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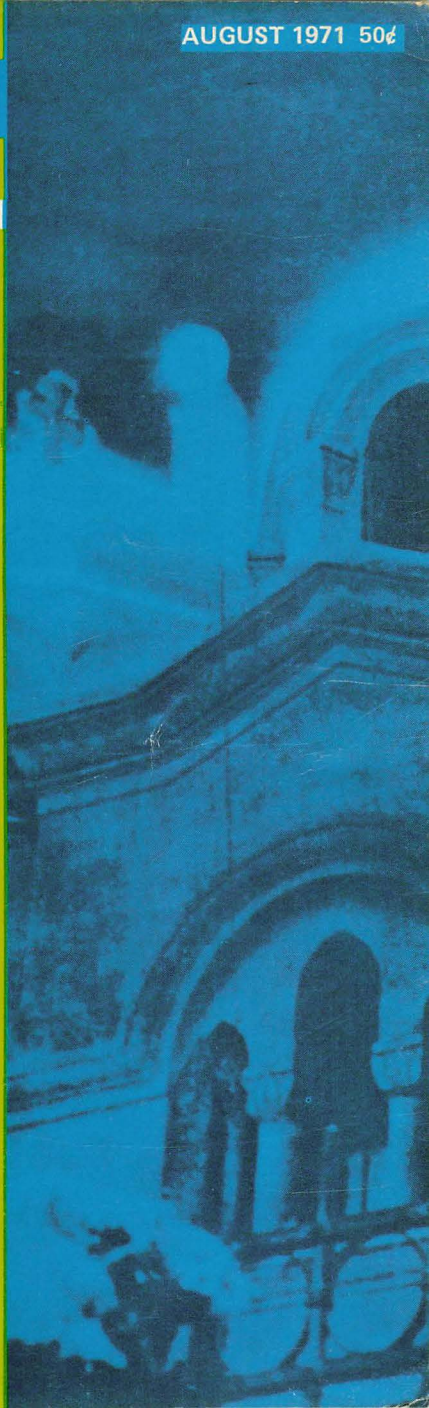
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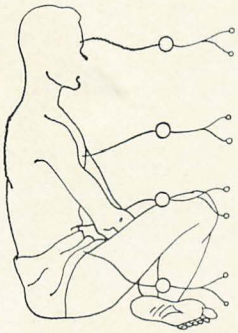
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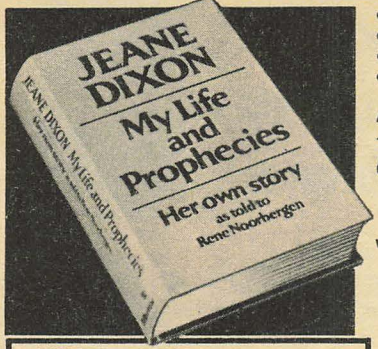
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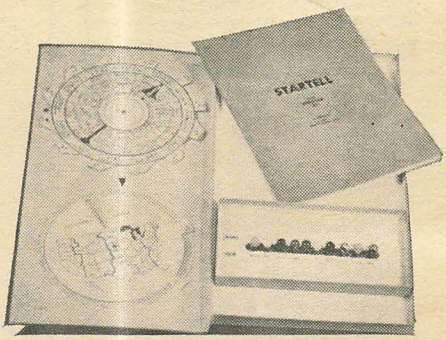
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"2. Conventional religious teachings and philosophy usually leave me a little disappointed. They don't seem to get to the *heart* of life, its meaning and its real values. So —

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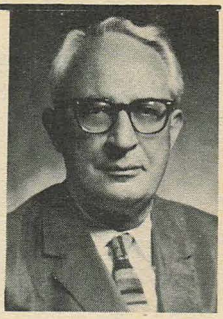
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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

One of the most puzzling and important characteristics of the human brain is its ability to rearrange reality to suit its own needs and prejudices. Adults given distorting eyeglass lenses that make everything look upside-down will learn before long to see everything right side up even while wearing them.

— Harold M. Schmeck, Jr., in *The New York Times.*

THE PHILOSOPHICAL question concerning FATE'S readers is whether their view of reality is correct or whether the view of the Establishment is correct. I personally believe we should be receptive to all possibilities. Perhaps it does not matter which view is correct; indeed, it is likely neither is correct and that a combination of different views comes closer to being right.

Properly when we seriously approach reality we should realize that our view of it must remain fluid because scientific definitions keep changing and so does our own perspective. Of course, this omits from the discussion the magical question of whether reality itself changes. This remains, in our view, an open question.

The fact that the human mind tends to see the world as it wants it to be is not only a prime factor in producing optical illusions but in our attitude toward everything — life, work, religion, love, friends, happiness, sorrow, art, beauty, music, joy!

The important thing is that our viewpoints, our prejudices, mental sets, emotions, accumulated information and misinformation, all meld in the brain into the coherent (although often contradictory) viewpoint with which we approach reality. Logic, truth and fact have little to do with it.

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POT SHOTS AT POT ON THE SPOT

SCIENTISTS ARE as guilty of this dishonesty as are we. Last month I reported that the

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president of the American Medical Association lied about the results of research findings on the bad effects of marijuna because he is opposed to marijuana.

Just how mischievous such an attitude can be is told in an April 14 article by Arthur J. Snider, science editor of the *Chicago Daily News,* who reports that marijuana may turn out to be the foundation of a new class of wonder drugs that will curb several human ills.

Tests on animals show that the pure form of marijuana is effective in relieving blood pressure, treating migraine headaches and epilepsy and lowering body temperature. A secret United States Army study shows that a single injection of a pure form of marijuana can put dogs into suspended animation for up to eight days. Later the dogs recover and are normal in every way.

The significance of this discovery is that in case of a tremendous disaster or battle medics may be able to put seriously injured or wounded persons safely into suspended animation until they can be given proper medical attention. Without this state of suspended animation such persons might die before they could be treated.

We hasten to point out that the active ingredient of marijuana is



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Now the famous psychic researcher, Dr. A. G. Manning, has discovered proof of the next dimension — a vast ethereal world inhabited by spirit beings. He has learned of the existence of the Invisible Brotherhood in this world as well — thousands upon thousands of beings devoted to helping earth-dwelling souls.

In the pages of his thrilling new book, "HELPING YOURSELF WITH PSYCHO-COSMIC POWER," Dr. Manning shows how these spiritual forces guide your destiny — watch over you and guard you from harm — how they can influence your life and lead you to riches and power. **Best of all—his book shows exactly how you can contact and receive help from the spirit beings.**

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- You have a spirit doctor among the cohort asigned to your earthly term. Dr. Manning explains how this spirit can "control, adjust, and heal any bodily condition." His knowledge and powers are beyond your comprehension. He can direct psychic energy into your body to accomplish unbelievable wonders!
- You have another spirit helper who is expert in romantic affairs. He can guide you to a more deeply satisfying love life. He can win the love of another for you — or bring new affection and warmth into your marriage!

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known as delta-9-tetrahydrocannabinol (THC), or a synthetic form known as DMPH. Marijuana purchased on the street has only a small amount of THC and scientists are coming to believe that the adverse effects seen among marijuana smokers come from the impurities or psychological aspects of smoking pot.

Research on the hibernation-producing powers of pot has been reported by Dr. Harold F. Hardman of the Medical College of Milwaukee, Wis. Dr. L. S. Harris, a pharmacologist at the University of North Carolina, says THC relieves pain in animals in a remarkable way and in a different way than does morphine. The drug's ability to lower body temperature could be extremely important in reducing high fevers.

∞

THE LSD RECORD SET STRAIGHT

WE ALL SUFFER from the kind of mindless attacks that have been and are being made on marijuana. A perfect case in point is the history of LSD. Because of abuses in the use of LSD the nation's and the government's hysterical reaction has been to limit its use so drastically that even reputable scientists have trouble getting supplies with which to do serious

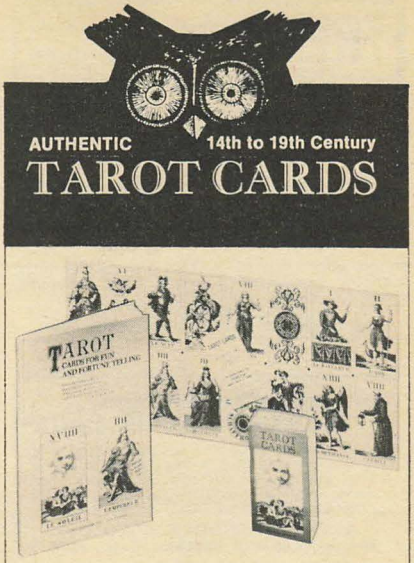
research. Yet there is every reason to believe that LSD may become a powerful medical tool when it is more fully understood.

And the governmental ban on LSD apparently has done little to shut off the illegal supplies which, in the impure and unstandardized forms, are doing as much damage as ever. All it has accomplished is to make it difficult for legitimate researchers to obtain standardized supplies.

One of the hysterical charges made against LSD is that it changes the genetic structure of human beings and that persons ingesting it might expect to have mutated children. This claim is now contradicted by a report prepared by four California scientists for the April 30 issue of *Science*. Norman I. Dishotsky, William D. Loughman, Robert E. Mogar and Wendell R. Lipscomb state:

"We conclude that chromosome damage, when found, was related to the effects of drug abuse in general and was not, as initially reported, to LSD alone. We believe that pure LSD ingested in moderate dosages does not produce chromosome damage detectable by available methods."

The studies also indicate that LSD does not cause cancer in man. The researchers conclude that except during pregnancy



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there is no reason why pure LSD should not be used in controlled experiments.

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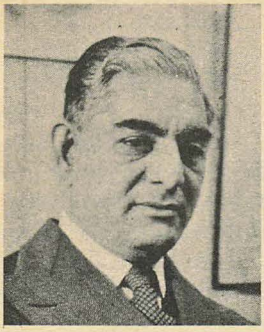
THE MIND AT WORK

DR. E. FULLER TORREY, special assistant to the director for international activities at the National Institute of Mental Health, recently reported on conclusions which psychiatrists familiar with ethnological studies increasingly tend to draw:

"Tribal witch doctors and Western psychiatrists use basically the same methods in treating mental illness and in general achieve about the same results," he said, according to a report by the *Washington Star Service*.

Dr. Torrey's generalization probably doesn't have blanket application — for example it would not apply to our own Western practices of tossing mentally ill people into snake pits and committing similar abominations that any self-respecting witch doctor of another primitive tribe would have considered barbaric. But we find his conclusions fascinating and hope to report them in more detail at a later date. Meanwhile here are a few of his comparisons:

• Competent psychiatrists and competent witch doctors have a common ability to help patients identify what really troubles



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• Witch doctors, like their Western counterparts, are usually very thoroughly trained. It isn't true, as many anthropologists believe, that most native healers are themselves emotionally disturbed. Dr. Torrey expects they would vary in their stability and outlook on life as Western psychiatrists do.

∞

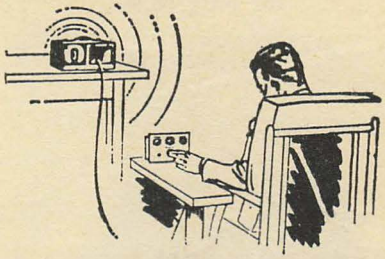
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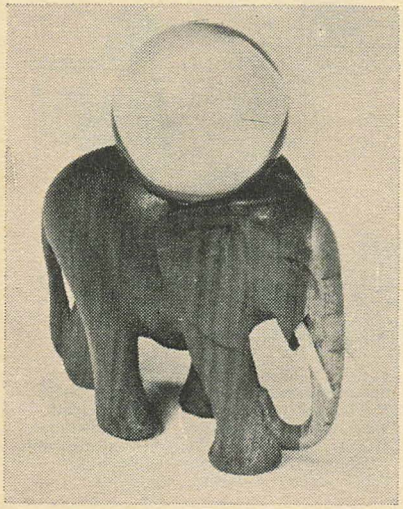
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psychiatrists actually are using witch doctors' methods to treat Western patients.

Dr. Ramsey R. Mellette, associate professor of psychiatry and pediatrics at the Medical University of South Carolina, recently reported that the only way psychiatrists can reach some South Carolinians is to assume the role of good witches and "hex" victims back to health.

Witchcraft still is practiced widely in South Carolina, he said, especially in the Low Country, and persons who complain they have been "hexed" often do not respond to conventional therapy; but countering a bad "hex" with a good "hex" has proved successful in three out of four cases, he says.

He described the case of a young woman who reported she was the victim of a "hex" and was about to die. Unfortunately, she was the one person whom the "good hex" did not help.

"We ran all kinds of tests on the girl and found nothing organically wrong with her. We tried psychoanalysis and hynotism, all to no avail. The girl just died," he said sadly.

"Conventional methods simply don't work in many cases. The 'hex,' or the suggestion in the mind, is so strong it becomes an obsession. You can't talk them out of it."

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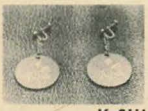


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THE OTHER SIDE OF THE COIN

THIS IS ALL very well as far as it goes but we suspect there are cases where more is operating than mere suggestion. I am speaking of the cases where some malevolent force actually may be affecting the ill person, a force somehow created and/or controlled by the witch doctor. Perhaps this is why the witch doctor-psychiatrists don't cure all cases.

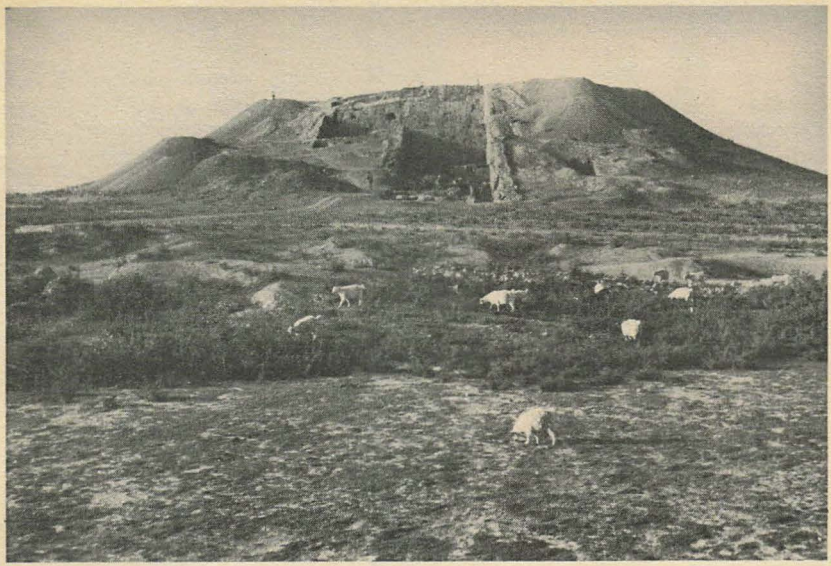
For example, David St. Clair, a reporter who writes a weekly column in the *San Francisco Sunday Examiner and Chronicle* called "Occult Arts," lived for some time in Brazil and reports an incident that happened to him in which he could not have known he was "hexed."

After stating that many millions of Brazilians believe in spiritism and witchcraft and describing a seance in which he participated, he said he then ran into a streak of bad luck.

"Then the spirits got to me," he writes. "Nothing I wrote sold. No money was coming in. My health turned bad. A love affair blew up. Everything I tried failed."

"Your paths have been closed," several of his Brazilian friends told him. "Someone has put the evil eye on you."

St. Clair didn't believe it — even when strangers occasional-



Excavations at Tepe Yahya (mound of Yahya) have led to the discovery that an unknown civilization once flourished in the Soghun Valley 156 miles south of Kerman in southeastern Iran. The mound lies between the sites of the civilizations of Mesopotamia and the Indus Valley and archaeologists exploring Tepe Yahya for the past four summers are trying to establish the relationship between the three civilizations. Legend says the mound is the burial place of a Persian king, Yahya, whose subjects revolted when he forbade a marriage they favored. (UPI Photo)

ly would stop him to say they could see "a curse" on his head.

Finally he went to a witch doctor to get the "evil eye" removed. The cleansing ceremony lasted all night. The witch doctor, an old Negro woman, said his maid had "hexed" him because she knew he was going to leave Brazil when he sold his latest book and didn't want him to go until he had purchased a house and lot for her.

St. Clair really couldn't believe this but the old priestess insisted. "You will see. Everything will be better for you but your maid will get back twice whatever evil she placed on you."

He still didn't believe it. Yet two days later a New York magazine cabled him that they wanted an article they previously had rejected and sent $1,000 for research expenses. A publishing house became interested in his book manuscript. His love affair began to mend.

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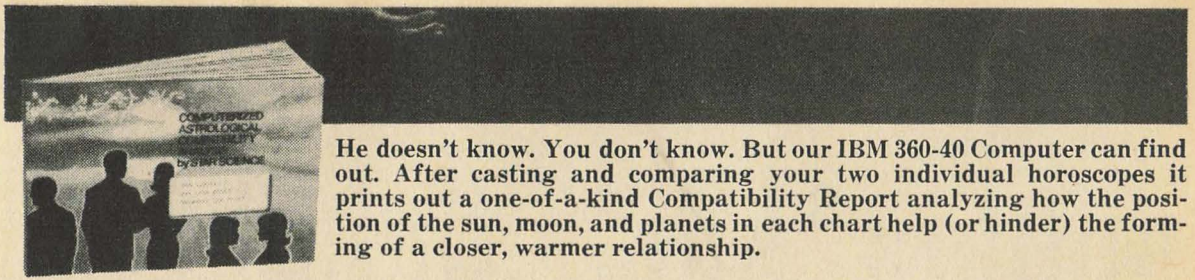
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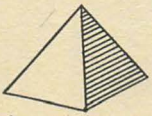
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And the maid took sick! One night she packed her bags and came to him sobbing, admitting she had placed "the evil eye" on him for the reason the witch had stated. "She had been working with a black magic priest burying articles of my clothing to keep me rooted to Brazilian soil and putting a bewitched black pepper in my food."

∞

THE BURIED DOLL

AN ALMOST universal type of story comes from India through a new book by Kenneth Anderson, *Tales from the Indian Jungle* (Allen & Unwin, 50 shillings [$6.00]). Anderson was a hunter in southern India for years and still conducts small parties of American tourists through the jungles. His book describes many examples of superstition and magic.

For more than a fortnight, he writes, he had been awakened each day at 3:00 A.M., choking and hearing heavy footsteps outside his window. Several times he had armed himself and dashed outside but found no one there. One night something soft plopped to the floor. He jumped out of bed and found a ball of wet mud lying on the floor. How could it have come through a locked door and window?

Anderson then went to a local

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witch doctor in Bangalore. Here is his report:

"Looking at me, he calmly said, 'You are being troubled by hearing footsteps at night. Lately, a mud ball was thrown at you. You have been bewitched . . . because you refused to give the individual what was asked.'

"That's easy to explain, you will say. Thought-reading is the answer; or some form of hypnosis; or both. You may be quite right. But listen to what happened next.

" 'Go home,' he told me. 'Measure six paces from your window in the direction in which the sun rises. Then dig a foot into the ground. You will find something. Destroy it. You will not be troubled again.' "

Anderson went home and began to dig, feeling angry and a little foolish. But in the designated spot he found, at a depth of one foot, a doll made of clay, its head stuck with human hair and a nail driven through it. He destroyed it.

"I did not hear the footsteps at three next morning, or ever again."

∞

GHOSTS ON THE MOUNTAIN

WE MUST AVOID giving supernatural explanations for every inexplicable thing, however.

Dr. Griffith Pugh, a scientist working with Britain's Medical Research Council, also happens to be a skilled amateur mountain climber. One of his hobbies has been investigating cases of "ghosts" reported by mountaineers and he has accumulated more than 30 such cases:

- An American climber, fighting the wind on a treacherous Himalayan mountainside, was stopped suddenly in his tracks — no more than a dozen feet from him stood the bartender of the famous 21 Club in New York City who had died five years before.
- A British climber in the Himalayas suddenly came upon two friends from school days, both of whom had been killed in an automobile crash a dozen years earlier.

Pugh concludes, according to a story by Michael Hellier of the *San Francisco Chronicle Foreign Service*, that all these sightings are only hallucinations caused by extreme cold, exhaustion and oxygen shortage even when breathing equipment is being used.

The New York bartender appeared at 14,000 feet; the two men killed in the car crash appeared at 16,000.

All such hallucinations do not involve ghosts. A British climber named Frank Smith was attempting to conquer Everest sin-

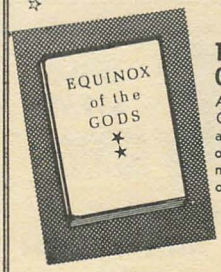
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gle-handed when he was startled to see hundreds of teapots whizzing around his head — at 20,000 feet.

"Exhausted men pitting their strength against a mountain may well see anything," Pugh says.

Even so, since the most frequent hallucination is a meeting with dead friends or relatives, one may honestly ask why.

∞

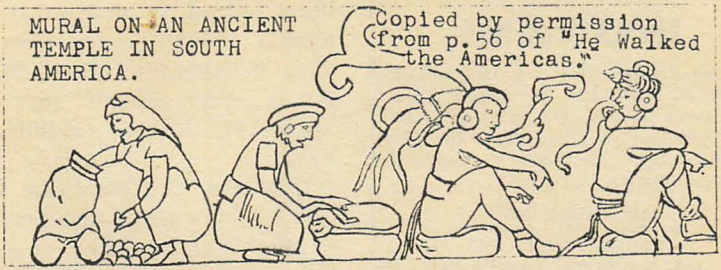
SOUL SEARCH RESUMED

THE STRANGE will of James Kidd is back in the courts.

First probated in an Arizona Court on October 20, 1967, 18 years after Kidd disappeared near Globe, Ariz., on November 9, 1949, the will bequeathed the old prospector's money for "a research or some scientific proof of a soul of the human body. . ." In hearings held prior to the probate proceedings, some 800,000 words of testimony from 139 petitioners were recorded. Finally, Judge Robert Myers of the Maricopa County Superior Court ruled that the money should go to the Barrow Neurological Institute of Phoenix. Now the Arizona Supreme Court has overturned the decision and the case is back in Judge Myers' lap.

"Isn't that just great!" the judge remarked. He had been happy to see the end of the ex-

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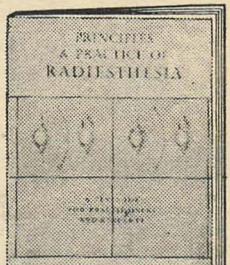


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haustive probate case and said, "I have lived it, dreamed it and been forced to discuss it with almost every person I've met since it came up." (See "$233,000 for a Soul Search" by Mary Margaret Fuller, April 1968 FATE.)

However, the Supreme Court had to reverse the decision after finding that the Barrow Neurological Institute which has studied the human nervous system since 1962, "has never and does not intend, at least in the foreseeable future, to do research on whether there exists a soul in the human body."

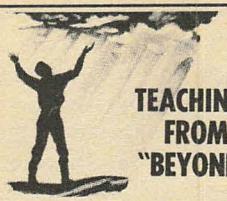
In the last week of March 1971 Judge Myers listened to the pleas of the four claimants the Supreme Court had ruled eligible to receive James Kidd's estate (which now has appreciated to $297,200). The judge said he hoped he could rule "within a few weeks."

∞

IN THE RUNNING

THE FOUR CLAIMANTS are the American Society for Psychical Research, the Psychical Research Foundation of Durham, N.C., the Rev. Russell Dilts of South Bend, Ind., and Dr. Joseph W. Still of Los Angeles, Calif.

The ASPR, founded in 1885 and headed by Prof. Gardner Mur-



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phy, has 2,000 members and a staff of 10. Through attorneys the ASPR argued that its staff in New York for many years has researched apparitions, death-bed visions and out-of-the-body experiences and therefore already has the resources and capabilities for the most efficient approach to the soul search.

The Psychical Research Foundation of Durham, N.C., headed by William Roll, Jr., reports that all along it has been seeking to discover whether some aspect of man's nature survives after death.

One of the two individuals appealing for the funds, the Rev. Russell Dilts, told the judge that his spiritual powers rendered him most able to work in the medium where the soul may be found.

The other individual claimant, Dr. Joseph W. Still, says he already has found the spirit: "It's in the cortex of the human brain and that's where I'll concentrate my research."

Dr. Still, who specializes in preventive medicine, has taught physiology and conducted research at George Washington University and has written several books and many articles. In the course of his studies on the nature of aging and death Dr. Still has developed some unusual concepts relating to the soul. He

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theorizes that there are five levels of life — cellular, organic, organismic, psychic and vegetative — which do not necessarily all begin and end simultaneously. Therefore, five separate deaths may occur in succession, separated by minutes, weeks or months. Dr. Still associates the soul with only one level — the psychic. His theory has been published in eight medical journals and was fully developed when he learned of the Kidd will.

With an associate he set up the James Kidd Foundation to receive the funds and he personally will not profit if he wins.

"It's too bad the Kidd case has always been presented as if Kidd were some kind of nut," Still told United Press International.

"You know, the most important thing a scientist can do is ask a good question. Kidd was first to ask about the soul as a scientific question — and that was back in 1946 before America became science-conscious.

"Here was this lonely old miner sitting out looking at the stars, thinking about these things. That's why I'd like to perpetuate his name in a foundation for scientific research.

