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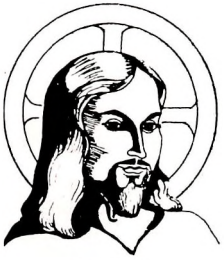
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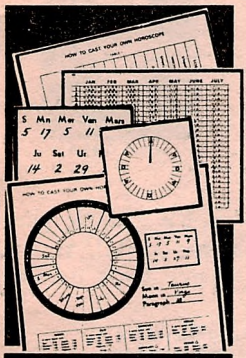
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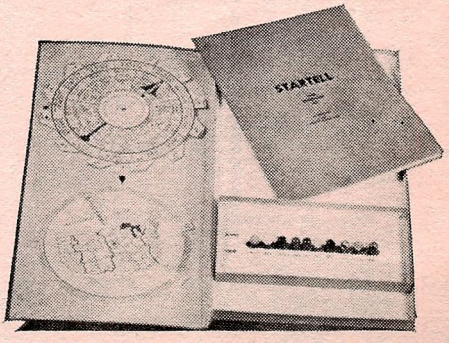
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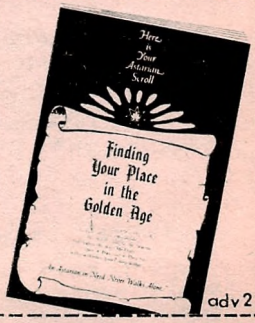
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I See by the Papers

QUOTE OF THE MONTH

Action at a distance, long ascribed to gravitational forces originating in planets, is now known to be a feature of a nonmaterial field in which the gravitational strength is localized by the planet. If the new fact about sentience in plants is to make any sense at all it seems we must assume the existence of another universal field, unique to life, in which sentience is a feature. . . . Now that we know that plants are sentient and that they respond (in some appropriate but as yet unknown way) to emotions, both beneficial and menacing, delivered from without, the way is open to establish the existence of a life force-field. The question will be: What is that particular force? As force is variously defined even in physics, the inquiry is wide open.

F. L. Kunz, Editor,
Main Currents in Modern Thought
May-June 1969 issue.



Curtis Fuller

IT IS TWO and a half years since Cleve Backster's first report on the galvanic responses of plants to emotional situations appeared in the February issue of the now defunct *International Journal of Parapsychology*. Some of the implications for ESP — such as the evidence that plants apparently respond to telepathic messages affecting their welfare — were apparent even at that time. Since then other implications have been recognized.

Backster is an internationally-known polygraph (lie detector) expert whose Backster Zone Comparison polygraph procedure is the standard technique at the United States Army Polygraph School. He operates the Backster School of Lie Detection in Manhattan and is executive director of the Backster Research Foundation.

He has established (see "Please Don't Hurt the Daisies," by Walter McGraw, October 1969 FATE) that such house plants as philodendron, when connected to lie detectors and given the proper stimuli, will register appre-

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hension, fear, pleasure and relief. They respond not only to overt threats to their well-being but to the emotions of animals and humans in their vicinity and, even more amazing, to the *intent* of humans with whom they are closely associated.

Backster's philodendrons register apprehension when a dog or stranger passes by; they react violently to the death of animals or even animal cells. In fact, they seem to respond to the distress signals of any living thing.

Many readers of FATE are aware of this basic "Backster effect." Now it is time to explore further implications of Backster's work as far as ESP and, indeed, reality itself is concerned. A great deal of other recent research points in the same direction.

∞

ESP AND GREEN THUMBS

WE RAN INTO Backster at the Annual Conference of Spiritual Frontiers Fellowship last May at the First Methodist Church of Chicago. It is still too early for official verification of his studies by the Scientific Establishment but if his claims are true some very substantial revisions are going to have to be made in the fields of biology, botany, physics, parapsychology, in the philosophy of man

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(2) how a poverty-stricken couple received $10,000 "out of the blue" in response to their request (p. 25)
(3) how a man was able to triple his income in three months with a certain 28-word prayer that takes only ten seconds to repeat (p. 98)
(4) how L.T. used a one sentence prayer to rise from a job as an office boy to the owner of a 50 million dollar company (p. 178)

. . . or explain any one of the scores of wonderful things that happened to people who used Dr. Murphy's prayer techniques!

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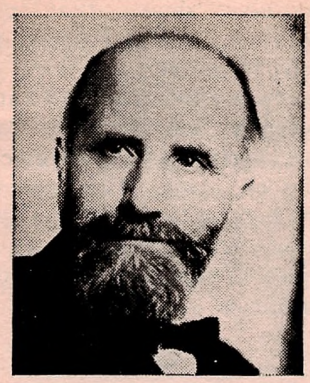
The mere thought of burning a plant leaf excites violent readings on the polygraph paper.

The "murderer" who destroys a living plant in the presence of Backster's test plants elicits similar excited reactions from the plants which have "witnessed the murder" when he reappears in the room.

Leaves from a plant raised by one person show a fantastically close attunement to that person — even reacting to his decision, made at a distance, to visit the laboratory where they grow.

Surely this has some direct bearing on those persons who are said to have a "green thumb" — those persons who love plants and believe their plants respond to their love by growing faster and stronger.

There appears to be a parallel with the experiments done by Franklin Loehr whose book on prayer and plants excited so much attention a few years ago.



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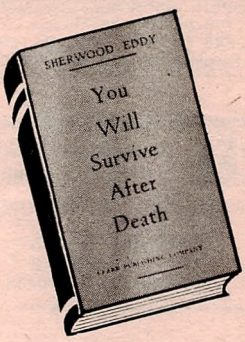
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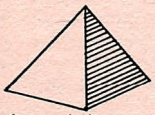
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Many other similar experiments also have shown that plant growth appears to respond favorably to prayer and love and unfavorably to curses and hate.

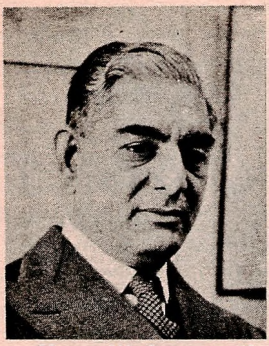
Recently we reported Canadian experiments on the effect of music on plants. They seem to grow favorably under the influence of soothing music and to be affected adversely by discordant or raucous music.

∞

SOME OBVIOUS PROBLEMS

OBVIOUSLY THERE are difficulties and contradictions here even if we accept Backster's work. These are a few of the questions that bother us:

- How does the raw grain feel when it is being ground into flour at the mill?
- What is the apple's reaction when sharp human teeth bite into its crisp flesh?
- If plants really do respond to love, what is their response to the fact that the love which raises them in green health, cross-breeds them for stronger stalks and greater production, really serves completely selfish human purposes? Ultimately food plants are raised only to be eaten!
- How can plants respond on the polygraph in a way that is similar to human response when they have no auditory systems to hear by, no known nervous sys-



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tems to conduct their responses from also nonexistent central nervous systems.

● How do plants fare in the psychotic wards of mental hospitals?

● Isn't it apparent also that Backster's experiments imply plant memory? Where would such memory be stored?

∞

APPROVAL FROM ON HIGH

THE PRESTIGIOUS journal *Main Currents in Modern Thought* has taken a preliminary look at Cleve Backster's work and pronounced it significant. F. L. Kunz, the editor, says that once he brought himself to accept the authenticity of Backster's "unimpeachable reputation as an interrogation expert" his work took on compounded significance.

"First of all, it establishes the fact that plants are sentient, that they have what we can only (while avoiding undue anthropomorphism) refer to as 'feelings.'

"In other words, creatures without nerves . . . have definite and sympathetic responses to what happens to living things within their own vicinity, or with which they have had contact.

"Second, to doubly discount the possibility that these are 'sense' impressions (although plants are without sense organs), they respond to feelings which reach them over a distance."

Backster himself reports that he has "tried unsuccessfully to block whatever signal is being received by using a Faraday screen cage and even lead-lined containers. Still the communication continues. It seems that the signal may not even fall within our electrodynamic spectrum."

And Backster continues . . . "staggering as it may be to contemplate, a life signal may connect all creation. . ."

∞

SYNCHRONICITY OR PURPOSE?

WE APPROVE the foregoing and so do many other persons who have studied psychic matters and come to the same conclusion.

We see this "life signal," this interrelationship of all living things in the unaccountable coincidences that affect so many of our lives in so many facets — coincidences which, by another name, the late Carl Jung called "synchronous experiences" or "synchronicity."

Possibly this life-connecting force exists in the electrical fields which some biologists find surrounds all living objects — and it is equally possible that it exists in the "aura" which surrounds human beings and which



Cucumbers and Beauty

by ANA MAHER

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

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

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

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

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

So I tried using my neighbor's cream.

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

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

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

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

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

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

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

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

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

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is visible to some gifted persons. Or possibly the electric fields and the auras are the same thing.

Backster points out that when healthy brine shrimp are dumped into boiling water the experimental plants react violently but when sickly brine shrimp are executed there is no effect. The question then becomes: Is there no reaction because the sickly brine shrimp are not strong enough to put out a signal? Or is it because they are ready to make the "transition" and therefore the plants do not respond to their death? And is all this relevant to experiments seeking evidence of an afterlife?

At this stage everyone is groping. It even may be apropos to add a skeptical note of our own.

One of the great enigmas of the Backster Effect is that at present there is no known energy involved, no known receiving mechanism nor sending mechanism, no mechanisms of any kind to activate this effect. The same criticisms are made concerning all areas of extrasensory perception!

Is there the remote possibility that Backster and the others are pursuing the wrong clue? Is it possible that the mechanisms really exist right under their noses, that the interaction is not between the man and the plant

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which is hooked up to the polygraph machine but is between the man and the machine itself?

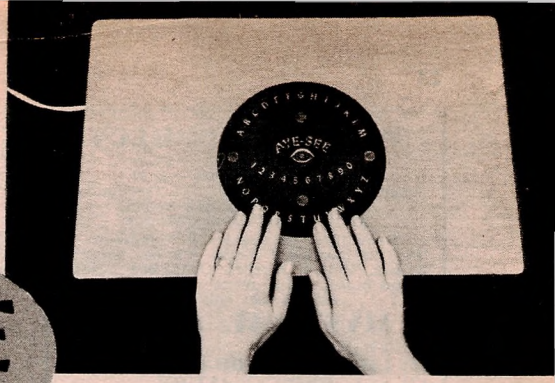
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However, research reported at the national meeting of the American Chemical Society in Los Angeles in March 1971 questions this long-held assumption. Dr. John L. Anderson, an independent chemical consultant in Chattanooga, Tenn., described experimental observations with radioactive carbon 14 that he said "just do not fit the accepted theory."

According to *The New York Times* Dr. Anderson performed his experiments with molecular monolayers (layers of chemicals deposited one molecule thick on another substance) and added carbon 14. The radiations emitted differed from classical theory, he said, in that they did not occur in the same pattern or independently of what other atoms were doing. His findings have



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been confirmed through independent tests at Atomic Energy Commission laboratories.

Several scientists described Dr. Anderson's data as "careful" and "scientific" and Dr. Willard F. Libby, Nobel Prize-winning chemist at the University of California, said, "I must say I've racked my brains about what's going on in his data. It's a real bag of worms." He suggested that man-made factors could explain the discrepancy, "but I can't nail it down." Another scientist had the same reaction and said, "There must be some bug in it."

"But if he (Dr. Anderson) is right," said Dr. Eldon Haines, a member of the technical staff at the Jet Propulsion Laboratory in Pasadena, Calif., "it raises a really serious problem for both theorists and experimentalists."

Dr. Anderson reported to the American Chemical Society that he had rechecked his evidence several times with different radiation detection equipment to be sure it was not the result of some mechanical quirk.

"It's very exciting," he said. "It's a little bit like seeing an exception to the law of gravity."

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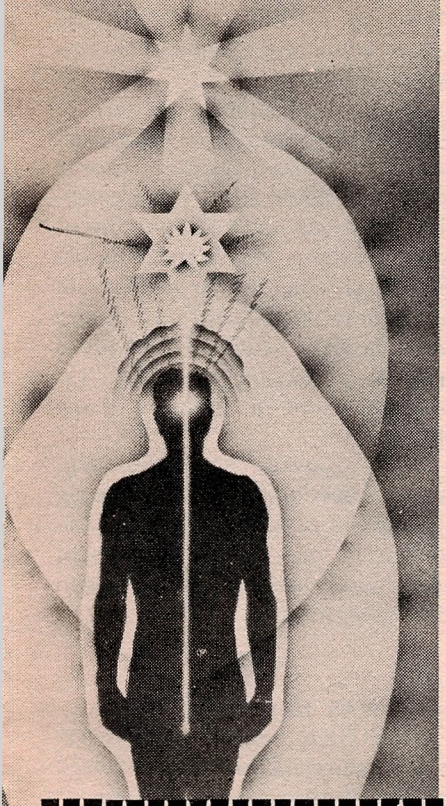
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eral periods in its history and individual crucifixions were carried out by order of the Roman governors. Recently scholarly speculation has been kindled by the discovery of the skeleton of a man who was nailed to a cross nearly 2000 years ago. The remains were found in a tomb in northeastern Jerusalem and their significance lies in the suggestion that the cruel Roman crucifixions were carried out in a manner different from the executions depicted in paintings and by historians.

According to the name chiseled on the tomb the remains are of a man named Yehohanan. The bones suggest that he was a healthy young man, slender and strong, crucified about the time of Christ.

