to 23 is a poor time to implement new plans or settle existing problems as the planet Mercury will be retrograde.

Your health should be good if you do not overeat or drink from December 1 to 5. A feeling of well-being may cause you to try to do more than you should. Both your health and working conditions are helped by Jupiter's being now in your sixth solar house.

December 16 to 27 is a favorable period for travel. Some of you may make a successful business trip while others may travel just for pleasure with a mate or loved one. The period from December 16 to 19 will favor romance and social activity. Any new friendship started during this period should prove stable and sincere although not particularly exciting. If you are looking for shelter and security this is what you should find.

Some Cancers may make changes in their homes as the year ends. A change of jobs requiring a move could occur but be sure you are not acting impulsively.

1st week



2nd week



3rd week



4th week



LEO

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

LEOS WILL have a busy December if they try to keep up with the planetary influences in their fifth solar house. Children, a love affair, social life and creative endeavors leave little time for taking much needed care of your investments. Fortunately the planet Mercury will be retrograde from December 3 to 23 which may slow you down. Jupiter in your fifth solar house assures you a certain amount of luck, but as long as Neptune remains in this sector of your solar chart you must be alert to the possibility of deception. Things never are quite what they seem and it takes a lot of digging to get to the truth.

1st week



2nd week



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.




However, frequently it is self-deception so you are the one lacking the proper outlook.

3rd week

December 16 to 27 is a favorable period for working conditions; co-workers should be congenial and helpful. If you are handling other peoples' money, selling insurance or settling an inheritance things should go well for you.




4th week

Travel plans are unpredictable so you will be wise to keep your toothbrush packed and ready.

VIRGO

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



1st week

DOMESTIC MATTERS probably will occupy most of your time in December. You may be anxious to redecorate or remodel your home but avoid spending too much money from December 1 to 5. The articles you wish to purchase could be overpriced or later you will regret making foolish buys. Consult your mate before doing anything and thus avoid an argument. Some of your plans for your home may have to be postponed which probably would be a good idea. The planet Mercury will be retrograde December 3 to 23 and have a tendency to slow things down in this area of your life. Save your plans for later; eventually they will prove lucky for you. Some VIP will help you if you seek advice.



2nd week




3rd week



4th week

Your social life should be interesting this month. December 16 to 27 is a favorable period for romance. Virgo women anxious to become mothers should have an excellent opportunity to conceive during this period.

There could be some disagreement with a business or marriage partner over a business proposition. It can be settled favorably as the month ends. Do not let financial matters upset your Christmas holidays.

LIBRA

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



1st week

COMMUNICATION lines must be kept open this December. Good news should come to you by phone or letter from a relative or neighbor. Someone important to you may please you with praise. Some short, quick trips should be advantageous and fun. However, there is a possibility this news could be late arriving and travel plans may be delayed because the planet Mercury will be retrograde from December 3 to 23.



2nd week

This is a difficult period for writers to present new material.




3rd week

From December 1 to 5 do not be careless with your possessions; you could sustain a loss.

Watch your diet. Eat and drink moderately.

Some problems exist with your business co-workers. During December 1 to 12 you may encounter someone who



KNOW YOUR ASPECTS: Persons who are born when the moon is in adverse aspect (square or opposition) to the planet Mercury are likely to be excitable, restless and careless. Despite their native intelligence they have poor memories and minds that are not well-ordered. They tend to be gossipy, sharp-tongued and on occasion, combative.

is most inconsiderate. By keeping quiet you can avoid an argument. Pay no attention to sarcasm.

Your domestic affairs should be peaceful this month, your home a place of joy. December 23 to 31 will bring romance and social activity to the foreground. Do not let a business partner or mate spoil your fun. This is a favorable period for Librans who are creative or working in the fields of art and music.

4th week



SCORPIO

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

FINANCIAL and property matters will demand your attention during December. From December 1 to 5 you may find your expenses are heavier than anticipated. A feeling of generosity drives you to spend lavishly on a loved one or child. But reserve some money because you may be called upon to help others financially. Some business deals may be delayed. The planet Mercury will be retrograde from December 3 to 23 which has a tendency to slow down the affairs of your second solar house. As the year ends review your financial picture; go over your portfolio, look for discrepancies and start the new year with a profitable plan.

December 16 to 27 is a favorable period for taking short trips, visiting relatives or vacationing with your children. It is a harmonious time to enjoy the one dearest to your heart and it is time to make up if you have quarreled earlier in the month.

Someone was unusually sarcastic between December 10 to 12 — was it you? An injured Scorpio can be verbally cruel.

1st week



2nd week



3rd week



4th week



Some of you may become more cooperative in behind-the-scene activities. You will be rewarded later for the efforts you make now in secret.

SAGITTARIUS

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




1st week

FORTUNATE circumstances and a lucky break should bring personal rewards and satisfaction to you in December. What you do for yourself will be important because your personal life now is ascendant. Some of you may feel issues are clouded making decisions difficult. The planet Mercury will be retrograde from December 3 to 23 so it would be wise to defer important decisions on personal problems until the 24th of the month.



2nd week

December 1 to 5 is an expansive period both emotionally and financially. But conserve your energies and try not to go overboard with your Christmas shopping. You will be loved for yourself.




3rd week

During December 1 to 12 your domestic scene may be unpleasant. Persons at home may be restless, irritable and unnecessarily excited about financial matters. Avoid arguments by disregarding the issue.




4th week

Some Sagittarians may be depressed or unhappy over a partnership matter. Added responsibility keeps you from accomplishing some of your personal goals. Whether the partner is in marriage or business you will have to contend with this burden.

Despite everything December 16 to 31 is a favorable period.

CAPRICORN

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



1st week

THE SECRET or behind-the-scenes sector of your horoscope — your 12th solar house — is the one that commands attention in December. If you are working in an institution of some kind you should be honored for your performance. A lucky break could bring advancement and increased salary. But do not be overly-optimistic December 1 to 5.



2nd week

Other Capricorns may be confined in hospitals or nursing homes because of ill health. You push yourselves so hard in your attempt to reach the top, you have a tendency to forget that the human body can take just so much. If you are trying to hurdle impossible obstacles you may ruin your health. Stop thinking of your family now and concentrate on yourself.




3rd week

Pleasant things should be happening in your personal life. Your own magnetism and charm help activate your social life through December 22. Do not try to push secret plans during December 3 to 23 while the planet Mercury is retrograde.




4th week

Some disturbing and annoying news may come to you by letter or phone during December 1 to 12.

Someone could be pressing you over a financial matter during the days of December 27 to 31 but you can handle this. Be ready for the unexpected in your career.

AQUARIUS

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

AN ACTIVE 11th solar house in December indicates a busy social life for the Aquarians who love to be with friends. But plans could be confused and delayed as the planet Mercury is retrograde from December 3 to 23. However, many Aquarians should realize some of their dreams as Jupiter, planet of luck, gives things a boost.



1st week

From December 1 to 5 the immediate problem could stem from extravagance. You may buy impulsively, spending more than you can afford to impress a friend, sweetheart or child. You also could go overboard emotionally. Try to keep a tight rein on your emotions and money during this expansive period. Carelessness in your financial matters may cause a loss during December 1 to 12. You cannot afford to take an unconcerned attitude.


2nd week

December 16 to 27 is a time when you may meet someone pleasant, someone who makes you feel good. This meeting could take place in your own home or while you are away on a trip. Travel abroad would be both exciting and full of surprises.



3rd week

From December 26 to 31 should be a beneficial period for Aquarians who are engineers, in the armed services, musicians or artists. As the month ends attend to your correspondence — get in touch with relatives whom you may have neglected.


4th week

PISCES

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

DECEMBER should be a busy and profitable but confused period for those Pisceans who are organization leaders in their spare time. It would be better to finish up things you are working on rather than start something new from December 3 to 23 when the planet Mercury will be retrograde. December 1 to 5 is an unfavorable time to expand your business, especially if you act hastily through emotion rather than reason.


1st week

You now should have more energy for the things you enjoy as Mars tenants your first solar house until December 27.


2nd week

From December 16 to 27 you should socialize. Friends will be congenial and helpful. Before December 22 you may meet someone who attracts you sexually. Many Pisceans are undergoing changes of both mind and heart, their lives



3rd week



4th week

having reached a stage where a new outlook is needed. Many will find they have changed their attitudes toward sex — from a puritanical to a more liberal view. Those born early in the sign already may realize a subtle transformation is taking place within themselves.

Responsibilities and pressures in your home continue because of a loss or disappointment. The problems will have to be solved one at a time. Financial matters are easily handled as the year ends.









"THE DEAD MUST BE COMFORTED"

By Cy Ince

RAKAHANGA is a tiny island in the south Pacific with a population of less than 400, according to Maurice Shadbolt in an article entitled, "Paradise in Search of a Future" in the August 1967 issue of *National Geographic.*

A long, long time ago — nobody knows when — the Rakahangans had a problem: what to do about troubled ghosts who appeared and caused fear and confusion among the living.

The Rakahangans tried in many ways to stop the ghosts from appearing — to no avail. Then came a time when one Rakahangan — who had been made unhappier than anyone else by a ghost he recognized — took a lantern, a jug of water, blankets and some building materials to the island's cemetery. He built a roof and made a kind of rough dwelling over his wife's grave. When he had finished he went to sleep on the grave.

His method was so successful that today on the island of Rakahanga all the graves in the cemetery have roofs over them. Under each roof there is a lantern, a jug of water and blankets. Rakahangans now firmly believe that the dead must be comforted by those still living who were closest to them.

Mothers sleep on the graves of dead youngsters and wives on the graves of husbands. They have to do this for about five years and by then the forlorn dead learn somehow not to trouble the living.

The system is not quite perfect. Here and there in the cemetery there are graves older than five years, graves on which the living still sleep at night.



The Fores have been known since 1932 but not until 1956 did a doctor risk a spear in the back to discover firsthand their virulent heritage.

THE *Laughing* DEATH

By Mary A. Browning

DOCTORS discovered in 1957 that the Fore tribe of the New Guinea Highlands has a tragic distinction: a disease all its own. The curious malady its victims call "Kuru" is always fatal and no other people in the world share the affliction.

Today the incidence of Kuru is showing a spectacular decline, not because of the efforts of teams of specialists who have been studying it but apparently because of a ban on cannibalism.

The Fore people live in a 240-square-mile area of the New Guinea Highlands between the coastal city of Lae and the inland town of Mendi. Their mountainous territory on the southern slopes of the Bismark Range is split by sheer-sided valleys and shrouded in dense jungle vegetation.

New Guinea is part of the world where the stone age has survived until recently. The inaccessibility of its remote rugged inland mountains has served to keep tribes of a few hundred or a few thousand souls isolated as effectively from their neighbors as from the rest of the world. And each tribe is well-equipped with fierce warriors adept in the use of their primitive weapons and quite ready to take on intruders foolish enough to challenge the terrain.

Although the inexorable march of civilization led strangers close enough to the Fore people in 1932 to make their existence known, another 20 years passed before much was learned about them. After World War II when Australia sought to speed up and systematize efforts to explore, map and "control" the Territory of Papua-New Guinea, the Fores were encountered with increasing frequency. Patrol officers

sent into the district by the government first noted the peculiar symptoms of an unfamiliar disease among the Fores in 1951. These officers were well-trained in first-aid procedures but they could do nothing for the Kuru victims. All they could do was report to the government that they never had seen anything like the disease. It was still impossible for medical officers to go into the district and the Fore people could not be persuaded to come out for medical examination.

In fact, the estimated 10,000 members of the tribe were regarded as only "semi-controlled" when the first doctor finally did go into the area in 1956 — risking a spear in the back as well as the possibility of contracting this mysterious disease. His name was Dr. Vincent Zigas and he found that the reports of the illness had not been exaggerated.

The first symptoms the victims show are attacks of muscle cramps and uncontrollable trembling in their arms and legs after any physical exertion. During the following weeks their heads begin to shake and they need help to walk. Soon they are unable to walk at all. As the disease continues to attack the central nervous system the eyes cross and control of the voice is affected. The victims make sounds like boisterous laughter or fitful giggling. This phenomenon caused observers to call Kuru "the laughing death."

Dr. Zigas found that the disease is invariably fatal. There simply is no recovery. Six to 10 months after the initial symptoms appear total paralysis causes the Kuru-affected person to die from starvation, infected bedsores or pneumonia. The disease was identified as a new disorder and the Fore name Kuru, which means "spirit," became its official name.

A critical aspect of the disease seemed to be that it struck far more women than men. Of the yearly total of about 100 victims, 56 percent were grown women. Even among children — who are likely to contract the disease as early as age four — twice as many girls as boys are casualties.

The first step Dr. Zigas took was to send blood samples and brain tissue from deceased patients to Australian laboratories. He hoped a Kuru-causing virus could be isolated — in which case a vaccine could be developed. The reports were negative, however; no viral agent could be isolated.

Next, a whole team of specialists — a pathologist, anthropologist, dietician, psychiatrist and

psychologist — was sent in to examine the Fores and their problem. They found nothing that could be construed as a physical or emotional cause of Kuru.

* * *

DR. CARLETON Gajdusek, an American virologist and pediatrician with a grant from the National Foundation for Infantile Paralysis, arrived in New Guinea to work with Dr. Zigas in March 1957. They established headquarters at the Okapa Patrol Post in Fore territory and set about trying to learn something from autopsies (having obtained bodies of Kuru victims from relatives in exchange for axes and tobacco).

Patients were persuaded to move from the tribe's scattered hamlets into the little bamboo-walled hospital where better care could be provided. The doctors succeeded in eliminating the bedsores and starvation the Fores would have suffered in their own huts. But aside from making the patients last days more comfortable the treatment made no difference: they still died. Medications ranging from aspirin to antiepilepsy drugs were tried without affecting the tragic course of the disease.

Studying and questioning 154 patients and their families the doctors obtained a detailed picture of the course of the disease. That it was unknown elsewhere in the world led them to suspect a genetic defect of some sort. At the same time, the National Institute of Health pathologists at Bethesda, Md., found widespread nerve cell destruction in brain tissue samples which suggested some kind of poisoning. This in turn instigated an intensive study of everything the Fores ate, drank and painted on their bodies.

One thing the Fores ate was other Fores — and one thing they painted on their bodies was blood. Oddly enough this wasn't mentioned in early press reports of the Kuru phenomenon although it certainly must have been known. Now it is said that at the very beginning cannibalism was suspected of having something to do with the disease. Perhaps the theory seemed just one more remote possibility not worth mentioning. Or perhaps the Australian authorities didn't wish to advertise that New Guinea remained an unconquered citadel of ritualistic cannibalism.

Cannibalism! The very word makes us uncomfortable — although its verity as an ancient and widespread practice of mankind can't be denied. Historians believe that all races of man at some time in their histories, for any of a wide variety of reasons,

have consumed each other. Cannibalism has been regarded as a means of subsistence, a show of affection for the deceased, an act of revenge and a way of acquiring the characteristics and/or the spirit of the dead.

For this latter specific reason cannibalism was practiced among the Fore. They believed — and no doubt still do — that by eating the flesh of a dead relative and by smearing his blood on the body of a pregnant woman or a child they could capture and perpetuate the spirit or beloved qualities of the deceased.

The connection between the practice and the high incidence of Kuru among women is clear enough. If germs of some type were the cause what better way for them to be transmitted? Although the Fores cooked the flesh before eating it they cooked it only slightly, not enough to kill germs which might be present.

However, even with this plausible theory, researchers could not be certain that cannibalism was the cause of Kuru or even a partial cause. A ban on cannibalism throughout Papua-New Guinea was instituted in 1958 and 1959 but its immediate and total enforcement wasn't possible. Therefore, while researchers waited to see what effect the ban would have they continued to explore the nature of the disease.