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N.J., originally was built in 1688 and takes its name from Dr. Bodo Otto, a physician and colonel in the American Army during the Revolutionary War. It has been scheduled for demolition to make way for a housing development and Mary T. Wiser suggests in the *Woodbury Daily Times* that this may have triggered spooky protests.

In the latter part of July Police Chief Christopher Costantino of East Greenwich Township and his deputy, Patrolman Raymond Miller, went to the house at 1:30 A.M. in answer to a report of breaking and entering. Both policemen carried new five-cell flashlights. Patrolman Miller was searching the third floor and Chief Costantino was on the first floor when both their lights went out at the same time.

"We went out of there fast and called Gibbstown and Paulsboro police to help in the investigation. Nothing more happened that night," said Costantino.

The following afternoon two state police detectives were in the house with East Greenwich police when they heard "weird" noises from the third floor. "Our flashlights still didn't work," said the chief. "We put new bulbs and batteries in them but they still didn't work."

No explanation has come to anyone's mind.

A BURNING

THERE OCCASIONALLY occur strange human cremations which scientists investigate but never satisfactorily explain. In these cases the body appears to ignite spontaneously and be almost consumed.

Both of these things seem all but impossible but FATE has numerous records of this kind and on December 17, 1970, the *San Francisco Examiner* reported this cremation:

A Sikh holy man named Sadhu Singh caught fire by spontaneous combustion and burned to death while sitting quietly in a yoga position in Ganjudwara, India.

Sadhu Singh died on a festive day associated with the Hindu god Lord Krishna and his burning body was found by a 12-year-old boy who stopped at the temple on his way to school. He heard a loud hissing noise and found the holy man in flames.

A retired civil surgeon (unnamed) who investigated the affair reported that the bones, internal organs — in fact, the whole body — was reduced to ashes in a candle-like flame that burned for six hours.

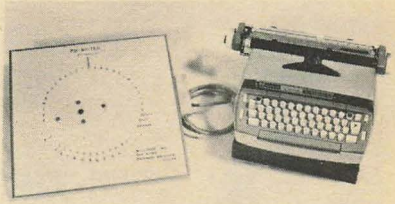
Sadhu Singh had been a hermit since 1914 and was said to be 114 years old. His village has become a place of pilgrimage for Hindus, Sikhs and Moslems alike. — *Curtis Fuller.*

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THE RISE AND FALL OF THE INCA EMPIRE

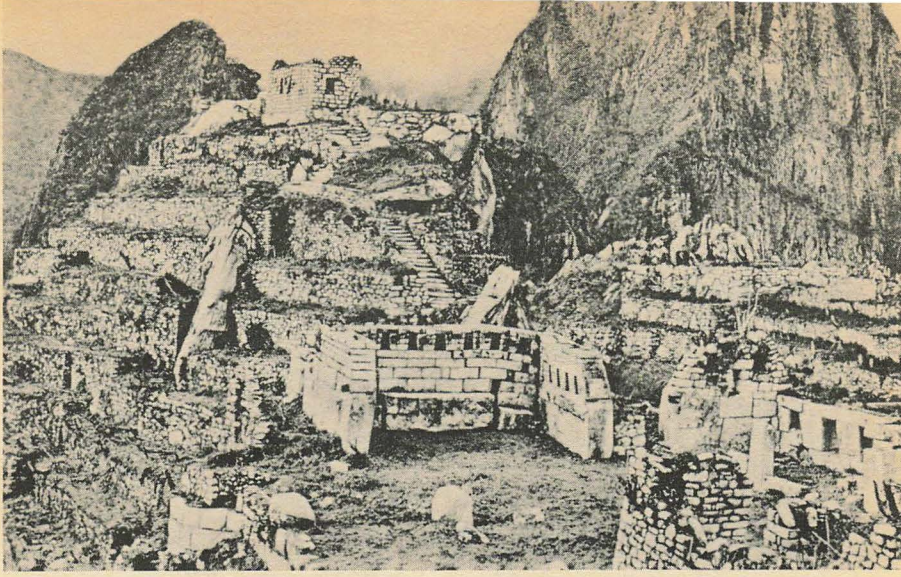
By Jerome Clark

Photos courtesy Field Museum of Natural History

ONE NIGHT, late in what a distant European civilization thought of as the 14th Century, a young prince of royal Inca blood slept in a cave near Cuzco, the capital and ancestral home of the empire. As he slumbered a spirit appeared to him. It identified itself as Viracocha Inca, son of the sun and brother of the dynasty founder. The prince — product of a society that did not make clear distinctions between the natural and the supernatural — took it all calmly, noting that since Viracocha was the Creator and the kings were the children of the sun, then this must be an important visitor indeed.

The spirit told him that a tribe in a northern province was preparing to revolt against the royal authority and that serious consequences would follow.

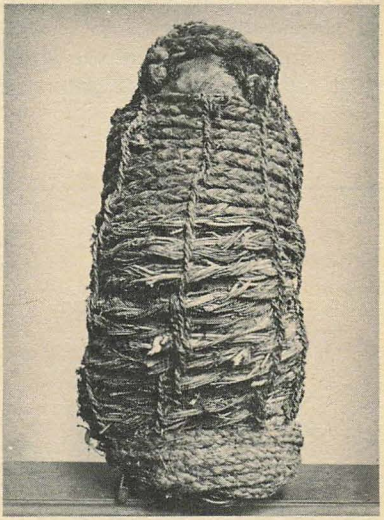
When the prince related this prophecy to his father the king, the older man was skeptical. A prudent ruler, however, he consulted the omens (possibly he asked the priests to use the traditional Inca method of extracting the viscera of a living llama) only to receive immediate confirmation. Shortly afterwards he sent his son north to subdue an insurrection by members of the Chanca tribe. In the battles that followed the prince so distinguished himself that the people gave him the name Viracocha, despite his insistence that his spirit uncle deserved all the credit. As Viracocha he eventually was crowned the eighth Inca king.



The building at the top of ruins of Inca city is fortress where citizens took refuge when attacked by enemies and from there launched defense of the city.

But the priests were not satisfied that the apparition's words referred to the Chancas. After all, rebellions against the empire were not uncommon and they concluded after careful study that a much greater danger was implied. What the spirit really had meant, they said, was that one day bearded foreigners, "masters of the lightning," would arrive on the shores of the kingdom and their appearance would herald the collapse of the realm.

Viracocha, now ruler, was sufficiently impressed to commission his architects to construct a temple with 12 winding corridors that led upward to a statue of a tall, bearded man



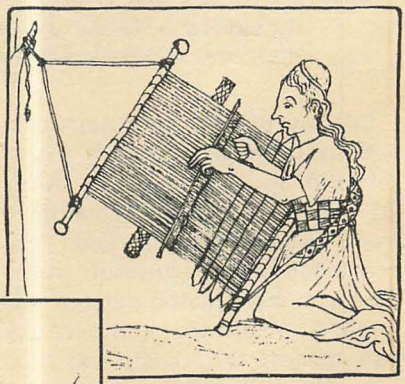
Little is known of mummification except that viscera were removed, cavity stuffed with cloths to keep body of Inca king in good condition for return of the soul.

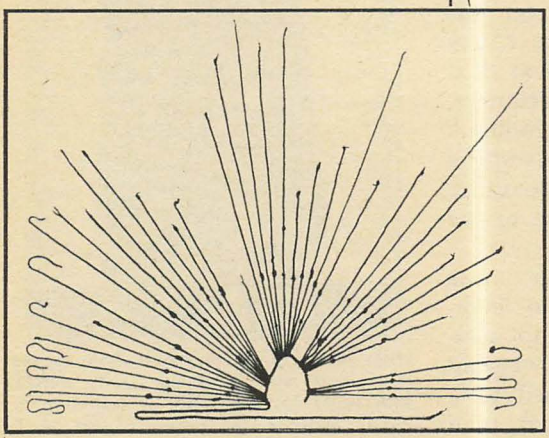
wearing a long tunic; on a chain he held a fierce-looking animal which had lion's claws. According to tradition the Inca carved this with his own hands because he was determined to create an exact reproduction of the spirit he had seen.

As the years passed there were other omens.

One day a condor, attacked suddenly by a swarm of falcons, fell wounded in the city square at Cuzco. The condor, a sacred bird and messenger of the sun, was taken away and cared for by some of the leading physicians but it died anyway. The event caused a stir among the wise men who read it as symbolic of bad times to come.

On another occasion the high priest led a soothsayer into the presence of Huayna Capac, the 11th Inca. The soothsayer pointed to the sky where a triple halo — one ring blood-red, one green and the other smoke-like — encircled the moon. He said, "The moon, your mother, tells you that Pachacamac, the Creator and giver of life, threatens your family, your realm and your subjects. Your sons will wage a cruel war, those of royal blood will die and the empire will disappear."





For weaving the Incas had only wool from the alpaca until conquest opened up trade in cotton fiber which then came into widespread use. "Quipu," left, the knot-string record, is the closest the Incas came to having a written language.



In example of Inca masonry located near Ollantaytambo in central highlands of Peru appear characteristic windows — wider at the base than at the top.

Other soothsayers agreed that this was an accurate reading of the sign.

Worried, Huayna Capac reflected on news that had reached him just a short time before. It had come from one of the northern villages, curiously enough, where a party of light-skinned, bearded strangers had sailed in from the sea carrying with them weapons of fire. He also may have wondered at the significance of the 12 temple corridors to the statue of the mysterious visitor, for wasn't he the 11th Inca?

Huayna Capac had two favorite sons, Atahualpa whom he had sired by a secondary wife at his retreat at Quito, Ecuador, and Huascar, his legitimate son. Recognizing the rivalry which grew between them he called on them to live together in peace and just before his death he divided the empire in two, giving the north to Huascar and the south to Atahualpa, hoping in this way to avert a potential civil war.

In his last moments he spoke to the priests and high officials gathered at his bedside, "Our father the sun has revealed to me that after the reign of 12 Incas, his own children, there will appear in our country an unknown race of men who will subdue our empire. They doubtless belong to the people whose messengers have appeared on our shores. Be sure of it, these foreigners will reach this country and fulfill the prophecy."

And the prophecy did not fail. The days of the great Inca Empire now were numbered.

* * *

"INCA HISTORY," writes Harold Osborne, "has its origin in myth and continues in legend." The most famous of South American Indian civilizations left no real record of its earlier years — only a great body of oral tradition which purports to recount the names and activities of all the Inca kings. Unfortunately this record is romanticized and embellished to such an extent that its value as history is seriously in doubt.

Popular belief had it that the sun god created four brothers and four sisters who emerged from a cave opening in a hill called *Tampu-Tocco* ("tavern hole") 18 miles southeast of Cuzco, from where they set out in search of fertile land from which to build the empire that would bring peace to the "Four Directions on Earth." Eventually one brother, Manco Capac, killed the other three and led the rest of the group — which included the ancestors of the *ayllus* (clans) — to the valley of Cuzco. Here Manco, following the directions of the sun god, threw down a golden staff and watched it sink into the ground.

"This is where we are to settle," he said.

The tribes already inhabiting the valley were unimpressed and attempted to drive out the intruders. In the ensuing conflict the children of the sun more than held their own and soon much of the valley was under their rule. Manco Capac married his oldest sister, Mama Ocllo, and they raised a son, Sinchi Roca, who became the second Inca.

Less romantically, it appears that the Inca civilization began when a small tribe dwelling in the region of Lake Titicaca moved north to subdue the inhabitants of the Cuzco Valley. (There is no evidence to support the Inca contention that theirs had been the most civilized of tribes; in truth the others in the area possessed cultures that in their most basic aspects — specifically agricultural techniques and the domestication of the llama — were equal or superior.) They settled in a small town and took control of half of it. This realm, such as it was, was called Hurin-Cuzco and it was here that the first two Inca chieftains (probably the real Manco Capac and Sinchi Roca) quietly administered a modest kingdom.

The Incas who followed were a more aggressive lot. Under them the realm slowly expanded — first into the rest of the town until the Incas controlled the entire city, which they used as a base for attacks into surrounding areas. When the sixth Inca, Roca, rose to power he took on the powerful Chanca Confederacy and fought

it to a stalemate; his son, Yahuar Huaccac, on the other hand was forced to retreat from a new Chanca offensive and nearly lost Cuzco itself. His own son, Viracocha, finally stemmed the Chanca tide and returned apparently to dispose of his father and to assume the throne himself. Under his rule the empire grew to encompass the whole of the highland plateau as far south as the ancient city of Tiahuanaco on Lake Titicaca.

The next Inca, born Cusi Yupanqui but known also as Pachacutec, led the armies of the empire out of the highlands and into the valleys along the coast where he succeeded in overcoming the great Paramonga fortress which guarded the powerful kingdom of the Chimú.* Recognizing the hopelessness of their situation and knowing that the Incas treated their subjects well, Chimú generals persuaded the Grand Chimú to surrender. For their efforts the generals were charged with disloyalty to their own cause and executed by the Incas — who could be and often were very cruel.

The empire reached its peak under the rule of the next two Inca kings, Tupac Yupanqui and Huayna Capac, from whose reigns scholars have reconstructed the picture of Inca civilization we know today.

* * *

THE INCAS fashioned a society so totalitarian that it created a new kind of man — docile, uncomplaining, unambitious, satisfied with little. Born into the *ayllu*, a clan of families living together and farming collectively, a peasant did not own the land he worked. It belonged to the community which divided up one-third of the harvested food. The other two-thirds went in equal shares to the state and to the sun-religion, all this as part of the work tax, which also required that men spend some time laboring elsewhere in the kingdom.

The system had advantages and disadvantages in nearly equal measure. While a man never starved to death, at the same time his diet was drab and never totally fulfilling. (Partly to assuage hunger pangs many Indians took to chewing leaves of the coca plant which yields cocaine. It produces a pleasant numbing sensation which takes the user's mind off any physical discomforts he might be experiencing. Unfortunately it is usually addictive.) One's station was determined at birth and this deadened ambition; but on the other hand no one need worry about

* See "Chan Chan and the Lost Empire of the Chimú," March 1971 FATE.

the future. The state would see to it that he was taken care of so long as he accepted and performed the duties expected of him.

A civilization, however, is never measured by the deprivation its ordinary citizens endure — only by the wealth and achievement of its ruling classes. In the Inca civilization these were considerable.

The Inca — son of the sun, a holy child of God — dwelt amid fabulous wealth, aloof from his people most of the time. Gold was so common that it held no special value beyond its beauty. (After the conquest the Spaniards hauled hundreds of millions of dollars in gold back to their native country.) The Inca wore clothes of finest wool and animal skins, clothes that law or custom dictated he must change four times a day and then discard. When he did so his attendants burned them because now they were holy items no mere mortal's touch should contaminate.

His Chosen Women (also called the Handmaidens of the Sun), the most beautiful girls in the realm, waited on him and even held the plate as he ate his meals. When he chose to travel through his kingdom, an expedition that might take years (at its peak the empire stretched from the present Colombia-Ecuador border to central Chile, a distance of more than 2500 miles), he journeyed in his royal palanquin carried on the shoulders of nobles who considered it an honor to serve the Inca in this manner.

"They traveled in great majesty," Spanish soldier-historian Pedro de Cieza de Leon wrote, "seated in rich litters fitted with loose poles of excellent wood and plated with gold and silver. Over the litter there were two high arches of gold set with precious stones."

During the five-day celebration of the Birth of the Sun (held at the time of the summer solstice) — while the Indians drank vast quantities of *chica* (the favorite alcoholic beverage), danced, fought and made love — the Inca would appear dressed in a dazzling array of precious stones and colorful robes and trailed by wives and relatives. His presence marked the high point of these festivals, for his subjects adored him.

"With them," Prince Checko, a man of royal blood who had witnessed the ceremonies in his youth, told a Spanish chronicler, "went the Virgins of the Sun, the chief of the holy men (high priests), the chief of the court of princes, the wise men (council) and governors and lords and officers of the warriors, together

with all the nobles, the governors of the provinces, the centurions and the chiefs of the cities and provinces. The sentries to the number of 2000 *Canarias* and 2000 *Chachapoyas,* with their painted wooden shields and garbed in bright-colored ponchos and with great lances, occupied niches, like windows without openings, round about the city, the walls, the Inca's house and the plazas. The great orchestra consisted of 375 instruments in the nature of flutes, pipes, little organs, guitars, cornets, trumpets and drums. The music they gave was plaintive and sad."

Ceremonies of this type usually centered on the worship of the sun, Inti, the progenitor of the royal dynasty. While Inti was certainly the most popular deity, he was not the mightiest. The greatest god of all was the Creator, Viracocha, to whom only the upper classes paid any attention and then only when absolutely necessary. Viracocha, who bears a curious resemblance to the Mexican god Quetzalcoatl, is pictured in Inca art as a man and the legends about him describe how he traveled across the country teaching. He concluded his ministry in a spectacular manner by leaving the shores of Ecuador and walking on the waves of the Pacific. So when the Spaniards first appeared in their kingdom the Inca associated them with the return of Viracocha.

It was Inti — pictured most often as a disc with a human face surrounded by rays — who held the loyalty and affection of the people. In the Coricancha, the great "Temple of the Sun" in Cuzco, worshipers constructed an enormous gold disc to honor him. Inti's wife was the moon, Mamaquilla, and there were other gods and goddesses of lesser importance.

All over the countryside were *huacas* (sacred shrines). An *huaca* could be almost anything: a temple, a spring, a pile of stones; whatever it was, it housed a spirit to whom one must pay homage when near, lest it be a malevolent being who might be dangerous if ignored.

Inca medical practices, while in their effect as advanced as any the world had known until then, had their roots in a similar kind of superstition. The medical man achieved his powers through a dream or vision in which a human spirit came to instruct him in the secrets of the craft. These secrets included diagnosis by divination and the techniques of surgery. Trepanning of the skull was not uncommon but it is not clear whether this was done to relieve compressions from fractures or to

release demons from inside the body.

* * *

THE GREATEST single Inca achievement was the magnificent road system which held the kingdom together, moving across the surface of the Andes from Argentina to Colombia and all along the desert coast, a total of more than 10,000 miles. In history it is comparable only to the Roman road system but in fact it is probably superior to it. In the early 19th Century the great scholar-explorer Alexander von Humboldt called it "the most useful and stupendous works ever executed by man."

Ironically the Incas, for all their undoubted achievement, had not invented the wheel so they designed the roads to accommodate the feet of men and llamas, constructing them an average of 24 feet wide and bound by walls on the side whose purpose was to keep sand out and soldiers — who used the roads most of all — in.

The highway served an equally vital function as an instrument of communication. Every mile or mile and a half was marked by a pair of *topos,* one on each side of the road. "Inside each house," wrote Pedro de Cieza de Leon who observed many of them firsthand, "there were two Indians stationed (on 24-hour duty) with provisions. The *chaquis* then ran with great speed without stopping, each one for his half league or mile and a half." "Great speed" is no exaggeration. The *chaquis* could cover a distance up to 246 miles a day. The communication system was so effective that the Spanish colonial government continued its use until 1800.

The runners might carry with them *quipu* knot-string records, apparently the closest thing the Incas had to a written language. While invented originally to keep numerical records for taxation and census purposes, the *quipu* could be used for almost any message in the hands of a skilled practitioner who knew, for example, that black cords stood for time, red for the army or the king, green for enemies, yellow for gold and white for silver. Beyond that, unfortunately, little is known. The *quipu camayocs* who interpreted the strings have been long dead and without them the full history of the great Inca civilization lies forever out of reach.

* * *

OF THE LAST days of the empire, however, the record is complete and the story is one of the most famous and tragic in mankind's ancient tradition of inhumanity to man.

Within five years after Huayna

Capac's death his two sons were at war. Atahualpa's victory and subsequent assumption of the throne as the 12th Inca took place just in time for him to greet the Spaniards under Pizarro who arrived first in 1527 searching for the cities of gold Vasco Nunez de Balboa had heard South Sea Islanders speak of in 1511. They landed at Tumbes, in the northern part of the empire, where they stayed for a short while. In 1532 they returned, 180 strong, this time well-armed and prepared for conquest.

"It would almost seem," archaeologist J. Alden Mason remarks in *The Ancient Civilizations of Peru,* "that as the Spanish believed, it was the divine plan that the great empire should be rent for the first time by civil war while the foreign invaders were planning its conquest. Had they come a decade earlier or later the few men under Pizarro could hardly have accomplished their miraculous exploit."

Events moved swiftly to a cruel and dramatic climax. Atahualpa was captured through treachery, ransomed for millions of dollars in gold and then executed anyway. Demoralized and terrified, the Indians offered only scattered resistance while the Spaniards went about methodically slaughtering them by the hundreds.

It was an ignominious end for victors and vanquished alike. Before long Pizarro himself met a violent end, assassinated not by Indians but by his fellow-Spaniards. The Spaniards soon were fighting among themselves and the conflict escalated into full-scale civil war, ironically enough. William H. Prescott's classic history, *The Conquest of Peru,* is still the best account of this whole incredible story.

For the Indians of Peru the future proved bleak. Under Spanish rule they endured long years of savage exploitation. Even today most of them live in poverty and ignorance, robbed of their rich cultural heritage, stranded in a world they still do not understand. Nominally Roman Catholic, the religion their conquerors forced on them, the Peruvians nonetheless retain some traces of the old beliefs including the identification of Christ as the "Young Lord of the Sun."

They have not forgotten. But their past is dead.

Cipher of the Secret Book

The VOYNICH Manuscript

Why was the message so cunningly veiled that 400 years passed before any man untangled this elegant puzzle?

By Betty McKaig



"Secret book" contains many fanciful botanical drawings, astrological diagrams and tiny nude figures in blue, red, yellow, brown and vivid green.

IF HE HADN'T done so well as a cancer research scientist Dr. Leonell Strong, former Yale professor, might have made it big in counterespionage. His fame in cancer research is known to many, but that he also is a foremost authority on secret ciphers and codes is known to few.

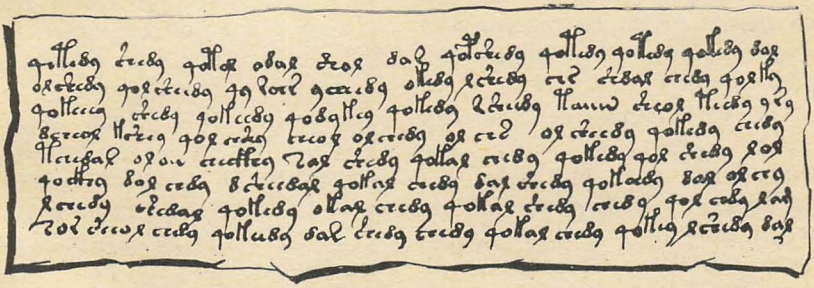
Involvement in cryptology — the science of codes and cipher systems — is related to the scientist's interest in Renaissance literature. He is an authority on that too. Writers of that age were notorious for the use of cryptograms to enfold secret messages and printed works.

It was a dangerous age, full of intrigue. The need for secrecy stemmed from Queen Elizabeth I's penchant for making heads hop when an idea counter to royal whim was expressed. Under such stimulus the art of coded communication became a sophisticated one and the most authoritative works on cryptological systems were written in the

16th and 17th Centuries.

The distance between analyzing cipher systems and unraveling the secrets of genetic codes is not really as far as it seems. The country's leading professional cryptographer, William F. Friedman, at one time director of communication for the United States armed forces, was also a geneticist.

Prodded to discuss his study of ciphers, Strong admits laconically, "I've never seen one yet I couldn't unravel."



Manuscript pages bear this forbidding script — undeciphered for 400 years.

Sharing the adventure of ciphers with scholarly friends furnished zestful sport for Strong. He opens the file and shows a handful of papers covered with enigmatic hieroglyphics and grins:

"Here's one I got from a fellow that teaches at the University of Minnesota. He bet me he could write a cipher I could never decode. It was a pretty good cipher, too, but he made the mistake of getting too long-winded.

"The secret of successful codes is to keep them short. If the message is long enough, you can always find the key."

Inevitably, the question arises: "What's the toughest cipher you've ever encountered?"

His answer is, "The Voynich manuscript."

The Voynich is a baffling book that was purchased by rare book dealer Wilfred M. Voynich from the Jesuit convent Mondragone in 1912. It consists of 204 yellowing parchment pages bound together. There is no title, the covers have been lost and some of the pages are missing. It has been called the undecipherable cipher.

A profusion of illustrations fills the book. Fanciful botanical drawings, astrological diagrams and tiny nude figures are rendered in blue, dark red, light

yellow, brown and a particularly vivid green.

The text is written in a beautifully symmetrical script that slightly resembles writing used in Italy in the 1500's. Some of the characters belong to no known alphabet and it yields not a whisper of meaning. There is not even a hint of what language the cipher is to be decoded into.

A letter transmitted with the manuscript when it was sent to the Mandragone Jesuits suggested that it might be the work of Roger Bacon, a 12th Century English monk.

The world's great scholars and cipher experts fell upon the charming enigma with vigor, beguiled by the deceptively simple script. One by one they backed away admitting defeat. At one time, William F. Friedman marshaled a battery of army cryptanalysts equipped with computers to work on the devilishly mysterious Voynich puzzle. There is no evidence that they fared any better than the others.