But the method of his crucifixion was different than historians and churchmen usually depict Christ as having been crucified. Instead of being nailed to the crossbar through the palms of his hands and through the tops of his downward-pointing feet Yehohanan was nailed to the crossbar through his forearms. His feet were placed together and turned sideways and the spike driven through his two heels into the wood. Thus his body was twisted to one side. A small wooden seat was fixed to the cross to support him and thus

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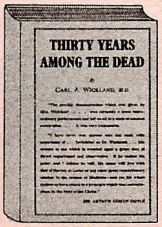
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prolong the agony of death. The nail was still through the heel bones when the skeletal remains were found.

Biblical scholars hasten to deny that these could be the remains of Jesus. Roman records show that 3,600 Jews were crucified in 66 A.D. at the beginning of the Jewish rebellion against Rome. During the final siege of Jerusalem in 70 A.D. so many persons were crucified that there was a shortage of wood for crosses — and of room to place them.

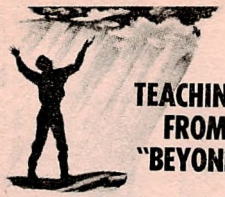
It is believed that Yehohanan was a rebel put to death during the census revolt of 7 A.D. or the victim of one of the occasional crucifixions before the rebellion that began in 66 A.D.

∞

WAS JESUS MARRIED?

ANOTHER controversy worrying some Christians is raised by Dr. William E. Phipps in his book *Was Jesus Married? The Distortion of Sexuality in the Christian Tradition.*

Phipps is professor of religion and philosophy at Davis and Elkins College and a Presbyterian clergyman with a doctor's degree from the University of St. Andrews in Scotland. In his book he concludes that Jesus probably was a married man because for him to have remained single



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This page contains a shameless bribe.

You see, we are now accepting a specific number of Charter Members into the MONEYTREE program. Membership in the MONEY-

that says you're doomed to "just get by" the rest of your life. If you can't be a millionaire . . . here's how to live like one. Everything you need to know is contained in our monthly newsletter called MONEYTREE. With a minimum of fan-fare and hocus-pocus, I'd like to tell you exactly what MONEYTREE does for it's members:

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Help you get simple, yet sophisticated, health secrets from such famed underground medical authorities as Hauser, Drake, Rodale, Kordel, Eichenlaub, and Fredricks. Here is practical, useable help to add interesting years to your life, health, and youthful appearance . . . rushed to you almost the moment these health break-throughs are discovered!

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Don't misunderstand me. MONEYTREE is not a society of philanthropists. We believe that any person worth his salt will realize that you must pay *something* to get something of real value. But you take no risk when you become a member. Membership in the MONEYTREE Club costs a few pennies a month . . . and you can try it at our risk. See for yourself.

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would have been "completely foreign to the biblical outlook, both in theory and in practice."

Phipps complains that scholars have avoided the question for 2000 years because of cultural taboos.

"This absence is especially enigmatic since marriage was the one social institution that Jesus blessed and used in his parable to illustrate the gospel," says Dr. Phipps.

Phipps' book is bound to create strong reactions, especially among Roman Catholics, because it challenges their demand for priestly celibacy largely on the grounds that Jesus was a celibate.

Dr. Phipps doubts that He could have been. He says Jewish culture and teachings demanded that "every righteous man marry." He surmises Jesus was married before He was 20, during the period of His life often referred to as "the lost years." He may have been a widower or His wife may have been a member of His group, the Bible scholar suggests. While the New Testament does not mention that Jesus was married, Dr. Phipps believes that if He had not been it would have been such unusual behavior that it certainly would have been referred to.

In a brief essay in the *New York Times* Phipps wrote: "My

studies reveal that in the many centuries of biblical history there is not a single instance of life-long celibacy recorded anywhere in the records of Palestinian Judaism."

He adds that "if my position is true, then priestly celibacy can, in good conscience, go the way of all flesh."

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ESP AND COMMUNES

IT APPEARS that members of the new United States communes are more disposed to believe in ESP and other psychic manifestations than are other groups of Americans. During the past three years Dr. Stanley Krippner, a dedicated researcher at Maimonides Hospital, New York, and Don Fersh, a student at the University of New Mexico, have visited 22 communes and reported their observations.

"Whether or not the events actually occurred, it is remarkable that belief in the paranormal is virtually an act of faith held by communal inhabitants," Krippner reported in a paper for the Society for the Scientific Study of Religion.

The two researchers suspect that the widespread reports of psychic phenomena from commune members can be attributed to the "altered states of consciousness" induced by drugs



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or by yoga-type meditation.

There appears to be no pattern to the types of beliefs that dominate these communes. Some lean toward astrology, some toward mysticism, some believe in Lemuria, some consult the tarot. But most of these beliefs and practices suggest a search for some kind of "religious" experience.

Krippner explains that the altered states of consciousness brought on by drugs or meditation tend to "decondition" a person, making him predisposed "to extend his beliefs to other areas of which he may have been skeptical — to God, the 'soul' or life after death."

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BETSY ROSS OF THE BAHAMAS

DR. DORIS Johnson, a Bahamian government official, told the Tiger Bay Political Club in Miami that her dreams may make her the Betsy Ross of her tiny island nation.

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At the meeting held in March 1971 she told the story of two visitations in the night and a voice directing her to design a

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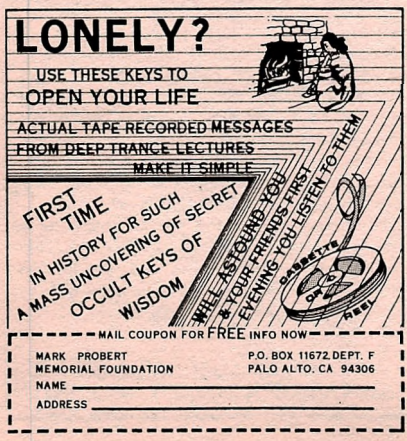
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Bahamian flag. In fact she already has sewn the flag which she hopes will become her country's symbol.

The night of August 21, 1971, she dreamed of a voice telling her about a dress of her own and explaining what the colors meant. That night, however, she didn't get the full message. The next night she dreamed again. This time the voice told her how to design the flag — green "like the green earth" around the outside; a black circle around a Maltese Cross "to symbolize the black people of the Bahamas; and a white design for the cross itself to represent the white residents of the country.

"The voice told me to put it all together . . . including the Maltese Cross and I never had even heard of a Maltese Cross before."

To explain the experiences in her dreams, Dr. Johnson said, "In the development of any nation, there is a great deal of mysticism."

∞

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respectively, claimed his spirit returned at night and rapped on the walls and furniture of their room, answering questions by giving a certain number of raps for "yes" and a different number for "no."

The original Fox cottage, built in 1815, was moved from Hydesville to the Lilydale Spiritualist Camp in April 1916. There it was destroyed by fire several years ago.

Now, on the 123rd anniversary of the establishment of communication with the spirit world, a replica of the historic Fox cottage once again stands on its original site at the four-corner settlement of Hydesville in Wayne County. It was recreated by John Drummond of Newark, N. J., who also acts as caretaker. In a pamphlet he welcomes travelers to visit the cottage located on what now is considered hallowed ground.

The site of the cottage has been identified since 1927 by a large graphite marker, a gift from the late Mrs. M. E. Cadwallader of Chicago. This marker now stands in front of the cottage.

Also in front of the cottage is a well which provides water as cold as ice. The cottage property and much of Hydesville itself stands on a vast gravel pit. Water filtering through great depths

of stones and sand runs pure and cold and in Drummond's words, "it's God's free gift for all of us."

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THE FUTURE OF RAIN-MAKING

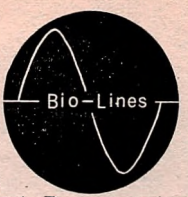
AFTER 10 YEARS of research government rain-makers claim they will be ready in 1974 to fill orders for water from the sky in the western United States. Cloud-seeding already is done on a limited scale in Montana and on an experimental basis in the San Juan Mountains of Colorado, in the Dakotas and in the Lake Tahoe region of California and Nevada. Thus the prediction of "operational capability" in three years is confined to the western areas.

James L. Kerr, specialist in the Reclamation Bureau's atmospheric water resources management program, estimates it will be 1990 before rain-makers will be able to perform reliably in any other part of the country.

"Nature is a very inefficient rain-maker," Kerr told the Associated Press. "What we are trying to do is make nature more efficient."

By the way, researchers say there is no evidence that increased precipitation in one area will rob a downwind area.

—*Curtis Fuller*



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At a session in Southampton, England, a registered nurse confirms that after a healing by Pasteur the child was cured of the affliction in her back.

George Louis Pasteur
HEALER

By Brad Steiger

THE BRADLEYS didn't know what to do. The doctors had told them that Mark, their four-year-old son, was dying from bronchial asthma and heart disease. There was no way, the doctors said, that they could save the boy.

The couple, residents of Parkstone, Dorset, England, desperately willing to try anything, sought out a self-styled medical practitioner who charged three pounds for a treatment with a black box. Their hopes that Mark would be cured were crushed when authorities exposed this practitioner as a fraud. Victims of one of the cruelest forms of exploitation, the disillusioned parents prepared to wait out the last months with Mark, convinced that their friends had been right: spiritual healing is a fraud.

Against opposition from the church an English layman has revived an ancient Christian doctrine and is proving it dramatically.

The Bradleys had another friend, however. G. R. Norris at one time had suffered so severely from bronchial asthma that he had faced dismissal from his job. Norris had gone to a spiritual healer but his experience had been markedly different — after one session he had been cured!

Overjoyed, he had persuaded his wife, who suffered from curvature of the spine, to visit the same spiritual healer. She too experienced a complete cure. In fact Mrs. Norris' cure attracted local and national press coverage in Great Britain and has been verified many times since it took place in March 1968.

Encouraged by the Norrises, the Bradleys bundled little Mark into the car and took him to the man who had cured their friends. As the dying boy sat in a chair a pair of powerful hands reached out to touch him and his distress lessened immediately. Two weeks later Mrs. Bradley phoned excitedly to say that Mark no longer experienced convulsive attacks. Still later the Bradleys reported that Mark was completely cured and doing well in school.

The man to whom the Norrises and Mark Bradley owe their re-



Patient is reading clock at rear of hall. Her weak eyesight belongs now to the past.

coveries is an Englishman from Broadstone, Dorset. For the past 25 years George Louis Pasteur has maintained a sterling reputation as a channel for spiritual healing. Thousands of persons have benefited from his lifelong devotion to the alleviation of physical suffering.

In December 1962 — to cite another example — Mrs. Saunders of Parkstone, Dorset, was under medical observation pending surgery for a progressive tumor on her left breast. It had become quite hard and was swelling. Fearful of surgery, she visited the office of the Sanctuary* where George Pasteur and his assistant, Mrs. Vera Helena Pole, conduct their healing sessions. Instantly — to Mrs. Saunders' amazement — the growth disappeared and the pain was gone. The Englishwoman left the Sanctuary in wonderment, to return a year later in March 1963 to confirm her miraculous healing.

A Miss Greenwood, formerly of Bournemouth, England, visited the Sanctuary encased in a plaster of Paris jacket from hips to shoulders. Her face lined with pain, she told Pasteur her specialist offered her no hope for a medical cure or even for any lessening of the pain.

Pasteur treated her through the plaster jacket. Immediately the lines on Miss Greenwood's face disappeared as the pain left her body. She went straight to her specialist and asked him to remove the jacket. He refused but did agree to cut it down on one side.

Miss Greenwood astounded her specialist by discarding the plaster cast herself. When she went back to him and he examined her spine he found her curvature had been corrected. All of this happened within 48 hours of her initial contact with Pasteur. Testimony to the permanence of the cure is available in the files at the Sanctuary.

Pasteur maintains that the Sanctuary's files will validate his claim that in the 25 years of his healing ministry over a million cases of acute and medically termed incurable disease and sickness have passed under his healing hands. Of that vast number George Pasteur and his assistant Vera Pole dealt with two-thirds in person while the remaining third were treated by absent healing.

Furthermore Pasteur computes his average of success — according to the written testimonials — to a staggering 85 percent complete cures, 10 percent partial cures and a meager five percent who failed to respond at all.

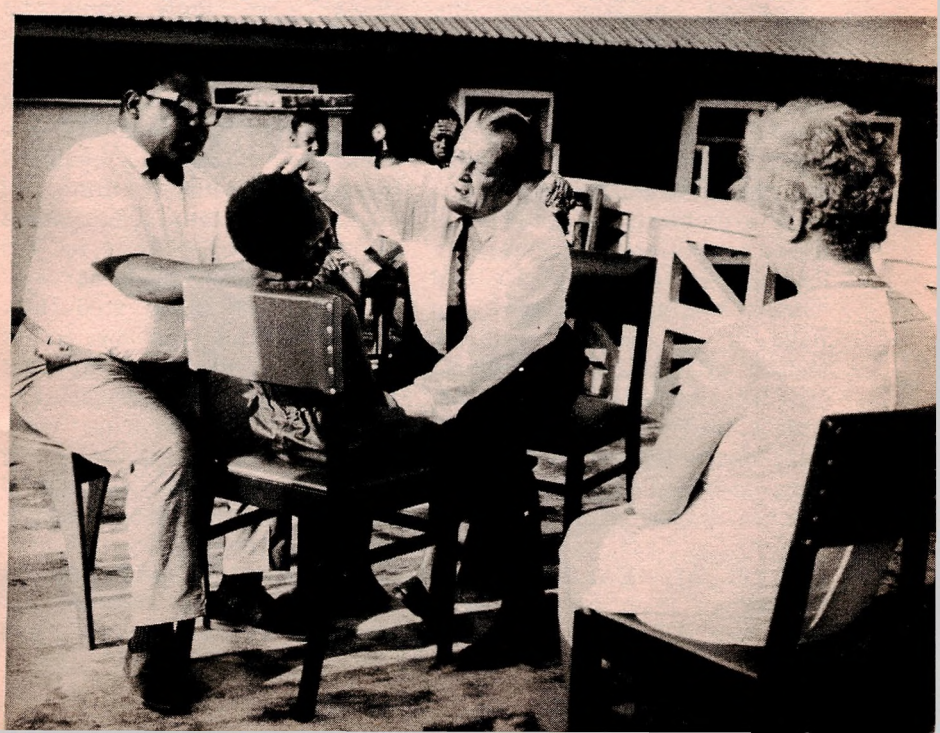
*The Sanctuary, 40, Fairview Dr., Broadstone, Dorset BH 18 9AP, England.