* * *

WHAT HAVE they found? For one thing the disease can be transmitted to laboratory animals, making research easier and less costly. In 1965 doctors at the National Institute of Neurological Diseases and Stroke in Maryland were successful in infecting 18 chimpanzees with material from human victims. Now they have found that New World primates — spider monkeys, capuchin monkeys, woolly monkeys and squirrel monkeys — also are susceptible but Old World monkeys are not. What significance this has, paired with the knowledge that the Fores' neighboring tribes are not susceptible though they also practiced cannibalism isn't yet known — but it probably will stimulate research along new avenues.

Further, researchers have found that Kuru seems related in some ways to two other diseases: scrapie, a disease of sheep; and Creutzfeldt-Jakob disease, an always-fatal human ailment. The three diseases, transmitted to laboratory animals, all seem to have the same basic effect: they break down brain tissue into a sponge-like mass.

It has been discovered recently that some of the laboratory animals that developed Kuru or Creutzfeldt-Jakob disease also

harbored "simian foamy viruses," viruses which develop a foamy appearance and have been associated with animal cancers.

Researchers now speculate that the Kuru-transmitting agent, the exact nature of which remains unknown, somehow activates these foamy viruses causing them to give the brain tissue the sponge-like appearance which was noted in very early research. They still hold the opinion that a genetic defect of some kind, affecting only the Fores or the children of Fores who have intermarried with members of neighboring tribes, is in part responsible for the disease. They believe the susceptibility is inherited.

Researchers are equally certain now that its transmission is through cannibalism, through eating someone who had the disease, for the effects of the ban on cannibalism now are beginning to be seen. The disease can have an incubation period of more than three years and this delayed the expected decline. But during the past few years, as enforcement has been implemented, the incidence of Kuru has fallen off sharply. For two years now no children at all have contracted the disease and the rate among women has shown a spectacular drop. It has not quite disappeared, probably because of secret practice of the ancient ritual.

Traditional Fore opinion always has held that Kuru was caused by sorcery. One who wished another tribesman dead could steal something he owned and hide it in a secret place where it could be visited every day. The object was shaken and chanted over and eventually its owner would begin to tremble with the onslaught of Kuru.

Are the Fores convinced that Kuru goes hand-in-hand with cannibalism? If they are, they may be persuaded to give up the practice of another ancient tradition: the ritual murder, called *tukavu,* of a suspected sorcerer responsible for a death from Kuru. *Tukavu* involved, among other unpleasant things, biting through the throat of the sorcerer.

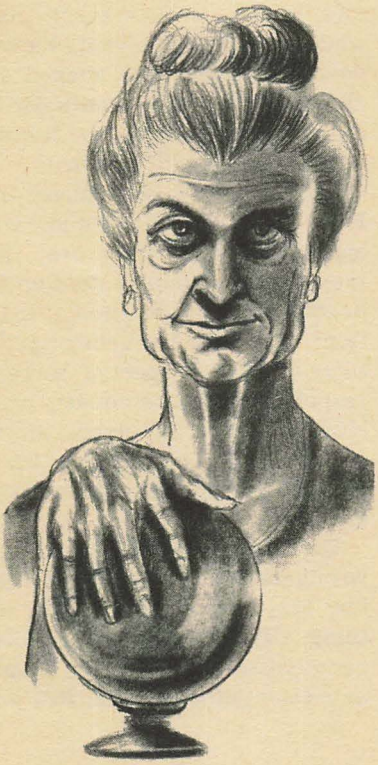
The Fores may have been wrong about the cause of Kuru but they were right about one thing. By practicing ritualistic cannibalism they really perpetuated something of the lost one.



50¢ WORTH of the FUTURE

"I figured that was about the value of her reading — until her farfetched predictions came true."

By Marguerette Gilmore



AT THE END of World War II my life mirrored our war-torn world — uncertain, chaotic, exhausted. I felt emotionally disheveled and above all, lonely. I longed for a glimpse into the future, hoping to see better days ahead.

I was living in Stillwater, Okla., with my two children — Ann, aged 12, and Bill, Jr., seven — and I worked as a reporter for the local *Daily Press-News*. My husband William Engel, a sergeant in the Air Force, had just left for his second tour of duty overseas, this time with the occupation forces in Germany. He had promised to find living quarters and make arrangements for the children and me to join him there. I began making preparations to sail and even had several boxes already packed.

About February or March of 1947 while I was waiting for word from him, I casually mentioned to my friend Pauline Heinrich that I wished I knew what lay

ahead. That led to a discussion of psychics and fortune-tellers. I always had been interested but I never had known anyone who was psychically gifted, nor had I visited a fortune-teller. Pauline told me she recently had heard of a psychic who gave readings — despite frequent run-ins with the police in our conservative town. I was fascinated and decided to make an appointment to see the woman.

When I arrived at her home a few days later I was amazed to learn she charged only 50 cents for a reading. I have learned since that the cost of such a service has nothing to do with the psychic's ability — and I can say in all earnestness I got my 50 cents' worth that day.

I don't recall the psychic's name but her appearance remains vivid in my memory. Except for the way she was dressed she looked like the stereotype fortune-teller. She was large, her jowls sagged and she had dark circles under deep-set burning eyes. Her clothes, however, belied my preconceived notions. No beads or bangles, turban or draped black crepe. She wore a simple dress and her demeanor was friendly and gentle.

In a relaxed, unhurried way, she assembled cards, tea leaves and a crystal ball. First she asked me a few questions, then she started telling me things.

She said first that a relative who had been ill soon would die — although he now seemed to be improving. Then she said she saw my husband on a long voyage.

"Yes," I said, "he is on his way to Germany and the children and I are going to join him soon."

She looked at me sadly for a moment, then said, "I hate to have to tell you this but you will not go to Germany. Your husband will not send for you. In fact, you will receive only one more letter from him and it will arrive the last of March or first of April. He won't say he doesn't plan to send for you. You just won't hear anymore for a long time."

This information should have been disturbing but I guess I didn't really believe her.

She continued, "Your present husband is fair and has hazel eyes. Is that right?"

"Yes," I replied.

"You will someday be married to a dark brown-eyed man and your present husband will be married to a blond woman."

I didn't take this "prediction" very seriously but she went on to tell me other things which I knew to be true. For example, she said I found one of my children easi get along with

than the other and she had correct information about my finances.

Although I was skeptical when I reached home I decided to write down the predictions she had made and then wait to see if any of them came true.

* * *

A LETTER CAME from my husband on April 5 and as the fortune-teller had predicted, the letter contained no mention of any discord or change of plans. In fact, Bill reminded me that I should be getting things in order for the trip to Germany.

In the meantime my father John Lowe was recuperating at the home of my brother Doyle in Cushing, Okla., having had a brain tumor removed on January 29, 1947. My mother was there caring for him, so most weekends the children and I took the bus the 25 miles from Stillwater to Cushing to be with my family.

My father seemed to be getting better all the time and one weekend he was able to dress and go for a ride with us. But suddenly he began to fail and he died on July 20, 1947. I hadn't forgotten what the fortune-teller had said and when my father died I was convinced she had supernatural powers.

By this time it seemed obvious that her prediction about my husband's silence was right. I had had no more letters from my husband. My father's death and now the shakiness of my marriage added to my depression.

After three months I appealed to the Red Cross to help me get some word from my husband. I waited a long time but finally a letter came from his commanding officer. It stated simply that my husband was all right but he refused to write to me. The officer had talked to Bill three times but he was adamant. He didn't want to contact me.

The fortune-teller had been all too accurate. Hurt and despondent, I had no choice but to accept things as they were.

For three years I had no word from Bill — although he continued his pay allotment for the children until 1948 when our younger child reached the age of 18. Then he wrote a terse note asking me to get a divorce. I never really knew why our marriage had failed but I surmised that in the years he had been away his feelings had changed. When he arrived in Germany he must have felt he should make the break. Silence — instead of an explanation — was his way of doing it.

I saw Bill a few times when he made brief visits to Sillwater after he returned to the states. I learned that he had remarried

but I did not meet his new wife. However, Bill took her to visit our daughter Ann who had married and was living in Grand Island, Nebr. Ann told me that Helen, Bill's second wife, is fair and has light blond hair. I married my present husband, Wilburn Gilmore, on June 3, 1955. He is dark-haired and brown-eyed — so the fortune-teller was right on another two counts.

I have consulted fortune-tellers and psychics often since my first experience. All of them charged much more than 50 cents — but none of them has been more accurate.

THE MIRACULOUS PAINTING

By Dora M. Pettinella

FRANCISCO CAMPIS, a Mexican artist, has stated that the miraculous painting of Nuestra Señora de Guadalupe, so famous in Mexico, seems not to have been painted by human hands. Working on the colors with activating chemicals, Campis has found they are permanent indelible colors unknown to modern painters. The blue, for example, is like that of certain flowers which no artist ever has been able to imitate.

Legend has it that the miraculous painting came into being in 1531 when a native Indian named Juan Diego went to the canon of his parish to reveal to him that he had seen the Blessed Virgin. The canon sent him to the bishop who asked Diego to plead with the Holy Virgin to give him some sign. When the Virgin reappeared Diego repeated the bishop's instructions. The Virgin then asked Diego to go to the hillside and gather the flowers that grew there. When Diego returned with his arms filled with blue flowers, the Virgin appeared for the third time, took the flowers and wrapped them in her shawl. Then she gave the bundle to Diego and told him to take it to the bishop — and to be very careful not to touch the flowers until he was in his presence.

When Juan stood before the bishop he opened the shawl. The prelate fell to his knees, for on the shawl was the figure of the Holy Virgin, life-size.

HERESY OF THE PAST

GIORDANO BRUNO, a devotee of the Copernican theory of the solar system, was burned at the stake for heresy on February 17, 1600. Bruno further theorized that space was infinite, that the sun was merely a rotating star and that other stars also had families of planets. Furthermore, his idea that the stars and planets were inhabited was widely accepted until the 19th Century. — *Louis Trifon.*

Famed Psychologist
CARL JUNG Discusses

THE I CHING*

"Like a part of nature it waits until it is discovered . . . but for lovers of self-knowledge . . . it seems to be the right book."

IF THE MEANING of the Book of Changes were easy to grasp, this work would not need to be written. But this is far from being the case, for there is so much that is obscure about it that Western scholars have tended to dispose of it as a collection of "magic spells," either too abstruse to be intelligible, or of no value whatsoever.

I am greatly indebted to Richard Wilhelm for the light he has thrown upon the complicated problem of the *I Ching*, the Book of Changes, and for insight as regards its practical application as well. For more than 30 years I have interested myself in this oracle technique or method of exploring the unconscious, for it has seemed to me of uncommon significance.

I do not know Chinese and have never been in China. I can assure my reader that it is not altogether easy to find the right access to this monument of Chinese thought, which departs so completely from our ways of thinking.

In order to understand what the I Ching is all about, it is imperative to cast off certain prejudices of the Western mind. It is a curious fact that such a gifted and intelligent people as the Chinese has never developed what we call science. Our science, however, is based upon the principle of causality, or cause and effect, and we consider this principle to be an axiomatic truth.

But a great change in our standpoint is setting in. What Kant's *Critique of Pure Reason* failed to do is being accomplish-

*THE I CHING: OR BOOK OF CHANGES, trans. by Richard Wilhelm, rendered into English by Cary F. Baynes, Bollingen Series XIX (copyright © 1950 and 1967 by Princeton University Press). Slight abridgment of Foreword by C. G. Jung reprinted by permission of Princeton University Press.

YI CHING OR I CHING?

EVEN THE NAME of the Book of Changes is difficult for Western scholars to grasp. Various authorities have written the name as I Ching, Yi King and even Y-Kim. However it is spelled, the Book of Changes is consulted by constructing a design called a hexagram. Any of at least three different techniques may be followed.

The most ancient method requires the use of 50 stems of the herb yarrow. These stems are divided into small groups according to a specific procedure given in the Book of Changes. The number of stems in each group is counted and added. Depending upon the sum the result is basically described as positive, yang, or negative, yin. If the result is yang an unbroken line is drawn; if the result is yin a broken line is drawn. This procedure is repeated six times until a hexagram has been completed.

A shorter method of consulting the oracle requires the use of three antique brass coins of the type called "cash." The inscribed or head side of the coin has a value of two, the reverse side a value of three.

The simplest method of consulting the Book of Changes requires six rectangular wands, plain on one side and marked on the other to represent the unbroken line of yang and the broken line of yin. Such wands are thrown like dice and the hexagram is thus mechanically constructed.

It is mathematically possible to construct 64 different hexagrams and the Book of Changes supplies a name and a description of the meaning of each.

ed by modern physics. The axioms of causality are being shaken to their foundations: we know now that what we term natural laws are merely statistical truths and thus must necessarily allow for exceptions.

We have not sufficiently taken into account as yet that we need the laboratory with its incisive restrictions in order to demonstrate the invariable validity of natural law. If we leave things to nature we see a very different picture: every process is partially or totally interfered with by chance, so much so that under natural circumstances a course of events absolutely conforming to specific laws is almost an exception.

The Chinese mind, as I see it at work in the *I Ching*, seems to be exclusively preoccupied with this chance aspect of events. What we call coincidence seems to be the chief concern of this peculiar mind, and what we worship as causality passes almost unnoticed.

The manner in which the *I Ching* tends to look upon reality seems to disfavor our causalistic procedures. The moment under actual observation appears to the ancient Chinese view more of

a chance hit than a clearly defined result of concurring causal chain processes. The matter of interest seems to be the configuration formed by chance events in the moment of observation and not at all the hypothetical reasons that seemingly account for the coincidence. While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the moment encompasses everything down to the minutest nonsensical detail because all of the ingredients make up the observed moment.

Thus it happens that when one throws the three coins or counts through the yarrow stalks, these chance details enter into the picture of the moment of observation and form a part of it — a part that is insignificant to us, yet most meaningful to the Chinese mind.

This is not an abstract argument but a very practical one. There are certain connoisseurs who can tell you merely from the appearance, taste, and behavior of a wine the site of its vineyard and the year of its origin. In the face of such facts it must be admitted that moments can leave long-lasting traces.

Whoever invented the *I Ching* was convinced that the hexagram worked out in a certain moment coincided with the latter in quality no less than in time. To him the hexagram was the exponent of the moment in which it was cast — even more so than the hours of the clock or the divisions of the calendar could be — inasmuch as the hexagram was understood to be an indicator of the essential situation prevailing in the moment of its origin.

This assumption involves a certain curious principle that I haved termed synchronicity, a concept that formulates a point of view diametrically opposed to that of causality. Since the latter is a merely statistical truth and not absolute, it is a sort of working hypothesis of how events evolve one out of another, whereas synchronicity takes the coincidence of events in space and time as meaning something more than mere chance, namely, a peculiar independence of objective events among themselves as well as with the subjective (psychic) states of the observer or observers.

The ancient Chinese mind contemplates the cosmos in a way comparable to that of the modern physicist who cannot deny that his model of the world is a decidedly psychophysical structure. The microphysical event includes the observer just as much as the reality underlying the *I Ching* comprises subjective

(i.e., psychic) conditions in the totality of the momentary situation. Just as causality describes the sequence of events, so synchronicity to the Chinese mind deals with the coincidence of events.

Now the 64 hexagrams of the *I Ching* are the instrument by which the meaning of 64 different yet typical situations can be determined. These interpretations are equivalent to causal explanations. Causal connection is statistically necessary and can therefore be subjected to experiment. Inasmuch as situations are unique and cannot be repeated, experimenting with synchronicity seems to be impossible under ordinary conditions. In the *I Ching* the only criterion of the validity of synchronicity is the observer's opinion that the text of the hexagram amounts to a true rendering of his psychic condition. It is assumed that the fall of the coins or the result of the division of the bundle of yarrow stalks is what it necessarily must be in a given "situation," inasmuch as anything happening in that moment belongs to it as an indispensable part of the picture.