In 1921 William Romaine Newbold, a professor of philosophy and former dean of the graduate school at the University of Pennsylvania, announced to brilliant and learned audiences his solution to the problem.

It was sensational. Newbold also attributed the work to Roger Bacon, 12th Century English monk. And according to Newbold Bacon had been the greatest scientific discoverer of all time, having actually constructed a telescope and microscope hundreds of years before their known invention and having used them to make discoveries, anticipating the 20th Century.

However, Professor Newbold's abstruse theories were shortly shot full of holes by Dr. James Manley of the University of Chicago, who solved the World War I cryptogram that convicted the first German spy ever sentenced to death in America.

Then in 1944 Prof. Hugh O'Neil, a botanist at the Catholic University of America, offered proof that the mysterious manuscript could not have been written before 1493. He had noted that the book's illustrations included the common sunflower and capsicum, both plants native to the Americas and unknown to Europeans before the return of Columbus from his second voyage.

After O'Neil's observations placed the date of the manuscript in the Renaissance period, Strong took up the riddle because of his interest in the literature of the time.

However, he had little luck in getting a copy of the Voynich to study. While Wilfred Voynich had made photocopies available

to all scholars who seemed likely to be able to solve it, his heirs were less cooperative. Strong tried over a five-year period to obtain a full copy of the manuscript for his study, but succeeded in obtaining only a few pages of the manuscript that had been published earlier.*

Says Strong, the solution of the cipher reveals use of a peculiar double system of arithmetical progressions of a multiple alphabet, indicating that the author of the Voynich manuscript was familiar with ciphers discussed by Trimethius, Porta and Seleni.

He adds that the format and certain peculiar symbols — mirror images of the Italian *d* or *di* and *el* — are evidences that the author was probably familiar with Leonardo da Vinci's *Anatomy.*

Research for the Voynich riddle led him to libraries all over Europe and thread by thread he assembled clues to the elegant puzzle. And in time he found the key.

But that was not the point of victory. The message proved to be written in medieval English and many of the words had to be laboriously traced to dialects unused for 400 years.

The author, says Strong, was Anthony Ascham who is probably to be identified as the brother of Roger Ascham, tutor to the children of the royal house of Tudor in the 1500's.

Anthony Ascham is known to have been an astrologer and also to have published almanacs and *A Little Herbal, Etc.*, in 1550.

An herbal, according to Webster, is a book in which plants are named, described and often pictured, usually with special reference to their medicinal properties.

And what is the great message so mysteriously veiled by its author that 400 years passed before it could be read by anyone?

"It is an extremely candid discussion of women's ailments and practical matters of the conjugal bed — you might call it a 16th-Century equivalent of the Kinsey Report."

Among "remedies" described in the portion of the manuscript decoded by Strong was a prescription for an herbal contraceptive. Strong decided to run a laboratory experiment to see if the contraceptive described was effective. It seemed to him a reasonable way of proving the veracity of his decipherment.

"There was a great vogue in the discovery of antibiotics at the time," explains Strong, "and it

*Since this article was written the Voynich manuscript, valued at $160,000, has been given to Yale University where Strong spent 20 years doing cancer research.

was natural to assume that the contraceptic action was due to an antibiotic."

Pitch from the cut bark of pine trees, honey and oil of spindle were the chief ingredients of the prescription. Since neither pitch nor honey have any appreciable action upon the growth of organisms, Strong set about testing oil of spindle which comes from the plant *Euonymos*, commonly called japonica. He applied all of the appropriate tests. Nothing happened.

Strong says, "The failure to find an antibiotic in any of the extracts tested prompted a review of the facts presented in the Voynich manuscript. It is at once obvious that a contraceptive is not necessarily antibiotic.

"Finally, the extracts were tested with semen, something that should have been done in the first place."

The results were just as promised by the cipher message. "Oil of spindle immediately caused the spermatozoa to lose motility."

Publication of his verification of the 16th-Century prescription in the Bulletin of the History of Medicine in 1947 prompted *Time* Magazine to tackle an article on Strong's decipherment but they scrapped the idea when difficulties arose with the manuscript's owners.

The key to the strange cipher never has been published. The work has completed during the war years and publication of so sensitive a subject would have been unwise, Strong observes.

After that, he waited in hope of obtaining a full copy of the manuscript for decipherment. Now, his cipher files gather dust. Looking around at his laboratory at 10457 Roselle St. in San Diego's Sorrento Valley, he mused, "The only kinds of ciphers I worry about now are how to pay the laboratory rent and keep the experiments going long enough to finish the cancer* work."

If he can complete the work and if he can retire, and if the Voynich is made available in full for study, he may someday publish the key to the most mysterious manuscript in the world.

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*Leonell Strong believes he has discovered a cancer-inhibiting substance and reports 100 percent regression of cancer in highly cancerous mice after injecting with a mysterious substance found in the livers of various mammals and fish. It is not yet known what this cancer-inhibiting substance is nor precisely how it works. Dr. Strong's ninth paper on this was to be published December 15, 1970, in the *Journal of Surgical Oncology*.

(Reprinted courtesy Independent Newspapers, Inc., San Diego, Calif.)

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.

"GET OUT AND RUN!"

By Don Silengo

IT WAS MY own fault that I was stuck on this miserable hill along with dozens of other drivers. I knew better than to drive over Monument Hill in stormy weather but here I was — trying to get home.

The main highway, U.S. 87, between Denver and Colorado Springs was completely blocked. I could only wonder if I had enough gasoline to keep the motor running and the heater going until the blizzard let up and traffic could move again.

It soon became obvious that it could be a long wait. The snowfall became heavier and the wind stronger, reducing the visibility to zero. Only occasionally would the swirling snow allow me to see the car stopped a few feet behind mine and the two men in the front seat.

Although both southbound lanes of traffic appeared to be blocked, the car began to pull around me into the other lane. With tires spinning on the snow-packed roadway the car slowly moved past me. As I thought how foolish and dangerous it was for that driver to try to bull his way through this mess, I heard a firm commanding voice say, "Get out of the car and run!"

How could I hear the voice so distinctly when the howling wind was covering all other sound?

"Get out and run!" The command seemed to remain in the air, a continuing echo. I unfastened my seat belt and



Don Silengo

opened the car door. Like an automaton I stepped out into the bitter cold air and ran toward an embankment next to the roadway. Several steps away from my car I turned back to see a huge semitrailer bearing down on my car.

The terrible sound of rending metal was over quickly. Only then did I become consciously aware of what had happened. I began to shake and not from the bitter cold of the wind or knee-deep snow. The realization suddenly had hit me that an unexplainable voice had saved my life. And what of the two men in the car that moments earlier had pulled around me? Had that driver heard a command to move his car? From what dimension the voice came I don't know but I do know it saved me — and I believe two other travelers — from certain death. — *Colorado Springs, Colo.*

THE LIGHTS IN THE CHURCH

By Stella Wyona Rife

MY HUSBAND Wesley is president of the Goodfellows' Spiritualist Church in Jackson, Mich. The congregation is small and he and I have full responsibility for the church property.

On Sunday evening, June 9, 1968, we held our usual church services followed at 7:30 P.M. by a coffee hour. Wes and I with Mary Bailey, our treasurer and Agnes McEldowney, a trustee, closed the church that night seeing to it that all the lights were out and the doors and windows locked.

Mary Bailey owns her own beauty shop at Michigan Center, a few miles south of Jackson, and I go to her for my permanent waves. When I arrived for my appointment Tuesday, June 11, Mary asked if I had stopped at the church on my way. When I said I had not she told me she had been trying to call me to have me stop and turn the lights off. I asked her why she had not turned them off herself when she saw they were on. Then she told me a strange tale.

Mary and her niece Mary Curtis had attended a funeral Monday afternoon then brought some of the flowers to our church to leave in the cool basement hoping to preserve them for the following Sunday's services.

When they entered the church Mary saw the lights were on but she assumed Wes and I had been there earlier. After depositing the flowers they turned the lights off and started to leave. Her niece went out and Mary stopped to lock up but when she glanced back inside she was surprised to see the lights had come on again. This frightened her but she went

back and looked around to see if anyone might be hiding in the church. Finding no one she turned the lights off again but when she went out the door the lights came on again.

Thoroughly frightened now, Mary and her niece drove away leaving the lights shining brightly. Later that day, however, they drove past the church again. If the lights were still on Mary intended to call—but they were off.

That night Mary could not sleep. At midnight she arose, dressed and drove her car past the church. The lights were on again but nothing could have induced her to enter and turn them off. She returned home to spend a disturbed night wondering what was going on.

She told me all this while she was working on my hair and in the meantime a bad storm came up. The wind was furious, the rain poured down and while the lights were on in the church when I drove past I had no intention of stopping just then.

My husband was at home when I arrived and we agreed to wait until the storm was over before going to the church. In about an hour the storm abated and Wes and I drove to the church. The lights were off. We searched the building thoroughly but everything was as we had left it. There was no sign of anyone.

However, now when Wes turned the lights on they would go on and then off. Next some would light and others would not. He found nothing wrong at the fuse box but finally all the lights went out and would not come on again. We stood in the hall trying to figure out what to do when suddenly I heard a voice saying, "Look outside!"

I told Wes I had heard the mysterious warning so we went out to look around. My husband checked the wires running into the church and found one broken. He immediately called Consumers Power Company who sent an emergency crew right out. The workmen found two high voltage wires in bad condition and said it was a miracle that the broken one had not fallen to the ground. The other was ready to let go. They fastened them temporarily but safely for the night and came back the next day to complete the repair.

Neighborhood children play every day in the spot where the wires might have fallen. I believe that some mysterious power in the great beyond took the only way possible to warn us of the danger. — *Jackson, Mich.*

IT WAS IN THE CARDS

By Gerald Perdue

PROBABLY I shall always wonder if "fortune-telling"

has any validity because of an experience I had as a child in Keystone, W. Va. One Sunday in 1947 Mother took me with her to visit a family friend, Mrs. Adams. We were sitting on her porch when Mother asked her to tell her fortune by reading the cards.

Mrs. Adams agreed and as she placed the cards on the table a troubled expression came over her face. She quickly picked up the cards and started to place them on the table a second time. Again she picked up the cards saying that she could not read for Mother. However, my mother persisted and once again Mrs. Adams laid out the cards.

"I see red," she said. "I see someone close to you. I see fire." She remained silent a moment, continuing to turn the cards, then said "I see another person, a stranger, but this is not clear to me." Again she fell silent and remained so until the last card was turned. We left not long afterwards and the card-reading was soon forgotten.

On the following Friday, my father closed his service station early in order to clean the greasy floor. As usual Dad closed the doors, spread kerosene on the floor and began to scrub. He told me I could go home and I started, then turned to wave. At that moment a flash of light filled the room where the washrack was located and instantly all the rooms were ablaze.

I ran back. Through the glass partitions I could see my father, his clothes on fire, trying to raise the door. I hurried to help but it wouldn't open. The next thing I knew a passerby had rushed to my side to help and the door finally opened. We dragged Father out and dunked him in the water used to test innertubes for leaks. Then the stranger took Father and me in his car to the home of Dr. William Carter, who lived nearby.

Mother arrived soon and we were relieved to hear the doctor say that father's burns were not serious. Suddenly I remembered Mrs. Adams' reading — and the role of the stranger, the good Samaritan, became clear. — *Lehigh Acres, Fla.*

PREMONITIONS BEFORE THE BATTLE

By Beth Robertson

I SHALL NEVER forget my first meeting with Grandfather Abernathy's brother, David ("Uncle Dave" to all of us) of DeKalb County, Ala. When I was a child he was a welcome visitor in my grandparents' Texas home. I was awed by this genial white-haired man's empty sleeve when I learned he had lost his arm in the Civil War.

Much later I learned the

strange story of the three Confederate soldiers whose premonitions had so accurately foretold the fate of each in the coming Battle of the Wilderness.

On the night before that historic battle of May 5, 6 and 7, 1864 — fought in the region of present-day Orange and Spotsylvania Counties in Virginia — Uncle Dave and two companions spent their last peaceful night sleeping under the stars. The other two men were his nephew, William Abernathy, and his close friend Andrew Wilson. All three were members of the same company in the 47th Regiment of the Alabama Infantry.

In the morning while they rolled up their blankets the three soldiers talked of the imminent conflict. David Abernathy said he had felt for several days a strong presentiment that he would be shot in his left arm. He had been promoted to Orderly Sergeant and since he needed a notebook for his records he had bought the strongest and thickest one he could find, hoping it might be some protection if he carried it in his breast pocket.

When Andrew Wilson spoke about how he felt about their prospects, he said starkly, "I am going to be killed and won't be long about it."

And William Abernathy said, "Things look dark and cloudy to me. I can't be sure but I think I won't be hurt."



Beth Robertson

Amazing as it seems, each man's premonition proved out. Early in the battle Andrew Wilson was killed. Later in the day, after some desultory fighting, Uncle Dave looked up to see one of the enemy aiming directly at him. Instinctively throwing up his arm for protection he caught the shot between his elbow and wrist. The bullet went through his left arm, hit the heavy notebook in his breast pocket, then bounced back, piercing his arm again, this time near the shoulder. His life was saved by the notebook, which he preserved as a scarred souvenir as long as he lived, but his arm had to be amputated. William Abernathy came through the battle unscathed.

This story was widely pub-

lished in Alabama newspapers and I have in my possession today yellowed clippings from the *Lafayette Sun* and *The Confederate Veteran.* They relate, I think, as strange a story of psychic forewarnings as I've ever heard. — *Irving, Tex.*

A CHRISTMAS VISIT

By D. Doris Pogue

DURING THE EARLY part of our marriage I was living in Carlisle, a city in northern England, while my husband John served with the Royal Navy on the aircraft carrier *H.M.S. Ocean* somewhere in the Mediterranean. I missed him terribly and on Christmas Day 1952 — despite all the holiday activity in the house — I felt lonely all day.

When I went to bed that night I was very tired, so tired that I forgot to clean my teeth and did not think to do so for 10 minutes. Then I got up without bothering to put my slippers on.

In the bathroom while I was brushing my teeth I happened to glance in the mirror above the sink where to my amazement I saw my husband standing behind me. I spun around, overjoyed to see him, and through a mouthful of toothpaste asked, "How did you get here?"

"I don't know," he replied. "I wanted to see you so badly and somehow I'm here."

I moved toward him — then suddenly I was back in bed.

It must have been a dream! For a moment I felt like weeping with disappointment but as I thought about it I took comfort in the vividness of the dream. I felt closer to my husband than I had all that lonely day.

The following day I wrote John to tell him about my odd dream, little suspecting that he was that day writing an almost identical letter to me. In his letter, which I received about a week later, he described his strange experience of Christmas night. For a few minutes, he said, he thought he was standing behind me in our bathroom watching me brush my teeth. I had seen him reflected in the mirror and turned to speak to him. The short exchange of words that followed was identical to the one I remembered. Then suddenly he found himself back aboard ship.

Maybe it was coincidence that we had similar dreams but the fact that we independently recalled the same minor details — right down to my bare feet — makes that a dubious explanation. — *Brossard, Que., Canada.*





The BISHOP *Remembers a* GHOST

If the old man had been dead for years, who was the familiar pipe-smoking figure under the streetlight?

By Shirley Morgan

MY LONG-HELD conviction that ghost stories are twaddle was severely undermined a few months ago — the night the bishop came to dinner.

Bishop William Brady is a fine figure of a man. His demeanor is crisp and practical, sane and sensible, and surely he is not inclined to tell tall tales — or so I thought. But he insists this isn't a tall tale, that it happened to him during World War I when he was only a boy. And when he tells the story his deep voice booms with conviction and his blue eyes flash.

Long before he had any thought of reaching his present eminence in the Episcopal Church, Bill Brady and his brother Howard lived with their parents in Aquasco, Md. Their house was U-shaped, white clapboard with green shutters, and its little courtyard faced the street. At night it was brightly lighted by a big old-fashioned light on an ornate lamp post.

The boys' bedroom was on one side of the "U" and a hallway led to the bathroom in the middle of the "U" and around to the other side where their parents' bedroom was located. Across the hall from the bathroom was a window which looked into the courtyard.

Their house and yard were tended by "Uncle Jeb," an old Negro who had been with the family as long as the boys could remember. When they were little they followed him around trying in small-boy ways to help him with his work. More often than not they ended each evening sitting at Uncle Jeb's feet listening to stories of his boyhood. They would listen for hours — or until

their mother hustled them off to bed — watching in fascination as the smoke from Uncle Jeb's corncob pipe curled up over his narrow-brimmed straw hat. Bill Brady said he couldn't remember ever seeing Uncle Jeb without either one.

As the years passed Uncle Jeb became feeble and the boys took over more and more of the heavy work. They knew his remaining days were few and with great sorrow the family gathered around him one beautiful spring day when he breathed his last. Two days later Jeb was buried in the family cemetery. He had been a warm and understanding companion to the boys and they missed him sorely for many months. However, in time Uncle Jeb gradually became a warm and cherished memory.

The bishop recalls vividly that during the flu epidemic of World War I many years later he and Howard both wakened in the middle of a fine summer night. At a family picnic during the afternoon the boys had eaten a fair share of watermelon and nature demanded midnight trips to the bathroom. No words passed between the boys and Bill waited until Howard had gone down the hall and then returned to his bed. Then Bill walked down the moonlit hallway to the bathroom. As he passed the window he glanced out into the courtyard. There in the light of the moon and directly under the bright street light stood a bent figure.

A shiver crawled up the boy's spine as he gazed down into the black shiny face, the inevitable corncob pipe sending curls of smoke upward over the battered old hat. Mechanically Bill went into the bathroom, his feet and hands ice-cold although the night was warm. Again he glanced out the window, unwilling to accept the testimony of his eyes. But the figure was still there. Bill could stand it no longer. He ran down the corridor and slid into bed pulling the blankets over his head. But the picture stayed in his mind. He called softly, "Howard?"

"Yeah?"

"Did you see anything when you went to the bathroom?"

"Yeah."

"What did you see?"

After a slight hesitation Harold's answer came, muffled and sheepish, "I saw Uncle Jeb."

"So did I!"

With these words both boys flung themselves out of bed and down the hall to the window. Again they peered out at the bent figure under the lamp post. The figure stood looking up at them with a sweet expression on his face.

"Uncle Jeb," they called.

The figure remained motionless and silent but the smoke from the pipe continued to swirl upward. They called again but still there was no answer.

Bill said, "I'm going to get Mama and Papa," and he bolted down the hall. Howard remained to stand watch — to watch the figure disappear before his eyes.

Their mother and father, awakened by the boys' voices, were already on their way to the window. The boys told the story in unison with excited gestures and great agitation but the spot where Uncle Jeb had stood now was vacant. The night was still and there was no sign of anyone's presence — except, Bishop Brady says, there remained the faint tantalizing whiff of a sweet, once-familiar but now almost-forgotten scent of tobacco.

A "BIGFOOT" OF THE PAST

By Lucius Farish

ALTHOUGH "BIGFOOT-sasquatch reports from the western United States and Canada have attracted considerable attention in recent years, reports of such strange creatures are not a 20th-Century phenomenon.

A good example is an account from the *New Orleans Times Picayune* of May 16, 1851:

"A Wild Man of the Woods: The *Memphis Enquirer* gives an account of a wild man recently discovered in Arkansas. It appears that during March last, Mr. Hamilton of Greene County, Ark., while out hunting with an acquaintance, observed a drove of cattle in a state of apparent alarm, evidently pursued by some dreaded enemy. Halting for the purpose, they soon discovered as the animals fled past them that they were followed by an animal bearing the unmistakable likeness of humanity. He was of gigantic stature, the body being covered with hair, and the head with long locks that fairly enveloped his neck and shoulders. The 'wild man,' after looking at them deliberately for a short time, turned and ran away with great speed, leaping from 12 to 14 feet at a time. His footprints measured 13 inches each.

"This singular creature, the *Enquirer* says, has long been known, traditionally, in St. Francis, Greene and Poinsett Counties, Ark., sportsmen and hunters having described him 17 years since. A planter, indeed, saw him very recently, but withheld his information lest he should not be credited, until the account of Mr. Hamilton and his friend placed the existence of the animal beyond cavil . . ."

The story closes stating that because the accounts of the creature are "so well authenticated," Col. David C. Cross and a Dr. Sullivan were organizing an expedition in Memphis to search for the hairy giant. Unfortunately no word of the progress of such an expedition has come to light. The Arkansas "wild man" was apparently as elusive as his west coast counterparts are today.

Jesus, Mary and Joseph left Egypt when Christ was a child, having sought refuge there at the behest of an angel of the Lord when Herod sought to slay the Infant Christ in Bethlehem. Then, 1965 years later,

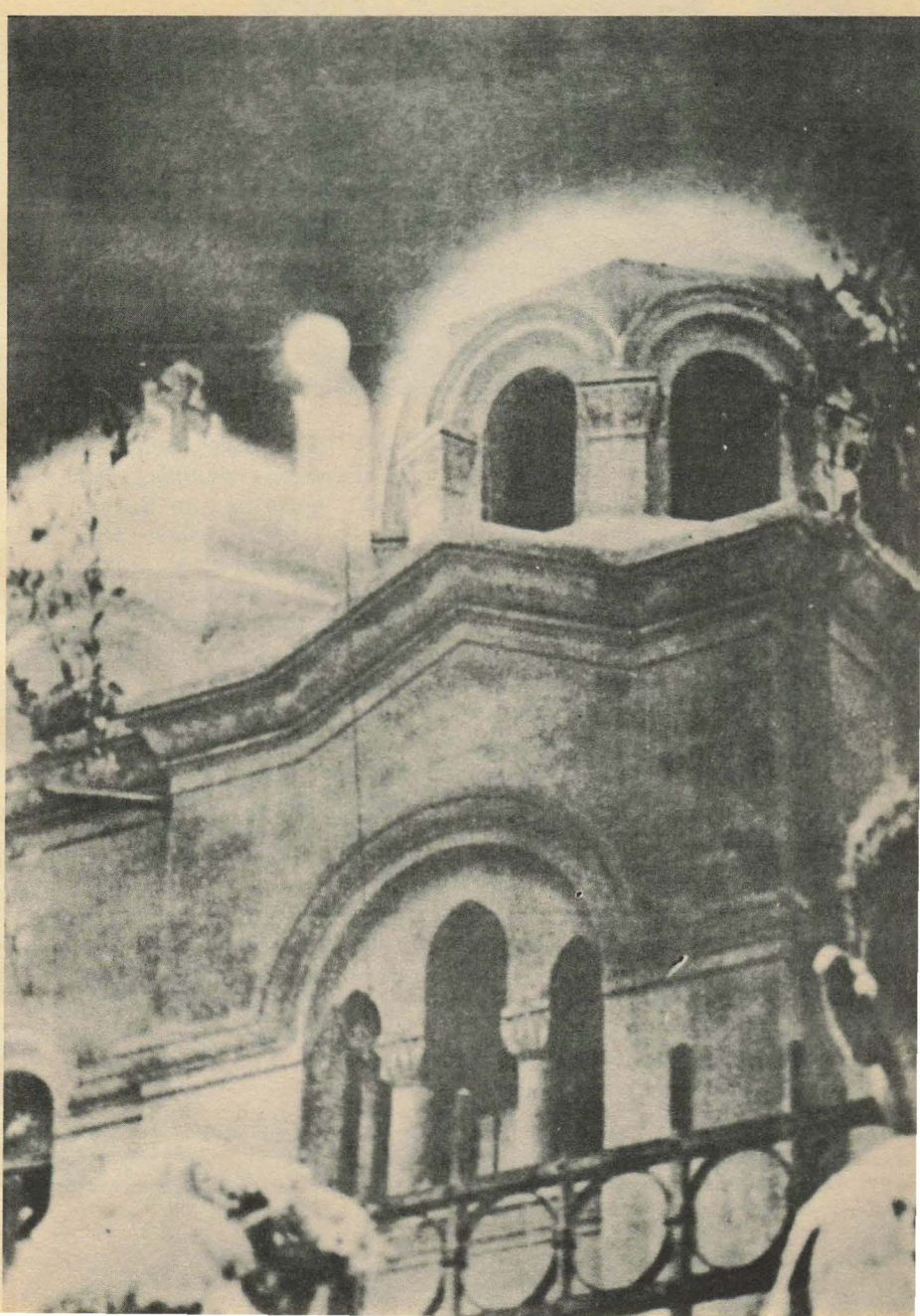
The Virgin Mary Appears in Egypt

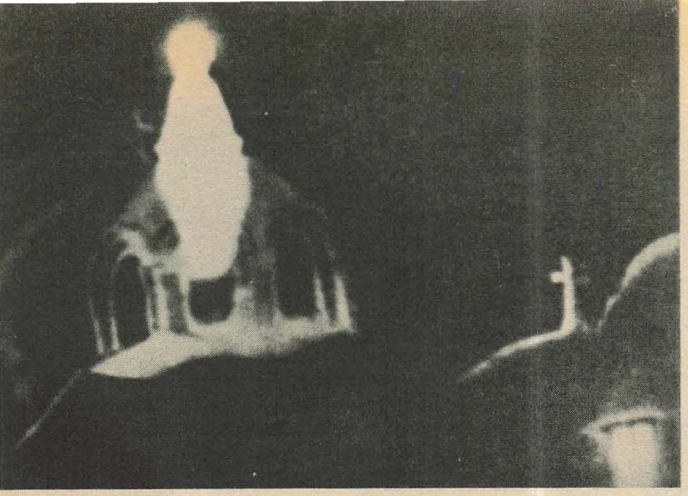
By Jerome Palmer, O.S.B.
Courtesy Culligan Publications, Inc.