This great reservoir of healing power became available to George Louis Pasteur in 1948 when his long-time spiritual affinity with the French scientist Louis Pasteur came to a head. George had been aware of this affinity since his 14th year and it had grown steadily. In 1948, as he was about to begin his healing ministry, he had several experiences that convinced him that the spirit of the great Frenchman was influencing his chosen work. On the basis of these and other experiences George Hugin made the decision to adopt legally his spiritual patron's name.

The climax of these experiences came in 1963 when George Pasteur journeyed to France to visit the home of his spiritual mentor. He already had received evidence in seances that convinced him of the Frenchman's influence on his life and a sitting with a psychic artist had produced an unmistakable likeness of the eminent doctor.

With Mrs. Pole, George visited the tomb-chapel of the Pasteur

On a 1968 trip to Lagos, Nigeria, Pasteur uses his healing gift on child's eyes.



Institute in Paris. This chapel is opened only once a year — September 27 — the day on which Louis Pasteur passed away. George was greatly honored when the Principal of the Institute opened the chapel specially for Pasteur and left him alone to meditate. Later, in the small towns of Dole and Arbois, Pasteur and Vera Pole visited the home of the French scientist and the home in which his parents had lived until their deaths. Once again George was overwhelmed with the essence of Louis Pasteur inundating his consciousness.

However, by the time the Principal of the Pasteur Institute greeted him, George already was well established in his chosen field. He had won acclaim from the scores of sufferers whom he had treated, praise from grateful friends and relatives, and objective coverage of his work by the press. He had come a long way from the early days of his healing ministry shortly after the Second World War when he faced an entire historical tradition of insurmountable obstacles: the centuries-long opposition of the church and the law to spiritual healing.

* * *

SPIRITUAL HEALING has not always been at odds with these two authorities. In actual fact the church once was the sole vehicle through which the healing arts were practiced. This liaison was universally operative in ancient cultures but in modern times the connection has been recognized only nominally.

Great temples such as the Temple of Karnak on the Nile River survive as mute testimony to the healing work of the priests of former ages who employed both mind and medicine to cure the many ills that beset mankind. Ignorance of the workings of the body proved a tremendous obstacle, however, and consequently healing in ancient times more aptly could be termed an art than a science.

As knowledge of the body grew, so did the division between physicians and priestcraft. Because both disciplines required increasing amounts of time and education a man no longer could practice both. And once he had determined a physical source of an ailment the doctor frequently ceased looking for any other causes. The idea that attitudes and emotions can cause disease — thereby requiring more than physical treatment — only recently has returned to medical favor. Today such conditions are called psychosomatic.

Scholars of the Dead Sea Scrolls have discovered moving accounts of cures that only could

be termed divine, suggesting that Western traditions of spiritual healing predated the time of Christ. The Dead Sea Scrolls are the records of the Essenes, a sect within Judaism that lived, worked and healed at Wadi Qumra. Scholars still argue about whether Jesus was a member of this community but most agree that the group did exist during the Master's lifetime.

George Pasteur, who firmly believes that healing was a major part of Christ's ministry, also is convinced that such passages as *Luke 9:2, 3* and *6* indicated that Christ commissioned his followers to continue his healing practices: "(He) gave them power and authority over all devils and to cure diseases. And he sent them to preach the Kingdom of God, and to heal the sick . . . and they departed and went through the towns preaching the Gospel and healing everywhere."

Very evidently the practice of spiritual healing flourished in the early days of the Church. Decay of the healing arts seems to have begun around 300 A.D. when the Church denounced the early healers as charlatans.

According to some the power and material wealth of Rome, once the Eternal City had accepted Christianity as its official religion, abused the healing power of Christianity until it no longer was efficacious. As the faithful lost confidence in the Church's ability to heal, they turned more and more to witchcraft, necromancy and general superstition.

Concurrent with this decline of spiritual healing the Church underwent considerable inner conflict. Roughly from the Second to the Sixth Century the Church split into great schisms of opposing beliefs. One of the chief disputes concerned the divinity of Christ. Sides finally were drawn up between the followers of Origin and the Monophysites. Origin, who heavily influenced the early Church Fathers, had believed that Christ the Logos, or Word, inhabited the human body of Jesus, thus sanctifying it. The Monophysites declared that Jesus' physical body was wholly divine and never at any time combined divine and human properties. They were convinced that the adoption of a physical body would have defiled Jesus' divine origin.

At the Fifth Ecumenical Council, convened in 553 A. D. in Constantinople, the teachings of Origin were denounced and the Monophysite doctrine was accepted, thus firmly establishing the notion that the physical body is so tainted that it could defile even the divinity of Christ.

With the human body now "proven" to be an imperfect transmitter of anything divine and with healing established as a divine ability of Jesus, it followed that man was incapable of divine healing. According to this type of reasoning only divinity in the healer could effect a miraculous cure — and divinity is one quality *Homo sapiens* appears to lack.

The Christian Church soon had other reasons for labeling spiritual healing quackery. With the ever-increasing institutionalization of the Church, the healing art disappeared. Thereafter the argument went, "If we can't do it, no one else should be able to either."

George Pasteur takes objection to this argument perhaps more than with any other. In his biography of George Pasteur *(Spiritual Healing,* Award Books) the late John Pendragon wrote:

"Perhaps one good reason for the loss of healing within the Christian Church is the fact that it fails to appreciate that spiritual healing is God's gift to all his children, irrespective of race or creed. It surely follows from this that both the ordained healing minister and the unordained are the appointed and gifted individuals carrying out the Divine Plan."

The Church insists that spiritual healing be confined within its walls; then it further limits its administration with dogma and ritual. In placing its emphasis on personal salvation the Church too often neglects the alleviation of physical suffering that spiritual healing offers.

Pasteur ties acceptance of spiritual healers to the current cry for Christian unity, arguing that unity implies "all my brothers." Always ready to do his share, Pasteur volunteered to conduct healing services in the Priory Church of Christ Church of Bournemouth, England. He made the offer to the vicar, the Rev. Leslie Yorke, hoping to facilitate a closer union between the church and the Pasteur Healing Foundation. Not only was Pasteur refused but the assistant, the Rev. Ian MacKenzie, fulminated from the pulpit in such violent fashion that he was quoted in the *Christ Church Times:*

"No one disputes that there are instances of instant healing at the hands of those who claim to have 'spiritual' powers . . . They are . . . not necessarily Christian. Suggestion . . . particularly if backed by all the mystic mumbo jumbo in which many healers engage — can be successful in combating psychosomatic disorders and the more credulous the patient, the surer the cure. Exactly the same pro-

cess could be found among the Hindu mystics, the Bantu 'prophets' and adherents of many obscure and bizarre sects. . ."

MacKenzie further declared that spiritual healers did not have "the right to claim Messianic Powers nor claim the support of the Church."

This fear that the spiritual healer claims "Messianic Powers" is only part of the vast swamp of misunderstanding and prejudice through which the true spiritual healer must wade. George Pasteur never has made any claims to divinity; he never even has claimed power to cure diseases and disorders of the mind and body. The evidence of his work is his only claim: that in some inexplicable way he is a channel through which the Healing Intelligence manifests itself.

The case of Keith J. may help us understand how spiritual healing works.

When Keith was brought to the Sanctuary for the first time, even George Pasteur felt that healing would be impossible. The youngster had been born with empty eyesockets and — because these sockets contained no organic structure whatever — Keith was completely blind. Furthermore this tragic birth defect had produced a mental deficiency which impaired the functions of the boy's other senses as well.

Keith was beyond the reach of modern medicine. His eyelids were only slits opening on a void. The cells that should have matured into eyes could not grow because they were dead. Surgeons had attempted without success to remove two lumps of dead matter over the two eye sockets.

If this article were a fairy tale it would say, "And George Pasteur placed his hands on the boy and, lo, little Keith could see." But spiritual healing does not work this way, nor does it claim to. There was no miraculous, instantaneous cure for Keith. The reality of spiritual healing is much easier to believe than the myths that have grown up around it.

The healing process for Keith was very slow. At first the boy struggled so violently Pasteur could not even place hands on him. Within two weeks, however, Keith had grown calm enough for the healer to place his hands over the child's eye sockets. Now the healing power was able to flow more directly. As the weeks passed, two eyes gradually began to appear in the sockets.

At this point the reader may feel that the author is reverting back to the fairy tale but Keith's eye development was witnessed and recorded by licensed doctors. As this is being written the heal-

ing sessions between Keith and Pasteur continue. The cure is not complete but the growths above the sockets have begun to diminish, the eyes continue to develop and Keith's mental deficiency is a thing of the past. He no longer has temper tantrums, his speech and vocabulary are normal for his eight years, and he is learning Braille.

Why should the idea that Keith's eyes are forming seem so incredible? It only is impossible within the framework of what we know. The unfortunate thing is that if a function of natural law is not currently understood, science regrettably chooses to declare that function nonexistent.

Pasteur believes, with 25 years of healing experience behind him, that there are laws governing all occurrences. Healing is no exception. Accordingly, nothing contrary to the law can occur and this is the only limit that Pasteur places upon his healing work.

Although spontaneous cures are not uncommon to Pasteur, more frequently he must administer to the sufferer, then patiently wait along with him for the results. Above all Pasteur has learned to be realistic. For instance, if an elderly person comes to Pasteur suffering from hardened arteries, he does not expect the individual instantaneously to return to a youthful condition. He does expect, however, to see some decrease in the affliction. Experience has shown him that he can alleviate the pain and assure the person a fair state of health throughout his remaining years.

While it is absurd to assume that a miracle occurs every time Pasteur lays his hands on someone, yet it would be equally foolish — especially if one has witnessed successful cures — to insist that there has been nothing but tactile, physical contact.

"The human instrument does not possess healing faculties," Pasteur declares, "and no human technique can heal." Mere study, he contends, will not confer upon one the healing gift, nor can the ability be attained through any type of ordination.

"Healing of itself functions only when those who do have the faculty can establish attunement with God and his ministers within the realm of the Angel Host," the healer states.

"All persons can manifest love and as love is the very foundation of healing, then certain aid can be given where there is an affinity with the sick patient. But only by experience can one know if one is a channel for spiritual ministrations; then, once one has experienced that flow of power and it has been demonstrated in

a healing, one can no longer doubt the fact."

Pasteur frequently receives letters from persons who wish to be channels of the cosmic consciousness. He admonishes them to remember the Healing Intelligence behind the power. The healer never must forget that he is but the conductor of this energy, which Pasteur believes stems from God. He does not give hopefuls any psychic exercises to perform or offer them discourses on what the healing power should or should not feel like as it flows through a channel. Instead he encourages the pure and simple act of meditation where if the healing power chooses to manifest in the student, it will make itself known in its own way. Once a student begins to feel the healing power flowing through him, however, he may test his development by first working with plants, then with animals.

A large part of Pasteur's ministry is taken up with what he terms "absent healing" — when the individual to receive treatment is not physically present. This is a great boon to many seeking Pasteur's aid, for often time and expense prohibit people from traveling to the Sanctuary.

"The work of our absent healing is far more important in the world today than our actual personal administrations," Pasteur said recently. "We have found within our healing records that the percentage of beneficial change that results, ofttimes spontaneously, after a request for absent healing has been made by letter, to be at least 95 percent. A very small percentage fail to react to absent healing. The few that do fail to find benefit can be counted on the fingers of the hands."

Findings like these have encouraged Pasteur to direct increasing amounts of his time to absent healing. "We must never forget," he cautions, "the many sick men and women requesting healing who are not able to visit the Sanctuary due to their bedridden state."

Take case 7161 in the Sanctuary files: Mr. E. S. is a resident of Chicago. When he wrote Pasteur he was awaiting surgery on a prostate gland that had caused him pain and discomfort for several months.

The healing process commenced in October 1961. By December Mr. S. wrote to inform Pasteur that the operation had been averted and his condition cured.

Mr. S. had remained under constant medical supervision the entire time and specialists confirmed that (1) their diagnosis

and recommendation for surgery had been correct and (2) the condition could not have cleared up on its own.

Mr. C. of Birmingham, England, (Case 6067) had a cerebral hemorrhage which had kept him from working for six years. A few months after receiving absent healing from the Sanctuary he wrote to say that he was well enough to begin to support himself once again.