If a handful of matches is thrown to the floor, they form the pattern characteristic of that moment. But such an obvious truth as this reveals its meaningful nature only if it is possible to read the pattern and to verify its interpretation, partly by the observer's knowledge of the subjective and objective situation, partly by the character of subsequent events. It is obviously not a procedure that appeals to a critical mind used to experimental verification of facts or to factual evidence. But for someone who likes to look at the world at the angle from which ancient China saw it the *I Ching* may have some attraction.

As the tradition assumes that one can put questions to the *I Ching* and expect to receive intelligent answers, it occurred to me that it might interest the uninitiated reader to see the *I Ching* at work. For this purpose I made an experiment strictly in accordance with the Chinese conception: In a sense, I personified the *Book of Changes,* asking its judgment about its present situation, i.e., my intention to present it to the Western mind.

I made use of the coin method, and the answer obtained was hexagram 50, Ting, The Caldron.

In accordance with the way my question was phrased, the text of the hexagram must be regarded as though the *I Ching* itself were the speaking person. Thus it describes itself as a caldron, that is, as a ritual vessel containing cooked food. Here the food is to be understood as spiri-

tual nourishment. Wilhelm says about this:

"The *ting*, as a utensil pertaining to a refined civilization, suggests the fostering and nourishing of able men, which redounded to the benefit of the state. . . Here we see civilization as it reaches its culmination in religion. The *ting* serves in offering sacrifice to God . . . The supreme revelation of God appears in prophets and holy men. To venerate them is true veneration of God. The will of God, as revealed through them, should be accepted in humility."

Keeping to our hypothesis, we must conclude that the *I Ching* is here testifying concerning itself.

When any of the lines of a given hexagram have the value of six or nine, it means that they are specially emphasized and hence important in the interpretation. In my hexagram the "spiritual agencies" have given the emphasis of a nine to the lines in the second and in the third place. The text says:

Nine in the second place means:
There is food in the ting.
My comrades are envious,
But they cannot harm me.
Good fortune.

Thus the *I Ching* says of itself: "I contain (spiritual) nourishment." Since a share in something great always arouses envy the chorus of the envious is part of the picture. The envious want to rob the *I Ching* of its great possession; that is, they seek to rob it of meaning or to destroy its meaning. But their enmity is in vain. Its richness of meaning is assured; that is, it is convinced of its positive achievements, which no one can take away. The text continues:

Nine in the third place means:
The handle of the ting is altered.
One is impeded in his way of life.
The fat of the pheasant is not eaten.
Once rain falls, remorse is spent.
Good fortune comes in the end.

The handle (German *Griff*) is the part by which the *ting* can be grasped (*gegriffen*). Thus it signifies the concept (*Begriff*) one has of the *I Ching* (the *ting*). In the course of time this concept has apparently changed, so that today we can no longer grasp (*begreifen*) the *I Ching*. Thus "one is impeded in his way of life." We are no longer supported by the wise counsel and deep insight of the oracle; therefore we no longer find our way through the mazes of fate and the obscurities of our own na-

tures. The fat of the pheasant, that is, the best and richest part of a good dish, is no longer eaten. But when the thirsty earth finally receives rain again, that is, when this state of want has been overcome, "remorse," that is, sorrow over the loss of wisdom, is ended, and then comes the longed-for opportunity. Wilhelm comments: "This describes a man who, in a highly evolved civilization, finds himself in a place where no one notices or recognizes him. This is a severe block to his effectiveness."

The *I Ching* is complaining, as it were, that its excellent qualities go unrecognized and hence lie fallow. It comforts itself with the hope that it is about to regain recognition.

The answer given in these two salient lines to the question I put to the *I Ching* requires no particular subtlety of interpretation, no artifices, no unusual knowledge. Anyone with a little common sense can understand the meaning of the answer; it is the answer of one who has a good opinion of himself but whose value is neither generally recognized nor even widely known.

The answering subject has an interesting notion of itself: it looks upon itself as a vessel in which sacrificial offerings are brought to the gods, ritual food for their nourishment. It conceives of itself as a cult utensil serving to provide spiritual nourishment for the unconscious elements or forces ("spiritual agencies") that have been projected as gods — in other words, to give these forces the attention they need in order to play their part in the life of the individual. Indeed, this is the original meaning of the word *religio* — a careful observation and taking account of (from *relegere*) the numinous.

The method of the *I Ching* does indeed take into account the hidden individual quality in things and men and in one's own unconscious self as well. I have questioned the *I Ching* as one questions a person whom one is about to introduce to friends: one asks whether or not it will be agreeable to him. In answer the *I Ching* tells me of its religious significance, of the fact that at present it is unknown and misjudged, of its hope of being restored to a place of honor. This seems a perfectly understandable reaction, such as one could expect also from a person in a similar situation.

But how has this reaction come about? Because I threw three small coins into the air and let them fall, roll, and come to rest, heads up or tails up as the case might be. This odd fact that a reaction that makes sense arises

out of a technique seemingly excluding all sense from the outset, is the great achievement of the *I Ching*. The instance I have just given is not unique; *meaningful answers are the rule.*

I agree with Western thinking that any number of answers to my question were possible and I certainly cannot assert that another answer would not have been equally significant. However, the answer received was the first and only one; we know nothing of other possible answers. It pleased and satisfied me.

It is a dubious task indeed to try to introduce to a critical modern public a collection of archaic "magic spells" with the idea of making them more or less acceptable. I have undertaken it because I myself think that there is more to the ancient Chinese way of thinking than meets the eye. But it is embarrassing to me that I must appeal to the good will and imagination of the reader inasmuch as I have to take him into the obscurity of an age-old magic ritual.

The *I Ching* insists upon self-knowledge throughout. The method by which this is to be achieved is open to every kind of misuse and is therefore not for the frivolous-minded and immature; nor is it for intellectualists and rationalists. It is appropriate only for thoughtful and reflective people who like to think about what they do and what happens to them — a predilection not to be confused with the morbid brooding of the hypochondriac.

As I have indicated above I have no answer to the multitude of problems that arise when we seek to harmonize the oracle of the *I Ching* with our accepted scientific canons. But needless to say, nothing "occult" is to be inferred.

My position in these matters is pragmatic and the great disciplines that have taught me the practical usefulness of this viewpoint are psychotherapy and medical psychology. Probably in no other field do we have to reckon with so many unknown quantities and nowhere else do we become more accustomed to adopting methods that work even though for a long time we may not know why they work. Unexpected cures may arise from questionable therapies and unexpected failures from allegedly reliable methods. In the exploration of the unconscious we come upon very strange things, from which a rationalist turns away with horror, claiming afterward he saw nothing.

The irrational fullness of life has taught me never to discard anything, even when it goes against all our theories (so short-

lived at best) or otherwise admits of no immediate explanation. It is of course disquieting and one is not certain whether the compass is pointing true or not; but security, certitude and peace do not lead to discoveries. It is the same with this Chinese mode of divination. Clearly the method aims at self-knowledge, though at all times it has also been put to superstitious use.

I of course am thoroughly convinced of the value of self-knowledge but is there any use in recommending such insight when the wisest of men throughout the ages have preached the need of it without success?

The *I Ching* does not offer itself with proofs and results; it does not vaunt itself nor is it easy to approach. Like a part of nature it waits until it is discovered. It offers neither facts nor power, but for lovers of self-knowledge, of wisdom — if there be such — it seems to be the right book. To one person its spirit appears as clear as day; to another, shadowy as twilight; to a third, as dark as night. He who is not pleased by it does not have to use it and he who is against it is not obliged to find it true. Let it go forth into the world for the benefit of those who can discern its meaning.



IT CAME OUT OF THE SKY

WHAT HIT the roof of Irvin Funk's house in Lancaster, Pa.? Answer: an 18-pound piece of forged steel.

It came whistling out of the sky the afternoon of January 26, 1971, bounced off the top of Funk's home and landed in the backyard.

"Boy, she really hit," Funk reports. "You really can't believe it. 'Bomb!' was the first thought that hit me. The lady next door even came running out too. She thought the roof was coming off."

The piece is painted gray and is "roughly S-shaped." Funk says it resembles a crane hook. On the bottom Funk found the inscription "HD83" and on the top "bs4."

We just can't figure where it came from," Funk concludes.



CHRISTOPHER COLUMBUS' DAY IN COURT

IN POLICE COURT on Columbus Day, 1970 in Brandenburg, Ky., only one person had to appear: Christopher Columbus Singleton, Jr. He was fined $100 for drunken driving and $10 for disorderly conduct.

Sometimes it seems unhappinesses permeate inanimate things—soaking into the very walls surrounding a suffering person. As if with a life-force of their own . . .



. . . Tragedies Live After

By R. Eveline Blank

WHEN I FIRST saw the well-built homes and fashionable shopwindows of Riverside, Calif., I was pleased. I am a social worker and my transfer to the Riverside County Welfare Department was to be effective in June, 1956. I knew I was going to like it here and now I had to find a place to live.

I soon found that the apartments in my price range were small and run-down but I was about to rent one out of necessity when I saw "the house." Enduring in style and built of sturdy old brick, it was located in one of the most desirable sections of the city — but the rent was no more than that asked for small apartments I had seen. Hardly able to believe my good luck I paid a month's rent and moved in.

The house was partly furnished. A childless widow, Ellen Albert, had lived in it until her death in 1955, the landlord John Wilson said, and he had purchased her property including the furniture. I was full of enthusiasm the next day as I went out to buy curtains and a few

homey accessories. While shopping I bought myself a new pair of shoes.

Soon my house was in order. I started on my job and settled into a routine. But something was wrong. The work in the lovely city was pleasant but at home I felt depressed and uncomfortable — almost as if there were a "presence" in the house. But nothing occurred, there were no inexplicable happenings to account for my discomfort.

As I sat eating my dinner one evening looking across at the trees that fringed the Victoria Country Club in the distance, I wondered what was the matter with me. After dinner I lighted a fire in the fireplace and watched the cheery flames dance as darkness fell. Despite the comfort of the fireplace I went to bed feeling apprehensive.

The discomfort remained in the morning but was soon forgotten in the day's work. At lunch time one of the girls asked me what was wrong with my foot. I was limping.

"I don't know," I replied. "It hurts — probably from these new shoes. They're not broken in yet." I knew I always had more trouble fitting my left foot but now I realized it had been bothering me for some time. I would go back to old shoes for a while.

Nevertheless, the foot not only failed to get better it grew progressively worse. When the pain became intense I went to a doctor — Dr. Steen, who had offices near the Welfare Department. He X-rayed and examined my foot, then gave his diagnosis.

"I can find nothing wrong," he said. "No broken bones, no sprains, no swelling. Why don't you change to another pair of shoes?"

I felt even more let down that night as I lay in bed. In the moonlight I could see the natural wood cupboards built into the bedroom. The house had a lot of cupboard space; my few possessions didn't begin to fill it. Then a ridiculous thought occurred to me. A man could hide in one of those big cupboards. Embarrassed by my own reactions I crept over and opened them wide, to find only my empty suitcases inside. Feeling sheepish I closed and locked all the windows, knowing full well it was not something outside I feared but something within.

As time went on my discouragement grew. By September I hated to come home to the house. I seemed to have become a different person — old, tired and alone. It became a ritual to lock all the windows before I went to bed and now I was beginning to notice more than ever the strange sweet smell in the house.

I had detected it ever so slightly the first day but the landlord had said it was fresh paint and would fade away soon. It hadn't.

Abruptly I decided to move. No matter how much I liked the house, no matter how foolish I was behaving, I felt like a person possessed. The very next day I rented a small apartment and gave notice to Mr. Wilson. Then I went next door to tell my neighbors I was moving. Jan and Bill Mohr had been friendly but busy with their own lives and I had seen little of them.

"I'm sorry to see you go," Jan said. "We were just beginning to know you."

"I'm sorry to go too," I said. And then I told them about the house. They listened intently.

"It's a strange thing," Bill said. "That house has been vacant ever since the old lady died. Mr. Wilson hasn't been able to rent it. Any number of people have come to look at it but no one ever took it. He kept coming down with the rent until I think he must be losing money on it."

"Has anything ever happened there since you moved in?" Jan asked.

"No," I said, "nothing at all. It's just a feeling I get. I don't feel like myself and I'm afraid of every little sound. I never used to be like that."

Jan and Bill were silent. They seemed to have something to say but neither one spoke.

"What was the former tenant like?" I asked. "Were you friendly with her?"

"We tried to be," Jan said, "but she didn't socialize much."

"She drank a lot," Bill said finally, "ever since her husband Robert died. She felt cheated because of his early death. We don't know much about it but we understand they were married only five years before he was killed. She used to drink herself into a stupor and imagine he was still with her. We could hear her talking to him sometimes."

"She pitied herself too, because of her foot," Jan said.

"Her foot?"

"Yes," Jan continued. "Shortly after her husband's death she had an accident which crushed her foot. She had to have it amputated and used crutches for the rest of her life."

This was too fantastic!

"Which foot was it?" I asked. "The left or right?" I knew the answer before it came.

"The left."

I moved the next weekend and as I climbed onto a chair to hang curtains in my new apartment I suddenly realized the pain in my foot was gone.

As long as I remained in Riverside I always watched with interest the occupants of the

house. Most of the tenants stayed only a short time and those who did stay met with some ill fate. Two died of cancer and the third was killed in an accident. Coincidence? Perhaps.

CAN IT BE ESP?

By Nicky Marchese

SWALLOWS HAVE BEEN seen taking a shortcut by flying through the recently-completed Grand St. Bernard Tunnel which links Italy and Switzerland, thus avoiding the long flight over the Alps.

Can ESP account for this phenomenon? The birds can hardly be using the tunnel by instinct. It hasn't been there long enough. So how do they know they can save flying time by taking this route *under* the mountains?

A LASTING MARRIAGE

ON JANUARY 21, 1971, Mr. and Mrs. Ward McDaniel celebrated 29,586 days of marriage — 81 years together — surrounded by telegrams from such notables as President Nixon, Canadian Prime Minister Pierre Trudeau, the Queen of the Netherlands and others. According to the United States Census Bureau the odds against both a man and a wife living long enough to celebrate their 81st wedding anniversary are 34,400,000 to one.

Their son Cyril 70, says his parents live quietly in their secluded Macon, Mo., home. His mother does most of her own housework and his father likes to go for walks when the weather is nice.

"They really do pretty well," he says. "Dad's sight is poor and Mother is deaf, but he is her ears and she is his eyes and they get along."

THE GRADUATE

ROBBIE O'RED, an English setter, trotted five miles unescorted to pick up his diploma for obedience training.

His owner, Mrs. M. H. Meyerson, had not planned to take him to the ceremony which was held in January 1971. But early the evening of the graduation Robbie shot out the door and disappeared. Mrs. Meyerson went out to look for him but could find no trace of him. Finally a friend called to tell her that Robbie was at a local high school where the obedience classes had been conducted.

"When I arrived," Mrs. Meyerson said "Robbie was one of the first in the class of 26 to receive his certificate. It was eerie. He was happy to see me but concentrated on the exercises still going on."

Mrs. F. Donald McLean who taught the classes wondered, "How did he know the right time and right place?"



Madame Tina, one of the most successful border witches, stands in front of an altar lavishly decorated with candles, flowers and statues.

WITCHCRAFT Pays Off Along the Rio Grande

Troubled? Do you need the services of a witch? They're not hard to find here — if you've got the money.

By Bill Starr

AT LEAST ONE self-acclaimed witch lives in every village along either side of the Rio Grande, the river that separates Texas and Mexico. Some of these witches even advertise on radio and television. Others remain known only to the few who seek their services. All are tolerated and most seem to be on good terms with their neighbors. Only a few have reputations as bad witches.

Always quick to capitalize on people's basic fears and uncertainties, the local witches have found a bonanza in the Vietnam war. Dozens of worried parents consult them about their sons' safe return from the conflict.

Ruben Ramirez, a Sears, Roebuck & Company salesman in Harlingen, tells how witches work on the ignorant poor of the Rio Grande Valley — poor who were raised on the lore of

witches and devils and whose children grow up in the same tradition.