THE CHURCH OF St. Mary stands at the intersection of Tomanbey Street and Khalil Lane in Zeitoun, Egypt, a northern suburb of Cairo. Zeitoun is near Mataria, where Egyptians believe the Holy Family lived during the days of King Herod's search for the Infant Christ. The entrance to the church is in a courtyard at the west side, for all Coptic Orthodox Catholic churches are "oriented" — that is, built with their sanctuary and altar at the east end, in this case near Tomanbey Street. The thoroughfares near the church have been closed — roped off — for every night throngs of spectators assemble in the vicinity to await the Virgin Mary's appearance. Since 1968 she has been seen many times over the church, sometimes alone, sometimes with the Infant on her arm or with the Christ Child standing at her side.

The Virgin first appeared the night of April 2-3, 1968. Two mechanics working in the city garage on the other side of Tomanbey Street saw what seemed to be a nun in white, standing atop the large dome. They thought it was someone about to leap so one of the workmen hurried to get the pastor while the other summoned the emergency squad. Only the priest realized what was happening. Since that night hundreds of thousands of persons from many lands have seen the Virgin.

The appearances of Our Lady usually are heralded by mysterious lights. Not only does she appear in a burst of brilliant light, so bright that spectators find it impossible to distinguish her fea-





The Virgin appears above church in traditional veil and long robes associated with her appearances at Lourdes and Fatima. Those who describe her movements do not see her feet as she glides along roof or above domes.

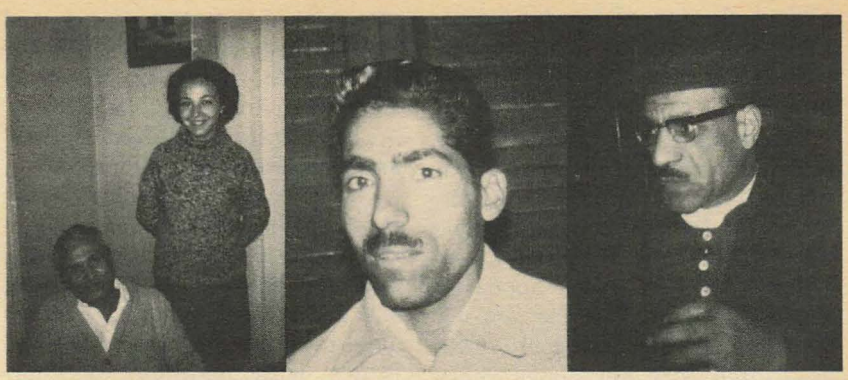
tures, but flashing lights (compared by some witnesses to fluorescent lights or sheet lightning) precede the appearances by some 15 minutes. These flashes come sometimes directly above the church, sometimes in the clouds above.

Besides the large center dome of St. Mary's, four smaller domes supported by stone arches stand at the four corners of the roof. Frequently the flashing lights appear beneath one or another of these domes. The lights have been described as "a circle of bright spotlights," "falling stars" and even as "a shower of diamonds of lights" swirling in the path of Our Lady's movements. A brilliant crown of lights sometimes seen over the Virgin's head gives her a glorious majesty.

The waiting throngs often have seen mysterious clouds hovering above the church when the rest of the sky is cloudless. And one night, according to Bishop Gregorius,* there poured from the sealed stained-glass windows of the high dome such clouds of incense that it would take "millions" of censers to produce a like quantity.

Another phenomenon witnessed by spectators is the flight of strange luminous birds before, during and after the Virgin's appearance and sometimes on nights when she does not come at all. In some ways these birds resemble white doves but they are larger. However, they can't be any kind of natural bird. They fly much too fast and without moving their wings. (Only one spectator interviewed thought he

* Bishop Gregorius holds the nondiocesan bishopric for Higher Studies, Coptic Culture and Scientific Research, a post created by the Coptic Holy Synod in 1967.



Father Palmer interviewed numerous persons who repeatedly visited the church and witnessed the Virgin's appearances. Among them are Mr. and Mrs. Wadie Tadros Shumbo, left, Moslems Sheheta Mansour, center, and Mohammed Hassan, right.

saw one bird flap its wings.) They seem to glide into and around the apparition and never come to rest on the church roof or nearby trees. They vary in number on different nights and

Thousands of persons saw the brilliant figure before one of the corner domes. Above the Virgin's head can be seen one of the dove-like birds that herald and accompany each of her appearances.



always fly (or glide) in formation — a triangle or a cross. Once 12 of them flew six abreast in two rows.

The lights and the birds are only harbingers of the true apparitions. The varying attitudes in which "Saint Mary" appears are many, differing from night to night. At first she appeared above the dome of the church wearing the veil and long robes associated with her appearances at Lourdes and Fatima. On one occasion she appeared in a large ball of light that emerged from the dome at the northeast corner of the roof — the dome above the icon of St. Mary inside the church — in half-figure only and as a flat two-dimensional picture. That image rose into the sky and vanished in the light of the moon.

The Virgin does not stand motionless but bows from the waist and moves her arms in greeting and blessing. Sometimes she holds out an olive branch. She makes no sound and no color is perceptible other than light, which Bishop Athanasius of Beni-Soueiff and Bahnasa describes as bluish-white, somewhat like the color of the sky on a clear day.

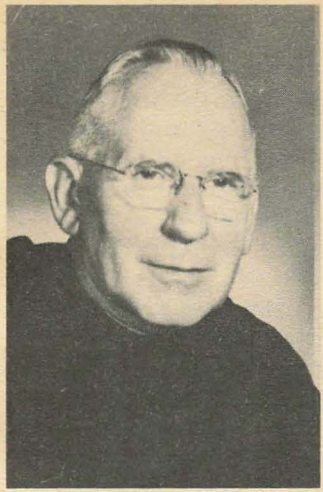
She has appeared between the trees in the courtyard in front of the church, under each of the four small domes, through the windows of the large dome, and often has walked around on the flat church roof to be seen by those standing on all sides.

The duration of her appearances varies. At first they seem to have been longer, sometimes lasting for several hours — on the night of June 8, 1968, for example, from 9:00 P.M. until 4:30 A.M. Witnesses say they are able to go to their homes and return with members of their families in time to see the Virgin.

In the beginning she was seen about three nights a week. While there is no definite pattern in the days or nights of the appearances, almost invariably she has come on Sunday morning about sunrise and always on feasts of Our Lady, of which there are 32.

* * *

FROM THE beginning the Coptic religious weekly *Watani* has carried two pages describing the phenomena at Zeitoun as reported by a staff writer, Fahmy Erian of Cario. The paper also has printed weekly accounts of some of the outstanding cures and miracles. Since many people have witnessed the events and all seem willing to give their impressions in detail I had no difficulty gathering authentic accounts of the Virgin's appearances. Here are brief resumés of taped interviews of a few of these persons.







The Rev. Jerome Palmer, O.S.B., of St. Meinrad's Archabbey in Indiana was commissioned by Sir Emmett J. Culligan to investigate events reported here. Among churchmen in Cairo whom he interviewed are Bishop Athanasius (top right) and Bishop Samuel and Bishop Gregorius (wearing glasses), right.

Bishop Samuel* not only witnessed the phenomenon of the birds but twice in a single night he saw the apparition.

"At 2:45 in the morning the Blessed Virgin appeared as a complete luminous body, a radiant phosphorescent statue. After a short while she vanished but reappeared at four o'clock and remained until dawn. She walked toward the west, sometimes moving her hands in blessing and bowing repeatedly. A halo of light surrounded her head and I saw some glittering beings around her. They looked like stars, rather blue in color. The magnificent scene was overwhelming."

Bishop Athanasius was sent personally by His Holiness Pope Kyrillos VI to the Church of St. Mary to make a detailed report.

* The Coptic Holy Synod in 1962 ordained Father Samuel as nondiocesan bishop for Public, Ecumenical and Social Services.

His Excellency first visited the church early in April 1968 and spent the entire night there between the 29th and 30th:

"I first heard about the apparitions on April 2 and came to Zeitoun from Beni-Soueiff with some friends on the evening of April 6 and went directly to the church.

"The first thing we saw when we got there about 11:00 P.M. was something in the opening under the northeast dome. A silhouette, not very bright, started at the bottom of the opening and rose slowly. At first I did not see it but many people said they saw it. I began to realize it was there. It lasted for 20 minutes and then disappeared. I told the people I could not report that, if there was nothing more. We stood among the large gathering of people until 3:45 in the morning. At dawn some of those who had come with me came running from the northern street along the church and said, 'The Lady is over the middle dome.' I was told that some clouds covered the dome, when something like fluorescent lamps began to illumine the sky. Suddenly there she was standing in full figure. I worked my way through the crowd to the front of the figure. She was five or six meters above the dome, high in the sky, full figure, like a phosphorescent statue but not so stiff as a statue, for her body and clothing moved. It was very difficult for me to stand all the time before the figure, as human waves were pushing me from all sides. One would estimate the crowd at 100,000. In an hour or so I think I stood before the figure eight or nine times.

"After I left the crowd I again heard cries from the people. I returned to the little house or office building south of the church and stood inside from four to five o'clock, looking at the figure. It never disappeared. Our Lady looked to the north; she waved her hand; she blessed the people, sometimes in the direction where we stood. She was very quiet, full of glory.

"About five minutes before five, the apparition began to grow fainter. The light gave way to a cloud, bright at first, then less and less bright until it disappeared. I went there many times later but that appearance made the greatest impression upon me.

"On another night I visited the church. I took the door keys and entered, locking the doors from the inside. As I stood on the ladder that led from the second floor to the top, my eyes turned to the ceiling or inner dome. No one could see me. I was shaking all over. I took hold of the ladder. I

felt there was something unusual there. I prayed: 'If you are there, Holy Mary, let me see you. I just want to give witness to you.'

"Then I heard the people shouting. I hurried outside and saw the Virgin standing one meter from where I had been."

Bishop Gregorius received me in his office where I tape-recorded his impressions in January 1969.

"Mary has appeared in many different forms since April 2, 1968. She is still appearing from time to time.

"Before her appearances birds that look like pigeons — I don't know what they are — come in different formations. Sometimes to appear on the dome just as if they had come out of it — but the dome is closed; the windows do not open. They may be seen flying eastward, then wheeling about to the west, and while one watches they suddenly disappear.

"I have myself seen not less than 10 forms of the apparition. Once I saw an opening in the sky, like the opening in the sanctuary in the Coptic Church and she appeared in this opening, larger than life, young, beautiful, all in light the color of the sky. She wore something on her head like a veil and looked down toward the cross on the main dome like a sorrowful mother. She did not look happy. She stood for as long as two or three hours in the same spot.

"People who went to Zeitoun on Saturday, May 4, 1968, at 9:00 P.M. saw her in radiance until 5:00 A.M. on Sunday, May 5. For eight hours She was visible to thousands and thousands of people. I was there myself that night. Many went home to get their families and friends. Most of those present were Moslems.

"The most wonderful scene occurred under the northeast dome, above the icon of Our Lady on the feast of the Flight of the Holy Family, June 1. About 9:00 or 9:30 at night a light appeared in the center of the opening beneath the small dome. The light took the shape of a sphere, moving up and down. Then slowly it moved out through the supporting archway and took the form of St. Mary. It lasted two or three minutes and as usual the people shouted to her. She usually acknowledges their greetings with both hands, or with one, if she should be holding the olive branch or the Christ Child. She seems happy and smiling, always kindly, but somewhat sad. She then returned to the dome and the figure became again a round ball of light and gradually faded into darkness.

"After about 10 minutes the cycle started again. I saw it sev-

eral times between 10:00 P.M. and 3:30 A.M. at about 10-minute intervals. As she would disappear under one dome and darkness had come, she would appear under another of the domes or over the entrance into the courtyard. It was St. Mary in complete form that I saw, head to foot, very bright, not bluish, yet not hurting the eyes. It actually seemed to soothe the eyes. No features could be distinguished but the outline was that of a very beautiful figure. This scene I saw countless times."

Father Constantin Moussa, pastor of the Church of Our Lady of Zeitoun in 1968, gave the following account of his experience a week after the appearance started:

"On Wednesday night, April 10, 1968, I was informed of a new appearance which the nuns of the Catholic school near us hurried to observe. After getting confirmation from my eldest son,* a student in the faculty of engineering, that the apparition was still over the church, I hastened to see it. Thanks to God I could see the apparition quite clearly. At that time I saw the Virgin in the form of a bust or half-figure in one of the openings beneath the dome at the northeast corner. It was a luminous body of golden color."

Shafik Mikhail, one of the deacons interviewed, told of seeing Our Lady twice, once on April 19 and once on May 2. In the courtyard at the west end of the church — the entrance — are two tall trees. In the space between these trees, high in the air, the deacon said he saw the form of the Virgin, twice natural size, and it looked as if it were aflame.

Mohammed Hassan, an employee of the Cairo Optical Company, and Sheheta Mansour who are Moslems told me what they saw. They went together to Zeitoun because they had heard about the marvel but they really did not expect to see anything. About 3:00 A.M. on their third night at the church they saw a figure clothed in brilliant white high above the roof between two of the domes. Three different times they saw St. Mary. "It was no shadow (reflection), no artifact. It was the Virgin," Mansour said emphatically.

Matilda Messeiha and her sister arrived in Zeitoun on May 6, 1968, at 7:00 P.M. By good luck they were able to make their way through the crowd to the entrance of the church. There they joined in singing hymns and praying until 3:30 in the morning. At that hour Our Lady ap-

* There are 1500 married priests serving pastorates in Egypt.

peared in the branches of a tree on the south side of the churchyard with the Infant on her left arm. Both were bathed in bright light and Mary was wearing a veil over head. She stayed for two hours on that occasion, the sisters reported, and they said they also saw the birds, "like small planes or gliders."

They made another visit on January 5, 1969. That night, through the arches of one of the small domes, they saw the Virgin in a reddish light.

Mr. Wadie Tadros Shumbo, who works in the engineering department of the Mobil Oil Company, gave a full description of his experiences at Zeitoun.

"I went to Zeitoun many times. For about two weeks I went every day from six in the evening and stayed until six in the morning. On one occasion the manager of our office, a friend of mine, also wanted to go. He and his wife, her sister, and her sister's two grown sons and another young man, a Christian, came too. We picked what we thought was the best place from which to watch and at about 9:50 we saw lightning over the church. A thin line or edge of light appeared like the light you see when you open the door to a lighted room. Within seconds it formed itself into the shape of the Virgin.

"The Moslems all started to cry. This sight lasted for five minutes, when the figure rose and vanished. I could distinguish only a difference in color between the skin in the face and hands and the veil. There was some color in the face and hands. It was evident when St. Mary walked back and forth. When she disappeared from our side of the church, the people from the other side shouted they were seeing her. Then she returned to our side for five minutes.

"I returned to the car, then found it impossible to get back to the church because of the crowd. When a shout went up from the people I looked up to see Mary standing before the cross above the center dome. I can't describe what I felt."

Of all the witnesses I interviewed Mr. Shumbo, a Protestant, was most enthusiastic and showed the greatest certainty.

"I have seen the Virgin, I tell you. I have seen her in full body. I have not seen shadows. Thousands and thousands of people from villages and towns around put their sheets (blankets and prayer rugs) on the street and sang hymns to the Virgin. We never did this before, not publicly."

Mr. Kamel Matta, a Greek Catholic, saw the apparition on May 9, 1968. He described it as

"unbelievable." He saw fire, then smoke, which took the form of St. Mary hovering low over the church. This occurred twice between three and four in the morning and each time lasted for 10 minutes.

* * *

SO FAR AS is known, the Holy See of Rome has not made any statement on the phenomena — although individual churchmen have. However, it is not the practice of Rome to issue statements on matters of this kind, at least not until a later time.

Catholic Patriarch Cardinal Stephanos I, Coptic Patriarch Kyrillos VI and Dr. Airut, Archimandrite of the Greek Catholic Church, have made official statements which were recorded in the Egyptian Government's official report on the phenomenon.

The Rev. Dr. Ibrahim Said, head of the Evangelical Church and speaker on behalf of all the Protestant churches of Egypt, has officially announced the certainty of the appearances of the Blessed Virgin Mary.

The Catholic Cardinal Stephanos I says, "It is no doubt a real appearance confirmed by many Coptic Catholic members who are fully trustworthy. They saw the Blessed Virgin's apparition and gave me complete details and descriptions of the appearances on the dome of the Zeitoun church. Sister Paula de Mofalo, a Roman Catholic nun, well-known for her accuracy and preciseness, assured me of the certainty of the Virgin's appearance. She was so excited and moved that she was shivering and trembling. She says she was not the only observer, that she was among thousands who all saw the Virgin. This unique miracle embodies a benevolent message which will make of the Zeitoun church a place of worldwide pilgrimage."

Hundreds of thousands of persons bear witness to the Virgin's many appearances in 1968 and 1969. Today Father Palmer reports that early in 1971 her appearances are less frequent. He has learned that some but not all individuals now are able to see her. However, the lights and birds appeared to his friend John Mundy of Florissant, Mo., in September 1970 although Bishop Samuel reported that the apparitions ceased in July 1970.

It is notable that miraculous cures associated with the Virgin's appearances are continuing.

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

EARLY IN August some Ariens will find excitement in a new romance. During the first 10 days you can command center-stage and the one you love will show you special favor. If you are married your mate may be unusually attentive and fascinating. If you have a family, this should be an excellent time to take them on a vacation or just to have fun with the children at home. They will respond favorably to your show of affection.

If you have a new idea or project you are eager to show off, do so before August 13. At this time the planet Mercury turns retrograde in your sixth solar house which could delay your plans or bring objections from a boss or co-worker.

In the difficult period coming August 21 to 25 you would be wise to keep your life as routine as possible. Health may be a problem and trying to do too much — excessiveness in anything — puts a strain on your nervous system. Your tendency now will be to spend too much on a loved one or a child. In this period your judgment is not good and you easily could be deceived.

August 28 to 31 is an adverse period for communicating with persons at your place of employment and any wrong decision may incur losses.

1st week



2nd week





3rd week





4th week





TAURUS

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




1st week

ENTERTAIN IN your home or attend outside social functions August 1 to 8. A friendship you make during this period can be both permanent and fruitful because its nature is idealistic and spiritual.



2nd week

You can also gain financially at this time if you are cautious. Avoid arguing with anyone in your home August 12 or 13 over a business matter or your own reputation.




3rd week

A lunar eclipse August 6 will influence Taureans born May 3 to 6. Problems in the home will be crucial and you must watch your health. A Taurean in the professional world should avoid arguments with superiors and guard his good name.



4th week

On August 13 the planet Mercury turns retrograde in your fifth solar house, thereby slowing down the activities involving romance, speculation, entertainment, children.

A solar eclipse on August 20 will have a dramatic effect on the lives of Taureans born May 17 to 20. Its influence will be similar to that of the lunar eclipse but much longer lasting. It would be wise not to make important decisions during this period.

August 20 to 25 is a poor time for speculation. You may feel overgenerous and splurge unnecessarily on a partner or in your home.

GEMINI

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



1st week

KEEP IN close touch by phone or letter August 1 to 8 with a reliable friend, relative or loved one who has your best interests at heart. A new friendship arising at this time can grow into a permanent relationship if you will take the situation seriously. Something unexpected in the romance department may excite you but your love life could be hectic and marked by many changes.



2nd week

Whatever plans you have regarding your home, real estate or personal domestic affairs should be instigated before August 13. On this date the planet Mercury turns retrograde in your fourth solar house. Any personal plans (and possibly domestic solutions) must be postponed.




3rd week

Mid-August is not a good time for travel. Also at this time misunderstanding resulting from poor communication could cause arguments, even separations between young lovers. Indeed, sex could be the root of your disagreement.



4th week

August 20 to 24 is an unfavorable period for getting the right answers from anyone concerning your own job. Through overoptimism you may want to force some issue that is better left alone. Avoid making a decision regarding a parent or older person during this period.

CANCER

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

FINANCIAL AFFAIRS take precedence over your other problems in August but you will be emotionally affected by a lunar eclipse on August 6. If you overexpand you're apt to lose in the long run.

1st week



August 10 to 14 is a period when you may argue with your mate or business partner over finances. Advice from a friend would be helpful in solving this difficulty.

2nd week



On August 13 the planet Mercury turns retrograde in your third solar house slowing down some activities. Short trips may have to be delayed and you may encounter difficulty in communicating with others. You also might err in judgment especially if signing documents.

3rd week



August 19 to 24 may prove a particularly frustrating period. You are apt to feel compelled to take action regarding a financial matter but this is not the right time. You tend to keep your problems bottled up but a deceptive situation in your place of employment should be brought into the open. Reticence could have an adverse affect on your health. From August 28 to 31, however, keep your own counsel on circumstances surrounding your job. It may be *your* judgment that is weak right now.

4th week



LEO

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

AUGUST IS likely to be a critical month for Leos, for it is fraught with drama. The lunar eclipse of August 6 will affect those born August 5 to 8 while the solar eclipse of August 20 will influence those born August 19 to 21. The solar eclipse will have the stronger and more lasting influence.

1st week



Personal lives may be disrupted by the dissolution of a marriage or business partnership. However, with the planet Venus to help, the odds are in your favor. Charm and diplomacy are bound to overcome adversaries but beware of adopting a pompous attitude.

2nd week



The planet Mercury is in your second solar house (money and possessions) and turns retrograde August 13. It would be unwise to start any new financial ventures while this

week 3rd



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.




4th week

planet is retrograde. Business matters may slow down for about three weeks.

From August 20 to 31 you could lose money through overoptimism or overgenerosity. It's a time when you may feel like launching an expansive (and expensive) program in your home. Avoid speculation and spending more than you can afford on entertainment or on a loved one.

VIRGO

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




1st week

FINANCIAL CHANGES and gains can be made August 1 to 8 if you analyze the situation carefully. You can succeed in your profession or improve your standing by working honestly and diligently. Persons working in hospitals, other institutions and on private projects should be able to accomplish their goals.



2nd week

Personal plans slow down after August 13 when the planet Mercury turns retrograde in your first solar house. This could be a critical month for the health of some Virgos. Take care if you are traveling between August 13 and 24; expectant mothers should be particularly careful.




3rd week

Two eclipses in August, (lunar on the sixth and solar on the 20th) influence your inner life. In the midst of considerable activity you may tend to keep in the background.




4th week

Withhold decisions August 20 to 31 relating to your professional or domestic affairs, for your judgment may be impaired at this time. Be prepared for some disillusionment if your home situation seems almost too idyllic. Also, news received from a relative or neighbor is overly optimistic and should not be trusted.

LIBRA

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




1st week

YOUR DREAMS can come true! At least the opportunity comes this August when both the lunar eclipse of August 6 and the solar eclipse on the 20th influence your love life, friendships and ultimate goals. A friendship made at this time may develop into marriage or someone you formerly loved will become a devoted friend.



2nd week

Take advantage of the favorable aspects in the first week of August. Constructive gains can be made through travel or listening to the advice of an older person — a brother, sister or other relative.




3rd week

Lovers, young and old, experience periods when all does not go smoothly. From August 10 to 15, overaggressiveness and jealousy may cause arguments. Librans who don't have romantic difficulties may have trouble getting along with their children during this period.



KNOW YOUR ASPECTS: When the sun appears in adverse aspect (square or opposition) to the planet Uranus, the astrologer recognizes the natal horoscope of a person who is high-strung, self-willed, revolutionary, tactless and cynical. Persons born under this aspect are likely to change their views, interests and pursuits on the spur of the moment and may destroy themselves through unsound thinking.

On August 13 the planet Mercury turns retrograde in your 12th solar house, tending to slow down any secret plans you are making. You will have to shelve these ideas until early next month. To reveal any of your secret activities would be a mistake, especially between August 21 and 31. Also, follow your intuition — because you may receive some bad advice or incorrect information about a friend or loved one August 22 to 25.

4th week



SCORPIO

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

SOME SCORPIOS will find August a crucial month. It will bring a dramatic event into your life which may have far-reaching influence. The August 6 lunar eclipse will influence particularly Scorpios born November 5 to 7 and the August 20 solar eclipse will influence those born November 18 to 21. In any case, domestic affairs will be disrupted and your life situation may be pretty tense. Someone may leave your home or you may decide this is a time to move to a new residence. Whatever the dilemma, hold tight and make no decisions between August 10 and 15.

1st week





2nd week



Jupiter still inhabits your first solar house so you are blessed with good luck. With Venus occupying your 10th solar house you could receive an attractive offer relative to your work. It would enhance your reputation and position and bring rich rewards. Because sometimes a proposition can look too good, it would be well to analyze the situation carefully before agreeing.

3rd week



4th week



On August 13 the planet Mercury turns retrograde in

your 11th solar house — which means it's best to use your own judgment rather than seek the counsel of friends, particularly from August 20 to 31, if you are concerned about a financial problem. Someone could be holding back information you need to make a proper decision.