Inevitably, after so many years of experience, Pasteur has become comfortable with some methods of spiritual healing and suspicious of others. As already pointed out, there are many unscrupulous practitioners in the field of spiritual healing. They have caused endless sorrow by building up false hopes and dashing them to the ground while bleeding needy families of their money. Refusing to work with physicians they know full well that their game is over as soon as anyone from an orthodox medical association becomes interested.

Methods that Pasteur considers questionable — or undesirable at best — are trance healing, magnetic healing and psychometric healing.

Trance healing involves the use of a spirit guide. Pasteur's objection to this technique is that too often the medium can become possessed of an unevolved spirit entity. Then if something goes wrong the medium places the responsibility for the failure on the shoulders of the possessing entity.

"Experience has taught me," Pasteur offers, "to recommend to all potential healers the gradual conscious act of Attunement between the 'source of healing' and themselves. This promotes a free flow of the healing power to be administered."

Of magnetic healing, a process in which the healer transfers his vital energy to the sufferer, Pasteur says that the method is useless in treating serious disease.

In psychometric healing the person desiring treatment sends the healer a personal object, for example, a handkerchief. Then this article, after being permeated with "healing power," is returned to its owner. Pasteur considers this method unacceptable to the true healer.

He also rejects the traditional clergy's approach to spiritual healing which forces the sick one first to acknowledge his sin, confess unto God and take Holy Communion before the priest can offer a healing prayer.

Pasteur believes that alleviation of pain is the healer's first task, not the conversion of the afflicted to the healer's personal

beliefs. At the Sanctuary Pasteur and Mrs. Pole follow the path of Jesus who never asked any of the lepers to pray, who never demanded they confess or declared that religious beliefs could prevent them from receiving healing.

With the exception of Church-endorsed attempts at healing, no agency of spiritual healing enjoys sanction from the law. In the United States the omniscient eyes of the American Medical Association keep a careful watch on the activities of all self-proclaimed healers. Should a healer make a semantical slip and declare that he personally effected a cure or should any money be exchanged bearing the specific label of "fee," the healer may be hauled into court.

These laws may be necessary but unfortunately such blanket laws allow very little discrimination and the genuine spiritual healer easily can find himself sharing a cell with the dollar-grabbing quack.

Gradually, however, the status of the true spiritual healer is rising. In Canada the Provincial government of Ontario has appointed a Committee on the Healing Arts to make recommendations on suitable legislation covering all branches of healing. The committee came into existence when the College of Physicians and Surgeons of Ontario proposed a series of laws aimed at restricting the practice of chiropractors, osteopaths and optometrists as well as spiritual healers. The subsequent uproar from these groups spurred the government to investigate the possibility of more equitable legislation.

In England an act passed in 1960 laid down legislation for professionals supplementary to medicine including chiropodists, dieticians, occupational therapists, physiotherapists and others. The provisions of this act established councils, boards, disciplinary committees, registration and a code of conduct.

Much to the dismay of George Pasteur the act did not cover spiritual healers. Since then he has worked relentlessly, and with some success, toward legalizing his special calling.

The British Medical Association still is hostile to Pasteur but he is beginning to make some impression on individual doctors and specific medical institutions. Pasteur's willingness to demonstrate his abilities — even over national television — has convinced some physicians that the Sanctuary indeed does harbor healing forces. On the strength of this Pasteur is allowed limited practice in a few British hospitals.

One of the institutions that allows him access is a mental health hospital. From his experiences there Pasteur has come to believe that the greatest hope for a cure of mental illness lies in spiritual healing.

For the mentally ill, dwelling in "spiritual darkness," incapacitated with fear, rejecting those who would help them, Pasteur is convinced that the spiritual healer can be especially effective in touching them and bringing them to health with his infinite patience and his love.

In one of the most dramatic cases of mental illness with which Pasteur has worked, a monk from a monastery near the Sanctuary had lost his hold on reality and begun to pray ceaselessly night and day. He would neither eat, drink nor leave his cell. At last, physically and mentally weakened, he was brought to the hospital. There the monk refused to be force-fed and became physically violent. The doctor-in-residence gave him an intravenous injection and then locked him in a padded cell for his own protection.

British law requires that a violent patient never should be attended by only one person, in case the patient should overpower him. However, convinced that spiritual healing could help the cleric, Pasteur slipped into his cell with a mug of milk when no one else was on duty. Instantly the monk stopped screaming and drained the mug. Then as the patient hurled the mug aside, Pasteur placed his hands on him and allowed the healing force to flow. According to Pasteur the remedial energy streamed forth with great heat in bands of blue and gold light. Finally Pasteur left, locking the door behind him.

The next morning Pasteur found the monk sitting up in bed in an open ward, eating a hearty breakfast. He had no memory of the night before. The doctors were so amazed that Pasteur explained to them that he had administered a healing. Shortly afterwards the monk returned to the monastery and Pasteur received a personal letter of thanks from the Father.

* * *

"THE POWER to heal the sick is given in many diverse ways," Pasteur has stated. "No profession has a monopoly on it, nor is it exclusive to any one person. Its administration is an exact science, though the act may be simple. Although our understanding of the Power is as yet limited and though we are living in a materialistic age, it is nonetheless possible to demonstrate that the living Spirit of Christ still manifests. Modern healership proves this."



Wheel of Fortune

By Paul Steiner

In Hamburg, West Germany, Rosa Sachs lived the first 35 years of her life without visiting a dentist. She was terrified of pain. But last year after an automobile accident she had to submit to dental surgery which was performed by Dr. Richard Boehm. This year she is honeymooning with him.

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In Wariers, France, Genevieve Migliorini was startled to receive a postcard from her long-dead husband. The card explained that he would be home from the hospital in two weeks and it had been mailed in nearby LeHavre on April 28, 1959.

"What added insult to injury," she said, "was that the postman wanted additional postage because the 1970 rates are higher than those of 1959."

•

"The pen is mightier than the sword" and daily it affects the lives of people and nations — but rarely is one used as a medical instrument to save a life.

In a letter to the Parker Pen Company a United States Marines Corpsman, Michael C. Allison of Cameron, Tex., relates that he used the barrel of his Parker pen to provide an air passage for a fellow Marine in Vietnam after performing an emergency tracheotomy.

•

Rep. Edward I. Koch (Dem., N.Y.) who introduced a bill to allow a $25 tax deduction for each pint of blood donated to a nonprofit organization, can't stand the sight of blood. He revealed this to his friend Dr. Stephen Goodyear, originator of the national campaign, "Give blood here in the name of peace . . ." Nevertheless, without looking, Representative Koch donated a pint of blood to help kick off the campaign.

ur Fingers nake a whole GHOST

"I know an earthbound spirit often shows a singular persistence until his all-consuming wish has been satisfied . . ."

By Gordon Collier

IN JUNE OF 1945, about two months after the American Division's invasion of Cebu City, second largest in the Philippines, we settled down to get a little rest and set up the city as an important supply depot for tanks, guns and ammunition for our planned invasion of Japan.

Many of us were suffering from jungle diseases we had contracted in the malaria-infested mudholes of Leyte and Samar. I myself had an ear infection and the medics were unable to do anything for it as they did not have the instrument necessary to blow out the inner tube of the ear.

I had noticed a doctor's shingle in front of one of the few houses in the city which had survived the burning and bombing. So one day when I was off duty I stopped in to see him. He had the necessary instruments to treat my ear infection and I began to go to him for regular treatments. He refused to take money from me but was glad to get extra food, candy, cigarettes and first aid supplies which I could bring to him. He saved my hearing and according to what he later told me I saved him from ending up in a mental institution or in a coffin.

Before the Jap invasion of the Philippines Dr. Max Borromeo had owned shipping lines, gold mines, bus lines and a big hospital. When the Japs came he lost everything except the clothes on his back and a few pesos he hid in the soles of his shoes. If the Japs had inspected his shoes they would have killed him. Only after our liberation of the city was he able to reopen his practice in a house left standing near our base.

He had a round Filipino face and kindly eyes. But something about his eyes puzzled me — cowed and crushed, at the same time they held a furtive, expectant look. In the face of his blond German wife I read a similar horror — a reflection of the same stealthy fear I saw in his.

One night when I was off duty I

THE AUTHOR

GORDON COLLIER (pictured in a service photo taken at the time of the experience related here) was born in New York City in 1915. At the age of 16 he became interested in the occult. Since then, through the study of ancient Eastern philosophies, Rosicrucianism and Spiritualism, he has evolved his own philosophy: "We were put here to master ourselves, to recognize our sonship with God and to do His will on earth."

Since the death of his father in 1950 he has administered Robert Collier Publications in Ossining, N.Y., publishing inspirational literature which has been translated into four languages for sale in Europe.



was having a comfortable dinner with them and we were sitting over a glass of wine when the conversation turned to the subject of the supernatural. I told them of the many mediums and psychics I had known in our country and concluded by describing a materialization seance in Cassadaga, Fla., where a number of spirits had become fully visible in a dark room. My adventure had not been dangerous or startling but it appeared to excite my host and hostess. Later when Mrs. Borromeo retired and the doctor and I sat smoking in silence I sensed his nerves were vibrating like fiddle strings and I was not surprised when he turned to me and said, "From what you have told me Heaven has sent you to share my tragedy; it seems you are the very person on earth I need."

"I'm glad to hear it," I said.

"Being a veteran of jungle warfare, you must be cool and steady. I am not trying to flatter you. But you have the knowledge of the supernatural which may be brought to bear on what I am about to tell you. Since you already have seen materialized spirits, an apparition probably would not scare you?"

"I think not."

"As a student of the supernatural you might even be interested in it?"

"Of course," I said, now a little nervous.

"Believe me, there was a time when I would have said the same. Now you see me — one of the most timid, nervous persons in town. Don't feel too brave or you may find yourself in the same boat I am in, ready for the madhouse or the grave."

"What form does this ghostly visitation take?" I asked.

"I think, in order that you do not prejudge the situation, I should not tell you in advance what you may expect to encounter. Would you mind following me this way?"

He led me out of the dining room and down a corridor to a door which opened into a large bare room fitted up as a laboratory, with instruments and bottles. A shelf along one side held a long line of glass jars containing pathological and anatomical specimens.

"These jars are the remains of what once was an excellent collection but I lost the greater part of them when my house and hospital were burned down by the Japs. It was most unfortunate. I had examples of many rare conditions.

"Here is a bamboo couch," my host said. "As you are off duty tonight it would be a great kindness on your part to spend the night in this room. I implore you to tell me if you don't feel like doing it. My room is next door, so if you want company I will answer your call. I have insomnia and don't sleep much anyway."

I will not say that I was enchanted with the night's arrangement. I have no more courage that the next one but being somewhat familiar with Spiritualism, I may not have the average person's terror of the Unseen. The human brain is capable of only one strong emotion at a time and if it be filled with curiosity or scientific enthusiasm, there is little room for fear. I thought the doctor's nervousness might be due to four years of Jap occupation as much as to any psychic experiences that had come to him. I was sound and healthy and it was with the thrill of the hunter who waits for the tiger that I shut the laboratory door.

It was not a comfortable bedroom. The air was heavy with chemical odors, formaldehyde predominating. Nor were the decorations of my chamber very sedative. The line of glass jars with their relics of disease and suffering stretched before my eyes. A half-moon cast its white light into the room. Absolute silence reigned throughout the house, so that the swish of the branches in the garden came softly and soothingly to my ears. It may have been the hypnotic lullaby of the murmuring of the leaves but despite my efforts to stay awake, I fell at once into a deep dreamless sleep.

I was awakened by some sound in my room and I instantly sat up. At first I saw nothing but soon became aware, with a thrill that climbed my spine, that something was moving along the

line of the wall. Footfalls creaked on the floor and a human figure moved into the patch of moonlight. It was a man, a native. He walked slowly with his eyes fixed on the line of bottles containing those wretched remnants of humanity. He seemed to scrutinize each jar with care and then pass on to the next. When he had come to the end of the line he stopped, turned to face me, threw up his hands in a gesture of despair and vanished.

As he threw up his hands I saw that the fingers were missing from his left hand! In every other way his appearance had been so natural and I had both seen and heard him so clearly that I could easily have believed he was a native servant of Dr. Borromeo's. It was only his sudden disappearance that suggested anything supernatural.

I sprang from my couch, turned on the light and examined the room carefully. There were no signs of my visitor and I began to wonder if the whole thing was an hallucination or a vivid dream. I lay awake for the remainder of the night but nothing else happened.

I am an early riser but Dr. Max was up even earlier for I found him pacing the front porch.

"Well," he cried, "did you see him?"

"Yes, I saw him."

When I had told him all that had occurred he led the way into his study.

"Before you go back to camp I want to give you a little explanation of this hellish affair," he said. "In the first place, when I tell you that for three years I never have passed one single night without my sleep being broken by this specter, you will understand why it is that I am a shell of my former self. His ritual is always the same. He appears by my bedside, shakes me roughly by the shoulder, passes from my room into the laboratory, walks slowly along the line of my bottles and then vanishes. For a thousand times he has gone through this same routine."

"What does he want?"

"He wants his fingers.

"It came about this way: After the Jap invasion in 1942 we all fled to the hills but some were not fortunate enough to get out of the city in time. As the months passed some of these managed to escape and told stories of incredible cruelty. To amuse themselves Jap soldiers would tear babies from their mother's arms, toss them into the air and impale them on their bayonets. One native came to me to sew up his horribly mutilated hand. In his other hand he held four fingers which the Japs had cut

off! After I had finished he asked for the bill. The poor fellow had nothing but the clothes on his back so the idea of a fee was ridiculous. But I answered that the fee could be his fingers and I would add them to the collection I had carried with me to the hills.