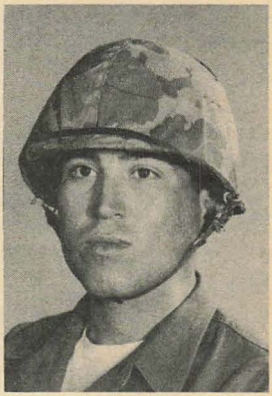
Madame Azteca, a Mexican witch who lives just across the Rio Grande southeast of Reynosa, claims to have Hungarian antecedents. She credits her powers to a rare combination of Old World and American Indian talents.

Her reception room with its statues, flowers, curtains and perfume opens into another room where two enormous cauldrons occupy the middle of the floor. Small fires burn beneath them. Jars of colored powders line shelves behind the pots. Between two walls in one corner a hammock swings from large iron claws jutting out from the boards. Brilliant red carpeting covers not only the floors but the walls of every room. Ramirez told me how the carpeting came to be there.

"There was this couple from Reynosa named Yturria. They had only one son, born in the United States," Ramirez says. "Madame Azteca guaranteed to keep the boy out of the army — for $400. The couple didn't have $400 but they had credit with us. So they bought $400 worth of red carpet from us and paid it out monthly. The carpet was shipped directly to Madame Azteca, as I well know, for I went out and measured the house and helped with the installation. She also has ways of getting merchandise across the border that are denied to the average citizen. That woman has influence.



Lt. Abe Lozano of the Harlingen, Tex., police department says that witchcraft and voodoo are more widespread than most persons suspect.



The parents of Tony Yturria, far right, went to Madame Azteca to insure their son's safe return from service in South Vietnam.

"The pity of it was that the boy was drafted anyway. Madame Azteca told the unhappy parents that she did all she could. She tried but the spirits were against her. Then she turned around and got to them for an expensive electric guitar on the promise that she would use her talents to bring the boy back alive from Vietnam."

Young Tony Yturria, Jr., who did return from Vietnam, has little to say about the situation.

"I got back, didn't I?" he smiles. "Nobody's complaining."

* * *

A RECENT issue of *El Panamericano,* a monthly periodical published by Pan American University of Edinburg, Tex., under the directorship of Dr. Harry Lund, Ph. D., of Madrid, and produced by the university's foreign language department, was devoted entirely to warning Valley residents that although some spiritualists or *curanderos* are honest and effective others are cheats who try to put hexes on people.

Maria Alvarado of San Juan, Tex., an aide for the expanded nutrition program of the Office of Economic Opportunity, once knocked on a door in the slums of San Juan and two ugly old women opened the door. In conversation the women acknowledged they were witches who could turn men and women into dogs and cats and, perhaps an even greater feat, could return wandering husbands. The witches then asked what service they could perform for the OEO worker.

Miss Alvarado eventually continued on to the other houses in the area but the neighbors had seen her talking with the witches and would not accept help from her.

"Anyone who visits witches could put herbs into the food they are supposed to be helping us prepare and put a hex on us," they said.

After she left each house Miss Alvarado noticed that the residents came out and sprinkled holy water on the lawn and sidewalk where she had walked.

She did not return to the neighborhood.

The local Catholic Church hotly denies there is any widespread belief in witchcraft; yet such beliefs are common in all the impoverished communities on both sides of the Rio Grande River and in fact in all Latin-American communities. Even some educated persons subscribe to them.

About two miles north of Pharr, Tex., on U.S. Highway 281 Sister Rosa, spiritualist and healer, set up in business nine

years ago in a small shack. Today a shrine made out of a converted barbecue pit graces the front yard. A statue of Christ stands atop it and rose bushes grow around it. A late-model car, a station wagon, a yellow Cadillac, a pickup truck and a speedboat with a huge outboard motor and a trailer also decorate the yard.

The rear of the dwelling — in contrast with its bleak front of chipping yellow paint — is more elegant. It has wall-to-wall carpeting, a dining table made of fine walnut and hand-carved throne chairs of the same material. There are rows of crystal glassware, a built-in aquarium, mammoth lamps, a brand-new built-in stove, oven and refrigerator. The whole building is air-conditioned and there are television and shortwave radio antennae on the roof.

Sister Rosa's husband, Busch Marks, runs the operation. He has handled it so successfully that in this poverty pocket where malnutrition is a serious problem he has to diet constantly to keep his weight down.

Sister Rosa's handbills say among other things that she is "God sent, God's messenger. All readings are from the Bible. The touch of her hand will heal and drive away bad luck. Bring your troubles today, be rid of them tomorrow. She calls your friends and enemies by name without asking you a single word. She guarantees to remove evil influences and bad luck. Hours seven days a week, from 6 A.M. until 10 P.M."

Curiously enough Sister Rosa spent a week in Houston recently. Seems one of her boys punctured his side when he fell on a knife that had been hidden in the grass. The family took him to Houston for modern medical attention. Apparently Sister Rosa did not choose to use her own much-touted healing abilities.

Sister Rosa, who claims to be from Sicily, also insists that she and her family cannot read or write. Publicly she claims to address her prayers to St. Martin de Porras. Actually, according to Nich Manch, who runs a small grocery store near Sister Rosa's home, the talk of saints, God and Bible instruction is a ruse intended to keep the priests off her back.

"Her customers drop in to purchase tomatoes, white handkerchiefs and bottles of strawberry pop," Manch says. "Recently they have started to buy eggs as part of their equipment when they go to Sister Rosa. I have no idea what such items are for."

Juan Alvarado, migrant farm worker who lives sometimes just north of Edinburg, went to Sister

Rosa for a charm to insure that his family would find work when they went north during the harvest season last year.

He did so well that when he returned he gave Sister Rosa $500 out of gratitude. Alvarado says that he was advised that an Aloe Vera plant, potted in his home and tied with a red ribbon, is a charm for both good luck and augury. When the needle-sharp tips of the Aloe Vera plant begin to turn brown and wither, it's a sure sign someone is plotting evil against you, Alvarado insists. Solution? Go to the *curandero,* of course.

Other methods involve drinking the bath water of the *curandero* for all types of cures. Put holy water in the house, place lime crosses in the bed where one sleeps or herbs in a bed with a glass under it. Then say the Lord's Prayer for a month, two months, a year, depending on the nature and stubbornness of the ailment.

Some bad witches try to take away one's enemies by the use of voodoo dolls with pins. If the dolls are destroyed the enemy's instant death is promised.

* * *

THE LATE WARLOCK-faith healer, Don Pedrito Jaramillo, recommended these cures:

To cure rheumatism dip head in a bucket of water each night before going to bed, pour half a can of tomatoes in each shoe and wear them all day.

For general aches and pains bathe nine days in a tub of water while drinking a beer.

For pneumonia toast a bunch of small roaches, grind them up, add milk and drink the mess.

To cure a straying husband wash his socks in warm water and put two drops of the resulting love potion in his coffee.

Some Mexican remedies go back a thousand years or more to the beginnings of the Aztec civilization. Cortez for example told Spanish physicians that there wasn't much they could teach the Aztecs, "but you might learn something from them," he said.

Witch colleges operate in Potam in the Mexican state of Sonora, in San Andres de la Cal in Oaxaca state and in Pahuatlan in Puebla state.

* * *

MRS. ANTONIATA Espejo, Mexican anthropologist who works in the library of the Municipal Building in Reynosa just across the Rio Grande from McAllen, Tex., has studied *curanderos* on both sides of the border. She and Valley police tell weird tales of people wearing robes that look like sheets who chant voodoo songs and dance around bonfires working them-

selves into frenzies. Their carryings-on have so alarmed neighbors that they have called the police.

"We don't talk much about such things," says Harlingen Police Lt. Abe Lozano, a veteran of 20 years' police experience. "People would give us funny looks. There is more of this type of thing going on than most people know about or want to admit."

Mrs. Mary Mercer of Mission, Tex., was head of the Office of Economic Opportunity emergency food program for Hidalgo County when a disgruntled food recipient left a voodoo doll on the office door. It had horn-rimmed glasses and a tag "La Mercer" on it. Mrs. Mercer, who swears she doesn't believe in such nonsense, took it to an expert in Mexico a few miles away for interpretation. According to the expert the doll condemned her to a life of begging with nothing to eat except salt.

She had found the doll on a cross made of salt. It was fashioned from pink cloth and had a pin in the heart with another pin in the mouth. Three bags on its back contained salt and dirt from the local cemetery in them.

The Mexican expert explained that she ought to have ripped the doll to shreds and thrown pieces in the water to reverse the curse.

Even educated Latins wouldn't touch the doll and Mrs. Mercer's secretary didn't want it in the office with her.

"I refuse to tear it up, bury it or throw it into the water," Mrs. Mercer said. "I don't believe in such nonsense."

Nonetheless, since finding the doll she has undergone a major operation. Poor health forced her to resign from her job but later she asked instead for emergency leave while she recuperated.

Meanwhile, however, the new Hidalgo County OEO director had reorganized his office and abolished her job completely.

"Coincidences," Mrs. Mercer says.

* * *

MOST SUCCESSFUL of the Valley *curanderos* is Mother Tina, whose abode is some seven miles west of Harlingen on U.S. Highway 83.

A Cherokee Indian from Oklahoma, she speaks little English and can neither read nor write. She's been in the business 35 years — ever since her discovery, at the age of nine, that she can help people.

"I don't tell fortunes, predict the future or do hexes," she says shrewdly. "I give proper advice and I teach my customers to believe in God, to pray, and in time things will adjust them-

selves. If anybody wants to give me something after they've been helped, that's their business.

"I get some 50 customers a week. I cure anything. I have never failed. I give help with kids, husbands, wives, jobs, marriages or sons in Vietnam. I have customers who come back time after time, all satisfied. I have traveled the United States, Europe and Africa."

She advertises widely and drives a Pontiac Catalina station wagon. In all she does well financially but is not as wealthy as Sister Rosa with whom, rumor says, she doesn't get along well.

She uses Catholic, Protestant and Jewish statues of saints. "I give advice based on the Bible," she told me. "As for parents of Vietnam soldiers we all pray the army will quit. More than 100 Valley soldiers have died in Vietnam. None of them were sons of my customers. Every parent who came to me with Vietnam problems, and they were many, was satisfied with results."

Mother Tina's husband, Bert Adams, says, "We've been operating here a long time and never had any trouble. She is a good woman. There is no trouble with neighbors or police."

* * *

THERE ARE some Gringo spiritualists scattered throughout south Texas too but usually they are more guarded and less flamboyant in their activities and claims that the Mexican or Indian *curanderos.*

No doubt legitimate psychic healings and experiences occur but virtually all of the publicized border psychics seem to be engaged in the exploitation of the gullible. But for all the times this has been stated up and down the Rio Grande River literally thousands of *curanderos* never need to worry about a lack of customers — and this despite the fact that their recipes for *buena suerte* — good luck — are so incredible they could be accepted only by simple and/or desperate persons.



MODERN NOAH

WHEN JOAO ANDRADE bought a big boat, his neighbors laughed. There is no navigable water for miles around the dusty little inland village of Tobias Barreto, Brazil. But Andrade had had a dream in which he had seen his village flooded — so he bided his time.

When torrential rains hit northeast Brazil in the spring of 1969, Joao's neighbors stopped laughing and for quite a while Andrade was very busy. The owner of the only boat in Tobias Barreto was ferrying his friends and their animals to high ground.

True Mystic Experiences

FATE will pay $5.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

LETTER IN GREEK

By Emily C. Parsons

ONE MAY night in 1969 I had a dream that sent me on a never-to-be-forgotten errand. In the dream I received a letter bearing no return address, only my name and address clearly typed on the envelope. I didn't open it but somehow I knew the envelope contained an important message written in Greek. Although my father had emigrated from Greece as a child I am totally ignorant of the language.

I awoke from the dream trying to decipher the "message." The only person I ever had known who wrote in the Greek language was my cousin, Clifford Graves. He had studied the language in college and occasionally wrote a brief greeting to my father in his native tongue. Cliff had died suddenly in May 1968.

I felt the message concerned my aunt and Cliff's mother, Maud Emerson. She was a widow living alone in an apartment in Boston, some 20 miles from me. I hadn't seen her for months but we corresponded regularly and I had received a birthday card from her only a week before my dream. Her brief note contained no hint of trouble.

I mulled over the dream all morning as I went about my household tasks. I could reach only one conclusion: *My cousin — from beyond the grave — was trying to tell me to go to the aid of his mother!*

That noon I drove to my aunt's apartment. My knock was not answered immediately but repeated pounding brought the sound of shuffling feet. When the door finally opened, I almost gasped at the sight of the woman who stood before me. She had aged 10 years in less than six months! She looked tired and desperately ill — but she had not sought medical attention.

When at last she consented to

go to a hospital the diagnosis was what I feared: cancer. Death was not to be denied, but because of a letter delivered in a dream, it came not in a lonely apartment but in a room where Aunt Maud was surrounded by loved ones. And on her last day of this life — August 27, 1969 — she sat up straight, looking at a point beyond the foot of her bed and cried, " What?" She turned to me and said, "I heard someone call me — 'Maud!' — just like that." There was no one in the room but my aunt and me and another elderly patient who was sleeping soundly. I knew who had called her, for I remembered that Cliff was one of those sons who called his mother by her given name all his life. I knew too he was waiting to welcome her. — *Randolph, Mass.*

HELL'S DEMONS DANCING

By Edna M. Warne

MY FIRST husband's name was Denny Jennings Browning. I married him in 1937 against my parents' wishes and I was soon to regret it. I was only 19 years old and he was 36. He had been born and raised in Verdanville, W. Va., and he was living with his sister and her husband, Emma and Roland Kiser, at the time our marriage.

I had led a sheltered life and it was the shock of my life to find I had a drunken husband and to be living among people who would drink anything they could get their hands on. They drank shaving lotion, moonshine, bay rum and even rubbing alcohol mixed in pop. Then they would curse God in Heaven and call Him awful names. I later learned that my husband was an ex-convict.

My sister Flora Stafford lived along Rich Creek, W. Va. In those days it was a wilderness with no roads or electricity and no coal mines as there are today, just a shack every mile or two. Denny and I had been married about a year when one night we decided to visit Flora.

We followed a small path through the brush and trees. I was terrified of the dark as we made our way up the hollow and as usual Denny had been drinking. By the time we reached my sister's shack he had cursed God roundly — and everybody and everything else for good measure.

It was almost midnight when we reached Flora's and to my horror no one was at home. It was so dark I had to feel my way to the rear door. When I tried the door I found it was padlocked and there was no way to get in. Denny was so enraged that his curses reached a new pitch of blasphemy.

Suddenly there came a loud sound — like the pounding of horses' hooves — and we were surrounded by an army of odd creatures dancing in a feverish circle around us. I could make out vague outlines of some of them. They looked like goats standing upright.

Denny stopped his cursing and said, "What the hell do you fellows want?"

Only the roar of the creatures' hoofbeats answered. Scared out of my wits, all I could think to do was break the small glass in the top of the door and somehow get into that shack. I beat at the glass with my bare hands. At last the glass broke and I started to climb into the house. My hands were cut and bleeding and I cut my body as I crawled through. I still could hear the hoofbeats as I struck matches trying to find the oil lamp. At last I found it and lighted it. Then I went to the front door to let Denny into the house.

He promptly passed out on the couch in a drunken stupor. Oh, how scared I was! I lay awake until daylight when Denny got up. I couldn't get away from that shack fast enough.

I divorced him soon after. I shall never forget that horrible night, for I believe I saw and heard demons from the very pits of hell which were sent because my ex-husband cursed our Creator. — *Lyburn, W. Va.*

CLAIRVOYANT PALMISTRY

By Scott Plommer

HOW DID IT happen that I was so sharp, clairvoyantly speaking, that night at the USO garden party in Fairfield-Suisin?