SAGITTARIUS

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



1st week


2nd week



3rd week


4th week

TRAVEL AND STUDY are in the stars for Sagittarians. Learn as much as you can this month by taking a vacation in some faraway place. If this is impossible, study some fascinating subject relating to a foreign country. Both the lunar eclipse August 6 and the solar eclipse August 20 activate your ninth solar house. This means if you travel between August 1 and 8 you should have unusual interesting experiences.

Business endeavors may slow down after August 13 when the planet Mercury turns retrograde in your 10th solar house. Don't be surprised if you have difficulty with a loved one or friend between August 10 and 15. The problem may develop over a planned journey or while you are visiting a relative. Communications are poor at this time.

The last half of August may bring frustration when interference from a mate or business associate affects a decision you want to make relating to your profession. Such stumbling blocks irritate you but you should be able to overcome them by maintaining an optimistic attitude. Avoid litigation or any confrontation with the law at this time. Unseen forces are protecting you but it's better not to tempt fate. Be wary of speculative enterprises because you may be deceived. Your judgment will not be at its best August 20 to 31.

CAPRICORN

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



1st week


2nd week

THE CRITICAL AND most demanding circumstances in August involve your financial picture. Your finances may need scrutinizing or you may be called on to unscramble the financial problems of a mate or business partner. Insurance, inheritance or tax matters also need your immediate consideration. Under the influence of the lunar eclipse August 6 and the solar eclipse August 20 you may tend to be impulsive and aggressive so it is important that you approach your problems cautiously.

A co-worker, relative or dependent (perhaps an older person) may need your help or advice. You can serve that person in the first week of the month. Be careful about

making the wrong decision in the heat of argument between August 10 and 15. It could be costly.

Some Capricorns who have been planning to go abroad after August 13 may be disappointed when they have to postpone the journey. It will turn out for the best, however, for they would encounter delays and dissatisfaction along the way. The planet Mercury turns retrograde August 13 in your ninth solar house influencing distant travel, higher education and legal affairs. As the month ends, avoid making secret plans because they may not develop advantageously.

3rd week



4th week





AQUARIUS

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

A CRITICAL SITUATION in marriage or business partnership affairs is sure to arise in August for Aquarians. Those who are unmarried but dealing with the public also are likely to experience a dramatic change in the status quo. A lunar eclipse August 6 will particularly affect Aquarians born February 1 to 4 and the solar eclipse of August 20 will influence those born February 14 to 17. In both instances marriage or partnership problems may reach a crucial point. Those affected by the solar eclipse may find current events mark one of life's turning points. You will have reached the absolute end of some situation and will have to reconstruct your life with or without a partner.

Partnership relationships may be quite strained August 10 to 15. Keep your own counsel unless you are looking for an argument and possible separation.

On August 13 the planet Mercury turns retrograde in your eighth solar house, slowing down partnership finances, insurance, inheritance or tax business. If you can, delay making decisions until next month.

August 20 to 31 is a time of confusion and misunderstanding, a poor time for communication with your loved one, a child or an older person who is important to you.

1st week





2nd week



3rd week





4th week





PISCES

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

TWO ECLIPSES (lunar, August 6 and solar, August 20) will influence the activities of your sixth solar house and affect both your health and work. Some long-standing irritation should come to an end. Take care of your health, have a checkup and follow the doctor's orders.

Co-workers or dependents may seek your advice or cooperation from August 10 to 15. Help them — with compassion and understanding. The most difficult thing to overcome may be a feeling of hostility that surrounds you.

1st week



2nd week






3rd week



4th week

While it is nothing you can put your finger on you may feel this strongly August 20 to 31.

August 1 to 8 is a propitious period for attending to domestic matters or dealing with a parent or older friend. Partnership activities — marriage or business — may be delayed or obstructed August 13 when the planet mercury turns retrograde in your seventh solar house. This frustration may last for the next three weeks.

From August 20 to 31 it would be unwise to make decisions concerning your home, partnership or work. You are apt to make a mistake due to wrong thinking, deception or confusion. You may feel restless and eager to do something but this is not the time. Keep your feet on the ground and above all, don't try to drown your sorrows in booze or to anesthetize yourself with narcotics. Positive thinking will help you face reality.









ARE FISH VINDICTIVE?

By Nicky Marchese

ARE THERE TIMES when fish, aware that fishermen are trying to catch them, take defensive action?

Two recent occurrences on opposite sides of the globe indicate that at least two fish have had their revenge.

Early in February 1971 a Frenchman, Francois Moreau, died after a large swordfish speared him through the chest. Mr. Moreau and several friends had gone fishing in the waters near Fort Du France when the sound of their outboard engine disturbed the swordfish, which was near the surface.

The swordfish jumped several yards into the air and came down on Moreau, knocking him into the water. He died shortly after he was rescued by his friends.

The second case of a fish killing a fisherman took place in the Murray River near Melbourne, Australia, almost exactly two months after the swordfish incident. Keith Smith, a jockey by profession, was on a fishing picnic with some friends when his fishing line became fouled after he had hooked a big fish. When he waded into the river to free his line, the fish darted between Smith's legs, then tangled the line around a submerged object, possibly a tree stump, according to the police, and somehow dragged Mr. Smith into deeper water where he drowned.

OPEN LETTER:
Canon John D. Pearce-Higgins DIVORCES GHOSTS from POLTERGEISTS

IN HIS article "Can Poltergeists Be Exorcised?" (March 1971 FATE) I think author Raymond Bayless is making things too complicated by not drawing what appears to be a justifiable distinction between two different types of phenomena: the poltergeist proper and the haunted house.

Dr. A. R. G. Owen in his recent book *Can We Explain the Poltergeist*? comes down heavily on the side of a purely subjective psychological explanation. I think he extends this too far but clearly his thesis applies to a considerable number of cases, at the same time providing the reason why any "religious" approach to the poltergeist phenomenon fails to solve the problem and even aggravates it.

Dr. Owen cites the case of Virginia Campbell at Sauchie, Scotland, in 1961. Surely here was a "deprived" child. Virginia and her mother had been sent ahead from a remote Irish village to live with an older brother until her whole family could come to Britain in search of better employment. Her mother immediately took employment and residence at Dollar Academy — so at one blow Virginia was deprived of her parents and her familiar environment.

The poltergeist phenomena in this case included the moving of desks and desk lids and paranormal opening of doors in her schoolroom. In the home there were heavy bumps and bangs and "loud thunking noises" like the sound of a rubber ball bouncing. Virginia's bedclothes were "puckered and rippled," her pillow pulled from under her head and furniture moved. Much more significant, she herself went into

hysterical semitrance whenever she complained bitterly of missing her friend Anna and her dog Toby.

The case was well observed by teachers, clergy and doctors and Owen himself. The noises were recorded by the BBC! One hardly could ask better evidence for the reality of poltergeist phenomena.

Prayer availed nothing — *but* Virginia became the center of attention. After a few months the phenomena ceased as suddenly as they had begun. Clearly Virginia was protesting subconsciously against loneliness and deprivation. When she received the love and care she needed the psychological illness came to an end.

Such cases are a sort of unconsciously motivated and activated self-therapy. Sometimes they represent a protest against authority as in a warehouse in Miami in 1967.* At various times 150 objects flew from the shelves — but only when a 19-year-old Cuban clerk was present. He had strong antiparental feelings and identified the owner of the shop and his wife with his own parents. The James M. Hermann case mentioned by Mr. Bayless is notable in that religious cult objects also were affected. I suspect that this also was a typical antisocial protest against oppressive authority.

There is no more authoritarian influence than the church, the setter of morals. If the church's authority is invoked in prayers or exorcisms it only increases the pressure on the unfortunate adolescent's superego, as Freud calls it, that part of ourselves which often sets us an impossibly high standard of behavior and against whose oppressive pressure the poltergeist demonstration clearly protests. It is as if an adolescent is unable or unwilling to run counter to such authority consciously — by the front door, as it were — and therefore the protest comes out unconsciously by the back door.

Such cases, as Owen observes, are usually of short duration and run their courses like the psychological illness that they are. But the connection between puberty and sexual glandular development (which we do not fully understand) is clearly shown in the case of Elenora Zugun cited by Mr. Bayless. Her self-punishment included "stigmata," bites and scratches which were clearly shown not to be externally self-inflicted but of subconscious hysterical origin. She produced a dandy collection of physical paranormal phenomena: levita-

* See "The Month I Lived With a Poltergeist" by Susy Smith (June 1967 FATE).

tions of objects, even apports from stalls in the marketplace of objects she coveted. So I have been told by Countess Wassilko-Serecki who gave the girl shelter from the infuriated Rumanian peasants who told her she was possessed by "Dracu," the devil. When Elenora's menstrual periods started the phenomena stopped at once.

I cannot find any trace of demons or devils in all this — only unconscious hate and resentment externalized as physical phenomena of an antisocial nature in a way we do not understand. In two recent cases in Germany — one in a Bremen china shop involving a 15-year-old apprentice and the other in a lawyer's office in Rosenheim centering around a 19-year-old secretary who hated her job — Prof. Hans Bender, a psychologist, tested both young people. He found them unstable personalities who could not tolerate frustrations.

There is not the slightest use trying to exorcise some "spirit" when in fact wise counseling and tender loving care are needed. Owen suggests that poltergeist phenomena usually occur in adolescence and I agree that this time of life — or a state of adolescent emotional development — is related to the manifestation. But what of J. B. Vianney, the Curé d'Ars? Here was a saintly ascetic man who in the opinion of psychologists unconsciously produced typical poltergeist phenomena, probably the finest set ever documented.

These are the cases I would label "poltergeist."

* * *

OF HAUNTINGS I speak from experience. I have had a big practice in clearing haunted houses and these cases differ considerably from poltergeist cases. First, hauntings are of much longer duration and often go on for years before anything is done. Second, haunts appear to be attached to places or particular rooms in a house and not to a particular person. They continue even if occupants of the house change. The physical phenomena resemble poltergeist manifestations — noises, bumps, movement of furniture, etc. — but on the whole they seem less antisocial and designed simply to draw attention. These manifestations are like a cry for help.

The technique* I use for dealing with hauntings involves a requiem mass — a service of Holy Communion with the intention of removing any earthbound spirits. I can say that it works — but I

*A priest or clergyman who wishes to have a copy of Canon Pearce-Higgins' service may obtain it by sending him an International Postal Coupon and addressing him c/o FATE.

must admit that a good Spiritualist medium can do the same thing.

I worked with Mrs. Ena Twigg, the well-known British medium, to clear an earthbound vicar, a sad and lonely bachelor still hanging around his former vicarage. This was accomplished not with prayer but simply by dialogue with him relayed through Mrs. Twigg. She has told me of other cases wherein her conversation with the spirits enlightening them as to their condition has enabled them to leave.

I am surprised that Raymond Bayless does not mention the work of Carl Wickland since his technique in dealing with cases of possession, as set out in his tremendously important work, *Thirty Years Among the Dead* (republished by Spiritualist Press, London, 1968), is not dissimilar to that which I have evolved — except that he was dealing mainly with a haunted body-mind whereas I deal with a haunted house of brick and tiles.

I learned what to do partly by acting on hints from Wickland and partly by taking a medium with me. After a religious service the medium goes into trance and the earthbound entity then controls him. Although at first the entities find it difficult to say more than a few words, when later brought to me in the medium's sanctuary they gradually learn to speak. Then I can enlighten them as to their condition — that is, that they have died, of which they seem unaware.

Some of the dialogues I have had with such entities are almost identical with Wickland's. They show the difficulty of inducing discarnate persons who are ignorant of spiritual matters to realize they have shed the physical body. (Apparently the "spirit" body is identical with our physical body. This seems an inescapable conclusion and one which also is attested by the many out-of-the-body experiences recorded in Dr. Robert Crookall's books on astral projection.)

In many cases we have received information which has enabled us to identify the discarnate entities as former occupants of the house involved, just as Wickland obtained plentiful confirmation from his extruded "possessors" that they were not demons but identifiable deceased human beings — all, I might add, a sad and sorry crowd of lost souls, literally lost en route for paradise.

In one case, for example, a lady became infatuated with a member of a charitable body, disinherited her daughter and left all her money to the charity. The mother returned in great wrath because her will — not un-

naturally — was being contested. She caused all manner of disturbance — coat hangers appearing on the roof, footsteps on the stairs, pictures falling off the walls and so on — all evidence that she was very angry. The medium's guide then said he would take her away and there would be no more disturbance. He said further "they" would work to bring her to a better state of mind.

At her second appearance the mother was repentant. She walked to her daughter, held out her hands and said, "Forgive me." We had a number of subsequent contacts with her and eventually the matter of the will was amicably settled — whether through the common sense of the negotiators or partly through psychic influence I do not know. However, from the moment the guide said "they" had gotten her under control and would remove her from the house, *all phenomena ceased!*

This astonished me and confirmed my faith in the use of the religious-*cum*-medium technique. Over and over again after we have "done our stuff" the phenomena cease, because we are dealing with genuine earthbound entities and not psychological subjective cases. However, in all fairness I should add that sometimes the medium has said there are no "spirits" present and stated that we are dealing with a psychological case.

Now what help can this be to the ordinary person — or parson — confronted with a haunting? When clergymen ask me for advice I now send them the form of service I have compiled and instruct them to go into the house and conduct it. Provided they do so in all sincerity and even though no medium is at hand, it appears to work, I am told. Since mediums are rare and parsons are plentiful this seems to be the answer.

It even can be done by believing laity. My next-door neighbor found herself in a house in Wales where there had been terrible goings-on due to projected black magic. She found an icy chill in several of the rooms. She and her sister went around the house using my form of service and prayers (without of course the actual mass) and the temperature immediately rose. In the July 1970 issue of FATE ("Thad Christian, The LaJunta Haunt") Christina Westerberg relates the story of a former occupant disturbing her home. She followed his haunting steps down to the kitchen and told him to sit down while she talked to him — which she did with such effect that he pushed off.

These are not demons we are

dealing with. I do not encourage belief in demonic possessions, for these appear to be hysterical in nature or a misinterpretation of reality. The fact is that we are dealing with unhappy, lost and only occasionally evil discarnate human entities — in other words, not with irrational forces of which we know little but with human problems.

I am terrified that many clergymen rush about finding demons and devils everywhere, as they did in the days of witch trials. If I am asked if I believe in the devil, I reply "No, I believe in God." As for devils in the plural I heartily approve the reply given by the late Prof. C. S. Lewis of Screwtape Letter fame. When asked if he believed in devils, he replied, "Yes, I know lots of us!" No doubt there are lots of pretty devilish human beings around and if one of these after death happens to haunt a house, it may be unpleasant — but he is still a brother human being, a lost soul who needs our prayer and love. It is not for us to command such a one to depart into outer darkness, for our object is to release earthbound imprisoned spirits and help them on the upward path into the light.

I hope the distinction I have tried to make between psychological subjective poltergeists and psychic hauntings will help to bring some methodology to research on these very tricky subjects.



WINDUP CAR IS COMING

IMAGINE A large-size model of a child's windup toy car and you may be envisioning what the family automobile will look like a dozen or so years from now.

Physicists at the Johns Hopkins Applied Physics Laboratory already have thought of such a car. It would be capable of traveling 100 miles between charges and it would have a maximum speed of 70 miles an hour. The sole power source for the car would be a flywheel — a heavy wheel or bar spun to high speed by an electric motor.

The flywheel-powered automobile presents a number of problems still to be solved but the National Air Pollution Control Administration is investigating the possibility of conducting studies of flywheel systems. According to the New York Academy of Sciences the windup automobile may be one solution to the problem of automobile exhaust fume pollution in our atmosphere.

PRECOGNITION
. . . Part of My Life

My "hunch" about the location of the missing jewels was correct — except for one minor detail.

By Desiree Steiner

I AM JUST an ordinary housewife but I possess a talent that is not at all ordinary: the ability to see something that is about to occur. I do not know how it operates but whatever it is, it has led me through some incredible experiences.

It first manifested itself when I was a little girl about eight or nine years old. One evening two guests, Mr. and Mrs. Edgar Richardson, were dining at our home. Suddenly, in the middle of dinner, a "picture" flashed before my eyes.

"Oh!" I exclaimed, interrupting the conversation. "Mr. Richardson, please don't go on your motorboat with your doggies! Please don't go!"

Naturally the conversation ceased abruptly and they asked me what I was talking about. When I told a real horror tale about a bad accident my parents promptly ordered me to my room for having a "wild, childish imagination" and "wanting to be the center of attention."

Oddly enough, the Richardsons that evening had not mentioned any plans to go boating and I did not know they actually owned a green and white boat with a hood top. In my description of the "picture" I had included details of the craft's appearance.

Many years passed before someone told me that Mr. and Mrs. Richardson had been in a motorboat explosion several weeks after they had visited our home. The accident was fatal to Mr. Richardson and the two poodles which had been with them in the craft.

In April 1968 I had another frightening vision of disaster involving a boat, this time after a young couple who are friends of ours had announced their plans for a canoe trip. There was nothing unusual about this because Walt Miller is a photojournalist who specializes in out-

door stories. But after they had left on the trip I had a terrible feeling that something had gone wrong. I visualized a canoe accident. When the feeling persisted I called their home.

"What happened?" I asked when Walt answered. "Are you both all right?"

"Wow! We just walked into the house. How did you know we were back?"

"A hunch," I said. "But what happened?"

"We were in a mess. A low-hanging tree branch knocked me out of the canoe in very rough water and it capsized. For a while I was plenty worried — Phyllis had to swim quite a distance and it was darn rough and cold. But how did you know about this?"

I couldn't answer him; I didn't know how I knew.

Not all of my "pictures" are of tragedies or near-tragedies. For example, in early January 1969 I saw a small news item in the *Cincinnati Post-Times* which read: "Mrs. J. F. . . of Covent Lane has reported the loss of several pieces of antique jewelry . . ." While I did not know Mrs. F. . . well and have never been in her home, I am acquainted with her sister, Mrs. Peggy Cohen. I remember feeling sympathetic, then dismissing the item from my mind.

Several minutes afterward my family and I sat down for dinner and I just had taken my first bite when a picture flashed into my mind. I brushed it aside and said nothing. It seemed too ridiculous to mention but it bothered me so much that finally I excused myself from the table and telephoned Mrs. F . . .'s sister Peggy. I was feeling very foolish when she answered the phone.

"Peggy," I began, "I've something to tell you — but before I do, promise me two things. If I'm correct, please let me know. And if this is utterly wild, recommend a psychiatrist, a good one!"

She laughed. "Okay," she agreed. "What is it?"

"I read about your sister Mary losing her jewelry . . ."

"She most certainly did and it's all irreplaceable."

"She hasn't lost it and it hasn't been stolen." I plunged right into it. "She'll find it. She's put it all in a silk purse, in a white box. And she'll find it and when she does she'll be wearing blue shorts and a tee-shirt. Now go ahead and call a psychiatrist!"

Peggy was silent for a moment. I could imagine her expression. "I'll tell her," she said, "and if it's found you'll certainly be the first to know."

A few days later Peggy called to tell me her sister had search-

ed every pocketbook and every evening bag but she had found nothing.

Months went by and I'd almost forgotten the incident. So I was pretty surprised when on Memorial Day I received a call from Peggy.

"I'm all shook up," she gasped. "My sister would have phoned you but her knees are still shaking."

"Why? What happened?" I asked.

"It's absolutely wild! Mary has a special fancy tablecloth she uses for big parties. She keeps it in the linen closet in a special box and she's having a mob for dinner this evening. She went to fish out the cloth and there — in the box, in a silk traveling case, the kind you use for hankies — was all the jewelry that she thought was lost! She must have tucked it away and completely forgot about the hiding place!"

"And was she wearing blue shorts?"

"That's the only thing you were completely wrong about," Peggy giggled. "She was wearing white ones!"

"You can't win 'em all," I admitted. Then my knees and hands started shaking too.

Unfortunately mine is not a talent that can be turned on or off at will. If it were I think I would feel much better about it. As it is, sometimes the "pictures" are so powerful that I am forced either to do something about them or to spend a sleepless night.

Is it a gift or a curse? I wish I knew.



HOPE SPRINGS ETERNAL

By Cy Ince

SUPERSTITION is defined in Webster's *Collegiate Dictionary*, Fifth Edition, as: "an irrational abject attitude of mind toward the supernatural, nature or God, proceeding from ignorance, unreasoning fear of the unknown or mysterious, morbid scrupulosity, a belief in magic or chance, or the like."

Now, is man superstitious when as a member of the Buddhist Kegon sect, he visits Todaiji Temple at Nara, Japan, and squeezes through a small hole in a huge wooden pillar — in the hope that this will help him get past a fierce-faced Heavenly Guardian named Tamonten and into Paradise?

Or when he, as a Christian in America, hopes to get past Peter at the Pearly Gates and into Heaven?

Arizona's PSYCHIC DETECTIVE

How can a "visionary" 100 miles from the scene of a murder effectively track criminals in desperate flight?

By William G. Allen

A WHOLE CLIP — 10 quick shots — rang out. From an ambush in the back of a pickup camper someone had blasted Officer Albert R. Bluhm, aged 40, a veteran of eight years' service with the Phoenix, Ariz., police force.

The first hint of trouble had come in the early darkness of December 28, 1970, when at 6:24 P.M. Officer Bluhm gasped out a series of code numbers, "Three-four-four . . ." Then "Nine, nine, nine!" The code "999" is the most urgent call on police radio — an officer in serious trouble — and "344" was the code number for Officer Bluhm's beat assignment. When Phoenix police radio dispatcher Lora Latham asked for the caller's exact location she heard "Three-four-four. I'm about . . ." The voice failed. Then she got a repeat of the codes "Three-four-four — nine-nine-nine . . ." and finally the click as the officer released his microphone switch.

Simultaneously, a few blocks away, Jimmy Scott, a 42-year-old truck dispatcher who had heard the fusillade of shots, hurried in their direction. He found the fallen officer beside his cycle with the microphone clutched in his hand.

Unfamiliar with police radio jargon, Scott took the mike and called, "Hello, can you hear me?" Without waiting for an acknowledgment he said, "There's an officer shot bad here behind the Bali-Hi on Grand Avenue."

The waiting police units needed only those words to begin the race to help their fellow-officer. On the way rookie patrolman Dale Stone made the last mistake of his life. At Seventh Avenue and Roosevelt, following two patrol cars speeding through the red-lighted intersection, Stone hit broadside the station wagon be-

ABOUT THE AUTHOR

WILLIAM G. ALLEN, an engineering design specialist, receives from Boeing executives an award for his work on the 747 superjet.

Dr. Allen took his B.S. in electrical engineering from Louisiana Tech, completed graduate work at Princeton and M.I.T., then pursued further studies in psychology and bioelectronics in England, Austria and Switzerland.

He believes the abilities of Arizona's psychic detective support Jung's concept of "absolute knowledge," the realm in which man and extraterrestrials eventually will communicate. This conviction has led him to wager $10,000 with Dr. Phil Klass, avionics editor of "Aviation Week," that he can produce evidence to confirm the existence of extraterrestrial intelligences.



longing to Paul Daniels. He was hurled from his cycle and across the intersection. He was DOA at St. Joseph's Hospital.

The other police reached the scene of the shooting to find Bluhm's bullet-riddled body. One bullet had passed through the American flag decal on the windshield of his cycle on a line with the rider's heart.

Police Chief Wetzel called it "a cold-blooded killing — just for kicks. Either for revenge or by some psycho . . . the worst tragedy in the 100-year history of our police force."

In a matter of minutes two officers had been killed and the police had few clues. no witnesses, no motive — a tough crime to solve — and the victims were policemen, two of their own.

They sent out an all-points bulletin describing a light baby-blue pickup camper with snow tires, half-moon hubcaps, a red gasoline can on the back. Not much of a description — but all they could garner from bystanders who had seen such a vehicle in the neighborhood. By the paucity of information the police revealed their bafflement. But they could add nothing more because they knew nothing more.

* * *

THE DARK-HAIRED man who sat down alone the next evening at a table in the dining room of a motel on Van Buren Street in Phoenix — Mervin Hockenberry — was about six feet tall, slender, nicely dressed. His thoughts were on his daughter and her husband, a police-

man, whom he had visited at Christmastime. Suddenly a "feeling" came over him which he later described as a burning sensation in his head and shoulders, a kind of "pushing in" pressure on his head. Then a series of visions, like a color movie, passed through his mind.

As if from the inside of a camper Hockenberry saw the hand of a young man reach for the door, open it, aim his gun at a motorcycle officer and fire repeatedly. The officer faltered and fell. The picture stayed with Hockenberry for a few minutes, then the strange feeling lifted and slowly he began to realize the significance of his vision. He had "seen" yesterday's sensational Phoenix cop killing.

Reviewing every detail of the "movie," consciously remembering the actions of the three young men in the tan pickup camper, he went to the telephone. He called a friend in the Arizona Public Service and spoke to him briefly. The man at the other end of the line told him to finish his dinner and shortly he would hear from someone in the city police department.

At 9:30 P.M. Police Detectives Fillingham and Carlson were at Hockenberry's side in the motel dining room. Smiling their greetings, they took chairs on either side of this businessman from northern Arizona who was "seeing visions." Their demeanor reflected their serious intent to seek Hockenberry's aid in solving the baffling crime. They knew about this man's visions and that he might give descriptions of scenes which properly interpreted could supply hard investigative intelligence. On three occasions in the past, the detectives knew, his visions had located downed airplanes for the Arizona Civil Air Patrol.