"To my surprise he demurred, explaining that according to his religion it was important that the body should be united after death and so make a perfect dwelling for the spirit. I answered that his fingers were already off and asked him how he intended to preserve them. He answered that he would pickle them in salt and carry them in his pouch. I suggested that they might be safer in my keeping than in his and I had some alcohol to preserve them in. On realizing that I really intended to preserve them, his opposition instantly vanished. 'But remember, Doctor,' he said, 'I shall want them back when I am dead.' I smiled at this remark and so the matter ended — I thought.

"Well, a month later a Jap patrol found our hideaway in the hills and killed our people and burned our houses. I was lucky enough to hide in a cellar and escape with my life and my wife. In our house my pathological collection was largely destroyed. What you see are the remains of what I recovered after the Japs were driven into the interior. The jar containing the fingers of the native were lost and the unfortunate native himself was caught and killed by the Japs.

"Shortly afterwards I was awakened one night by a furious tugging at my sleeve. I sat up under the impression that my dog was trying to arouse me. Instead of my dog, I saw my patient. He was holding up his hand and looking at me reproachfully. I realized that he was dead and that he had come to claim his lost fingers.

"There you have the sorry story. Every night at the same hour for three years this hideous performance has been repeated. It is a simple ritual but it has worn us out like water dripping on a stone. I cannot sleep now for the expectation of his coming. It has poisoned my old age and my wife's, for she has been my partner in this horrifying experience. We are eternally grateful to you for your bravery, for it takes something from the weight of our misfortune when we share it with a friend even for a single night. Also it reassures us of our sanity which we sometimes are driven to question."

After my experience of the night before I was prepared to accept this story as absolute fact. And after returning to duty

I brought the whole range of my reading and experience to bear upon it.

A week later I had another night off watch and stopped by to see my friend. To his surprise I asked permission to spend another night in his laboratory as I was anxious to see the ghostly visitor again. The doctor was most curious to know what I was up to but my fear of raising false hopes prevented me from telling him.

I had remembered a book I had read on earthbound spirits which claimed that one dominant idea possessing them at the hour of death is sufficient to hold them to this material world. They are bound to this earth by a violent emotion such as avarice, revenge, anxiety, love, pity or some unfulfilled desire. When the wish or emotion has been fulfilled the chains which bind the spirit to earth disappear. There are many cases on record which show the singular persistence of these visitors and also their release as soon as their wish has been satisfied or, in some cases, where a reasonable compromise has been effected.

No actual fulfillment could be made here — but a reasonable compromise?

I had gone to a local mortician and, without explaining why asked him for the four fingers from a dead man's hand.

"A dead man's fingers!" the undertaker exclaimed. "What on earth for? That would be sacrilegious! You want me to mutilate the dead!"

"But you have unclaimed bodies and no one is going to miss them," I argued. After I put a five peso note into his hand his objections vanished; he retreated to his embalming room and presently returned with a small package. So before I slept in the laboratory that night I placed the contents of my package in an empty glass jar on the shelf.

So fascinated was I to learn the result of my experiment that sleep was out of the question. I sat with a shaded lamp beside me and waited patiently for my nocturnal visitor. This time I saw him clearly from the start. He appeared beside the door, nebulous for an instant, then hardening into as distinct an outline as any living man. As before he passed slowly along the line of bottles until he paused before the one which now contained the fingers. While I held my breath, he reached up to it, his whole figure quivering with delight. He took it down, examined it eagerly but then, with a face torn between anger and disappointment, he hurled it to the floor. There was a crash which resounded through the house and

the native vanished. A moment later my door flew open and Dr. Max rushed in.

"You are not hurt?" he cried.

"No, but deeply disappointed."

He looked in amazement at the pieces of glass and the fingers which lay on the floor.

"Good Lord!" he cried. "What is this?"

I told him of my brainstorm and its wretched sequel. He listened, then shook his head sadly "It was well thought of," he said, "but I fear there is no such easy end to my suffering. But I shall insist that you never sleep in this room again. When I heard that crash the fear that something had happened to you was worse than all the fearfulness this ghoul has caused me."

He allowed me to spend the remainder of the night where I was and I lay there worrying about the failure of my attempted solution to the problem. In the first light of morning I saw the fingers still lying on the floor to remind me of my failure. I looked at them and then rubbed my eyes in astonishment. I jumped from my couch and looked closer. Yes it was indeed so! Only three fingers were lying there!

On my next day off the base I returned to the undertaker's and asked why he had not given me all four fingers. He swore that he had and said one of them must have fallen out of the package. However, with a few more pesos in his hand he was glad to amputate another finger for me from another cadaver. On my next night off duty I returned to the doctor's house prepared for a fresh experiment.

But Dr. Max would not hear of my occupying the laboratory again. He turned a deaf ear to all my entreaties. He said it offended his sense of hospitality and he could not permit it. Therefore, I left the fingers in a jar on the shelf as I had the other night and I went to bed in a bedroom in another part of the house, some distance from the laboratory.

Despite my distance from the scene of our adventures I was not destined to sleep without interruption. In the middle of the night my host burst without warning into my bedroom. With flashlight in hand, attired in a long white nightgown and waving his arms excitedly he was a far more terrifying sight than the ghost had been. But it was not his sudden entrance which most astounded me. It was his expression. He looked younger by 10 years. His eyes shone.

"We have done it!" he screamed at me. "My dear boy, how in hell can I ever thank you enough?"

"I can't believe it really work-

ed!" I exclaimed.

"I couldn't wait to tell you the good news. I owe you such a debt, my dear boy, as I never have owed any man before. Heaven must have sent you. You have saved both my reason and my life. Never would I have believed any human being could have lifted this burden off my shoulders." And he seized my hand and wrung it.

"It was a long shot. One chance in a million. But I am glad if it really worked. But are you sure? What have you seen?"

"I have seen enough to satisfy me that I never will be troubled again. What happened was very simple. Tonight the apparition arrived at the usual time and aroused me with unnecessary violence. His disappointment of the other night must have enraged and embittered him. He looked fiercely at me and then went on with his usual program. But what happened in the next few minutes has left me awestruck and unable to believe my senses! For the first time since this persecution began he returned to my chamber. He actually beamed at me. His face was wreathed in a joyful smile and his teeth gleamed at me in the dim light. He proudly showed me his hand *with all the fingers on it,* then he bowed in farewell. And so he has vanished forever I do believe."

Dr. Max Borromeo's hopes were realized and never again was he disturbed by the visits of the unhappy ghost. Dr. Max spent a happy 10 more years, loved and respected by all, before he passed on.

After the dropping of the atomic bomb and the subsequent surrender of the Japanese we had to feed and clothe 10,000 Japanese troops who came out of the hills surrounding Cebu City. After they were returned to Japan I was allowed to return Stateside, since I had been in the service four years and had the necessary points. I wore on my finger a dragon-shaped gold ring the doctor had given me. After I got out of the service we corresponded. I sent the doctor a few items which he desired such as a coffee grinder and some tools and he sent me some native handwoven mats and tablecloths and a bolo knife with a mother of pearl handle and sheath.

Of course I never will forget this experience as long as I live and the events are still so fresh in my memory that it seems it happened just yesterday instead of 26 years ago.



"MANIMALS" Make Tracks in Oklahoma

Behind widespread reports of ape- and cat-like creatures lurks a mystery whose existence we have only begun to suspect.

By Jerome Clark

SOMETHING WEIRD is going on in Oklahoma.

A series of reports of an ape-like being seen in Lawton, a city in the southwestern part of the state, received widespread publicity early in March 1971 but investigation by a FATE reporter suggests the startling possibility that other mystery animals also are haunting the Sooner State.

On Friday, February 26, 1971, C. Edward Green and his wife were driving home along Lake Avenue in Lawton about 11:00 P.M. when they saw a strange figure walking beside the road.

"He was walking bent over like a gorilla," Green said later, "but not on all fours. He wore black pants that were cut or torn off at the knees and he had a big beard — it began higher up on his face than beards usually do — and long hair, very unkempt."

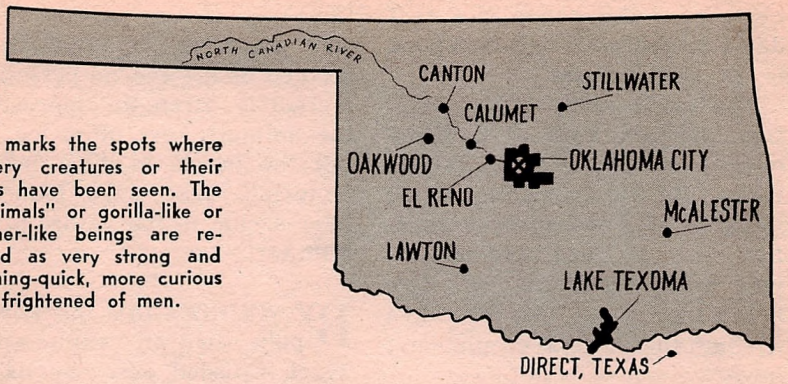
When the Greens reached their apartment shortly after seeing the strange creature they called the police. They assumed they had seen a mentally disturbed person.

A few minutes later — at 11:15 — the sound of police sirens brought Green to the window of his second-floor apartment. He pulled the curtains and found himself staring into the face of the figure he had seen on the road.

"He was crouched down on the walkway," Green reported, "and while I was startled myself, I noticed that the person, or whatever, was either extremely frightened or not oriented to his surroundings. There was a glazed expression in his eyes as if he didn't quite understand where he was.

"His hair and beard were very black and he himself was dark-complected. He was barefooted — his feet looked normal — and he stood at least six feet tall. Nothing about his body seemed disproportioned.

"When he saw me he jumped to the gravel below. Now that's about a 15-foot jump but it didn't



"•" marks the spots where mystery creatures or their tracks have been seen. The "manimals" or gorilla-like or panther-like beings are reported as very strong and lightning-quick, more curious than frightened of men.

seem to bother him. He must have been very strong. I didn't stay to watch him run away.

"I think — or rather I like to think — he was some mentally deficient person."

Green was not the only Lawton resident who reported seeing the creature that night. Just before his experience at the window a group of passersby had seen a "monkey-like" figure running down a nearby street, dodging cars, hiding behind bushes and then running on. And 15 minutes after Green's second encounter a group of Fort Sill soldiers, leaving a grocery store three blocks away, saw a similar strange creature amble past.

Almost exactly 24 hours later the creature appeared again and this time nearly caused a man to have a heart attack — literally.

Donald Childs, a 36-year-old television technician with a history of heart trouble, stepped into his backyard at 11:00 P.M. having heard a noise outside. He thought it might be a prowler. Instead he came upon someone or something "real huge, way over six feet tall. He was trying to get a drink out of the pond," Childs said, "but the pond is empty.

"He had long hair all over his face. Maybe he had a beard too. I don't know. It was dark and I couldn't tell for sure. He was wearing dark-colored pants that were way too little and a plaid jacket that was kind of too small. His legs, what I could see of 'em, seemed hairy, but like I said, it was dark and I couldn't swear to it.

"All of a sudden he saw me and he was as scared of me as I was of him. He didn't even stand up or get any kind of running start — he just sprung from his

squatting position and jumped clear over the pond. The next day I measured it and that pond is 12 feet across!

"He could really run — awful fast. He ran kind of hunched over like an ape in a Tarzan movie. He wasn't running on all fours. It was definitely a man. I'm sure he was somebody — you know — mentally off. I've heard that people like that have strength that normal people don't have."

Childs suffered a heart seizure from the excitement and spent the next few days recovering from it.

Later a police officer told Childs that the department received about 20 calls from persons who reported seeing a similar person (or animal) between Friday and Monday but the story of the sightings did not appear in the Lawton newspapers until the next Tuesday, March 2. Then the local press gave the reports headline treatment.

After the publicity, Childs heard from a farmer three miles south of Lawton who had an odd problem, one neither the sheriff nor the Cattlemen's Association, to whom he had appealed, could help with.

About once a month for the last year, he said, he had been finding either a calf or a full-grown cow lying dead in his field with one of its legs ripped off. The rest of the carcass never was wounded or marked. It seemed as if someone possessing incredible strength approached the animals, tore off a leg and left the beasts to die — but no footprints ever were found to offer a clue to the nature of the attacker.

* * *

BY WEDNESDAY the Lawton police had an "explanation" which satisfied everyone except those who actually had seen the strange creature. Captain Crawford Hawkins, head of the juvenile division, told reporters that three youths, one aged 15 and the others 14, confessed they were playing "ape" in the area where Green and the others had seen a creature Friday night.

"They told me," Hawkins said, "that one of their mothers had given them a mask to play with and they were cavorting around the yard acting like apes."

While the press at first was careful to note that the sightings of Saturday night remained unexplained, later the story changed and the papers assumed all the witnesses had been deluded by three kids playing apeman.

Green dismisses the police claims out of hand. "I talked with the kids and I saw the mask," he says. "It bears no resemblance to what I saw. The

mask was grotesque. The man's face was not. And it would have been pretty evident if the man had been wearing a mask. Furthermore, I didn't even see any kids around."

The police explanation is dubious on other grounds as well. No one has suggested (directly, at any rate) that the figure Donald Childs saw was a boy in an ape mask and it seems clear from Childs' and Green's descriptions, both noting the creature's ability to jump relatively great distances with no difficulty, that they saw the same thing — whatever it was.