I had been transferred from Orlando, Fla., to the Fairfield-Suisin Air Base in California for shipment overseas in 1945 but the Japanese surrendered before we embarked and we didn't have to go. So I was on hand for the garden party the USO held for area soldiers. Some rich citizen volunteered his dwelling and yard and the USO workers provided sandwiches, punch, coffee and cookies.

I was a 38-year-old soldier — with light from the Chinese lanterns showing up my receding hairline — among a lot of young fellows and their dazzling chicks in gossamer finery. I felt wholly out of place. On the dance platform the young people swung around merrily — but I couldn't dance very well when I was 21 and I hadn't improved. I sat on the sidelines, a perfect wallflower, grim but not discontent.

When a girl came over and dutifully sat next to me something made me suggest that I read her palm. (My qualifications for this consisted of a half

hour spent in the Los Angeles Public Library many years before reading a book on the subject by Cheiro. I retained enough to distinguish the lifeline, the headline, and the heartline.)

With this key knowledge — and the effects of several glasses of liberally-spiked punch — I read her palm. I must have impressed her because soon everybody there was waiting to have a palm-reading.

To most of them I gave the standard lines: You're going to take a trip; you will meet a dark man; you have a special nobility of character — and similar hogwash. Then a small dark-haired girl about 24 years old came up and held out her palm.

To her I said, "Your husband recently was sent overseas to Japan. But I see that a strange thing happened to you right after he left. I see you as being all alone in a room and you're very ill. And you were there for some time. It seems you couldn't communicate with anybody and you were afraid you'd die." I finished by saying that since she was here at the garden party apparently everything had turned out all right.

Now the girl spoke and you can imagine the effect her words had on the lads and lassies listening. She said, "That is exactly right. After I said goodbye to my husband, I went home and immediately felt frightfully ill. I went to bed and I was so sick I couldn't get up even to go to the phone. I sure was afraid I was going to die! I lay there for three days until my grandmother came over to see why I didn't answer the phone. You've hit it right on the head."

I hardly need say that my reputation as a palm-reader soared.

My next "client" was a beautiful blonde with a milky-white complexion. I looked carefully at her palm — or pretended to. Those Chinese lanterns didn't furnish much illumination and anyway by this time I don't think I could distinguish the lifeline from the heartline.

"This is an interesting hand," I said. "You have a problem. Your husband is in Japan and you're planning to send him a 'Dear John' letter. I advise you in all earnestness not to send this letter right now. It's only fair to give him a chance to get adjusted to his surroundings."

She laughed, a beautiful trilling laugh, and said, "But I'm not married. See? I haven't a ring."

"Don't take it seriously," I said. "We're just having a little fun. You know you're not married and I know you're not married but your hand says you are and we'll pretend to go along with that."

I went on inventing things to say and every once in a while I returned to the "Dear John" letter.

To mine and everybody else's amazement she suddenly blurted, "You're right. I *am* married and my husband *is* in Japan. I *must* write to him and break off this marriage. I don't love him. I tell you it's driving me crazy!"

This was serious. I said, "Don't let anything I tell you influence you. We're just having fun. It was just luck that I hit it so closely."

What I felt like saying was, "Listen, you send that letter and get a divorce. Then you and I'll get married." But being the reserved type I never said anything like that.

Just before I was discharged in October 1945 I saw this beautiful blonde again. She was sitting in her car outside the main entrance to the base, honking her horn to get my attention. She offered to drive me into town. As soon as we turned onto the main highway, she said, "Well, I did it."

"Did what? I asked.

"I sent him a 'Dear John' letter."

When she let me off in the middle of town she looked at me sadly — as if I really had some special power. Looking back on it I wish I had kept my big mouth out of that girl's affairs.

It turned out that the little dark-haired girl whose illness I had seen "clairvoyantly" was a reporter. In her story of the garden party in the next day's newspaper, she didn't mention my name but my feats were highly acclaimed.

And the question remains: How was it that I was so sharp that night? — *San Bernardino, Calif.*

A PRACTICAL DREAM

By Priscilla A. O'Connell

I RECEIVED word from my insurance agent on March 13, 1971, that Southeast Title & Insurance Company of Lake Park, Fla., which carried my car insurance would cover me through April 12 but then it was going out of business. My agent told me he could place my insurance with another company for $170 a year — much more than I had been paying. This upset me and I didn't know where to begin looking for another company with lower rates.

A few days later I dreamed I was to take a car to California and I would have a week to look around out there. In the dream, I thought, "Am I crazy? Would I be able to drive that distance alone?" (In reality I have no desire to go to California and I hate to drive far from my own

neighborhood!) But in the dream I thought, "I can do it. I don't have to be afraid!"

The scene switched and I found myself in the back seat of a car driven by a drunken woman. She was driving me to a phone, I knew. Then I woke up.

I felt the dream was important but I couldn't interpret the symbolism. Since I do not drink I knew the woman was an important symbol — but in what way? I went through the telephone book listings of car insurance companies but nothing seemed to ring a bell. On March 16 I discussed my problem with a friend, Ellen Ellis, who thought my dream might refer to the California Plan, although it is not accepted in the state of Florida. The next day I got out the phone book again looking for something in the Yellow Pages mentioning California or "travelers." I came across "Preferred Risk Mutual Insurance Co." and it dawned on me that in my dream, although I was nervous about the drive to California I told myself "I can do it" and I was willing to take the risk, preferred to, really.

When I called the company I learned that only non-drinkers were accepted for policies and that explained the symbolism of the drunken woman in my dream. Since I do not drink, in no time at all I had a car insurance policy which costs only $113 a year — a boon in my financial circumstances in these times of rising costs. — *Miami, Fla.*



THE GOD THAT FAILED

By Paul Steiner

THE WHOLESALE adoption of Toltec legends by the Aztecs played into the hands of the invading Spaniards under Cortés, for it was predicted that the great god Quetzalcoatl would return from the east in the year "One Reed." Cortés had the unbelievable good fortune to land at Veracruz in 1519, the Aztec year "One Reed," and from that time on the Aztec ruler, Montezuma II, assuming that Cortés and his small band were Quetzalcoatl and his companions, did not resist.

In 1521 Cortés and his followers were able to devastate the fabulous city of Tenochtitlan, thus destroying the centrally controlled Aztec empire. In the succeeding years all of civilized Mesoamerica was brought under Spanish domination and the ensuing slavery and onslaught of European diseases and missionary zeal contributed to the final destruction of Indian civilization.

Fingers of Fate

By Harold Helfer

Janesville, Wis., doctors had to reread the names on the X-ray plates to determine which was which: Bonnie Hill, aged eight, or Claudia Wurtz, 12. The two girls fractured identical bones in their left arms when they both fell from the same horse at the same time.

●

The FBI reports capturing a bank robber who apparently thought he had done his job so well that he contemptuously left at the scene the rubber gloves he had used to avoid leaving fingerprints. The FBI traced him through fingerprints, however — those he had left *inside* the gloves.

●

Roy and Fred McGinnis, Deer Lodge, Mont., brothers, married Terry and Charlene Marlowe, sisters. The couples live next door to each other; the brothers have similar jobs and now they each have one child. The babies were born on the same day.

●

While talking on walkie-talkies Victor Mann and Brian Thomas of Morewell, Australia, picked up a distress signal from 1500 miles away. They contacted authorities and thus were instrumental in rescuing Mrs. Jean Dunn and her teen-aged son whose boat engine had failed. The craft was adrift at sea off the coast of Queensland. Mrs. Dunn had sent the distress signal on another walkie-talkie out of desperation — for ordinarily walkie-talkies have a range of only 15 miles. A freak reflection from the ionosphere carried the S.O.S. 100 times that distance.

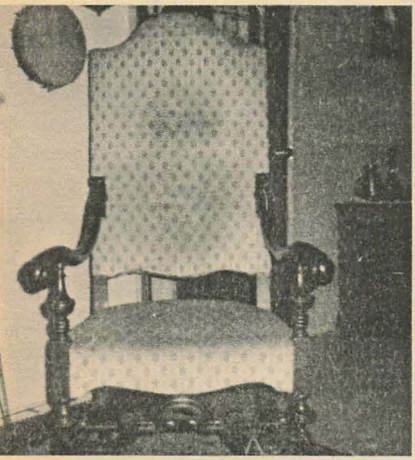
●

The Rev. Robert Yeomans of Bridgnorth, England, bounced up and down the aisle trying to put more life into his choir's rendering of "I Wonder Where I'm Bound." When an iron grid gave way under him *he* was bound for the bottom of the church's central heating duct. He was not seriously hurt.

●

Pamila Wells of Topeka, Kans., was born 21 years ago in a borrowed auto. Recently Pamila gave birth to her first child — in a borrowed car en route to a hospital.

The LADY in Grandfather's Chair



Like all antique collectors author yearns to know origin of her latest find — but her ghost won't talk.

By Joiy Robbins

Acquisition of longed-for antique has strange consequences — as if a real honest-to-goodness ghost were part of the bargain.

A WHOLE NEW world opened for me when Beverly Lindstrom moved into our neighborhood in Placerville, Calif., in 1965 and we became friends. She introduced me to the world of antiques.

She was a collector and had many interesting pieces. My favorites were an ornate love seat upholstered in gold tucked velvet and a huge marble-topped commode. But above all I loved her high-backed grandfather chair. It was ornately carved and covered in soft-toned needlepoint. The moment I saw it I vowed to own it someday.

Three years later when Bev offered to sell me the chair I was completely taken aback, for I thought she never would part with it. Of course I jumped at the chance to get it. I was so proud to own such a piece of furniture that I became enthralled with its history. I wondered how old it was, who and how many persons had owned it — I felt all the curiosity antique lovers know so well.

A week or so after I had brought the chair home — it was November, 1968 — a sudden winter storm struck. The howling wind and flashing lightning — and the electricity out —

frightened my nine-year-old son Donald. I tried to calm him as I lighted three candles I kept for such emergencies and brought them all into the living room.

My husband Bill came into the house from the garage where he had been working on the car. He couldn't get anything done with the lights out so he said he guessed he'd call it a night. He took one of the candles and went down the hall to our room. I told Donald he might as well go to bed; it was late and he couldn't watch TV anyway. He took another candle to his room and closed the door.

I sat in the living room opposite the grandfather chair admiring it. Who could have owned it? If only I could know. As I mused it seemed a thin mist began to rise from the chair. I couldn't believe my eyes when the mist parted like an eerie fog and there in my chair sat a little old lady, her right hand lying in her lap.

I shall never forget the way she looked. She was tiny and her white hair, piled high on her head, shimmered in the candlelight. Her long black dress had a high rising collar ruffled under her chin. Long ruffled sleeves came to her wrists and in her left hand, poised on the arm of the chair, she held a dainty white hanky. As I continued to stare at her a soft secretive smile curled her lips — as if I were being let in on a deep dark secret.

Then I noticed the pendant on the necklace she wore. It hung loosely from a long gold chain and looked like a large teardrop pearl. It was beautiful and she was beautiful! I was not at all afraid: she seemed so gentle and warm. I was stunned, then sorrowful, as she slipped behind the veil of yesterday or wherever she had come from.

I called Bill, telling him to hurry. He entered the living room looking expectant — but his expression became incredulous as I told him what had occurred. My imagination was running away with me, he informed me coldly. I guess I didn't really expect him to believe me — but I know what I saw.

Unable to forget the incident I asked Bev a few days later what she knew about the chair.

Her parents, Robert and Ruby Mallory, had purchased the chair, Bev said, at an auction in Pleasant Hills, Calif., in 1956. Her father had known the old couple who owned it only as "Harry" and "Beulah" but he knew they owned some good pieces and he particularly wanted the grandfather chair when their belongings were put up for auction. He in turn had sold it to Bev in 1965. Mr. Mal-

lory had heard in later years that Beulah died in 1962 or 1963.

At this point I told Bev what I had seen. Her mouth hung agape for a moment, then she said that from what she knew of Beulah what I had seen fitted her description exactly. She was a woman of great gentility and a collector of antique jewelry and that teardrop pearl pendant surely was a treasure! I hardly could believe the degree to which Bev's story backed up what I had seen. I had my own honest-to-goodness ghost!

* * *

BILL WAS NOT much impressed with my newfound information. Aren't all antiques owned at some time by old people? However, things began to happen in the weeks that followed which served to soften his skepticism. While still not fully believing in our ghost he now reasons there could be something to my story. If ours is not a true haunt Bill is at a loss to explain the weird things that have been happening.

When I planned to redecorate my son's room Beverly offered to help me. We cleared all the furniture out and I left her to begin painting while I went for more paint. As I went down the hall I heard her scream. I ran back to find her staring at her hand. She said someone had spit on her! I looked closer at her hand and saw a small puddle of what looked like green slime. We searched the room from one end to the other and found no similar substance nor any source from which it might have come.

A few days later Bev and her husband Gary came to visit us. I served them coffee and Bev went to the sink to add water to cool it, as she always did. As she touched the sink, she screamed and fell backwards.

"It shocked me!" she cried.

Bill said, "Nonsense. It's grounded."

I went to the sink and touched it as she had done and nothing happened. I tried to write off Bev's experience as a product of her vivid imagination but I felt uneasy about it — while Bev said, "Someone or something around here doesn't like me!"

A week or so passed without anything unusual happening when one evening the chicken I was frying ceased cooking. I looked at the controls and found the burner had been turned off. I couldn't imagine having done it myself but I simply turned the control to "high." Again the chicken began to fry. In a minute or so the burner went off again. A little amused but also aggravated I muttered aloud, "Stop it! I have to get dinner finished before Bill gets here."

This particular little trick never has been played on me since.

Small things continue to plague us: the hall light turning itself off and on, a knock at the door when no one is there, a phantom car pulling into our driveway. Guests often go to the window to see who has arrived only to find no car there.

Nothing to harm us ever has happened and we have assumed that our ghost (or whatever it is) is good-natured and bears us no ill will. Might it be the old lady?

We probably never will know the real identity of the lady I saw in my grandfather chair.



BLIND FENCERS' ENCOUNTER GROUP

A CLASS OF eight blind men and women presented a special demonstration of fencing at The Lighthouse Auditorium in New York City in the month of June 1970.

It seems incongruous but fencing is an important addition to the sensory training program at The Lighthouse. John Rocsin, fencing master and mobility instructor, designed this unique course to help a rehabilitation trainee develop self-reliance, mental and emotional control, balance, body coordination, motor memory, fast reflexes, quick recognition, visualization and agility.

The blind fencers performed a salute, a number of fencing positions, various steps, lunges and parries, some in unison, others facing each other.



A POWER CONFLICT

THE SHOW "Talkback" was being aired over KFBK in Sacramento, Calif., when all of a sudden the electricity went off. The station went off the air and with no windows to let daylight in the studio was in total darkness. Thanks to an emergency generator the station came back to life in a few minutes but still there were no lights.

At the time of the power failure Peter Schulberg was interviewing psychic phenomenology expert and warlock Dr. Albert Hefferan. Over the air Shulberg asked Hefferan if the blackout was his doing.

"No," replied Hefferan—nonetheless Schulberg said he didn't feel too comfortable sitting alone in the darkened room with a warlock.

"Spooky," he said.

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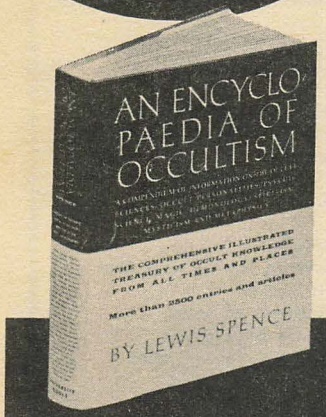
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DAD'S GHOST

By Ethel Reddington

THE NIGHT MY father James Parry died, January 15, 1970, the foreman had left only Anita Hardy and me working in a long room. We worked then for Addmaster Corporation in San Gabriel, Calif., and I lived in El Monte — 3500 miles from my hometown in Ohio.