For the next half hour they copied into their notebooks everything Hockenberry recalled of the "movie" he had seen. Soon a new all-points bulletin issued throughout the west altered the description of the pickup camper in many details. The vehicle was tan, not baby-blue; it had Arizona license plates and a roof that came to a taper — but no snow tires, no red gas can and no half-moon hubcaps.

Later that night in his motel room, Hockenberry tried to zero in mentally on the men he had "seen" but not until the early hours of December 30 did a follow-up vision reach him.

He immediately called two of the detectives assigned to the case, Charlie Adams and Ben Carlson, and told them to search east and west of Phoenix — he couldn't be sure which was correct — to locate an abandoned

adobe farmhouse. In his second vision he had "seen" the men go into such a place.

Another duo of detectives from the Tempe, Ariz., police department found the farmhouse at 2230 East University Avenue in Tempe (east of Phoenix). In the house they found a .22-caliber rifle, a shotgun, some pictures hanging crooked on the walls and assorted debris — and evidence that someone had been in the abandoned house recently.

Hockenberry now had returned to his home in Flagstaff, first having told the police he'd try to keep psychic track of the quarry. He next tried relaxed meditation in an attempt to concentrate on where the young men might be leaving a trail.

In incomplete "flashes" he "saw" the men switch to a black car near Apache Junction (east of Tempe) and later he "encountered" them near water which looked to him like Bartlett Dam. This indicated they were moving north.

In the meantime that evening he had nine long-distance calls from detectives working on the case. Each time he related his progress — once that he had seen a ranch-style house and within it another corpse. He attached no significance to that vision at the time and went on to report that he was tracking the cop-killers north into Utah.

At 5:00 P.M. on the first day of the New Year came another vision, the most amazing of all in this case of psychic detection. Hockenberry made a long-distance call to Detective Adams to tell him he had some new information. He said the same men soon would shoot another policeman and that now they had heavier weapons. He identified the area in which this shooting would occur — the vicinity of the highway between Monticello, Utah, and Cortez, Colo. These cities are about 60 miles apart.

Three hours later a Utah state patrolman, Robert Low stopped two young men driving a black station wagon west of Monticello — only to be overpowered by their violent hair-trigger response. They took away his gun, a heavy .357 magnum. Holding his own gun on Officer Low the young men forced him to drive in the Utah state patrol car to the Glen Canyon National Park.

When they bade him turn off onto a dirt road, Officer Low knew it was time to act. He felt they were leaving the main highway intending to kill him. In one swift movement he jammed down the accelerator, opened the car door and leaped out — but at the same time one of the gunmen snapped a shot from the .357 magnum which hit the officer in

the back. The car careened on down the highway. A magnum cartridge with its larger case and powder charge is designed to drop a man in his tracks. Low knew he was hit hard and in serious danger — for the gunmen were bound to return. At that moment Roger Hartman, 21, and his sister Maria, 19, of Boise, Idaho, drove up. They stopped to help the fallen officer who was bleeding profusely from the severe back wound. But then the gunmen returned. They handcuffed the two young Hartmans, appropriated their car and sped off, east toward Cortez, Colo. Roger and Maria flagged down a passing pickup camper whose driver took the severely wounded officer to the Monticello hospital for the surgery needed to save his life. The fast-thinking youngsters alerted the police, an alarm went out to Cortez, and a roadblock was set up within minutes and just as quickly the suspects' auto was spotted and chased. Eventually the Hartmans' car was wrecked and James Devereaux Parle, 19, and Dana John Merkel, 21, were captured. Both had long records — but no discernible motive for the killing of Officer Bluhm. The two were charged with the Bluhm murder and as this is written they have been indicted.

Seldom in the past has a police department admitted to the effective use of such unorthodox aid. However, due to the confidence of the Arizona Public Safety Department and Hockenberry's past performance record, he received full and unabashed cooperation and credit from the Phoenix Police Department. Detective Charles Adams was quoted in the daily *Arizona Republic* of January 10, 1971, in Paul Dean's column: "I can't explain away what this man told us. And I wouldn't be against talking with him again on cases."

Many loose ends in Hockenberry's impressions of the case have since been tied up. The tan pickup was located and the psychic's picture of it verified. However, the third man envisioned by Hockenberry is still a "loose end" as this is written. The two suspects implicated one Andrew Yankovich, 18, which leads to speculation as to whether he might be the "corpse in the ranch-style house."

Police records are choked with cases like this which never have been solved. Sometimes solutions are accidentally stumbled upon through work on another case at another time. But in the Phoenix cop-killing case Marvin Hockenberry's dramatic "visions" changed the course of the investigation and led to the early apprehension of the young men.

Poll Report: Scientists Remain Interested in UFO's

It seems neither USAF funds nor Condon, et al, have succeeded in making unidentified flying objects a dead issue.

By George W. Earley

DESPITE THE negative conclusions of the Condon Report, recently-polled engineers and scientists continue to show considerable interest in the UFO enigma.

At the conclusion of the USAF-funded University of Colorado UFO investigations Dr. Edward Condon kissed the subject goodbye, saying: "Careful consideration of the record as it is available to us leads us to conclude that further extensive study of UFOs probably cannot be justified in the expectation that science will be advanced."

Respondents to the poll seem not so certain; they split almost 50-50 on the question of whether further government study of UFOs is warranted.

The poll appeared in the January 1971 issue of *Industrial Research*, a magazine "directed to the nation's innovators in the $28-billion research and development industry." More than 90,000 scientists, engineers and technical managers read *IR* every month — more than are reached by any other single magazine of its type.

When I asked editor Terry Sinclair why *Industrial Research* had published the poll at this time, he replied he had "decided to do a UFO poll for several reasons, none of them significant. I have been pressured by

several groups of 'believers' for some time now to do a UFO feature and I wanted to obtain reader reaction on the topic."

In all, 2734 readers responded to the poll. According to Sinclair "the response to the UFO poll was average. We have had higher (up to 6000) and lower (slightly over 1000) depending on the topic." But if *IR*'s readers show only an "average" interest in UFOs, the subject seems to share equal interest with such earthly topics as "Engineers Salaries," "The Role of Professional Societies," "The Reordering of National Priorities" and "Statistics About Home Life and Personal Habits." Reader response on these topics was about the same as on the UFO poll.

The poll appeared in the January issue of *Industrial Research* and the results were tabulated and published in the April 1971 issue. Only eight questions were asked and they are fundamental and provocative:

(1) Do you believe that UFOs exist?
Definitely 20%
Definitely not 8%
Probably 34%
Probably not 23%
Undecided 15%

(2) Do you know anyone who claims to have seen a UFO?
Yes 36%
No 64%

(3) Have you yourself ever observed a UFO?
Yes 8%
Perhaps 14%
No 78%

(4) Do you think that most people who observe a UFO report their sightings to the authorities?
Most report 15%
Some report 49%
Few report 36%

(5) Do you believe the government has revealed all its information concerning UFOs?
Yes 24%
No 76%

(6) In your opinion were the conclusions of the Condon Report on UFOs definitive?
Yes 20%
No 80%

(7) Do you think the government should support further research to document the existence (or nonexistence) of UFOs?
Yes 49%
No 51%

(8) If you consider the possibility of UFO existence where do you think they originate?
Outer space 32%
Natural phenomena 27%
United States 5%
Communist nations 0.6%
Undecided 35.4%

The response to Question No. 6

makes clear that *IR*'s readers are not convinced that UFOs should be forgotten, despite the Condon Report and its effect on the nation's news media.

Perhaps most damning, however, is the response to Question No. 5. The Condon Report assures us that "We have no evidence of secrecy concerning UFO reports. What has been miscalled secrecy has been no more than an intelligent policy of delay in releasing data so that the public does not become confused by premature publication of incomplete studies of reports." What Dr. Condon failed to acknowledge — and the *IR* pollees apparently remember — were the all-too-frequent instances of "shoot from the lip" explanations which came from the USAF: "night refueling operations," "temperature inversions," "obvious hoax," "radar malfunction." These are among the "explanations" which later were retracted and quietly replaced by the word "unknown."

Furthermore, *IR* readers may have been influenced by the November 1970 report of the UFO Subcomittee of the prestigious American Institute of Aeronautics and Astronautics which took exception to Dr. Condon's remarks, saying: "The UFO subcommittee did not find a basis in the report for his prediction that nothing of scientific value will come of further studies." The Subcommittee went on to recommend "a continuing, moderate-level effort with emphasis on improved data collection by objective means and on high-quality scientific analysis."

Currently it is known that the AIAA UFO Subcommittee plans to publish (presumably this year) "some potential engineering approaches to a solution of the (UFO) controversy." In view of this I asked *IR*'s Sinclair if the results of the poll had shifted his thinking on the significance of a UFO article. He wasn't sure, he said, but "it has influenced me to consider one. . ."

Thus it appears that the UFO enigma — getting attention in such scientific circles as the readers of *Industrial Research* and members of the American Institute of Aeronautics and Astronautics — is far from a dead issue.

PRODUCED BY THE "KITCHEN GARDEN"

MRS. NEIL COULTER of Alvarado, Minn., lost her wedding ring in the spring of 1968 when she was working in her garden. One evening in January, 1969, she proudly served her family baked potatoes she had grown herself. In one of them they found the lost ring.

DEON FREY
. . . Medium

What is the enigmatic gift of mediumship — astral round-trip travel? Or is the gifted one simply a message relay station?

By Brad Steiger

I SHALL REGRET always that I did not have my tape recorder with me for my first reading by Deon Frey in April 1969. Deon, despite her pique at being prevailed upon at closing time in the bookstore, gave me one of the most detailed and evidential readings that I have yet received from a career psychic.

As she turned the cards of her Tarot pack and spread them into various arrangements Deon correctly . . .

. . . said I would go to New England within two weeks to visit a friend named Bill who is a hypnotist. (My wife and I were leaving in 10 days to visit hypnotist Loring G. Williams whom his friends call "Bill." And I should point out that this reading occurred several months before our collaborative book, *Other Lives*, was published.)

. . . gave the month of my birth and said that I am an Aquarian married to a Gemini.

. . . described each of my four children with identifying characteristics.

. . . told of my father's recent heart attack.

. . . described my wife and my home and correctly stated my wife had not accompanied me on the present trip because she was home painting the basement.

All these and many other "hits" Deon attributed to "they" (i.e., "They are telling me that you have a mother who was very dark."). I understood she was referring to her spirit guides. Whoever "they" really are, whether a transcendent level of Deon's unconscious mind or know-it-all spirits from the Other Side, the information delivered during that late afternoon session was remarkably accurate.

A month or so later when I again was in Chicago a friend of mine, who is a screenwriter, expressed an earnest desire to have Deon read for him. She was still working at the Occult Book



National Spiritualist Association member and once minister of First Roseland Spiritualist Church, Deon Frey now gives private readings and teaches in ESP Center.

Store on North State so I put in a call. A short time later she arrived at our hotel. This time I had my tape recorder going while Deon consulted the Tarot cards for my friend.

Deon: Chicago, May 22, 1969. We are going to talk about M.F.'s vibrations in the Tarot cards. It isn't necessary to use these cards but I do it so the individual can see in the cards what I am talking about.

I see March of 1970. I don't know if you are planning on traveling at that time or not but somehow I see a ship in the ocean. It seems to be springtime and you are going somewhere special. However, I don't believe you have such plans at the present time so I will leave that for now. (Although M.F. did not know it at the time, in March 1970 he was notified of a screenwriting assignment in Rome and

he and his wife left in April — springtime.)

There seems to be a definite situation . . . does it have something to do with a check coming that has not arrived?

M.F.: There is always a check that hasn't arrived!

Deon: Is it for $2,500?

M.F.: It is.

Deon: This will come to you on a Tuesday, sir.

M.F.: This coming Tuesday? I think that is too soon.

Deon: It could be the following Tuesday but I'll wager it is this coming Tuesday. It is in the process of being sent to you. (M.F. received his overdue check for $2,500 on the following Tuesday.)

You didn't give me your birth date but I see August before me . . . Would this be the early part?

M.F.: Yes, the early part (of August).

Deon: I see you on a plane returning to New York. I feel that I am going east. However, you are not going to stay there long. Are you leaving there soon?

M.F.: Not that I know of.

Deon: I feel a plane letting down in New York but I see the plane taking off again. This would mean that you will be taking another trip sooner than you expect. This will be in the next three weeks to three months. I see the plane going west again.

M.F.: I would rather go farther east.

Deon: You mean across the ocean? I'm sorry; I see you going back west. Remember, I did tell you at the beginning that I did see you going across water. But first we must take another trip west.

I feel that your mother is up and around at the present time . . . others are there with her. One is not feeling too well. I am seeing a man lying on the bed; he will be in the hospital. You will be called back to the midwest . . . however, we understand these things so it doesn't bother us too much. You don't have to worry about it; just be aware that it is going to happen.

(M.F. returned to New York. Within a few weeks, he received a call from his parental home in the midwest asking him to return because of the illness of an uncle. In the fall M.F. again was called home when his mother died. He has told me that Deon's words, "You will be called back to the midwest again; however, we understand these things," seemed to him at the time to refer to his mother's death.)

Deon: Is there a room in your house with strange wallpaper or figures on the wall? I can't figure out what I am seeing but I am in your home.

M.F.: I think what she is

seeing is a Chinese wall hanging done with very delicate little characters with numbers and little figures.

Deon: Did you ever have anything to do with a newspaper? I see headlines on a newspaper. This would refer to something that you did before you went into what you are doing now.

M.F.: Yes, that's correct.

Deon: This is strange. I see a woman trying to get up a ladder. A man is behind her. There is some funny action involved and I see you giving them both a push.

M.F.: This is wonderful! (M.F. explained that Deon was describing a scene from his movie script which was then in progress.)

Several months later I received my friend's assessment of Deon's reading:

"I am again impressed by the uncanny accuracy with which the lady was able to center in on so many aspects of my life and work, and the way in which her predictions have come true," he wrote. "There were others in the 'question' summary which were even more specific. To date just about everything that she has said has happened — and rather well right on schedule — including (it now appears) the promised trip to Europe in March of 1970."

* * *

CECELIA TAMAN of Chicago said she never had believed in mystics or psychics until after her first meeting with Deon.

"Some time after our first meeting, a friend of mine asked me if she might meet Deon," Mrs. Taman told me. "During her reading Deon told her she had had a sister who died at birth. My friend's surprise was mild compared to her son's who exclaimed, 'But Mom, you never told me you had a sister who died!' His mother replied, 'I know. I've never told anyone.'

"Deon also stated accurately that the woman's grandfather had died of a throat ailment."

Later that same evening Deon read for Mrs. Taman's daughter who was then 15 years old. Deon said the teen-ager had been a hospital patient and had undergone an operation. The girl told her she was mistaken — she never had been hospitalized for any reason.

"Suddenly Deon seemed shaken, as if she had revealed too much," Mrs. Taman recalled. "She assured my daughter that her words had been a mistake. She hadn't seen her as a patient at all but merely as a visitor. Had she visited anyone in a hospital recently? My daughter said she had but the atmosphere had become somewhat uneasy. Deon hastily changed the subject.

"This took place on a Tuesday," Mrs. Taman continued. "The following Sunday evening my daughter was out with a friend and they had a serious automobile accident. Although he, the driver, was not hurt, my daughter suffered a broken leg. She was in the hospital some two months, during which time it became necessary for her to undergo an operation on her leg."

When Mrs. Taman later discussed this with Deon she told her it is not always possible for her to separate the past and the future in her impressions. At the time that she told Mrs. Taman's daughter about the operation she had believed she was seeing a past condition. Too late Deon had realized her mistake and altered her words which in reality had been prophetic.

"Naturally," Mrs. Taman said, "I asked Deon why she hadn't told me what was in store for my daughter so she could have been on guard and perhaps have avoided the accident."

"Deon assured me that if she had had any idea of *how* all this would come about she would have warned us but she does not always receive this information. In essence she knew *what* — but unfortunately, in this particular instance — she did not know *how*. Therefore, since the trouble could be the result of an unspecified mishap and at an undetermined time Deon was reluctant to forewarn against what seemed unpreventable."

* * *

SEER Daniel Logan, author of *The Reluctant Prophet,* credits the lessons acquired under Deon's tutelage and her repeated words of inspiration and guidance as being responsible for his becoming a career psychic.

Logan describes one night early in their acquaintance when he accompanied Deon to a seance she was giving for a group of Presbyterian and Episcopal ministers who were interested in the investigation of life after death. When they arrived at the home of the Presbyterian pastor who was hosting the adventure in unorthodoxy, Logan made out the forms of 20 persons seated in the darkness.

Logan wrote in *The Reluctant Prophet* that Deon provided a most impressive performance for the clergymen and their wives. Speaking in the harsh voice associated with her guide, Deon provided the names of deceased relatives which the ministers acknowledged to be correct.

According to Logan, "She then recounted incidents in the lives of the men and women in the room, going from one listener to the next without pause. Even

more astonishing than Deon's performance and the accuracy of her observations was the attitude of unfeigned interest and certainly the total lack of prejudice on the part of the clergymen present as they conducted their investigation. There was not a single witch-hunter among them."

It was at a seance conducted by Deon that Logan first went into trance. The evening had been devoted to psychometry in order to test one of Deon's pet theories — that everyone has some psychic ability and can develop his psychic potential. Logan was holding some keys in his palm, attempting to psychometrize them, when he began to feel drowsy. His eyes were fixed on a wavering candle flame and he felt himself drifting away. He was fully conscious of what he was experiencing; yet he seemed to be floating further and further away from the seance circle.

Deon told Logan not to be afraid. "Nothing bad or harmful will happen to you," she said soothingly. "I'll be here to guide you out of it. Now, open your senses. Allow the higher forces to take over. Let go, Daniel."

Logan recalls that Deon's words gave him confidence that all would be well. "I relaxed and stopped fighting," he writes, "I felt now as though my real self were no longer in my body but that I was floating above the group, looking down on them and on my body below."

Logan heard low mumblings coming from his own throat. Then a querulous old voice shrieked through his mouth: "Bill! Bill! Where are you?"

One man in the circle spoke up and was told in obscene words that he was not the right "Bill."

Deon recognized the voice and manner of her fiancé's deceased mother. She spoke to the entity, telling her she must release her hold on her son.

"I won't let him go and I don't have to!" the voice shrilled. "You want him for yourself but I'll be damned if you're going to have him. I'm going to take him and I'll do it tonight!"

Deon continued to speak in a calm voice. She explained that Bill was happy on the earth plane, that she would lose his love if she continued to act in this manner. Deon told "Mother" she must accept the light. "You'll be alone forever if you don't turn toward the light," Deon added sternly.

Logan says that during the trance his body seemed to shrink, his hands became claw-like. The entity complained through his vocal cords, "The damned pain; my arms and hands hurt and I can't walk."

Other members of the circle joined Deon in telling the entity that they wished her to turn away from darkness. Eventually the less harsh voice whispered its thanks and promised it would try to release itself from the earth plane and turn toward the light. Gradually the voice became unintelligible, then inaudible, and Logan was aware of Deon carefully guiding him out of the trance state.

Deon explained to the circle and the now conscious medium that her fiancé's mother had been bedridden with a painful arthritic condition for a year before she died. The once devoutly religious woman had grown bitter. It seemed the only thing that kept her alive was her intense desire not to leave her son. But at last she had died, a hating, resentful woman. Since his mother's death Bill had been disturbed by terrible dreams and appearances of the bitter woman.

The day after the seance Deon spoke to Bill by long-distance telephone and learned he had had a particularly vivid and horrible nightmare during the time they were conducting the seance.

When Deon's circle met again a week later and Logan slipped once more into trance Bill's mother returned. But this time the voice was tranquil. After thanking the group for their efforts on its behalf it said, "I am trying to turn toward the light. I will leave Bill alone. I will release him."

Logan later learned that Deon's fiancé was no longer plagued by grim dreams of his dead mother. At that time, when Logan's psychic abilities were still in an early stage of development, he was not completely convinced that he actually had served as a mediumistic channel for the spirit of a deceased personality. But he writes: "I could not argue, however, with the fact that the vocal, mental and even physical characteristics that I had manifested during the trance were (as Deon assured me) incontrovertibly those of Bill's mother."

* * *

DURING A SEANCE in my home on October 27, 1969, Deon went into trance and at the same time described the process step-by-step for the information of those in attendance, one of whom was my wife Marilyn. Here are some excerpts from the transcript of that session:

Deon: Okay, I'll face east . . . I just lie down in the center (of the couch), place my hands at my side. My mind goes in about a thousand different directions. I just lie flat, see? (In a hoarse voice) See, they've already

started taking my voice, and I'm not even in it yet. (She addressed the group.) Be sure you're relaxed, too. They might want to use you. Now remember, even though I'm here in trance, it is possible for me to walk, move, or whatever they want to do with me.

Marilyn: If you have to walk, will you be able to see where things are in the darkness?

Deon: You don't have to worry about that. If they move me around I'll go anywhere without touching anything. You don't call me Deon from now on. You can either call me "one" or "the medium." (The group decided to call her "the medium.") Then just call me that throughout the seance. Whoever you talk to (of the entities from the other side) will probably give you their names. However, if they don't you just talk anyway and try to find out who they are and give them the same courtesy you would if anyone entered your home and wanted to talk to you.

My body usually gets cold but tonight I'm getting warm and I don't know why. But they work in different ways. Last night I got so cold people thought I was dying. Someone (a spirit) may be coming in with a fever or something. And I might act out the part of a spirit, too. So I never know what they're going to do and I can't promise anything. All I do is lie here and see what happens. . . . I can feel my chest getting heavy . . . At this point I can feel a terrific vibration in my hands and body.

(There were rather long periods of silence.) It is important to me that you do not keep silent. You must talk among yourselves and create the voice. It is important to him (her spirit guide) . . . If you are able to see something or feel something or are aware of something that is happening in the room, please talk about it. The louder your voices are, the better the vibrations will be.

(After a few moments Dr. Richard Speidel, Deon's principal guide, came through.) "Good evening, friends. I am very happy to greet you tonight and work with you in this manner . . . Always be looking to see what may take place around the medium's face, even though you may become engrossed in conversation. Also keep working with me. Do not let the medium's voice go back to low tone. As you keep talking to it, it will keep talking to you. Do you understand? This is Dr. Richard Speidel, and I work with her in this manner in order to open up the seance and to talk with you."

* * *

"I NEVER wanted to be psychic if it means just picking

things up on the earth plane like some carnival fortune-teller," Deon told me. "I was baptized in the Christian Church and reared a Baptist and took my religion seriously. Although I have since left that church affiliation, I have always tried to emphasize the spiritual in my work.

"I experienced my first conscious trance when I was 15 years old. I was a student librarian at Wayne City High (Illinois). I walked out the door in a trance state, across the street to our home and into the room where my father lay dead. My cousin entered the school by a side door and told my teacher to send me home because my father had just passed away. She was amazed when she learned that I already had left the building.

"Eternal life was proved to me that very night," Deon recalls. "I was awakened by my father scratching on a screen beside my bed. My father had not been a churchgoer and had not been a believing man. 'You were right, Deon,' he told me. 'If I live, all these people live.'

"Father said he was sorry he had had to leave me so abruptly, especially since because of his death I would never again be able to attend public school. But he did say he would see that I received a different kind of education. A year later I moved to Chicago and my sister Vivian introduced me to Eleanor Dunne, a spiritual medium. During this meeting an image of my father appeared to me and I understood at once what he had meant by a 'different kind of education.' "

Deon became a member of the National Spiritualist Association and minister of the First Roseland Spiritualist Church. She no longer serves as pastor but maintains her role of teacher at the ESP Center, Box No. 3845, Merchandise Mart, Chicago, Ill.

One of the more interesting experiments in which Deon has participated concerned the identification of objects within a nest of boxes.

"This was in March 1961," Deon recalls. "Wilbur Smart, who was a member of Spiritual Frontiers Fellowship (800 Custer St., Evanston, Ill.), first came to me for a consultation. He was impressed with my abilities and asked me to participate in an experiment with a psychical research study group in London.

"They sent him a large box containing five or six smaller boxes, each wrapped individually. He scheduled this experiment by London time so that the group over there could be sitting at the same time in order to send me vibratory impulses.

"After I was in trance, Wilbur

broke the seal on the large box and handed the smaller boxes to me one by one. Wilbur taped my impressions of each box, allowed me to come out of trance, then took his tape recorder and the boxes home with him. He returned the boxes to London unopened.

"I personally never heard the tape but after London replied I did receive confirmation from Wilbur as to what each of the boxes had contained. If I remember correctly, the boxes were filled with things like locks of hair, pictures, coins. Over all, they gave me a grade of 90 percent accuracy."

Two weeks later Wilbur Smart asked Deon if she would participate in another experiment with the British group. Once again Deon went into trance in her room at First Roseland Spiritualist Church while the Londoners sat in their own seance circle. The purpose of this particular experiment was to see if Deon could move an object in the London seance room through long-distance psychokinesis or — depending on one's point of view — the projection of her spirit guide. The experiment was judged successful when either Dr. Speidel or Deon's psychokinetic energy moved a large mirror which was hanging over a fireplace just above the heads of the London seance circle.