Lawton's "Wolfman" (as that city's papers inexplicably dubbed the animal) arrived on the heels of the "Abominable Chicken Man." The "Chicken Man," although never seen, left convincing evidence of his presence at a farm near El Reno, 30 miles west of Oklahoma City.

One morning in December, 1970, according to an Associated Press story datelined February 27, a farmer found the door to his chicken coop ripped off and lying on the ground. On the surface of the door and inside the coop itself were strange hand prints about seven inches long and five inches wide. When he saw that several of his chickens had disappeared without a trace, he called the local state game ranger.

The door was shipped to zoologist Lawrence Curtis, director of the Oklahoma City Zoo. After a study that included comparisons with the hand and paw prints of human beings, apes, monkeys, bears and other animals, Curtis confessed his bafflement. "I don't know what this is," he said. "It resembles a gorilla but it's more like a man." According to Curtis the creature's thumb crooks inward as if deformed or injured.

"It appears that whatever made the prints was walking on all fours," he said, judging from footprints on the ground outside the coop. Unfortunately these were not preserved.

"We've shown it to several mammalogists and wildlife experts in Oklahoma and some passing through," Curtis went on. "All agree it is (the print of) a primate. These were made by some sort of man." The man, if such he was, was barefooted.

Curtis added he had heard from a man in Stillwater and a woman in McAlester who had discovered similar prints.

In its February 28 issue *The Oklahoma Journal* announced in a front page story: "Hen House Terror Just Monkey Stuff." Staff writer Jane Berryman wrote that Howard Dreeson, who operates a sawmill in Calumet 13 miles west of El Reno, had seen a chimpan-

zee in the woods several times and tried unsuccessfully to catch it. The reporter quotes zoo director Curtis' suggestion that a chimp may have escaped from a psychology laboratory at the University of Oklahoma at Norman. (Curtis told FATE in early April that "these prints are definitely not from a chimp.")

A check with the laboratory in question (run by Dr. Bill Lemon of the university's psychology department) elicited amused assurance that no chimps were missing.

Dreeson himself believes the animal escaped from a circus train wreck or derailment near Mulhall some years ago. (Mulhall is about 50 miles northeast of Calumet in central Oklahoma.) FATE was able to determine, however, that the "wreck" was a minor one and no animals got away.

How does Dreeson know it is a chimp?

"I've seen 'em on television," he says. "You ought to see this fella — actually I think it's a female. It's about, oh, 30, 31 inches tall and it's got a face that looks like a prune. Cute little fella. Sure would like to catch it."

Dreeson regularly leaves food for the animal, which he has seen three times, always at dusk.

"I always leave out oranges and bananas," he says. "They're gone in a couple of days and I never find the skins."

He keeps a heavy net in his pickup truck hoping one day to snare the animal. "I have a good idea where it might be spending the night now and if I can't catch it," he observes, "maybe at least I can get a picture of it. I keep a camera with me all the time these days."

* * *

THE SUPPOSED chimpanzee is not the only out-of-place animal Howard Dreeson has seen. One evening in early 1969 he was driving nine miles north of Calumet on the Ocharche Road when a panther-like animal crossed in front of his car and disappeared into the timber.

"It looked at me," he says, "and its eyes shone. It was black as jet and had a real long tail. Its body must've been three feet long, maybe longer.

"Folks around here are always seeing funny things but they never like to talk about 'em. Everybody takes a sort of 'so what?' attitude. Just the other day this fella said to me, 'I seen something mighty strange out by the timber.' I asked him, 'Well, what was it?' and he said, 'Dadgummed if I know.' That kinda killed the conversation right there."

Melvin Harmon and his son Jimmy of El Reno saw a large

black "cat-like" animal about dusk one evening in 1956 when they were harvesting wheat. The younger Harmon, working alone in the field, saw it first. Badly frightened, he hurried home and told his father. Jimmy refused to go back without a gun but his father, skeptical and a bit annoyed, went out — only to run into the creature on his own. He raced back to his pickup to get his rifle but when he returned to the field the animal was gone. He never saw it again.

The strangest report comes from Mrs. Lawrence Laub of Calumet who says that early one evening in 1951 she went out to check on the cattle, walked to the top of a hill between the farmhouse and the pasture and looked down to see a weird "something."

"I know how this sounds and I know this is impossible," she says, "but it looked like a cross between a wolf and a deer."

Its head and body resembled those of a deer but only superficially. The animal, standing on four thin deer-like legs but with huge pads for feet had long hair slightly lighter in color than a German shepherd dog's. It was larger than a dog or a wolf and had small pointed ears and a bushy tail.

Mrs. Laub watched it for about half a minute, then picked up a stick and tossed it toward the animal whose head was turned away from her. The stick attracted the creature's attention and it turned to watch Mrs. Laub, apparently curious but not at all afraid.

This proved too much for Mrs. Laub. Quite unnerved, she beat a retreat, all the while glancing over her shoulder at the animal which continued to study her. Her husband had seen the same or a similar creature two years previously and in the meantime neighbors had reported coming upon strange tracks in their fields.

"But it never bothered our livestock," Mrs. Laub says. "There's a lot of underbrush out there and it would have been easy for it to prey on our cattle — but it never did. I really have no idea what it was. Some kind of freak of nature, I'd guess."

Both Calumet and El Reno lie close to the North Canadian River — as does Canton, about 40 miles northwest of Calumet. Ten miles southwest of Canton is Oakwood. In the Canton-Oakwood area in January 1969 Deward Whetstone found tracks measuring 10½ inches long and four inches wide. The plaster casts he made suggest that whoever or whatever made them was some type of primate. The

tracks show a deep split between the first two toes and the weight of the body apparently placed most pressure on the outside edge of the foot. At the time he found the prints, says Whetstone, the ground was soft due to a spell of wet weather.

"There were tracks all the way across the road. I followed them to where whatever made them jumped the fence. There have been a number of sightings of a strange animal in this area."

Another one who saw it is Roger Boucher of Oakwood. He was returning from Canton one night in November 1968 when his headlights caught a "gorilla-like" animal running across the highway. This occurred five miles north of Oakwood.

A local paper noted that "area residents had occasionally reported seeing a mountain lion but . . . this is the only other animal not readily identifiable as native to the area that has ever been reported."

* * *

IN EXTREME southern Oklahoma near the eastern shore of Lake Texoma 10 miles west of Durant and about 110 miles southeast of Lawton, Ray Sutterfield of Paris, Tex., encountered a catlike animal while he was hunting in the woodlands in late 1959 or early 1960. As he passed a brush pile he startled the creature, which apparently had been sleeping, and he saw it jump several feet into the air, then leap a distance of "15 or 20 feet" before it disappeared in the underbrush.

The cat, a "dirty yellow" color, had "pointed ears and a bushy tail." But its most distinguishing feature was a series of black stripes all along its body. They began just behind the shoulders and extended underneath the body to a corresponding spot on the opposite side. The body itself was about four feet long with a tail one and a half to two feet in length. Its tracks, according to Sutterfield's report, were larger than a bobcat's but smaller than a cougar's.

The northwest boundary of Lamar County, Tex., which borders Oklahoma, is only about 50 miles southeast of the location of Sutterfield's sighting. Near the tiny village of Direct reports of a mystery animal something like a panther are not uncommon. An article in *The Paris News* in July 1965 quotes a woman from Direct:

"We can expect it in the last part of June and again in October just before deer season begins. We figure it migrates through here yearly."

Direct residents call it a "manimal" and say that it leaves tracks like a cat's except its claws show. (A cat's claws are

retractable.) The prints are so large that a man can put both hands in one track.

The "manimal" makes a sound that at first resembles the cry of a wildcat but soon the voice begins to deepen and takes on the quality of the screams of a man in pain. "Its wail is guaranteed to raise goose pimples," Direct citizens say.

The tracks indicate that the creature weighs about 190 or 200 pounds and runs on all fours in eight-foot leaps. In June it moves westward and in October it reverses direction and comes east.

A Direct woman describes her first encounter with the "manimal":

"One evening as I was walking around the house with a flashlight I turned at the corner of the house and I must have startled the thing as much as it startled me. It made one tremendous jump and left the yard. I hurried back into the house and called my cousin. We stood at the window and watched it as it crossed a fence and then stood on its hind legs staring back at us. It stood about six feet, two inches tall. Finally it walked away on all fours.

* * *

SO WHAT HAVE we here? Apparently we are dealing with a phenomenon whose existence we only have begun to suspect. Except for Sasquatch and Bigfoot, mysterious animals in this country have received comparatively little attention. Only recently have researchers realized how widespread reports of ape- and cat-like creatures may be. It is interesting that both kinds of animals often appear in the same general area.

What are they? And why has no one yet been able to kill or capture a specimen of either? Like UFOs (with which some theorists link these mystery animals) they are "tangible intangibles." They are seen regularly and they even leave traces — but so far they have managed to elude us. All we have at this point are the reports, hundreds of them, from apparently reliable witnesses, of the movements and activities of weird phenomenal species we may never be able to catch.



SOME LIKE IT LUCKY

MRS. MACY HARRELSON of Tampa, Fla., believes "13" is her lucky number. She was born on the 13th and she has a sister, a son, a daughter, a grandson, one brother-in-law and two sons-in-law — all born on the 13th of various months. — *Dolly M. Bruno.*

I Would Not Let Ben Die

The doctor said all hope was gone but I knew better — and the next morning he saw a miracle.

By Helen B. Walters

IT WAS ALMOST midnight and traffic on the street outside our San Diego apartment had subsided. The only sound in our front room was the monotonous creak of the floor as my father, the Rev. John Beery, paced back and forth, his hands behind his back, his head bowed. My mother sat at a table with an open Bible in her lap. From an adjoining bedroom came my brother Ben's pathetic moaning: "Let me die! Let me die!"

Ben, a law student at the University of California, had fallen ill on a visit home. At first we thought his illness was minor but when he grew worse we called a doctor. In those days — it was 1925 — medical techniques were not as sophisticated as they are now and there were some diseases it was hard to pin a name on. The doctor was not sure whether Ben had spinal meningitis or something like infantile paralysis, for there were symptoms of both. He had given him some medication.

But a day later — today — Ben's pain had grown worse. He had lost all feeling in his feet and he lay in agony. Finally, in desperation, I telephoned the doctor — whose disposition was not improved by the lateness of the hour.

"There is nothing I can do," he blurted out when I pleaded with him to come and give Ben something to alleviate his suffering.

"I'm sorry, miss. I've had a hard day and I have another on the books for tomorrow. Give your brother encouragement and keep on with the medicine I left for him."

"But the medicine doesn't help. Can I tell him what time you'll be here in the morning? Then he can hang on until — "

"I told your parents this case is terminal. Hopeless. I will come in the morning to sign the death certificate."

His words set off an explosion inside me. I felt a white-hot rage and my lips shook so that I could scarcely get out my reply.

"Well, sir, my brother is not going to die!" I slammed down the receiver.

Mother looked at me pityingly knowing how close my brother and I always had been. Suddenly my father stopped his aimless pacing to look at me closely. Something in my expression held their attention. Perhaps they sensed I felt a mysterious assurance that Ben would not die.

I had a moment of doubt. Who was I to contradict the wisdom of the medical profession? Nevertheless something told me there was a greater power to call on. I also felt it was guiding me as I turned to my father.

"Go out and get me some analgesic balm," I said, mentioning the name of a patent medicine.

"But no drugstore is open at this hour," he protested.

"Find one! There's bound to be one open in a city of this size. You've got to find it!"

Mother nodded agreement and he picked up his hat and left. At once I went into the bedroom to give my brother "encouragement" by assuring him he was going to get better soon.

"Sis, thanks," he groaned. "Just let me die and get it over with."

"No, I won't!" I snapped. I put a fresh ice bag on his head to try to numb the pain.

When Father returned with the balm I set confidently to work rubbing Ben's neck and spine. Something deep within told me not to let the germs or virus settle in his spine to produce paralysis. When one hand was exhausted I used the other. All night I kept this up while my lips repeated, "You're going to get well. You are! You are!" Meanwhile, my parents prayed.

By dawn Ben's whole body had relaxed. When finally he opened his eyes he looked at me as if a miracle had taken place.

"I can feel my toes," he murmured.

Tears flooded my eyes but I only nodded and kept working — but now more gently because I saw he was slipping into a natural sleep. His breathing was regular.

Later that morning my parents and I stood ready to greet the wise medico. He came in wearing a somber look and shook his head in mute sympathy as he drew out his pen.

"Would you like to see your patient?" I asked sharply.

His eyes widened.

"See—? You mean . . ." We all nodded and when he saw Ben peacefully asleep he said, "Why! This is a miracle. I must write this up for the medical journal."

I understand he did write up Ben's case giving credit to *mate-*

ria medica and his textbook knowledge. But we knew the truth. The doctor had nothing to do with Ben's recovery — nor did the balm for that matter, although it may have helped instill faith in us when it looked as if there was no reason to hope.

The cure really came from a great reservoir of power — from God — perhaps flowing by some unknown means through my fingertips into my brother's body where it did its amazing work.

BRAZILIAN HEALER DIES

JOSE ARIGO, Brazilian psychic surgeon, died in an auto accident January 11, 1971, His car skidded on a wet road and collided head-on with another vehicle. All the occupants of the Arigo car were killed.

The healer had frequent trouble with the authorities who charged him with "illegal practice of medicine" and jailed him more than once. However, Arigo was unaware of what happened while he was in trance and could not recollect the operations he performed. When he saw an 80-minute color film of his own surgery he fainted!