My father was retired and living in West Union, Ohio. I knew he was ailing but he wrote me frequently and always seemed happy. He had two acres of land with fruit trees and a garden patch and while I worried about his living alone, he wanted it that way.

On this particular evening it seemed to me something was amiss. The room where Anita and I were working was quiet and I couldn't think what might be wrong. Then slowly a figure appeared at the top of the front stairway where Anita was and it came toward the back of the room toward me. This thin transparent figure was my father — transparent like water. He strode along the room but his feet were a foot above the floor. When he came near me he turned and said, "Just wanted to see you again before I go." I stared in amazement while he slowly floated down the back stairs and disappeared.

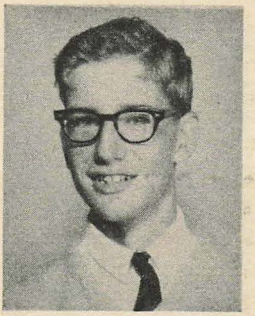
A telegram came the next day telling me of his death. — *Rosemead, Calif.*

SPOT'S LAST GOOD-BYE

By Pete Giacinto

IN MARCH 1971 my dog Spot was killed. I found him at the side of our house with his neck broken. Someone had stuffed two sticks down his throat. I had to bury him in the backyard.

That night was stormy and I went to bed early. The thunder crashed and lightning flashed so bright it lighted up my dark bedroom. I was staring at the floor near my bed



Pete Giacinto

when I saw a round bright light enter the room and land on the side of my bed. About scared out of my wits I watched the light until suddenly the round ball started to take shape — the shape of a dog. It was Spot!

I called his name and he barked two or three times and then began to fade away. With tears in my eyes I cried, "Don't go, Spot, don't go!" But the image was gone.

I believe my dog is happy wherever he is now and that God sent him to me for one last good-bye. — *Streator, Ill.*

A FLASH OF HEAVEN

By Lulu Bradley Cram

MY FATHER Irving Bradley told this story over and over, for it was written indelibly upon his consciousness. It happened in Vienna, a small town in Maine, around the turn of the century — before the day of automobiles and electricity.

In those times hospitals were few and far between and nurses were scarce. It was the custom for kindly friends and neighbors to "sit" through the night with ill persons, especially when death was near. Thus it happened that my father and his friend Joseph Allan went to the home of a dying man one bitter winter night. All three were Oddfellows and all the lodge members took turns "sitting" with their friend.



Lulu Bradley Cram

My father and Mr. Allan were known for their integrity and veracity. Both were God-fearing, practical men who hadn't the slightest interest or belief in the supernatural. Although mentally keen they were not visionaries. Later, Joseph Allan became a state senator and my father held high political office. Obviously they were not given to hallucination or fantasy — but they were on the threshold of an experience they never would forget.

They reached the home that moonless night and took their places, one on each side of the bed, and waited. Only the occasional snap of a frozen twig broke the silence. The only light in the house came from a small kerosene lamp in a room adjacent to the sickroom, so the men sat in semidarkness. The light from the lamp flickered and burned low as if keeping pace with an ebbing life.

Then it happened. As the sick man drew his last breath the room was filled with dazzling brilliance, so bright that both men swore they could have read a newspaper by its light. It lasted for several seconds, then went out as quickly as it came. Father sat blinded until his eyes could adjust to the meager light from the kerosene lamp. Had they seen the light of heaven? — *Prairie Village, Kans.*

A LAST GREETING

By Donn Benn Owens, Jr.

ON SUNDAY February 21, 1971, I got the shock of my life. I was visiting friends on lower Franklin Street, just back of my apartment house in Toledo, Ohio. We got to talking about Lloyd Zuver, an old man we all knew, who had been ailing.

He had an attic apartment in a two-story building on a corner a few

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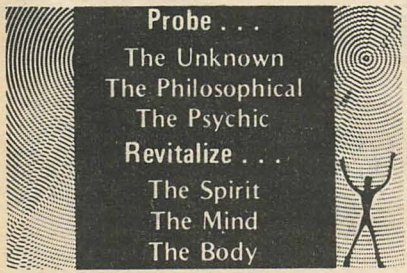
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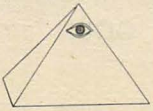
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doors away from where I lived. When I ran into him about the middle of February at a supermarket where he had purchased quite a few groceries, I could see right off he needed help to get them home. Although I'm in my middle 70's I'm hale and hearty so I offered to help him. I could see that he was in bad shape physically. As we talked on the way home he leaned on me pretty heavily.

On the 20th of February I saw him sitting in his window and waved as always and he waved back. He often sat there and while I couldn't hear him if he called, if he wanted anything he would point. Then I'd meet him at the door of his building.

To my astonishment, my friends, the Bybees, told me that Sunday that Lloyd Zuver had died on February 17. When I saw him wave the day before, he was dead and buried! — *Toledo, Ohio.*

MY ELUSIVE DAD

By Edna Maye Warne

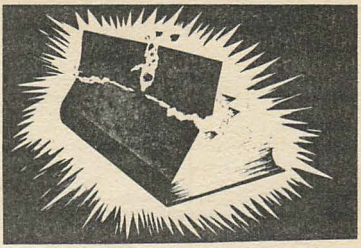
IN 1943 MY husband Douglas Thompson and I lived in Yolyn, W. Va. My mother had been dead only four months and since her death my father Oliver Davis had been living with us and working at the Guyan Machinery Co. in Stollings, W. Va.

With the war in full swing Douglas enlisted in the army. Since I intended to go with him wherever he was stationed, Dad decided to move. He found a place to live in Phico, W. Va., and left our home just before Christmas.

On December 26 I had just put supper on the table when we heard Dad coming up the walk. He was whistling an old tune, "Sweethearts Are Strangers," which seemed to be his favorite at that time. Doug and I both heard him as he came up the steps and turned the doorknob — but he didn't come in.

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I jumped up from the table and said, "We're having company for supper." I set a place for Dad at the table and Doug went to open the door. But my father was nowhere to be seen. Doug went out and walked around the house and even asked the neighbors if anyone had seen Dad. No one had.

Completely mystified, we sat down to eat and talked all through supper about where he could have gone.

That evening we had a fire in the fireplace. It was still glowing brightly when I was ready to go to bed and it lit up the bedroom where Doug already was asleep. Suddenly my father appeared in front of the fireplace. He was facing me with his hands crossed behind his back.

I knew we had locked the doors and I couldn't understand how Dad had gotten into the house without making a sound. I awakened my husband and started to tell him Dad was here and we must prepare a place for him to sleep. But before I could say anything Dad faded away — right before my eyes.

Doug got up and we started another futile search for Dad — my very elusive dad. It was long past midnight but this was all so strange that I couldn't get to sleep. I tossed restlessly until about 5:00 A.M. — when a loud knock sounded at the door.

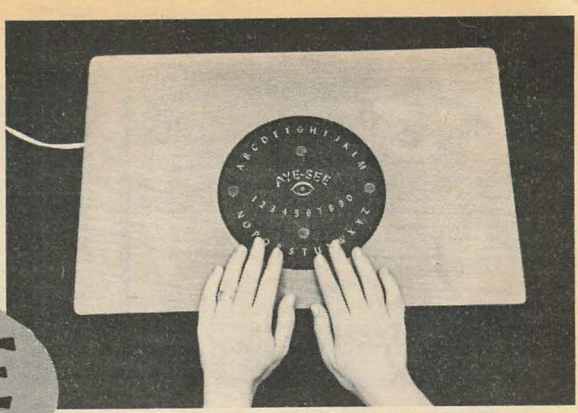
When I answered my oldest brother was standing there. He didn't seem to know how to begin but finally he blurted out, "Dad died last night about seven o'clock."

In his rooming house in Phico, 25 miles away, he had had a heart attack at exactly the time I had set a place for him thinking he had come to join us at supper. — *Lyburn, W. Va.*

MY SISTER ASKED A FAVOR

By Nora J. Hudson

WHILE THE FLU epidemic was at its height just after the



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close of World War I we were living in Wellsville, Mo. One cold night just before Christmas 1918 I went to bed as usual but about 3:00 A.M. I found myself sitting up in bed wide-awake and staring at my sister Grace Smotherman. She lived 200 miles away in Shannon County, Mo. What was she doing here in this greyish-pink cloud at the foot of my bed?

She smiled and said she had come to ask a favor. I cautioned her to be careful what she asked for because we were as poor as church mice.

She smiled as she replied, "You can afford this and I know if you promise, you will do it. I want you to write our wealthy friends in Kansas and our uncles and aunts and our brothers and ask them to send my children Christmas gifts. Tell Mother to decorate a tree and leave it standing until after New Year's. That's not much. Will you do it?"

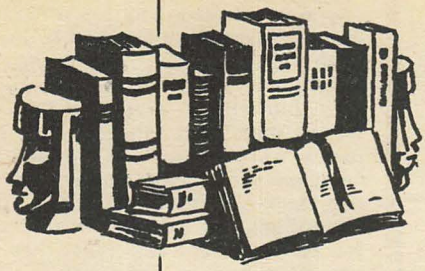
I promised, although I didn't understand this happening at all, and just then my husband Coleman grabbed me by the arm, scolding me for pulling the covers off and for talking in my sleep.

The next morning when I finished my housework I went down to the post office. In the mail was an envelope in Mother's handwriting and it was edged in black. My parents Fidelia and George Dissette lived a few miles from Grace. Whom could Mother be writing me about?

I didn't open the letter until I reached home. Yes, it was Grace who had died — almost three weeks before Mother had written!

I fulfilled my promise to Grace, writing letters to all of our relatives and telling each one that Grace had come to me after her death asking that we send presents to her children for that bleak Christmas. — *Modesto, Calif.*





New Books



By David Techter

TRIO BY A TITAN

I HAVE REMARKED in the past on the volume of material produced by various popular writers in the psychic field. (In all seriousness, of course, this is an economic necessity if one hopes to make one's living through writing.) Perhaps the most prolific of them all is Brad Steiger who also is my choice as the best of the popular authors. Happily, he is kind enough to keep me supplied with copies of his latest publications. This month there are three paperbacks, rather a lot even for Brad. Two of them display the boast (adopted from one of my columns) that he is "one of the titans of the psychic field." While in general I find cover blurbs inversely related to the books' true quality, the three volumes discussed here fully measure up to the billing.

The first, *Minds Through Space and Time* (Award Books, New York, N.Y., 1971, 155 pages, 75c), in a sense is a sequel to Brad's earlier volume (his first hard cover) *Other Lives*. It too lists his hypnotist-collaborator Loring G. Williams as coauthor. This one deals with hypnotic regression only in part, however, being more concerned with various out-of-the-body experiences and other hypnotic phenomena in connection with psi.

Many of his out-of-the-body case studies come from his own correspondence but it is flattering to see that a goodly number are quoted from FATE.

The spontaneous material is supplemented by accounts of experiments conducted by Steiger and Williams and also by accounts of research done by academic parapsychologists. One of Brad's strong points is that he is familiar not only with the popular literature but with scientific parapsychology as well. Thus he can use spontaneous cases to illuminate the laboratory reports and vice versa, producing a well-rounded picture.

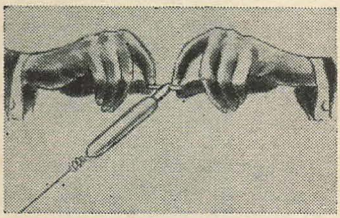
Of primary interest to most readers will be the original experiments. Steiger and Williams report a number of experiments in traveling clairvoyance, life readings, medical diagnosis, even healing. In short, they have successfully duplicated

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everything with which the late Edgar Cayce is credited. The big difference is that Cayce devoted his life to the work, insisted that everything be meticulously recorded and eventually wore himself out trying to help his fellow man. But Steiger and Williams were forced to cajole and persuade their prime subject against her husband's wishes to spare a few hours here and there, now and then, for research. The difference lies not in ability but in dedication.

The healing experiences are novel. The subject reported that her diagnosis seemed like a beam of light that illuminated the client's body, indicating the areas of disease. It was suggested that she concentrate the beam on the afflicted area and see if she could heal the patient. In two instances where she did this the healing was effective. This is encouraging enough to justify continuing the experiments if Williams ever can find a suitable subject willing to devote the time. Basically what is needed is a sponsoring individual or organization to finance long-term research in this area. Encouraging results have been obtained by enough hypnotists throughout the country to justify such a program.

LOVERS AND OTHERS

THE SECOND paperback, *Haunted Lovers* (Dell Publishing Co., New York, N.Y., 1971, 214 pages, 75c), quotes fairly extensively from FATE and it too is a sequel to an earlier Steiger volume, his rather uneven *Sex and the Supernatural*. It's a much better book than its predecessor with far fewer lurid-passages-for-lurid's-sake than in *Sex and the Supernatural*. The material is varied, including examples of nearly every variety of spontaneous psi occurrence. The only connection between the cases is that they all, one way or another, involve couples in love. In many of them alleged spirit entities warn or advise

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their mates who still are here on the earth plane.

The most controversial material in the book concerns alleged spirit lovers performing as either incubi (males) or succubi (females). Steiger quotes various spirit mediums as claiming sexual relations with spirit entities. A more modern variant is an invisible male who molests innocent college girls following a UFO sighting. Brad himself seems to be undecided as to the validity of such reports but independent accounts appear to agree in so many details that it probably would be as unwise to dismiss the possibility as to be totally credulous. Steiger merely acts as reporter, letting the reader make up his own mind about the material.

But if the cases are sometimes hard to believe, the writing is never dull. I predict most FATE readers will find this paperback hard to put aside once they start reading.

A few months ago I mentioned the new "magazine" *Strange*, published by Popular Library. The second and third numbers now have appeared and, like the first, they are entirely reprints of earlier Brad Steiger material. I have yet to see a copy of *Strange* on a newsstand, although the third issue carries advertising so presumably it is selling well enough to interest advertisers. Those who missed Steiger paperbacks of four or five years back might keep an eye out for it. At 75 cents it contains about twice the printed material as a paperback of the same price.

LONG, SHORTENED

THE THIRD paperback, *Secrets of Kahuna Magic* (Award Books, New York, N.Y., 1971, 157 pages, 75c), is quite unlike the first two. For the unenlightened, a kahuna is one adept in Huna, the ancient religious system of the Hawaiian Islands, now almost

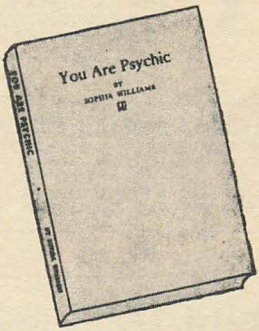
forced into extinction by Christianity. Those who have heard of Huna will immediately associate it with Max Freedom Long and wonder where Steiger got his information. The answer is obvious: Brad has abridged the material from Long's six books into a popular account.

One is left in the dark as to who initiated this effort. Did Steiger feel Huna was being neglected and wish to present Long's findings to a wider public? Or did Max Freedom Long himself, now elderly and in poor health, ask Steiger to do the popularization? Long's books have been sporadically available and never aggressively publicized. None has appeared in paperback to my knowledge. Thus about 90 percent of the readers of this volume will be hearing of Huna for the first time from Steiger.

Brad stresses the do-it-yourself aspect and suggests that Huna magic can be employed by anyone. Whoever perpetrated the jacket blurb has outdistanced my credulity with the claim that "the ancient rites of kahuna magic" will enable the reader to heal the sick, control the weather, raise the dead and develop a superior intellect. Steiger's material makes no such extravagant claims and some copywriter at Award should have his knuckles rapped.