"The sitters in London attested to the moving of the mirror, which was quite a surprise to me," Deon said. "Wilbur was very secretive about things I did in trance to see if I would mention them in my conscious state."

According to Deon, Dr. Richard Speidel appeared for the first time at her bedside one night in 1942. He was of sober mien, dressed formally in a black coat with a black bow tie.

"Will I do?" he asked the startled young woman.

"Will you do for what?" Deon asked with her customary directness and attempting to hide her fear.

"I have been sent to be your guide, your teacher," the entity told her.

Deon has been a part of the psychic world since the age of five. "Lily of the Valley was one of my earlier guides," Deon told me. "And from 1950 to about 1953 Dr. Thomas was my principal guide. He used to whistle for attention. Several people have heard his whistle come from a source independent of me, the medium.

"My sister Vivian was an excellent independent voice medium, and the voices of those on the Other Side would sound from a corner of the ceiling and from

distances greatly removed from either her physical body or my own."

Although Deon accepts the reality of Dr. Richard Speidel as an entity independent of her own psyche, she has been able to retain a certain objectivity in regard to her mediumship.

"I wonder sometimes if I really am picking up thought forms from sitters in the seance circle rather than seeing the actual etheric images of those who have passed over," she once admitted. "Or could it be that in trance I somehow travel to another plane of existence and there communicate with entities, rather than that they come back to the earth plane? Can it be that I am only a glorified relay station for vibratory forces?"

I mentioned previously one of Deon's favorite theories is that everyone has latent ESP ability. In January 1970 I witnessed an impressive demonstration of this thesis when Deon noticed my children "testing" one another with the Zener ESP cards.

Deon called to my four-year-old Julie who had been playing with her doll while the older children guessed the cards. Once Julie was comfortably seated on a chair opposite her, Deon told the child she would help her guess the cards just as the older children were doing.

"Those symbols don't have much meaning for a four-year-old," I protested, "and I don't believe her attention span . . ."

Deon waved me to silence. "You just look into Deon's eyes, Julie, and call out the card that you see there."

Amazingly, with Deon's psychic assistance little Julie scored 13 out of a possible 25. Julie's misses seemed to occur when she shouted her guess before she concentrated on Deon's eyes and the ostensible subconsciously-transmitted impression.

"I know that I know," Deon once answered when I questioned her regarding the source of a bit of paranormally acquired information she had passed along to me. "I believe that the Creative God Force works through us at all times. This God Force is not always tapped but it may be used by us and as we use it we enable it to grow within ourselves and around us."

This may be as good a summation of the enigmatic gift of mediumship as any.



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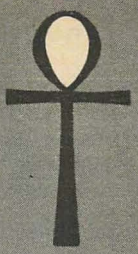
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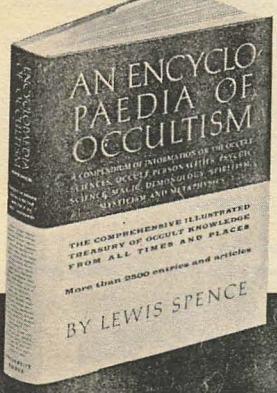
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INSTANT REINCARNATION?

By Thelma Miller

WHEN OUR DAUGHTER Stephanie Marie was born on August 3, 1952, we had no idea that she wouldn't live to see her first birthday. But on the night of April 15, 1953, a cold chill came over me and I got up to make sure the babies were covered. First I looked at our 23-month-old son and then at the baby, who I discovered was lying with her face flat against the bed with no way to breathe and undigested food around her head. When I picked her up and saw she was neither breathing nor moving, I panicked and ran to awaken my father-in-law. (My husband Wilbert was in the service but we lived in Pittsburgh close to his father.)

He did his best to revive her but it was too late. She was dead on arrival at a local hospital.

On August 22, 1954, a son was born to us. He resembled Stephanie so much that they could have been identical twins. I named him Stuart Maurice.

One spring day in 1958 Stuart came in from playing and said something very strange. "You know what, Mommy?" he said. "I was here before but I died. I'm back now."

I was stunned and couldn't believe my ears. I thought he might be joking but his small face was serious. I told him to stop fooling around.

"I'm not fooling around," he insisted. "I was really here before and now I'm back."

Stuart, then three and a half, knew nothing of the occult nor did anyone else in our family. It was only after this experience that I began reading on the subject.

Recently I read that some young souls are reincarnated faster than others. Stephanie and Stuart both were born on a Sunday in the afternoon and under the sign of Leo. They



Thelma Miller

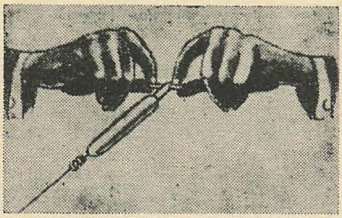
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were as identical as male and female can be.

This experience taught me many things. The most outstanding is that one should never panic because there is more to life than man could ever dream of. — *San Bernardino, Calif.*

WAS IT A DREAM?

By Bobby-Jean Cilsdorf

GRANDMOTHER CLARA Francis and I were especially close and on the night of her death in Long Beach, Calif. — in fact, at the exact moment — something peculiar happened to me. That evening, September 22, 1962, I was invited to a barbecue on the beach near Santa Monica. I was gazing out over the ocean when suddenly something struck me in the back of the head and I pitched forward. Someone grabbed me to keep me from falling and asked, "Are you all right? You're white as a sheet! What's wrong?"

"I don't know," I replied. Gaining my composure over a cup of hot coffee I tried to explain but there was no explanation. Soon the incident was dropped— but not before someone noted the time: 8:07 P.M.

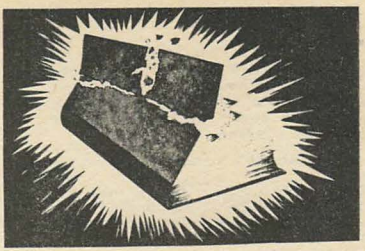
When I arrived at my home in Van Nuys I could hear the phone ringing. I hastily unlocked the front door to answer it and learned of Grandmother's death at a few minutes before eight that evening.

Lamenting her death I wearily crawled into bed and immediately fell into a fretful sleep. After a time a welcome peacefulness drifted over me and I saw my grandmother approaching. In this dream I could see myself clearly, seated in a large overstuffed chair. Grandmother motioned to her throat and said in a strained voice, "I am having difficulty talking."

"Don't try to talk; just think and I will understand you," I said — not knowing why I said it.

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She complied and conveyed a grateful "Thank you. That is much easier." Smiling, she seated herself on the arm of the chair and put her arm around me. As I looked at her my attention was drawn to her powder blue dress. What really caught my eye was the four-leaf clover-like design of white flowers on the hem of her dress. I had never seen the dress before. Soon the dream ended and I awoke with the sensation that somehow I had gotten to see my grandmother once again.

Arriving at Mother's home in Long Beach the next day I found the family seated around the dining table. I related my experience on the beach and the coincidence about the time. Mother had picked up a dish and walked into the kitchen as I was telling about my dream. When I reached the part about the dress I heard a dish fall and break. Mother came to the doorway with a look of profound surprise on her face and said, "Why, we just picked out her dress only an hour ago!"

"What dress?" I inquired.

"You'll find out when you go to the funeral home," Mother said.

Grandma lay in her coffin wearing a brand-new powder blue dress with a four-leaf clover-like design of white flowers on the hem. It was exactly like the dress I had seen in my dream.

Now I wonder, was it a dream? — *Long Beach, Calif.*

RELEASE

By Jean M. Maire

MY NEPHEW Jon (Chip) Spaulding was only 21 years old when he met his death in an automobile accident near Twenty Nine Palms, Calif., on January 15, 1969. He just had returned from a tour of duty in Vietnam and had to serve only five more days in the Marine Corps.

Shortly after his death the family — parents and three younger sisters

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∞ Mystery animals are invading Oklahoma. Many report experiences similar to the C. Edward Greens' who, after passing gorilla-like figure on highway, 15 minutes later found it staring at them through second-floor window.

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Sumer, the water would have had to rise at about 180 inches an hour all over the globe for 40 days and 40 nights. It would have involved trillions of tons of water and inconceivable ecological destruction. And how could eight people have collected two or more of every animal and bird from the entire world (numbering in the millions) and looked after them in a floating zoo for a year?

Noah's Ark as described in the Bible was simply a huge watertight floating barn stocked with food and carrying several hundred animals and birds, mostly domestic species. The flood waters probably carried it east where it would ground on the foothills of the Zagros Range. After the waters had drained from the Land of Sumer, Noah's descendants again entered the land from the east (*Genesis 11:2*).

The valuable wood of the ark would have been quickly used up. It will not be found high up on the modern mountain of Ararat in Turkey or as Mr. Rand speculates on the Hindu Kush Range. The Bible is scientifically accurate when shorn of man's traditions and erroneous translations. Unfortunately, the first 11 chapters of *Genesis* — including the story of Noah's Ark — have been 95 percent erroneously understood. — *James L. Anderson, Stockton, Calif.*

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A better title would be, for instance, *"Psychic Sciences."*

"Fate" does not mean anything. I think that with a better title your review would succeed much here in France.—*Dr. Jean-Philippe Crouzet, Paris, France.*



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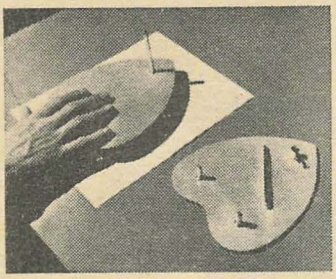
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calls God. Of course, Stromberg mentioned the "new and effective element" which he "likened" unto God but at no time did I ever hear Stromberg declare there is a God. He likened this "element," therefore, to what man *calls* God.

I regret that Dr. Stromberg is not alive to offer his objection to the article. Therefore I take it upon myself to stand up in his behalf, because I'm sure that I do understand his "idea." — *Dewey Schley Carroll, Tennessee Ridge, Tenn.*

THE FLOOD FALLACY

I feel I must say that the article about Noah's Ark by Howard B. Rand in the March 1971 issue of FATE is erroneous due to his presumption that the biblical flood was universal. The idea that it was universal and not local is a common error, perpetuated by careless theologians and biblical translators who misunderstood the word "earth."

The error would have been eliminated long ago if translators had consistently translated the Hebrew word *erets* correctly. Its basic meaning is "land" or "country." It never refers to the globe of the world, a concept unknown to the ancients. We read of the "land (*erets*) of Egypt," and of Canaan and Sumer and so on.

History, archaeology and the Bible prove the flood was a local inundation in the land of Sumer, the lower flat plain of the Tigris and Euphrates Rivers in modern Iraq. Sir Leonard Wooley, the famous archaeologist who excavated the Sumerian city of Ur in Iraq gave his opinion that the Biblical flood covered an area of approximately 100 miles from east to west and 300 miles from north to south. At Ur he discovered the actual flood deposits.

A universal flood is a physical impossibility. To have covered the highest mountains of the "earth," rather than the low mounds of

Federal Boulevard in Denver and additional degrees at the Headquarters in Larkspur, Colo. Co-Masonry is so called because both men and women are accepted.

I took the Holy Royal Arch degree on Feberuary 11, 1955, through the Ancient and Accepted Scottish Rite, Grand Council of Sovereign Grand Inspectors General, 33rd Degree, American Federation.

Despite the disbelief of your readers, they may check into my status more closely if they wish. But I have been tested and cleared by even the 33rd Degree male Mason. — *Lucile Wilson, Denver, Colo.*

STROMBERG'S NONPHYSICAL WORLD

I have read with great interest James Crenshaw's two-part article on Gustav Stromberg's nonphysical world (May and June 1971 FATE). It would be interesting to know whether any United States schools or foundations are planning to do research in photographing the energy fields.

Study of the energy fields seems to offer the possibility of direct proof of the effect of drugs on the human body. It is obvious that the present "scare" and moralistic films and lectures are not leading to any real decline in young people's use of drugs. I am told by friends who directly view the astral body that these drugs have a major deleterious effect.

Your article might open up an approach to evaluating results of drug use which the younger generation would find acceptable. — *T. F., San Diego, Calif.*

* * *

James Crenshaw certainly has missed the whole point of "Dr. Gustaf Stromberg's Nonphysical World" by slanting his article in favor of Spiritualism. I knew Dr. Stromberg and I know that he never mentioned Spiritualism, although he actually did believe in what man commonly

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REPORT FROM THE READERS

(Continued from page 146)

man Rights) it seems to me some clarification should be published in FATE, for Co-Masonry in truth and fact never at any time has had any real connection with regular Freemasonry. — *K. Hyde, San Francisco, Calif.*

LUCILE WILSON REPLIES:

I regret that Gordon Keith was not given complete information on my status as a Mason. The facts are these:

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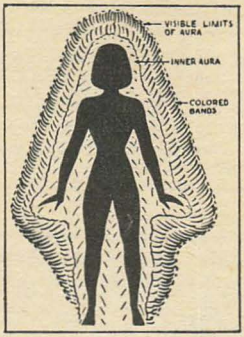


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unified theory. — *Edgar Wirt, Westfayette, Ind.*

WHAT GOES ON HERE?

I, Jondalou Brown, do at this time retract and withdraw all earlier statements made in the May 1971 FATE on pages 146 and 147. — *Jondalou Brown, Anaheim, Calif.*

OUT-OF-PLACE ASTROLOGY

I do not like eight pages taken up with astrology. There is nothing wrong with the column except that it is in the wrong magazine. We read FATE to learn about occult or unusual things that really happen. There are many astrology magazines but not many psychic ones. I do not consider astrology a psychic subject. It is a science. — *Mrs. D. F. Voss, El Cajon, Calif.*

TEMPEST IN THE TEMPLE

In Gordon Keith's interview with Lucile Wilson ("Know Yourself Through Astrology," May 1971 FATE) the brief biographical note on her states: "She is a member of the Masonic Lodge, a rare honor because there are only 13 women Masons in the United States."

This statement is untrue. There are *no women Masons* as members of any regularly constituted Masonic Lodge *anywhere*. — *James E. Grant, Fayetteville, Ark.*

* * *

As one of the 4,500,000 card-carrying dues-paying *regular* Freemasons of America, permit me to point out that the statement that Lucile Wilson is a member of the Masonic Lodge, "a rare honor because there are only 13 women Masons in the United States," is incorrect and untrue.

Inasmuch as Lucile Wilson's residence in Colorado may be near Larkspur, which is the headquarters of the Co-Masonic Order (also known as The American Federation of Hu-

(Continued on page 158)

of formal investigation of *psi* we have as yet no basis for integrating the realities of *psi* with the realities of physical science. What is more, no group seems ready and able to take the lead to fill this gap. The various societies, foundations, institutes and associations in the field of "psychical research" or "parapsychology" seem to be playing the game of professionalism. Mr. Fuller refers to the "in" group as the New Establishment. For evidence of this simply note that other publications, persons, organizations and ideas are seldom mentioned in their publications.

Long ago in psychical research the critical investigators of the late 19th Century were beginning to focus on the powerful role of the unconscious mind in psychical phenomena — referred to variously as subliminal consciousness, subjective mind, or subconscious cerebration. That was before Freud. Popularization of Freud took the subconscious away from the field of psychical research and put it in the field of abnormal psychology and pathology — and it has been "sick" ever since! It no longer has the connotation of "subjective mind" as a potential link with forces of another order or another dimension but has the restrictions given to it by the psychopathologists.

One of the landmark books in that earlier period, *The Law of Psychic Phenomena* by Thomas Jay Hudson (1892), has been a major source for the development of practical uses of "psychism" in the occult groups, in healing, and in what came to be known as Mental Science. That book was long out of print but has now been reprinted by Samuel Weiser, a book dealer in New York. This sort of thing is probably taboo in the New Establishment, but not among students, practitioners and aficionados. Maybe back there *we* can pick up the lost thread that had some promise, or at least some hope, of leading to a

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quoting only those facts that support your specific hypotheses and by ignoring facts that "don't fit."

I consider that both Vallee and Keel have done us a great favor by publicizing the alternatives to the ETH. However, I do not think their theories and conclusions should be accepted without question. The injunction to "prove all things" still holds true in this day and age. Until more proof is forthcoming, the Vallee/Keel theories will remain just that: theories. — *Lucius Farish, Plumerville, Ark.*

THOSE INSIDIOUS ACRONYMS!

I enjoyed reading my article ("Astrology in the United States Today," April 1971 FATE) and I'm sorry to have to complain of a misprint — when I know mistakes are inevitable.

However, on page 51 in the middle of the section describing the plans and projects of the International Society for Astrological Research (ISAR) the text reads "AFA" which stands for the American Federation of Astrologers, a totally different organization. I would like to clarify this, since it is ISAR which is founding a tape library and a computer center for research, designing computer programs and research projects, etc.

As I write this, ISAR headquarters are being moved from 89 Clinton Ave., Montclair, N.J., to Moon Mountain, Van Orden Rd., Milton, N.Y. 12547. Mail will reach the Society at either address and I sincerely hope some of your readers will be sufficiently interested in aiding the cause of research in astrology to consider joining ISAR. — *Zipporah Dobyns, Malibu, Calif.*

TOWARD A UNIFIED THEORY

Thanks to publisher Curtis Fuller (March 1971 FATE) for reminding us of this sad fact: In nearly 100 years

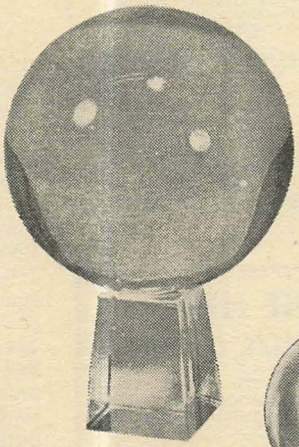
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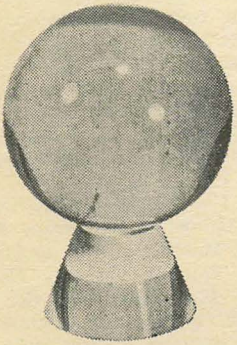
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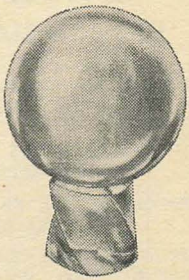
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WHEN THEORIES LOCK HORNS . . .

John Keel, in his letter (FATE, September 1970) taking "umbrage" with my review of Jacques Vallee's *Passport to Magonia*, brings up a few points which I feel are worthy of comment.

Keel states that it was "grossly unfair" of me to compare "Dr. Vallee's dedicated and systematic study of the UFO phenomenon" with Dr. Edward U. Condon's "cursory and slipshod boondoggle." I would suggest that Keel reread my review, as he obviously missed my point the first time around. I was not comparing the total researches of Vallee and Condon; rather, I was comparing similarly absurd statements regarding extraterrestrial life. In all fairness to Vallee, however, it may be that he meant his remarks in a satirical vein. That was not my impression upon reading the book, but I do not usually look for tongue-in-cheek digressions in an otherwise serious dissertation.

Keel further states that the "kind of study (undertaken by Vallee) negates the validity of the UFO phenomenon as a separate extraterrestrial activity." Actually, when one considers the volume and variety of UFO activity, it is extremely doubtful that any *one* theory — including Keel's "ultraterrestrial" hypothesis — can offer more than a partial solution. Extraterrestrial visitations are probably not the *entire* answer to UFOs, but they are as "equally probable" as any other theory, remembering that all theories are only pieces of the whole.

"Dr. Vallee was not concerned with *beliefs* but with the discernible *facts* . . . (which) refute the extraterrestrial hypothesis." On the contrary, it is not facts which refute the ETH but Keel's *interpretations* of those facts. As with the saying, "You can prove anything by statistics," you can also "prove anything" by

Mr. Techter was kind to say the book "contains nothing outright incorrect or misleading." But alas, even there I cannot take comfort. In the final product there are statements that I simply did not — and never would — make. Another incredible fact: errors were *edited in*, actually inserted without my knowledge. For example, I know as well as I know my own name that J. W. Dunne did not dream the actual number of persons newspapers finally reported killed during the explosion on Mont Pelée: 40,000. Dunne dreamed of the number "4,000" — but some young editor, in an overzealous effort to be consistent, changed the number "4,000" in my original copy to "40,000."

Another example (among many) of editorial changes from my original copy appears on page 14. Perhaps attempting to make the book read more positively or more sensationally, the editors changed the sentence that evidence relating to clairvoyance "is impressive, even irrefutable." Never in my wildest moments would I consider the evidence relating to clairvoyance "irrefutable." Overall I must disclaim the book, for the editing and in many cases outright rewriting are so pervasive that it simply is not the same material I originally submitted to the publisher.

In a way, even though I wish the book had died an anonymous death, I am thankful for this opportunity to set the record straight. Further, if you use space in FATE to allow this explanation, you have shown your magazine to be more than just. I am not trying to avoid responsibility for a book that appeared under my name but I would like it made perfectly clear that the book Mr. Techter reviewed is not the book I wrote. — *Raymond Van Over, New York, N.Y.*

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check the edited version. The book is not mine, not by any stretch of the imagination. There was, in fact, a two-year lapse between my submitting the manuscripts and the surprise publication of this paperback. Indeed, during that period I was under the impression the whole project had been dropped — so you can imagine my surprise when the book finally came out. Furthermore, it had been on the stands for more than a month before an acquaintance mentioned it to me. The publisher had not even informed me of its publication.

At first I considered taking advertising space in specialized publications to disclaim any connection with the book. But after some reflection and my initial anger had died down I decided it probably would be better simply to let the book sink into that abyss which is the final grave for many of the mediocre-to-awful paperbacks in this field. Your review has given it a momentary resurrection and hence I felt compelled to write you. I can't tell you how embarrassing it is to have my students or lecture audiences stand and wave the book at me enthusiastically. It is painful to have to warn people against reading a book that bears one's own name — but that is what I do at every opportunity.

I realize it is hard to believe that an author was not shown the edited version of a book that he ostensibly has written but this *was* the case and I am glad of this opportunity to put it in print.

Apparently (as the publisher assured me afterward) several young editors wanting to make their mark had a crack at melding the two magazine pieces — one on clairvoyants and the other on psychical research. Witness that someone included a chapter in the back on "how to become psychic." I simply do not believe in such simplistic advice.

Report FROM THE Readers

ONCE IN A LIFETIME . . .

I would guess this is one of the few times in history an author has written to agree with a reviewer's negative conclusions regarding his book — in this case, *ESP and the Clairvoyants* published with my by-line.

First, since David Techter in the May 1971 issue of FATE correctly observed that the book seemed a "psychic smorgasbord" I should explain that the manuscripts were written originally as *two* one-shot magazines and the short descriptions were designed to accompany photographs, not to stand as text themselves.

I have a fairly good collection of photographs and illustrations relating to the psychic field and the publisher wanted to take advantage of these. No such publication had been presented to the general public up to that time and it seemed a good idea. The text of the two magazines, as you finally saw it in paperback form, was an awful hodgepodge with short essay texts shortened even more and edited in a sensational manner.

ESP and the Clairvoyants was published in paperback form without my authority and even — this may shock you — *without my having seen the galleys or having the opportunity to*

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In "The Pointless Triangle" Mike, a young man disturbed over the death of his mother, seeks astrological advice to help him understand his girl friend Barbara and his father. All pertinent factors in the lives of these persons are developed in detail. The astrological explanations will interest both students and laymen.

"Mars for Sex" is another triangle case involving Eve and Allen Cowles, who are black. Their trouble develops over Allen's involvement with white women. Miss deJersey through astrology shows Eve how she can get along with her husband and advises Allen on his marital and sex problems. The marriage ends in divorce but each is wiser for having learned more about himself.

Destiny Times Six is a convincing tribute to astrology but whether or not it will convert the nonbeliever is dubious. Katherine deJersey's first book surely will excite those who already are converted. — *Winifred Tennes.*



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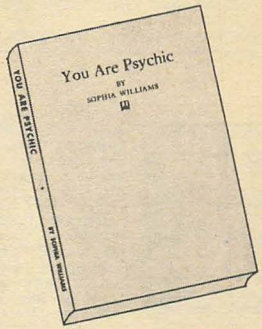
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section on telepathy indicates, the book is heavily geared toward the theoretical rather than the empirical aspects of parapsychology.

Nevertheless, for well-read persons, the volume does have its blessings; one doesn't have to wade through tedious essays on the evidence for psychic phenomena. Persons interested in the relevance that parapsychology holds for general science, psychology and philosophy should enjoy *The Psychic Force* thoroughly. I certainly did.

In a review of a new opera recording a well-known New York critic wrote that a superb musical score, an excellent cast and a fine conductor do not necessarily produce a fine album. The same is true for *The Psychic Force*: with an excellent source of material, an enviable cast of contributors and a well-versed gifted editor, this book, although good, still does not satisfy the need for an authoritative anthology on parapsychology.* — *D. Scott Rogo.*

DESTINY TIMES SIX, an Astrologer's Casebook, by Katherine deJersey and Isabella Taves, M. Evans and Company, Inc., Philadelphia, Pa., 1970, 311 pages, $5.95.

Destiny Times Six is a "must" whether you are or are not a believer in astrology. Six case histories are related in such a fascinating way that the book reads like a novel — fast and easily. The book is intended for the general public but astrology students will enjoy the way Miss deJersey reaches her solutions through chart delineation.