A thorough investigation of Arigo's work was carried out by medical scientist Andrija Puharich and William Belk, two of America's best-known psychic researchers. Their 15-man team included six doctors and they studied Arigo for two months,

The psychic surgery, always performed at fantastic speed and before many witnesses, was called "spectacular and astounding" by Dr. Ary Lex, lecturer at Sao Paulo University and member of the State Medical Academy. Puharich held a stop watch while 100 patients passed through Arigo's small windowless "consulting room" in Congonhas do Campo and found the average treatment or operation took one minute and some only 30 seconds. Further, Puharich found not the slightest hint of fraud in Arigo's work.

Jose Arigo's "control" was Dr. Adolpho Fritz, said to be a German surgeon killed in World War I. When Dr. Fritz spoke (through Arigo) to Brazilians he used their native Portuguese, but he talked with Europeans in fluent German — which Arigo could not speak.

Because many thousands of persons attested to his supernatural healing powers (30,000 attended his funeral, almost paralyzing the little mountain town) the Brazilian medical profession took him seriously. A 160-bed hospital under construction was to provide a wing for Arigo's use. The hospital's charter authorized the psychic's work, thus exempting him from the charge of "illegal practice of medicine." It is ironic that he should have died without having fully achieved this seal of approval.

But Dr. Fritz had foretold the date of Arigo's death. According to the British Spiritualist newspaper *Psychic News* Arigo's guide had said he would "discarnate during the first fortnight of 1971." And Arigo himself said in a TV interview in December 1970 that he knew he would die.

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.

BEN'S DREAM

By Ermina Sheridan

IN THE SPRING of 1942 I went to work as a housekeeper for Mr. and Mrs. Ben Queen of Telluride, Colo. Ben was a young miner and his wife Mary was pregnant and sick much of the time.

One morning that summer Ben came down to breakfast with his face pale and drawn. Concerned, I asked him if he felt all right and he just shook his head.

"I had a terrible dream and I know I'm going to die," he said. In his dream there had been a cave-in in the mine where he worked and he had seen his body buried under heavy rocks.

I urged him to look for employment somewhere else. With his vacation due in a few days he could use the opportunity to check out other places and other kinds of jobs.

He took my advice and went down to New Mexico but wherever he went he got the same answer: "Keep in touch and if there is an opening we'll hire you."

So he returned to Telluride and went back to work in the mine.



Ermina Sheridan

In late October Ben had the same dream again and it only darkened his mood further. On November 8 his little son was born.

Just 10 days later, at 12 midnight, Ben Queen died in the Smuggler Mine when two tons of rock fell on him. — *Telluride, Colo.*

MIRROR REFLECTIONS

By Dovie McKnight

ONE DAY IN the spring of 1911 someone told my cousin Emely and me that on the first day of May, if one held a mirror so that it reflected into the water of a well, she could see her future husband. If she were never to get married, a coffin would appear in the reflection.

We waited eagerly for May to come so that we could try the experiment but then on May 1 my father Bill Hayes announced it was corn planting time on our Aurora, Ark., farm.

On the first and second day I had to work in the fields but on the third day Emely and I took a mirror to the well at her house. Discouraged because we had not been able to do it on the proper day, we halfheartedly took turns gazing into the well but saw nothing. After sitting under a nearby tree for a while, I decided to have one last look before going home.

This time it worked. In the reflection I saw a man wearing a large western hat and dressed in a dark suit, white shirt and dark necktie.

I called to Emely to come and take a look. She confirmed what I already knew by saying, "That's the boy who worked for Uncle Bill for a while and then went to Oklahoma. His name was Jim McKnight, wasn't it?"

Anxiously she snatched the mirror from my hands. "If I see a coffin," she said, "I'm just going to die!" Almost instantly there appeared another image of an older man. He was sitting in a chair with his chin resting in the palm of his hand. We recognized him instantly as Bob Smith.

"But that's impossible!" Emely exclaimed. "Why, he's too old for me and I'd never consider marrying him."

About three months later as I sat in church Jim McKnight strolled in. He was wearing a dark blue serge suit, white shirt and dark red necktie and held a large western hat in his hand. He was a striking figure, much more handsome in appearance than I remembered him in work clothes.

Two years later Jim and I were married. And not long afterwards Emely and Bob exchanged vows. — *Springdale, Ark.*

A PROBLEM SOLVED IN SLEEP

By Eleanor S. Kravig

WHEN I ATTENDED St. Cloud (Minn.) State College in the 1920's one of my favorite studies was geometry. I took great pride in my achievements in the class and therefore one evening when I found it impossible to solve the proposition for the next day's assignment I

was quite disturbed. I worked diligently to get the answer before the jangling of the lights-out bell but the solution evaded me. Just as I seemed to get a glimmer of a way to the solution the lights went out and I had no choice but to go to bed. I was very depressed, for never before had I gone unprepared to class.

When the rising bell jarred me awake I scurried to breakfast and then to my first class — geometry. The class had assembled and the attendance was taken. I hoped I would not have to reveal my ignorance of today's lesson, but first crack out of the box my name was called and the teacher, Robert Heinman, told me to go to the board and demonstrate the proposition.

Numbly I walked to the blackboard. I wanted to cry but I picked up the chalk and as if in a trance drew some diagrams, mechanically proceeding through the demonstration.

One part of my mind seemed to be looking on and saying, "Oh, dear! This is too bad. It's all wrong." Still I went on, finished the demonstration and returned to my place.

Interruption during a student's demonstration was against the rules in Mr. Heinman's class. No matter how wrong the demonstration might be, we held our criticism until the student had finished. This kept us alert and keen.

"Are there any corrections?" Mr. Heinman asked. I didn't dare to look around. I waited for the volley of criticism — but strangely, none came. I heard nothing; the class was silent.

Finally our instructor spoke. "That was absolutely perfect."

I almost gasped. Last night I had not known the answer and I had not had time to seek help from anyone.

Later in the day my sister, who shared my room in Shoemaker Hall, said, "What was the matter with you last night? You were talking geometry all night long!"

Then I knew. I had solved the problem in my sleep. — *Redlands, Calif.*

NOTIFIED PREMATURELY

By Nancy Crabtree

MY HUSBAND John had gone to work as usual one night in the last week of December 1970 and I retired about 1:00 A.M. only to experience a strange disturbance moments later.

My husband works out of the Pittston Coal Co. headquarters at Dante, Va., as a repairman in Open Fork Mine No. 2. When a strident automobile horn brought me wide-awake and a loud knocking on the front door snapped me out of bed, I ran to

the door certain that someone had come to tell me my husband was injured, even killed. But when I opened the door there was no one there, no car in the drive, nothing — just the early morning stillness.

I was confused and upset but gradually calmed down and went back to bed. When I told John about it next day he said I must have been dreaming. I knew I had gotten out of bed; that part was no dream. But I managed to push the incident to the back of my mind.

About two weeks later — on the morning of January 14, 1971, again I was awakened by an automobile horn. The sound was identical to that I had heard before. But for some reason I didn't feel afraid, not even when I saw the car in the drive and the man at the door. The awful shock didn't hit me until he said my husband had been hurt.

A shuttle car had hit John and pinned him against the side of the mine corridor. He was taken to Appalachia Regional Hospital in Wise, Va., with broken ribs, collarbone and shoulder blade and a punctured lung. He was released February 10 but full recovery from his injuries is doubtful, according to his physician, Dr. C. C. Orduna.

I wish I had paid more attention when the invisible messenger came the first time because I believe the premature notification was either to warn John to be careful or to soften the blow when the news of the accident reached me. — *Clintwood, Va.*

MY UNHAPPY 13th BIRTHDAY

By Madeline M. Dawson

THE MEMORY of my 13th birthday, April 10, 1929, will never leave me. The day was rainy but hot, much too hot for April in Brooklyn. My two sisters, Ann di Giacomo, Carmela Luisi, her husband Michael and I sat around the dining room table that evening, our food untouched. No one felt like eating, for in another part of Brooklyn our oldest sister, Carolina Defonte, lay fighting pneumonia, usually fatal in those days before the wonder drugs. Our only hope for Carolina's survival lay in her youth. She was only 26 and her young body might overcome the dreaded illness.

Silent, we sat listening to the falling rain and the ticking of the clock. Suddenly a moaning cry and the rattle of metal startled us. We looked up to see a metal curtain rod bounding up and down on the L-shaped support which had been screwed into the wall to hold the rod in place. Stupefied, we watched the lace curtain and the rod as they jumped. After the third bounce, the rod fell to the floor and simul-

taneously the moaning stopped.

I noticed the time — 8:30 P.M. — as Ann ran over and picked up the rod. It had broken into three pieces.

"How could this metal possibly break on a carpeted floor or any other floor and who was moaning?" she murmured. No one answered her — and then the phone rang. It was my brother Salvatore calling to say that Carolina had died at 8:30 P.M.

The three pieces of the curtain rod — what did they mean? That my sister left three small children motherless or that she was the third member of our family to die? I wonder. — *Staten Island, N.Y.*

WHO NEEDS GLASSES?

By Bonnie MacConnell

IN OUR LIVING room we have a chest of drawers in which I keep table linens and the top of the chest holds our stereo record-player, a tape recorder, a radio and some records. Five years ago the stereo wasn't there but everything else was.

Late in October 1970 I picked up my reading glasses from the top of the chest as I went into the bedroom. Nothing strange in that? Well, in the summer of 1965 as my husband and I were getting ready for bed one night, I picked up the same glasses from the same spot and put them into the pocket of my robe. My husband stood right beside me as I did so. He went on to bed and I went to the kitchen to make sure the faucet that needed a new washer wasn't dripping, then I followed him.

I reached into my pocket for my glasses so I might read in bed but my pocket was empty. Retracing my steps I looked everywhere but could not find my glasses.

"Where did I put my glasses, dear?" I asked.

"In the pocket of your robe."

"I know I did but they're not there."

"Then you must have dropped them in the kitchen."

"They're not there either."

Looking somewhat martyred, he climbed out of bed and walked around the house, as certain as I was that the glasses *had* to be in plain sight wherever I'd dropped them — but they were not to be found.

The next day we removed the cushion from the chair near the chest and searched through its innards. No glasses. Every time the furniture in the house was moved we watched for the glasses and every time I needed them I'd look again in all the places I could think of. Eventually I gave up the search and got new glasses.

Then, as I said, in October of

1970 as I walked past the chest on my way to bed I picked them up from exactly the same place near the radio from which I had taken them more than five years before. I had picked them up twice although I had put them down only once — more than five years ago.

Wherever they were, however they departed and however they returned, I'm glad to have them again. But I like to think that someone on the other side needed them and simply borrowed them for a while. — *Tucson, Ariz.*

THE OVERDUE BILL

By Catherine Velkoff

MY SON TOM was born July 18, 1948, in Cincinnati, Ohio, and from birth he suffered a severe chronic illness which the doctors said he would outgrow — if we could keep him alive. His bronchial tubes would spasm so that he could inhale but not exhale until he was given artificial respiration.

Tom was in and out of hospitals and when he was home the doctor had to come to our house three times a week. We were lucky just to exist — although my husband made a good living at the William Powell Valve Co. in Cincinnati — but the hospital and doctor bills were a burden. I couldn't go out to work because Tom needed constant care.

In the winter of 1952 I ordered two playsuits, one for Tom who was now three years old and one for my daughter who was six. I thought somehow I could squeeze out the money to pay for them at the end of the month. But the months went by and the bill was long overdue.

I made a novena to the Blessed Virgin praying that somehow I could get $23.00 to pay the bill. It was now March of 1953 and I knew that if I didn't pay the bill my husband's wages might be garnisheed.

In the hall of our house I kept a fern on a stand and that spring the fern began to shed its needles. I decided to take the plant and the stand down into the yard for the summer. I couldn't lift them both at the same time so I picked up the plant and carried it out, then when I returned to the table I picked up the doily to put in the laundry. Under the doily was an envelope which fluttered to the floor. It was an airmail envelope and I couldn't imagine how it had gotten under the plant.

When I looked inside the envelope I found two brand-new $10 bills and three new one-dollar bills — just exactly the amount I needed to pay for the playsuits. — *Cincinnati, Ohio.*

Russians Study St. Elmo's Fire

The cold blue fire — a fascination to artists and poets, an ill omen to seamen — is a mystery as old as time.

By Viktor Adamenko, translated by Thomas Moore
Courtesy Novosti Press Agency

THE ANCIENT ROMANS called it the "fires of Castor and Pollux" because it reminded them of the light of the two bright stars in the constellation Gemini. Legend has it that once hundreds of pale blue flames appeared in the air above the heads of a detachment of legionnaires setting out on a nighttime expedition. When suddenly the points of the soldiers' pikes began to glow with a cold flame, the Romans decided that the miraculous radiance of their weapons foretold victory.

The frequent appearance of the mysterious luminescence around the cupola of the church of St. Elmo in Italy led to its becoming known as St. Elmo's fire. A number of superstitions grew up around it, especially among sailors. Medieval navigators considered it an omen that a violent storm was coming. But during a storm the sailors welcomed its appearance as a sign of their deliverance.

St. Elmo's fire, like the "Flying Dutchman," traditionally has fascinated artists and poets. Only at the end of the last century did the phenomenon attract the attention of scientists, who produced a similar luminescence in the laboratory and recorded it on film. The title page of Dr. Messala Pogorelsky's *Electrophotosphenes and Energography as Proof of the Existence of Physiological Polar Energy, or the So-called Animal Magnetism,* published in St. Petersburg in 1899, pictures the author with a shining aureole around his head, reminiscent of a saint's halo.