Actually, Brad presents a fairly straightforward account of Long's findings. The most intriguing part of Huna is the theoretical material on the three spirits which make up a human being and how they operate. Huna's high, middle and low selves will remind many of Freud's super-ego, ego and id. But the analogy is inexact for Huna seems to combine both id and super-ego in the lower self, while the Huna higher self seems more akin to Jung's collective unconscious. There are similarities, too, to the occult theories involving the various bodies of man and I only

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wish Brad had discussed this problem. The lower self, like the occult etheric double, possesses memory but lacks the ability to reason. The middle self, unlike the occult astral body, can reason but lacks memory. This inability to remember, it seems to me, presents insuperable difficulties in explaining various spiritualistic phenomena.

Unlike occultism Huna does not require reincarnation except to state that a lower self eventually will progress to being the middle self of a later human personality. What happens to a progressing middle self is not made clear. Huna's mechanisms for explaining psychic occurrences, on the other hand, seem quite consonant with occult theories and the facts of psychic research. Clearly the Huna system deserves more attention than it has received and Steiger's introductory paperback may considerably increase public awareness of kahuna lore.

OTHER REVIEWS

GHOSTS AROUND THE HOUSE by Susy Smith, World Publishing Co., New York, N.Y., and Cleveland, Ohio, 1970, 222 pages, $6.95.

This is one of those rare books in the psychic field that has everything: fascinating stories, a lively, easy style, a wide variety of well-researched psychic mysteries.

The introduction lists at least four different kinds of ghosts — deceased persons returning with a purpose, hallucinations, astral projection of the psychic double, and the after-image of a past event such as the replay of a battle. But it would be hard to fit all the stories neatly into these categories. Sometimes one case alone combines many manifestations, as in the story of the rambling old house in Gulfport, Miss. This has not only moans, luminous apparitions and lighted candles found in-

side cabinets but, perhaps the eeriest in the book, a manifestation resembling glowing heat waves that shot out of a closet into a young girl like "a cold chill" through her feet and legs.

To the story of the apparition at Audubon House in Key West, Fla., Miss Smith adds some startling suggestions about the naturalist's birth. Was he really the heir to a disputed throne? Quotations from letters and documents go a long way toward supporting such a fascinating historic mystery.

There also is the ghost who took up his abode in a stuffed toy, a ghost-club and haunted house on the grounds of a modern military academy and another military ghost who seemed to predict the Democratic victory in the 1960 election through the antics of a papier-maché donkey!

Other plus factors are the excellent photographs and the research Miss Smith has done to bring up-to-date much "unfinished business" in the psychic field. One of the latter is the case of the boy in Miami who couldn't take a job without — from impossible distances — shattering breakables or spattering dye. This is a first rate poltergeist case. She finds new material at Bradmar, the Denver home where forewarnings and even protection seem to be given the owners through paranormal phenomena. Even the Bell Witch, that lurid hag who manifested in rural Tennessee in 1817, seems to have fulfilled her pledge to return a century later to haunt the heirs. Miss Smith tracked them down and learned of one tragedy after another which has befallen them in recent years.

Ghosts Around the House is not only fun to read, lend and talk about but well worth keeping in your library for its varied collection of bizarre hauntings.—*Margaret Gaddis.*

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HERE, MR. SPLITFOOT, An Informal Exploration into Modern Occultism, by Robert Somerlott, Viking Press, New York, N. Y., 1971, 311 pages, illus., $7.50.

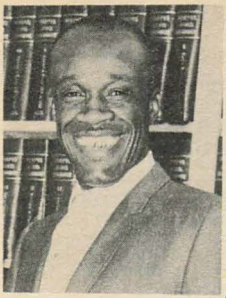
Interest in the occult has reached almost epidemic proportions in recent years. Newsstands sag beneath the weight of books and magazines dealing with ghosts, astrology, ESP, witchcraft and similar paranormal topics. But I think it is reasonable to assume that the majority of persons interested in the field today have little awareness of its beginnings and the forces and folk who shaped it, for good or ill, in the past few hundred years.

While the modern beginnings of spiritualism can be dated to the "spirit" rappings of the Fox sisters in 1848 (which Mr. Somerlott does) belief in witches, ghosts, ghoulies and "things that go 'bump' in the night" go back to the dawn of time. Somerlott doesn't choose to go back that far but he does bring us the tragic case of Dr. Dee in Elizabethan times.

To Somerlott's credit, his history does not gloss over frauds like the Fox sisters who — he bluntly tells us — were "self-confessed tricksters . . . who gladly taught their youthful friends the skills of charlatanism." He mercilessly dissects many others, too, whose tricks and deceptions give the field the bad reputation that clings to it even today.

Despite the hoaxers, charlatans and profiteers there were some who Somerlott feels possessed genuine "talents" that lie outside conventional scientific knowledge. The star of his collection, which includes such formidable personalities as the Eddy Brothers, Eusapia Palladino, D. D. Home and Florence Cook, is Lenora Piper of Boston.

Mrs. Piper, Somerlott tells us, had a remarkable record. Her "control," Dr. Phinuit, maintained an extreme-



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ly high average of correct "hits" in supplying information under rigorous circumstances. Indeed, the "Uncle Jerry" test, to which she submitted in 1889, seems an irrefutable demonstration of her ability to acquire knowledge paranormally.

Curiously enough, Somerlott does not believe in ghosts, communications with the dead or other purely spiritualistic trappings of the occult. Rather, he believes that a variety of psi forces are responsible for the reported manifestations.

"The existence of ESP," he says, "is now so clearly proven that only a scientific mossback or a completely uninformed layman will argue the fact." He feels that ESP may account for Mrs. Piper's success: in some as yet unfathomable way she was able to scan many many minds until she found those harboring the information she needed. And other psi phenomena — psychokinesis or telekinesis and precognition — could account for such occult feats as levitation and forecasting the future.

He shows mixed feelings about prophecy, however, and minces no words regarding some prophets and their publicists. He is dubious of Jeane Dixon, characterizes Edgar Cayce's precognitive record as "a catastrophe" and refers to Jess Stearn's attempts to hold out Cayce as a prophet as "making brick without straw . . . the prophecies hold up when glanced at, crumble when touched."

Many believers in the occult will not be happy with this sort of writing but it is an assessment long overdue. Even in his bibliography he continues his clear-eyed scrutiny of the field, waspishly noting: "The vast majority of books about 'mysterious powers of the mind' are unmitigated nonsense, pseudoscience or wish-fulfillments written by the gullible and for the gullible. Worse, many 'studies' are cranked out by sensation-mongers in-

tent on bilking the public." To each book listed he appends a brief description, characterizing one as "a rational well-balanced survey of a broad field by two fine reporters" and dismissing another as "a perfect example of parapsychological quackery . . . unsubstantiated, unscholarly and unfortunately typical of hundreds of books in the field."

This is not to say that his is an ill-humored history. It is not. Mr. Somerlott is articulate, witty, knowledgeable (it is notable that the August *American Heritage* printed the section on Mrs. Piper as an article in its February 1971 issue) and I think quite objective in his approach. Of course this will disturb those who wish to have their biases vindicated and who view objectivity as persecution.

I recommend *Here, Mr. Splitfoot* highly to both "old hand" and new student — and it is the perfect gift for your skeptical friends. — *George W. Earley.*

SPIRIT MEDIUMSHIP AND SOCIETY IN AFRICA, Edited by John Beattie and John Middleton, Foreword by Raymond Firth, Routledge and Kegan Paul, London, England, 1969, 310 pages, $8.00.

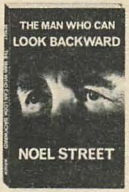
In Africa the belief that man may communicate with the dead and that the dead may take physical possession of the living is widespread. The editors of *Spirit Mediumship and Society in Africa* have collected essays on spirit mediumship and possession from anthropologists, psychologists and sociologists which show the way mediumship manifests in 13 different African societies.

Obviously this holds more interest for the anthropologist than for the parapsychologist. In fact, few of the contributors seem aware of the implications of psychical research. Fewer still are interested in whether or not psychic phenomena occur in

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African mediumship and in fact most of the reporters tend to downgrade any data that suggest these mediums actually exhibit psychic powers. However, since the book is a social science text perhaps it should not be criticized for this.

Mediumship in Africa reveals certain patterns markedly different from its manifestation in our culture. Spirit mediumship and psychic communication are not viewed as proof of survival or for contacting deceased relatives but as a means of holding discourse with ancient heroes, ancestors and even gods. The African cultures are animistic and every natural phenomenon (such as floods, drought, etc.) is considered a result of a spirit's displeasure. Thus mediumship and possession are necessary tools for learning how to placate the spirit. Such supernatural discourse is not looked upon with awe and reverence but with dread.

Mainly the authors concern themselves with a twofold theme: Who becomes a medium? And why? With the exception of psychologist S. G. Lee they seem not to view the medium as a psychologically unbalanced individual but rather the role of medium is considered a cultural tradition. By becoming a medium a woman escapes her subservient role and gains social prestige. The words of her "spirit" are respected more than those of a common tribeswoman.

One must be impressed by the sophistication of some of these African tribes. Some have highly imaginative means of testing the identity of the "controls" of a novice medium and others seem well aware of the problem of both conscious and unconscious fraud.

John Beattie remarks about the Banyoro, "Their universe has a spiritual as well as a material aspect; it is a world of forces which although their effects are manifested



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are not themselves tangible. Force is in the last resort spirit. . . . Men, themselves spirit, can enter into and sometimes participate effectively in the unseen world of extra-human powers." This observation can be applied to the general theme of the volume. — *D. Scott Rogo.*

ALSO NOTABLE

SACRED CHITIMACHA INDIAN BELIEFS by Faye Stouff and W. Bradley Twitty, Twitty and Twitty, Inc., Pompano Beach, Fla., 1971, 79 pages (paperback).

In more than 40 years living among the Chitimacha Indians at the southern tip of Louisiana and Mississippi, the authors learned their legends and sacred beliefs. They have produced a little pamphlet to illuminate the heritage and history of an interesting segment of a great people.

ROGER'S PHENOMENAL RING by Mary Jane Nesbit, published by the author, 1971, 107 pages (paperback).

Touching briefly on Roger Nesbit's life before he became a United States Marine (and died in Vietnam February 13, 1969) his mother's book deals with the phenomenon of the ring from which came thread-like webs. This has led the Nesbits to believe they communicate with their deceased son through automatic writing.

TAMMY, SHE-DEVIL OF YUBA by Albert Hefferan, B & H Publishing House, Grand Rapids, Mich., 38 pages (paperback).

In the Red Dog District of Northern California in July 1969 Albert Hefferan first encountered the spirit of Tammy Howard who seems to have lived a sad life in the 1870's. This little book was written to "release" her earthbound spirit.

HERBS: THE MAGIC HEALERS by Paul Twitchell, Lancer Books, New York, N.Y., 1971, 189 pages, 95 cents (paperback).

The author, best-known as the leading exponent of ECKANKAR, has written a compendium of hundreds of common and exotic herbs and their uses.

THE SHARIYAT-KI-SUGMAD by Paul Twitchell, The Illuminated Way Press, Las Vegas, Nev., 1970, 192 pages $6.00 (paperback).

This is Volume I of *The Ancient Scripture of Eckankar.* Twelve or more volumes are to follow and the set will lay down the "essence of God knowledge."

THE PANJIKA: The Hindu Astrological Almanac, edited by Ashoka K. Dutt, Winter House, Ltd., New York N.Y., 1971, 235 pages, $3.95 (paperback).

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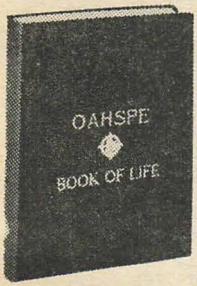
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panion") before undertaking journeys, litigation, buying and selling, almost every facet of human endeavor. The editors note that "The astrological system of the Hindus is differentiated from Western systems by its intertwinement with the Hindu world view, by the presupposition of reincarnation and by assignment to the stars of a causality far more direct than in the West.

THE LITTLE BLACK BOOK by Bill G. Douglas, Vinegar Tom Press, Albuquerque, N. Mex., 1970, 30 pages, $2.50.

The first 200 copies of this little (literally) book were printed on a hand press and all copies of it have been bound by hand. It is a book of "spells" — magic for power, health and love. For example, it takes "marjoram and three leaves each of myrtle, fennel and walnut" all picked before sunrise on June 24 and reduced to powder to make a woman dance nude.

THE CRONE'S BOOK OF WORDS by Valerie Worth, Llewellyn Publications, St. Paul, Minn., 1971, 155 pages, $2.00 (paperback).

Spells, simples, talismans, incantations and magical verses for various purposes may or may not be effective, according to the author of this new guide which should be in every witch's library. The spells depend on human will — but "human will is no petty toy."

THE PENDULUM AND POSSESSION by W. J. "Bill" Finch, Esoteric Publications Phoenix, Ariz., 1971, 116 pages, (paperback).

Bill Finch, a columnist who writes on esoteric data, in this book provides a comprehensive treatment of the pendulum, what it is, its history, how it works and its everyday uses. Part II deals with possession, its symptoms and causes and includes a chapter suggesting a method of exorcism.

WHO'S THERE? by Patrick Mahony, House of Words, Hollywood, Calif., 161 pages, $1.95 (paperback).

All 38 of these "spectral" stories are true and while ghost-lovers may find some they have read before the majority will be new. The author's thesis in this and his previous works, *Out of the Silence* and *Unsought Visitors*, is that true strange happenings in the world of the supernatural are an effective antidote for anxiety and above all, the fear of dying.

PHRENOLOGY by Sybil Leek, The Macmillan Company, New York, N.Y., 1970, 154 pages, $2.95 (paperback).

Interest in phrenology is increasing as it becomes recognized as an extension of psychology. Sybil Leek sees its value for the nonprofessional person in that its principles are more easily comprehended without the years of study demanded by psychology. In 13 chapters she has done a masterly job of illuminating the principles and application of phrenology.

Report FROM THE Readers

TOWARD ACCURATE REPORTING

I have both comment and criticism regarding Margaret Bowers' article on Atlantis (June 1971 FATE).

It is not strictly true that Egypt preserves no flood legend. The deluge was hardly a preoccupation of the Egyptians but a couple of legends involving floods have turned up. In the story known as "The Deliverance of Mankind" found in some New Kingdom royal tombs, the sun god Re decides to eradicate rebellious humanity and sends down a vicious goddess to do so. He relents — but she continues slaughtering, so he floods the land with beer dyed to resemble blood on which the goddess gets drunk and stops her killing. The tale claims to explain the origin of certain religious rites and some commentators consider it a flood story.

Also *The Book of the Dead* contains a sequence wherein Thoth, god of learning, informs the deceased that an inundation will cover everything and that only the dead will survive, living forever on an isle in the Lake of Fire.

Mrs. Bowers repeats what Classical writers say about Egypt's knowledge of Atlantis, e.g., Plato's dialogues and Krantor's "Egyptian columns on which the written story of Atlantis was preserved," concluding that "their history recorded

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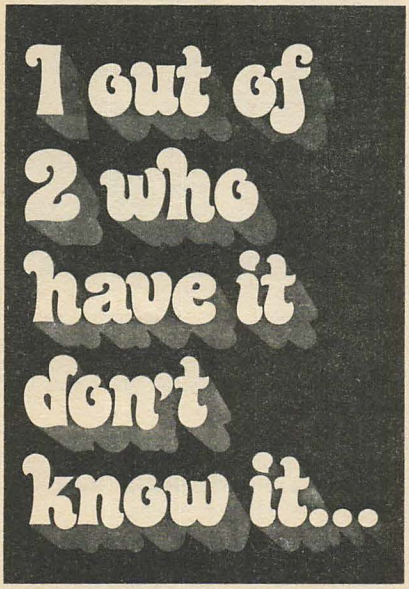
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the destruction of Atlantis and they knew there had been no 'universal' flood."

The above myths *invalidate* such rationalization for a supposed lack of Egyptian flood beliefs. But aside from that, the Greek travelers were suckers for sensationalism and their information often indulged in excess, especially as Egypt, past her days of glory, relished impressing foreigners with her vast antiquity. The guides also were often misinterpreted and inscriptions were described with gross arbitrariness.