Love, marriage, children, illness and financial difficulties are the most common reasons for seeking advice from an astrologer. *Destiny Times*

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*Mr. Rogo notes that the book that comes closest to meeting this need is David Knight's *The ESP Reader* (Grosset and Dunlap) which he reviewed in June 1970 FATE.



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teristics have made him a popular candidate for appearances on many TV and radio shows. This book probably will drum up a considerable number of similar opportunities. — *Tom C. Lyle.*

THE PSYCHIC FORCE edited by Allan Angoff, G. P. Putnam's Sons, New York, N.Y., 1970, 345 pages, $7.95.

Anthologies on psychic subjects have become quite fashionable. In the last few years collections of psychic stories, psychic experiences of famous people, historical readings and the like have flooded the market. *The Psychic Force* is the first anthology based solely on material published in a professional parapsychological journal. It is comprised of 23 papers originally published in the *International Journal of Parapsychology* over its 10-year history.

This book seems to try to relate parapsychology to outside disciplines: hypnosis, medicine, religion, creativity, etc. The high points of the volume are Jule Eisenbud's "Psi and the Nature of Things," Allan Angoff's essay on F.W.H. Myers and Carroll Nash's paper, "Medical Implications of Parapsychology."

Selecting material for an anthology has its hazards and unfortunately Mr. Angoff has not surmounted them all. For instance, there seems little continuity between the sections and many of the papers (such as those on sleep and dreaming and religion) have little relation to parapsychology. The section on telepathy consists of two articles — a theoretical essay on whether we should consider telepathy a "faculty" and a paper on the *possible* use of twins in ESP research. It seems obvious that a better selection of material could have been made from the vast archives of such an excellent journal. In fact *The Psychic Force* contains little actual case material. As the

these are measured by cosmic rays — alpha, beta and gamma rays which penetrate the earth and are reflected back to the surface from the water source. Mr. Cameron makes no attempt to explain why the rays indicate the presence of water instead of rock or mineral strata. He apparently trusts completely the pendulum query method as tapping the level of the superconscious and returning the accurate measurements.

According to Cameron the dowser's wand is a tool used as the physical extension of the metaphysical forces within the body of the dowser. Reacting to the negative charge of the gamma rays reflected from running water the wand tip dips just as it might under a waterfall.

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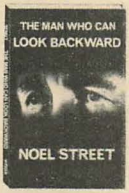
A titillating exhibit in the appendix of the book is the reproduction of a 1959 letter from the United States Navy inviting Cameron to demonstrate his dowsing magic for purposes of locating enemy submarines for possible use in counterintelligence. Since only a brief remark was included in this book indicating that actual tests of this nature were made on April 7, 1959, some exciting material may have been held back as the nucleus of another book.

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bad, published about UFOs. If you are in that category, at least wait for the inevitable paperback edition. Its price will be nearer the book's true worth. — *George W. Earley.*

AQUAVIDEO by Verne L. Cameron, edited by Bill Cox, El Cariso Publications, Elsinore, Calif., 1970, 132 pages, $4.95.

Aquavideo (to see water) permanently records the efforts and activities of a master dowser, a leading pioneer in the current movement to establish dowsing as a recognized art and practice. Having learned some of the basic ideas from his grandmother, Verne L. Cameron has been active in the field for 40 years.

As a practicing geologist he has propounded the Cameron Primary Water Theory, a speculative concept that water wells never need run dry whatever the season if certain principles of geological location and depth drilling are observed.

His dowsing procedures are somewhat more exotic than the usual willow-watcher. After settling on a suitable site he uses the "yes-no" pendulum method to obtain data as to water volume and depth of major stream sources. The theory is that



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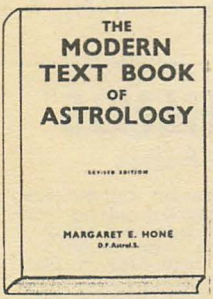
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when we find them juxtaposed with cases of seduction and rape of earth females by outerspace sex maniacs, as reported in such an august and learned scientific periodical as *The National Tattler*, we readily understand why serious investigators have so much difficulty getting anyone to listen to them. The smell of skunk cabbage overpowers that of roses.

As for the claim that this is an "up-to-date collection," a quick look at the copyright page demolishes that bit of flummery! Of the 30 excerpts reprinted in this book copyrighted in 1970, only four are from 1968. The rest range back in time to 1950 and more than half of them are more than eight years old.

The book includes nothing from the *Scientific Study of Unidentified Flying Objects* (better known as "The Condon Report"), nothing from Dr. Saunders' *UFOs? Yes! Where the Condon Report Went Wrong*, nothing from the Congressional hearings on UFOs in 1968 (subsequently issued by the House of Representatives as transcribed and also in an annotated commercial edition with commentary by John Fuller, as *Aliens in the Skies*). Mr. David blithely overlooks the scientific UFO symposium held in Denver in August 1969 and the one-and-one-half day symposium in December 1969 held as part of the annual meeting of the American Association for the Advancement of Science. Even more astonishing, he includes nothing from the voluminous writings of Dr. James E. McDonald, one of the most articulate and best-informed scientists involved in UFOlogy in the past five years! Any of Dr. J. Allen Hynek's articles would have been better than some of the material Mr. David chose to include.

In short the book has horrendous deficiencies and little virtue and should be purchased only by those who must have everything, good or

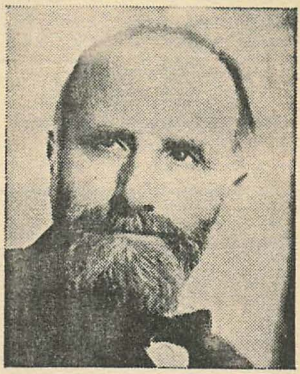
UFOlogy are no longer readily available, why not get them together? This requires only a collection of early works, access to a copying machine to duplicate the parts one fancies, and permission of the authors to use such excerpts. Add a self-serving introduction, find an agreeable and uncritical publisher, and *voila*! a "new" book.

This is a satisfactory and long-accepted technique for compiling fiction anthologies but to use it for nonfiction, particularly in a field as rife with unfounded and ill-formed speculation as UFOlogy, demands a deep commitment to separating facts from rumor, theory from fantasy and speculation from science — which is sadly lacking in Mr. David's work. (Perhaps a clue lies in the copyright. This is a "Bill Adler" production and you may recall Mr. Adler's stellar contribution to "serious" UFOlogy, *Letters to the Air Force About UFOs.*)

In his introduction Mr. David blandly tells us that the reaction to his first book convinced him that the public "wanted and needed more direct information and contact with the UFO investigators." His new book, he assures us, "is an up-to-date collection of the most informative and interesting pieces about flying saucers written by the best-known and respected authorities in the field."

In view of this all-encompassing statement when I note that his "authorities" include George Adamski, Frank Scully, Truman Bethrum and others of that ilk, I choke. Can Mr. David be so naïve as to be unfamiliar with the thorough demolition of the tall tales spun by these "respected authorities"?

Some of the excerpts, notably those of the Lorenzens, Charles Maney, Richard Hall, Ivan Sanderson and Leonard Cramp, deserve further study and they should be studied in their entirety. After all,



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all things flow — is simple and sensible enough. The brief preface by Robert M. L. Baker, Jr., a physical scientist, says that "basically what (the reader) will receive is a taste of something new." Whether digestion will follow is another matter. Philosopher Oliver Reiser, whose own concept of the universe bears some resemblance to Harold's, makes polite comment on the value of "crazy ideas."

The first book, "The Palestinian Mystery Play," presents Harold's interpretation of the gospel story of the New Testament. It is imaginative and unorthodox, assuming for example that Jesus made great use of hypnotism. Harold explains some of the miracles in this way, at the same time accepting faith healing. His dominant emphasis is on the teaching that the Kingdom of God is within each of us and this seems to become for him practically the whole gospel theme. "The Palestinian Mystery Play" contains some good insights along with many far-out ideas, and that makes it a distinctly new gospel: "The Gospel According to Harold," of which *The Shining Stranger* is evidently the "Unabridged Authorized Version."

In its review of *The Shining Stranger*, the *Saturday Review* comments that Gerald Heard expressed enthusiasm "from a Southern California point of view" and refers to the religiousness "reputed to infuse that region." — *Harold Steinour.*

FLYING SAUCERS HAVE ARRIVED! 30 Documented Reports, edited by Jay David, World Publishing Co., New York, N.Y., 1970, 352 pages, illus., $6.95.

The idea behind this and Mr. David's earlier book, *The Flying Saucer Reader*, is reasonable enough. Since a lot of people have become interested in UFOs in recent years and since many books from the earlier days of

and physical mediumship on their hands but this volume amply demonstrates how amateur researchers can render worthless a potentially promising case. — *D. Scott Rogo.*

THE SINGLE REALITY by Preston Harold and Winifred Babcock (Introduction and Summary by Oliver L. Reiser; Preface for the Physical Scientist by Robert M. L. Baker, Jr.), a Harold Institute Book distributed by Dodd, Mead and Company, New York, N.Y., 1971, 386 pages, indexed, $7.95.

"Preston Harold" is a pen name and who or what he was is said to be unknown — and not likely to become known as he is believed to be dead. How his writing came to light remains a mystery. A previous book of his called *The Shining Stranger* was published in 1967, sponsored by Gerald Heard.

The Single Reality is divided into three "books." The first, called "The Palestinian Mystery Play," is by Winifred Babcock and undertakes to present the gist of *The Shining Stranger* "for the layman." The second book, called "If Thine Eye Be Single" and also written by Winifred Babcock, presents Harold's theory of "the living universe," for the layman. The third book, "On the Nature of Universal Cross-Action," carries Preston Harold's by-line and it too expounds his theory of the universe.

Harold's cosmology is extremely speculative. Winifred Babcock says it isn't mystical but she and I differ on this. It is highly technical and what it presents is Harold's own brand of science, which is mystical (or at least mystifying) in itself. For an appreciative understanding of the details I seem to need something like the sacred translating stones furnished Joseph Smith. However, Harold's basic theme — that physical and mental energies are expressions of one primordial energy from which

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ed every year in Great Britain which seldom see the light of day in the United States. One such book is this intriguing "psychic diary" (not to be confused with another book with a similar title, *The Psychic in the House* by W. Franklin Prince published in 1926).

This newer book deals with a "home circle" founded by a group of interested amateur investigators during the late 1940's and early 50's. Soon one of the group, Doris Taylor, appeared to be an extraordinarily gifted (?) medium — and then the fun began.

A Psychic in the House convincingly illustrates the way psychic amateurs can build a case on little evidence. As might be expected, the group received both trance messages and concurrently a rash of poltergeist-type manifestations in the home of the medium and her husband.

As for the transcripts of the seances, in almost 100 pages of "communications," not one single case would stand up as evidence in a serious parapsychological report. All the communicators were historical figures and their "test messages" were all "verified" by reading their biographies, books to which the medium had easy access. On the other hand, Sarah Siddons once communicated that she had witnessed snapshooters at her funeral. Astonishing! Sarah Siddons died in 1831 and photography became practical in 1839.

The physical phenomena fare little better. These were witnessed mostly by the medium and her husband and there was no outside investigation. Although some of the phenomena parallel substantiated historical poltergeist cases little can be said for the evidence presented in this book.

It may be that Boveington and Taylor had a genuine case of mental

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emphasis on healing as well as on spirit communications. In both Candomble and Umbanda the "spirits" are typically West African deities which Brazilians have equated with various Christian Saints. One of the most feared is Exu, the devil of Catholic belief.

Readers expecting material on the paranormal in St. Clair's account might be disappointed. He has no particular background in the psychic field. While he open-mindedly reports what he doesn't understand, he has made no concerted effort to seek out incidents of psi.

His account of Arigo is brief but concludes with a description of a rather striking operation he witnessed. He also reports cases of unusual healings by other healers.

His final chapters concern a "hex" put on him by a servant girl and his efforts to remove it. Finally a priestess of Exu names the source of the "hex" and turns it back on the girl, whereupon St. Clair's luck takes a decided turn for the better. He admits that his experiences have given him a healthy respect for Brazilian "spirits."

This volume is basically a journalistic account of St. Clair's personal experiences. As such, it introduces numerous persons and facts worthy of more extended investigation. One hopes there are Brazilians with the necessary background and interest to follow up on them.

Meanwhile, we can be grateful to St. Clair for opening up a world that most of us did not know existed. I predict more FATE readers will find it hard to put this book down once they start to read it.

OTHER REVIEWS

A PSYCHIC IN THE HOUSE by V. J. Boveington and A.G.P. Taylor, Regency Press, London, 193 pages.

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not conveyed by a direct image (Father lying on his deathbed) but by a symbolic representation (Father waving good-bye as he walks down a road into the sunset). In some spontaneous cases, moreover, the agent (Mrs. Rhine's "target person") is omitted or even incorrectly identified (that is, the dreamer knows someone has died but not who has died or may actually substitute Uncle Jim for Father walking down the dream road). Such cases, she argues, prove that the psi message often goes through a process of censoring or distortion in these dreams.

WASTED OPPORTUNITY

AT TIMES the participants allowed the theoretical discussions to include a few case studies involving ESP and in several instances these examples were analyzed in such a way as to prove the speaker's argument. Too often, I felt, the writers made assumptions as to how the percipients experienced the psi elements. There were even occasional allusions to remarks made by great mediums of the past.

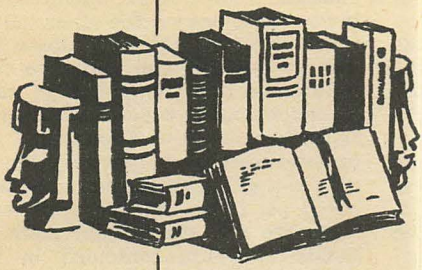
It struck me as ironic that at no time did the conference participants think to ask the percipients themselves. And all the while these theoretical discussions were carried on the late Eileen Garrett, probably the greatest medium of modern times, was sitting by in silence. Mrs. Garrett knew more from firsthand experience about the psi processes than all the learned scholars combined! Yet if at any time her comments were invited they have not been included in this volume. And now she is gone and the opportunity never will recur. Fortunately for us, Mrs. Garrett recorded her subjective experiences in a number of books. But it surely seems a strange omission.

The Foundation was careful to invite several creative artists to share their subjective descriptions of the creative act but no sensitives or percipients in psychic experiences were invited to speak on the other half of the subject. Yet many sensitives I've met are quite willing to discuss their experiences and in fact seem eager to understand how psi operates. Perhaps someday the Foundation will be adventurous enough to bring together a group of people who know about psi from firsthand experience. Then we are apt to gain more insights than are contained in this scholarly but difficult volume.

SPIRITS IN BRAZIL

FROM OCCASIONAL anthropological articles, I had gathered that various spirit religions are active in Brazil. I had heard also of the famous healer Joe Arigo (recently killed in an automobile accident) but had little information on his connection with spiritism. Therefore, I was delighted to find an excellent book on the whole subject: *Drum & Candle* (Doubleday & Co., Garden City, N.Y., 1971, 304 pages, $6.95). The author, David St. Clair, is an American journalist who has lived and traveled in Brazil for many years. Armed with a lively curiosity and a fluent command of Portugese, St. Clair investigated the spirit faiths of the country without preconceived opinions. One feels he has achieved a real understanding of both the Brazilian people and of their spiritist beliefs.

There are three major spirit religions in Brazil. Candomble is the oldest and is essentially the Yoruba religion which was imported along with shiploads of slaves from West Africa. More sophisticated is Spiritism proper, founded by French writer Allan Kardec. It differs from American and British Spiritualism primarily in its emphasis on reincarnation and has a substantial following amongst Brazilian intellectuals. Umbanda is a more recent faith which combines



New Books



By David Techter

CREATIVE DIALOGUE

IT TOOK ME a long time to read through the latest *Proceedings* issued by the Parapsychology Foundation. Entitled *Proceedings of an International Conference on Psi Factors in Creativity* (Parapsychology Foundation, New York, N.Y., 1970, 220 pages, $6.00), the volume contains the full text of all the papers presented and much of the discussion at a conference of the same name held in France in the summer of 1969. The material varies greatly in interest. Some articles are highly technical, others are in a more popular vein. A great deal of conference time was taken up with descriptions of creativity *per se* with no connection made to parapsychology. The longest paper attempting to establish a connection between creativity and ESP, presented by A. C. Towle, is difficult reading. I do not feel I understood it well enough to comment.

The Italian psychoanalyst, Emilio Servadio, previously has written some fascinating material in the field. His paper in this volume, however, is specialized and, again, rather difficult. He argues against the common ascription of psi processes and creativity to the unconscious, since in Freudian doctrine the unconscious is the reservoir of unorganized emotions and associations. Therefore, it could not produce unaided anything creative nor transmit unaltered a telepathic message. Servadio maintains it must be what Freud designated the *preconscious* that is in charge. The preconscious is the area of the mind that stores organized memories during the times they are not needed in the conscious mind.

Servadio's colleague, Eugenio Gaddini, continues the argument. Psi dreams, he argues, are pseudo-dreams, for they are not subjected to the elaborations of the unconscious (the "dream-work") but are transmitted intact.

I feel Dr. Gaddini is in error on this particular point. One of the commonest categories in Mrs. Louisa Rhine's collection of spontaneous psychic experiences is what she terms "unrealistic dreams." In these the psi message (Father has died) is

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eldest son by a former marriage.

One night after the company had left and I had been asleep for a long time, a gentle but steady pulling at my blankets suddenly awakened me. When I sat up to see what was happening I saw my grandmother, strangely dressed in a white garment, standing at the foot of my bed.

I was so paralyzed with fear that it took me a few moments to open my mouth and start screaming. When I did she vanished at once.

Right afterwards my parents rushed into my room. I told them what I had seen and my father feared it might mean that something had happened to his mother. He got on the phone and called; receiving no reply he rode all the way to her place, some 15 miles away, through the cold winter night.

There no one answered his knocking so my father, increasingly concerned, finally broke down the door. He found his mother lying dead on the floor with her fingers reaching out toward the fallen phone.

Some time later my mother, my brother Jean Paul and I were going through some of Grandmother's effects. Among them was a large trunk which I pointed to and said, "There's a letter in there."

"Where?" my mother asked. I saw her face turning pale.

"In there under a yellow dress."

Quickly Jean Paul opened the trunk and under a yellow satin evening gown was the letter. Its message, addressed to all of us, read: "Stay always close together, and when the last chant of the priest is heard," she wrote, "you whom I have loved, pray for me."

I have no doubt that my grandmother appeared in my room the night of her death but how did I know about the letter?—*Tucson, Ariz.*

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heard Chip calling them. Betty had dreamed he was calling her and was roused by the sound of her daughter walking in the hall, where she had gone in response to the summons she had received from her brother!

Recently the family wrote from Australia to tell me of a fire they had. It had begun in their garage during the night and then grew so intense that they had to remove furniture from the house. In a short time, fortunately, the fire was extinguished.

The next morning as they searched through the ashes they discovered that the fire had destroyed every item that had belonged to their son — papers, snapshots, mementos, books and so on — but nothing else in the garage was damaged despite the combination of flames, smoke and water. Only Chip's things were gone.

For sentimental reasons the family had held on to these little treasures although they had discussed leaving them behind when they left the States.

My sister-in-law says she is happy now because she believes that at last she has let her son go completely, except in her heart. She feels — as do the rest of us — that in some way we do not understand Chip had a hand in that fire.

Since then, to my knowledge, Chip has not contacted his family. Perhaps he never will again. By destroying the last earthly ties he brought about the final freedom of his spirit. — *Jacksonville, Fla.*

GRANDMOTHER'S MESSAGE

By Y. de Chatillon

IN 1923, WHEN I was 10 years old and living in Limoilou, a small town located a few miles from Quebec, Ont., it was a regular Sunday custom for my grandmother, Mrs. Emma Beaudet, to bring her younger sons to visit our house. My father, Gustave de Chatillon, was her

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— decided to move from California to Australia. But even before they left a series of strange occurrences had begun among those who had been close to Chip. Friends had "seen" Chip on more than one occasion. One woman friend, a total skeptic concerning psychic matters, awoke one night from a sound sleep to find Chip standing by her bed smiling.

My sister-in-law, Betty Spaulding, was not the least bit surprised when she heard of this incident for she too had felt Chip's presence. Once she had heard him laugh when she used a lawn rake to fluff up the pile on her shag rug in the living room.

In Hawaii — where the family stopped for a few days on their way to Australia — Betty saw her son in a dream. He kept saying to her, "Let go, Mom. Let go."

I also had "contact" with my nephew even though I had not seen him for several years before his death. When I went to visit a medium, I felt that Chip was there in the room. The medium said there was a young man coming through to her who wanted me to give a message to his mother. The mother, she added, was very far away from me in a physical sense. She could see him in a uniform and he seemed to be near the top of a tree. In the accident that killed him my nephew's car had hit a tree and he was wearing a Marine uniform at the time! The medium had no way of knowing this beforehand.

Chip was "present" one day in Australia when one of his sisters fell into a drainage tile filled with water. She heard him laughing at her, presumably because Chip himself had had a similar mishap a few years before.

One night my sister-in-law and my niece awakened from deep sleep to rush into the hall from their respective bedrooms because both had

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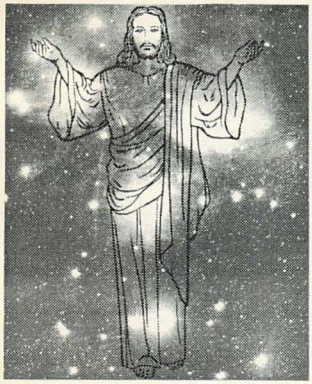
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Are You Keeping the Flame on Behalf of Mankind?

In his Pearl of Wisdom dated September 17, 1967, the Ascended Master Saint Germain made the following statement concerning the Keepers of the Flame Lessons published by The Summit Lighthouse.

"In this day and age we have entrusted the Teachings to no one man, but we have given finite portions of the Infinite, segments of Reality to the planet, as Cosmic cipher which the heart, when purified in any man, can readily decipher. In the Pearls of Wisdom, the Keepers of the Flame Lessons and other expressions which comprise the Teachings of The Summit Lighthouse, we have sought to integrate the wholeness of all genuine uplift movements that have ever existed upon the planet.

"Ours is the intent, as God wills it, if man wills it too and serves with God, to elucidate through the Keepers of the Flame Lessons such standards of Elder Beauty as have never before been known and experienced upon this planet. The day will come when those souls who are privileged to receive these communications will esteem them as the Golden Illumined Light of the Hand of Heaven, reaching into the individual heart saying, 'Know God, know thyself, know the Law of thy Being.' As never before we hope to open the ancient books – even the Books of the Ancient of Days – to reveal that which has been kept secret since the foundation of the world . . ."

The founder of The Summit Lighthouse, the Ascended Master El Morya, Chohan of the First Ray, promised in his statement of policy in the Keepers Lessons: "Knowing the pain of uncertainty, the travails possible to humanity, and the hope of escape within the hearts of men, I pledge to leave no stone unturned to make the teachings and services of the Keepers of the Flame Fraternity representative of the highest offering of The Great White Brotherhood and the Sons of Heaven.

"The Keepers of the Flame Fraternity and the Golden Age teachings brought forth in these lessons are builded on the one foundation which many spiritual leaders have claimed as their own, and to which, I am certain, by creative effort and divine attunement, many have added beauty.

"Keepers of the Flame shall strive to use the eternal Light and Truth, expressed so ably in the past by great teachers and prophets, as stepping stones today into greater spiritual progress, knowing with supreme certainty that much yet remains to be revealed to mankind.

"We, the Spiritual Board of Directors, with the assistance of the entire Spirit of The Great White Brotherhood, do ordain and dedicate the Keepers of the Flame Lessons as an official channel which shall serve to further enlighten mankind and to vanquish ignorance by the Light and Power of the God Flame. The sacred knowledge of the Flame which we are pledged to release in these lessons will provide a safe platform for ascending souls – one that is so well-lighted that none who examine it with an objective heart need ever hesitate to cross the threshold into Life and Truth."

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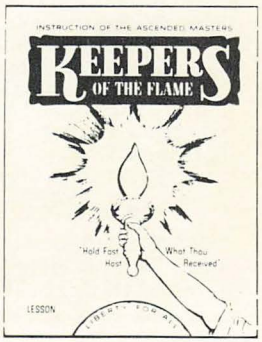
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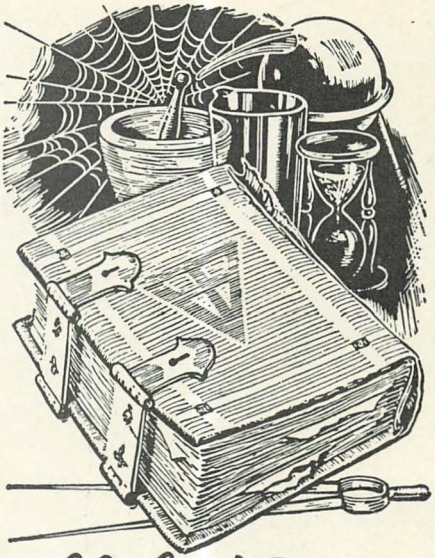
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