When a Greek writer in Egypt's decline recounts "Egyptian tradition" unattested by any known Egyptian inscription or record, we simply *cannot* accept his word as accurate reporting. And we certainly can't conclude that an event absent from all known Egyptian documents was a well-known recorded fact. Ah, but what about the alleged Second Dynasty expedition? Mrs. Bowers writes, "An especially intriguing record, now lost, supposedly told . . ." What are we supposed to make of *that?* Mrs. Bowers should examine original sources rather than build a theory on hearsay undistinguished from evidence. And to glibly mention "the actual site of Camelot"! Whatever happened to scholarly methodology? — *Edmund S. Meltzer, Member, Oriental Institute, Chicago, Ill.*

THE FIRE THAT DIDN'T BURN

"The Man Who Didn't Walk Through Fire" (July 1971 FATE) reminded me of the time I put out a fire by pouncing on it without getting burned at all. It happened in the 1930's when I had a one-room apartment in a private home in Lancaster, Pa. I used to smoke in bed — but no more after this experience.

I mashed out my cigarette on the headboard and the ash fell unnoticed into my pillow. It smouldered there all night and burst into flame at

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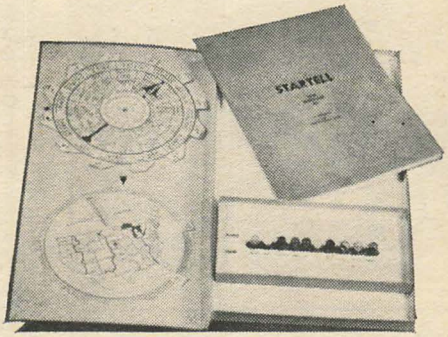
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dawn. I pounced on the pillow and threw most of the burning matted material onto the cotton comforter. You can imagine how quickly that flared into a wall of flame!

Instead of rushing out or yelling "Fire!" I placed my faith in prayer, remembering how God had protected the men in the fiery furnace. Meanwhile I continued to jump all over the comforter. I was enveloped by the flames but I didn't feel a twinge of pain. Strangely, too, all the while I felt a cold wind around me although the windows were closed.

Smelling the smoke my landlady rushed upstairs and into my room to find me panting from exertion. She rushed forward saying solicitously. "You must be badly burned. Let me fetch the Unguentine."

I looked at my arms and legs and there wasn't the suggestion of a burn anywhere. — *Columba Krebs, Willow Springs, Mo.*

DOWSING AROUND THE WORLD

I have just read Curtis Fuller's comments on dowsing in the July 1971 FATE. As editor of *The American Dowser*, the quarterly publication of the American Society of Dowsers, Inc., I have some comments on the tests conducted by the British Ministry of Defense.

It is unfortunate that newspapers accepted and headlined the report of these tests as authoritative. Other branches of the British Ministry of Defense routinely train junior officers in dowsing. I have information that dowsing has been used by the British Armed Forces in both World Wars, both to find water supplies and for military purposes. It is a matter of record that the British government, while ruling India, hired full-time dowsers to locate water there and that some of these dowsers were retired army officers. — *Raymond C. Willey, Schenectady, N.Y.*

* * *

Regarding Mr. Raymond Bayless' remarks in "Report from the Readers" (July 1971 FATE) under the heading "Flaws Behind the Iron Curtain," I wish to refute his comments on Ostrander's and Schroeder's book, *Psychic Discoveries Behind the Iron Curtain.*

Although I am not competent to review and comment on every chapter in this book I can state unequivocally that Chapter 15 titled "Dowsing: From 'Wizard Rod' to B.P.E." stands as one of the most complete and flawless discourses on this subject that I have yet seen. With my colleagues in the American Society of Dowsers we have checked out the names, dates, places and events recorded in that chapter and find them almost wholly accurate based on our records insofar as we can determine.

We commend Sheila Ostrander and Lynn Schroeder for their splendid efforts in bringing to the American people this stirring account of psychic activities in eastern Europe. Let's look for areas where we can profit by and use this knowledge. — *Carl Schleicher, Arlington, Va.*

* * *

My brother Alex Zillie of Youngstown, Ohio, is still using a water well that was found by dowsing. Back in the 1930's he couldn't afford to have a well drilled so he paid $5 to a man the neighbors had recommended to find water for him.

As Al described it to us the forked stick seemed to come alive over the spot where the water came in about 10 feet deep. — *Betty Bulvony, Warren, Ohio.*

* * *

I read with considerable interest the item about Dr. Donald Omand of Chideock near Bridport, Devon, England (May 1971 FATE), and the "black spots" on the highway where more than the normal number of motor accidents occur.

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I would be hesitant to disbelieve the power of supernatural forces but I am inclined to think that a theory gaining ground among dowsers and radiesthesists is more applicable.

It is commonly believed that about 30 percent of European and American populations respond to a force generated by underground water. That is, these people are potential dowsers even if they don't know it.

The theory held by some dowsers is that a person holding the steering wheel of an automobile is much like a dowser holding a forked stick. While the dowser is on the alert to have his rod suddenly dip or rise, the relaxed motorist is not prepared for the "dowsing reaction" which develops suddenly as he passes an underground stream. The disastrous result may be that one hand jerks the wheel and off the road he goes.

I believe some members of the British Society of Dowsers as well as members of the German society have gone into this rather thoroughly. They have found in many cases an active "stream band" (the force which appears above underground water) prevalent in certain spots where otherwise unexplained accidents have occurred. — *Charles A. Seibold, Pikesville, Md.*

THE ZIP CODE EVIDENCE

I believe I can throw a little light on the "Message from a Phantom Ship" by Glenn P. Thomasson (June 1971 FATE).

The letter in the bottle must be of rather recent date since the postal zip code in West Germany was not in existence until a few years ago. I think it was instituted in the late 1950's. The figure "28" *before* the city name (28 Bremen) designates the postal zip code whereas "Bremen 28" would signify an area within the city of Bremen. — *Juergen Runkel, Calgary, Alta., Canada.*

WHO'S CONTROLLING WHOM?

"Russian Telepathy Findings" by Anita Gregory (July 1971 FATE) leads me to wonder just who is controlling whose mind.

The article reports on a mental patient named Kouzmina to whom the Russian scientists were supposed to have transmitted thought while she was in an hypnotic trance. They are said to have caused her to touch her nose, ear, etc., at the suggestion of the scientists.

Could it have been the other way around? Might Kouzmina have relayed her information to the scientist, causing him to think she was doing what he wanted her to do? — *Otto W. Davidson. Los Angeles, Calif.*

A MUSICAL HOAX?

My reaction to the story of Rosemary Brown which I had read in several magazines prior to yours (May 1971 FATE) leads me to ask the following questions:

(1) Why would composers of high caliber manifest through an unknown unprofessional and inexperienced musician?

(2) Why would all these composers gang up on her?

(3) Do spirits of high evolvement (as no doubt these master composers must be) have nothing better to do than follow this woman around in the marketplace?

I believe that Mrs. Brown has been contacted by one or two frustrated earthbound composers who probably lived near her and who during their lifetimes felt they could compose as well as any of the masters. In fact they might have been quite clever at imitating the techniques and styles of the composers.

From my own study I feel that if an accomplished musician wanted to manifest on earth and to continue composing, he would choose an experienced psychic musician, not an inept one. Further, I cannot conceive

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of one composer after another working with the same inept musician. Since the compositions emanating from Rosemary Brown are mediocre did these composers regress in their talents instead of developing further in the spirit world? Hardly!

It is my opinion that Rosemary Brown never has been contacted by any of the master composers but by earthbound spirits parading as such. I'll bet if she were hypnotized the truth would come out. — *S. L. L. Miami Beach, Fla.*

HOW ABOUT THE SUCKERS?

I read David Techter's mild rap at magazines that promise to appear and never do ("New Books" July 1971 FATE). How about us poor suckers who send money?

I sent $7.00 to one magazine, received a membership card (for what I don't know), then wrote three letters without ever getting a reply nor a magazine.

I have ordered flying saucer books and magazines without receiving anything back — although I know my money is received because I have the cancelled checks. One magazine that I ordered sent one issue, then a letter saying they were reorganizing. They sure must be because I haven't heard from them since.

Perhaps a little prodding from FATE will help. — *George Holmes, Maspeth, L.I., N.Y.*

A NOT-SO-NEW THEORY

To your item in "I See by the Papers" (July 1971 FATE) titled "UFOs Mercury-Propelled?" I would like to add this bit of information.

During my tenure as a pilot in the United States Marine Corps in the Korean War I had three encounters with the craft we call "flying saucers." I will not detail these sightings as mine are not too unlike the experiences of others. However, upon

my return to civilian status, realizing that flying saucers were not just an "hallucinogenic experience," I began to read all the material I could find on the subject and to make notes about them. Your column led me to look up the following note:

From the Sanskrit writings of Samarangana Sutradhara (circa 500 - 1000 B.C.) translated by Scott Elliott:

"If this engine with properly welded joints be filled with mercury and the controlled fire be conducted to the upper parts, it develops power with the roar of a lion . . . the aerial car can be invisible, it can carry passengers, it can be made small and compact, it can move in silence. . . .

"By means of these machines human beings can fly in the air and heavenly beings can come down to earth."

Perhaps Mr. Fuller's "scientist friend" already is familiar with the above quotation. If not, perhaps his theory is not so original after all? — *Henry W Covington, Jr., Charlotte, N.C.*

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I work for a trucking firm and the man I am going to tell you about also has worked for this firm as a dispatcher. When he first came to work he was competent but as time went on he became less dependable and as a result he finally was dismissed.

Soon we learned that he suffered from multiple sclerosis and as his condition worsened he could barely get around with a cane. He couldn't drive a car nor even be left alone. He became deeply depressed and every time I went to visit him I left feeling terribly depressed myself.

I felt great compassion for this man but I knew of no way to help him except through God. I talked to our minister and we talked to our sick friend. We felt that if we all



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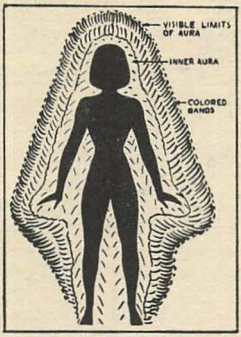


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prayed for a cure the Lord would help, but our friend would have none of it. He blamed the Lord for his affliction and he hated the world and everyone in it. Soon I got so I couldn't go to see him anymore for his hopeless condition made me feel too depressed.

One day in the spring of 1971 this man came to see me. He drove his own car, walked without a cane and had his girl friend with him.

I asked what had happened to make the big change and he replied that one day he realized he couldn't stand himself or his frame of mind. He told me he had embraced the Lord and prayed constantly. Little by little his condition had improved. Now he teaches a course in transportation at a local college, teaches a Sunday school class and helps at a Senior Citizens' Center.

With the help of God he has come back from the living dead. To me this is just one more proof that if the doctors can't heal you and there's no way to go but down, turn yourself over to God to whom all is possible. — *William F. Owens, Spokane, Wash.*

MASS HALLUCINATION?

The article about the Virgin Mary appearing in Egypt (August 1971 FATE is an insult to the intelligence of anyone who is not a victim of fear, ignorance and superstition. How you have the gall to print such trash is simply beyond me. Even if you had labeled it fiction, it would have been poor entertainment. — *Edgar A. Morrison, Hadlock, Wash.*

* * *

I have read "The Virgin Mary Appears in Egypt" and I believe this is a great true phenomena. But why do witnesses believe it is the Virgin Mary? What they see appears to be a nun in white and nowhere is there a reason given for identifying her as

(Continued on page 143)

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REPORT FROM THE READERS

(Continued from page 132)

the Virgin Mary. Just because an apparition hovers over a Catholic building doesn't make it the Virgin. — *Leo Bartsch, Coos Bay, Ore.*

* * *

The pictures with the article about the so-called appearance of the Virgin Mary show nothing resembling human or angelic features. What is shown is some kind of electrical or psychic display of lights such as are seen in many places the world over.

The Catholics are accustomed to seeing the statues in their churches which they are told are likenesses of the persons living in Jesus' time and when some unusual phenomenon occurs they immediately say, "Virgin Mary!" Mass hysteria — or hallucination, I'd say.

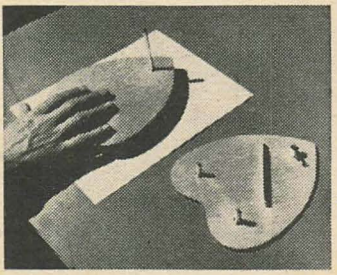
No one knows what anyone living some 1900 years ago looked like. There are no authentic paintings of any of the Holy Family. The icons the Catholics use were made long after and are only an artist's conception of how those people looked. — *Dulcie Brown, Fresno, Calif.*

A LITTLE NITPICKING

It is obvious Canon John D. Pearce-Higgins has allowed himself to be taken in by the devil he does not

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believe in. In his "Open Letter" (August 1971 FATE) when asked if he believes in the devil he replies, "No, I believe in God."

It is not possible to believe in God and disbelieve in the devil for God speaks of and describes the devil in no uncertain terms. Without the word of God we would not know of the existence of the devil (or for that matter, of God Himself). To say there is no devil is to hold Almighty God responsible for all the perversion, wars, floods, famines, diseases and evils of this present world.

Jesus was not terrified by the existence of demons or of Satan. Neither did He deny or ridicule them. — *Merritt Neulin, Hellertown, Pa.*

PLAYING "JUST PRETEND . . ."

The report by George W. Earley, "Scientists Remain Interested in UFOs" (August 1971 FATE) is most enlightening.

One of the continuing frustrations for those who observe things that have no scientific explanation is that too often the explanation is expected to accompany or precede the phenomenon. That is, no one will accept a report without also demanding an explanation — which the observer often is not in a position to give.

There should be a central agency to which UFO sightings could be reported — an open-minded group with no ax to grind.

However, as we stand today, the scientific community at large seems to hold that if a phenomenon can't be explained, ignore it; keep no record of it and just pretend it never happened. One might imagine that if there is intelligent life on the moon, beings who have seen our space probes, they might be similarly treated by their fellows because single observations are not considered "scientific evidence" and cannot be repeated at will. — *E. J. Ramaley, Denver, Colo.*

NOW, SEE HERE!

I have just read Bubbles Stagnaro's letter in the April 1971 issue of FATE titled "Recommendation and Request."

If I understand her letter correctly, and I believe I do, Bubbles is "warning" the "normal" person not to have anything to do with the "supernatural" because of its "malevolence."

If Miss Stagnaro believes that individuals will meet malevolence when dealing with the supernatural I'm sure she does not understand the situation. Malevolence comes from those she calls "normal" and not from the "supernatural" because the infinite mind thinks no evil and does no evil.

As a psychic I wish to inform Bubbles that I have met with no malevolence from the supernatural but I have had my run-ins with those she calls "normal." Up to now I've been able to hold my own. — *Dewey Carroll, Tennessee Ridge, Tenn.*

FOR THE BOYS IN VIETNAM

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∞ Police passed off as "mass hysteria" reports from residents of Mattoon, Ill., who personally encountered a "mad gasser" in 1944. But Charles Fort said, "Vast holes of ignorance are bridged by slender pedantries."

∞ We tend to think the werewolf is a creature of European folklore. But would you believe a wolf cult flourished in North America about 1,000 years ago?

∞ Margueritte Harmon Bro speculates on the things Peter Hurkos can and can't do and recalls for us some of the healings she has seen him perform, the psychic knowledge she has heard him relay.



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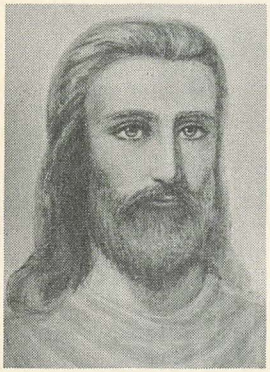
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