Scientists never have accepted the existence of "physiological polar energy." St. Elmo's fire proved to be an ordinary discharge which takes place in

a strong electrical field. An accumulation of opposite charges on the earth's surface and in the clouds creates an instantaneous thunderstorm discharge we know as lightning. But there are other types of discharge which occur whenever the electrical energy is insufficient to force itself across a layer of air. In such cases "quiet" discharges of atmospheric electricity — discharges which have accumulated on the surfaces of objects — can be observed, most often on sharp-ended objects.

Study of this odd natural phenomenon in the laboratory produced some unexpected discoveries, the most spectacular that it is possible to obtain pictures of various objects by means of St. Elmo's fire. At an exhibition given by the Russian Technical Society in 1898, the Russian engineer and electrical researcher Yakov Narkevich-Iodko displayed electrographic photos taken with the help of quiet electrical discharges. The German scientist Wolf Zapek and later, in 1939, the Americans George Shlemmer and Samuel Pratt managed to photograph medals, money and plant leaves in strong electrical fields.

Surrounding all of the objects photographed was the characteristic corona, with the points and angles of objects showing especially strong radiation patterns. After conducting spectroscopic analyses, Schlemmer and Pratt discovered that, besides visible light, ultraviolet radiation is also present in the discharge. The scientists suggested that ions produced the images of objects under investigation but they did not exclude as a cause unknown types of radiation, which could accompany the process.

Moscow University Professor Georgy Spivak, who undertook similar work in 1949, succeeded in obtaining pictures of various objects. And interestingly, he discovered that he did not need lenses to obtain pictures by means of electrical discharges. Lensless, discharge-produced electrographic images are distinguished by great sharpness and clarity. And only the aureole (physicists call it the "edge effect") imparts a tinge of mystery to the process.

It is difficult, however, to get electrographic images of living objects. Even a relatively weak direct electric current of a few dozen milliamperes strength is deadly for a human being. But in 1950 the Soviet inventors Semyon and Valentina Kirlian employed a high-frequency alternating current to obtain electrographic images and to study the luminescence of living objects in an electrical field. Such currents

spread out along the surface of a conductor and are not dangerous to living organisms even if the voltage of the current is in the tens or hundreds of thousands of volts.

Immediately new phenomena came to light. If the photographed object is a conductor, the Kirlians found, then images of no more than its surface can be obtained, but if the object is dielectric (a nonconductor) it is possible to photograph its internal structure even if it is optically opaque. What is obtained is of course a special "electrical" image of the object but in many details it corresponds with its optical image. The picture drawn by a high-frequency discharge is uniform if something like a coin, for instance, is photographed but it is characterized by variability if a living organism, such as a plant leaf or a person's skin, is observed in a high-frequency field.

When Semyon and Valentina Kirlian decided to inspect this high-frequency "St. Elmo's fire" under a microscope, they discovered still more surprising phenomena. On the skin of a human being they could see microdischarges of a multitude of colors, which occasionally would flare up, some of them constantly changing position on the surface of the skin, others not moving at all, some burning steadily, others flickering and shimmering like lights on a computer bank. What is most interesting is that the activity and condition of the organism determine the constant activity of the flares. Pathological states, emotions or chemical preparations drastically change the observed picture of "living" electricity. The simple ingestion of a sleeping pill is enough to cause the flares to diminish.

How does this "cold fire" start? To a certain degree the electrical characteristics of an animate or inanimate object influence its appearance. But the fundamental cause is a strong electrical field tearing electrons away from an object — because free electrons are needed to form an electrical discharge. There are two basic ways to obtain such free electrons: thermoelectronic emission, which occurs when an object is heated, and autoelectronic emission, provided by a strong electrical field. In thermoelectronic emission the object cools and has to be constantly supplied with heat energy, but in autoelectronic emission no such cooling takes place. For this reason autoelectronic emission is called "cold" emission. A strong electrical field modifies the form of the so-called potential barrier which electrons have to overcome in order to leave an object.

An artificial electrical field, or one arising naturally during a thunderstorm, can produce free electrons as a consequence of cold emission. But what takes place in weak electrical fields? After all, a constant direct current of 1500 amperes passes from the atmosphere to the earth, and around the earth exists a constant electrical field of 130 volts per meter. In accordance with quantum mechanics cold emission of electrons in this field will take place. But the number of free-flying electrons is infinitesimal, usually insufficient to ignite the visible St. Elmo's fire.

But perhaps one could catch this ultra-faint luminescence with precise experiments? Messala Pogorelsky obtained photographs of plant leaves entirely without an electrical field. Entirely without? What of the earth's electrical field? Apparently, the leaves are luminescent not on account of "physiological polar energy" but as a consequence of the extremely weak cold emission of electrons. And at present, on highly sensitive photo plates in complete darkness without any artificially-generated field, we can get photos of objects and their aureoles.

The earth's unstable electrical field varies approximately 15 percent, attaining its greatest intensity at 1900 hours Greenwich Mean Time. Wherever this field is measured — in the Atlantic Ocean, the Pacific or the Arctic — its "peak hours" always center on that precise time and its minimum stands just as invariably at 4:00 G.M.T. When the intensity of the discharge of high-frequency luminescence of plant leaves is measured by the method developed by Semyon and Valentina Kirlian, this intensity changes coincidentally with the minimum and maximum voltages of the earth's electrical field.

An electrical discharge, in particular one of high frequency, is a complex and many-sided phenomenon. Its formation, as in the case of the discharge used by Semyon and Valentina Kirlian, cannot always be explained in terms of autoelectrons, for it is impossible to exclude the presence of some unknown type of radiation.

We may say that St. Elmo's fire arises as a result of the cold emission of electrons in the earth's electrical field. However, to explain the reasons for this luminescence with finality so far has escaped us. It can be assumed, however, that among the causes are active chemical compounds — free radicals — present in all living organisms.



By remembering a dream of the night before, lawyer Edward Dobson saved himself from injury but . . .

Is psychically FOREWARNED *always FOREARMED?*

"Who finds us special enough to want to save us from danger? And why only sometimes?"

By Sally Remaley

ONE NIGHT in 1944 Edward R. Dobson, then a lawyer in New York state, had a dream so striking that he woke his wife to tell her about it.

"I dreamed that I was awakened by an unusual sound in our bedroom," Dobson told me some years later. "Looking in the direction of the unfamiliar sound I saw a burglar ransacking our belongings — my wife's and mine.

"When I rose up in bed — still in the dream — the burglar fled and I jumped up and pursued him. At the top of the long staircase the intruder leaped, landing miraculously uninjured at the foot of the steps. He had cleared the stairs in the one tremendous jump!

"I leaped after him. But instead of landing lightly on my feet at the bottom of the steps as the burglar did, I crashed through the floor at the foot of the staircase up to my waist. I was trapped in the broken floorboards.

"I was seriously injured and was unable to crawl out and follow the man, who escaped through the front door and was

never caught. Luckily it was only a dream — as yet. I couldn't get it off my mind that night, however, and my wife and I lay awake for hours talking about the incident in the dream."

The very next night, Dobson told me, he woke up to see a burglar in the bedroom ransacking their belongings. This time it was true. He recognized the burglar as moonlight fell across the man's face. It was the burglar of his dream of the previous night!

"When he came to the stairway," Dobson said, "I knew he was going to jump to the foot and make it, and he did. I was about to follow him and leap down the stairs too when I suddenly remembered what had happened to me in the dream.

"I stopped where I was, still at the top of the staircase, and the real burglar ran out the door. I know the dream saved me from great personal injury, possibly even saved my life. Why I was fortunate enough to receive such a warning and whom it came from I do not know. There are many strange occurrences such as this that we do not understand just yet."

Not as lucky as Ted Dobson, I unintentionally ignored a psychic warning I received several years ago. This particular warning of impending danger came to me in a vision-like mental image so clear that I might have been seeing a movie on television. It happened one evening about six o'clock as I was driving my white Falcon station wagon toward a large shopping center near my home.

I was surprised to see myself suddenly the center of attention. I was sitting in my car surrounded by a crowd of people who were all looking at me without speaking. At least if any words were spoken I could not hear what they were.

Then I noticed another car, a black sedan with a young man at the wheel, which had crashed into the left front of my vehicle. I even recognized where I was for the surroundings were very distinct.

The spot was a narrow but extremely busy route through the parking lot at the east end of the shopping center, near a chain grocery store where traffic is always congested and at its worst at six in the evening.

Uninjured I got out of my car and surveyed the caved-in fender and front end. Only then did I begin to feel weak. I leaned against my car and waited for the police to come. I saw a Florida state trooper driving up and the vision ended.

It was just a few weeks before Christmas. Although I had a great deal of Christmas shopping

to do, I made a point — at least for a while — of avoiding that particular shopping center.

As Christmas passed without incident the warning slipped from my mind. On the day of New Year's Eve, in the middle of the rush of preparing for guests and festivities that evening, we just had sat down to dinner when I thought of one last-minute item I should pick up at the shopping center. It was a ridiculous little table decoration for the party that we could have done without.

"Sit down and eat first," my family urged.

"No, it will just take me five minutes. I'll be right back," I assured them.

Five minutes later I found myself in a car crash — the one I had foreseen weeks before. It happened in the identical place and my car was struck in the left front by a black sedan driven by a young man.

As the inevitable crowd gathered and I got out to look over the damage, I began to feel faint. I leaned back against my very crumpled car to try to keep from passing out. It was not until a trooper drove up seconds later that I recalled the warning I had received in the vision.

Still, I was lucky. A few inches more and the other car would have crushed me instead of the left front of my station wagon. I looked at my watch. It was just 6:00 P.M.

* * *

BECAUSE ACTOR Harry S. Weatherby heeds psychic warnings he is still alive today.

Weatherby, who doubles as Joshua and the Good Thief in Val Balfour's Passion Play, recently told me the story of two frightening narrow escapes he had in one week.

"It is in the last act," he said, "that I play the Good Thief on the right of Christ, the role played by Mr. Balfour. On the night of December 14, 1965, in Corvallis, Ore., I received a warning in the form of a very strong feeling that something was wrong with the cross. The feeling was so strong that I couldn't ignore it. It was just like a definite message coming through: 'Watch! Look at the rope!'

"As I began my climb up the cross I looked up at the rope with which I usually strapped myself onto the cross at a very great height (the play is presented outdoors). I saw that the rope had been cut and was hanging by a thread.

"I called Peter Engel, our stage manager, and told him, 'Peter, this rope has been cut — slashed through — and it's hanging by a thread.' He replied 'I'll hold the curtain.' He did hold the

curtain until a new rope was put up.

"If it weren't for that warning I received, I'm sure I would have fallen from that high cross."

Three nights later on December 17 Weatherby had the second narrow escape. It occurred on closing night.

"I was to meet Essie, my wife, in San Francisco the next day," Weatherby said. "I planned to leave early the next morning. That night, however, I felt something very peculiar. It was another warning and I knew at once that I was again in danger of some kind although I had no idea what it was.

"A little later I was walking along the street with Miss Octavia Powell, who plays Mary, the mother of Christ, in the play, and a man named Joe, whose last name escapes me right now, who plays one of the Roman gladiators.

"Joe and Octavia, or 'Mary' as I always call her because of her part in the Passion Play, had crossed the street ahead of me, just opposite the Benton Hotel on the main street. All at once 'Mary' turned quickly and shouted, 'Harry, watch out!' At the same time she reached out to me.

"I didn't have to be told a second time. I took a wide leap onto the sidewalk from the street and she grabbed hold of my arm, pulling me farther from the edge of the walk. Just then this car, black and shiny, a racer, came along right where I had been a second or two before. Whether the fellow was drunk, out of his mind or what I don't know. I do know he would have hit me except for the warning I received.

"This warning was, again, a mental one, a feeling that something was going to happen and I was warned to watch out. I can't exactly pin down the feeling to describe it but it was very strong. There was no mistaking its meaning. And this was twice in one week.

"Another unusual thing is that 'Mary' did not understand what made her turn at that precise moment or what made her cry out. So in a way it was a double warning. I was certainly very lucky."

* * *

RECENTLY during a worship service at the Church of God in Bradenton, Fla., as those present were witnessing and giving testimony according to the custom of that church, a devout parishioner, Mrs. Earl (Geneva) Sharp, stood up and told the following experience:

"I was driving along a busy highway. There was a long string of cars in back of me and

many cars passing, going in the opposite direction. Suddenly I received a warning which probably saved my life.

"I heard a voice, calm and clear, reassuring and with great authority, say to me, 'Pull over to the right, *off* the road, *at once!*'

"The voice was so distinct and so urgent and firm that I never once thought of questioning it, of asking why I should pull over, or of refusing to obey. I just did what it said. I pulled off the road onto the shoulder. There I stopped for I didn't know what else to do. It was like waiting for further instructions. I noticed all the cars in back of me that I could see through my rear view mirror were also pulling off and stopping, following my example.

"Then this wild driver was all at once hurtling down the highway toward me. He was coming at a terrific rate of speed and with his tires screeching as he careened all over the road.

"If I had not obeyed the calm voice and pulled off as I was directed, I am sure I would not be here today. I would certainly have been killed, except for that warning, for I was directly in the path of that wild driver when I was on the highway. Some of those behind me surely must have escaped injury or death too."

A FRIEND of mine, Mrs. Madelon Rice, tells the story of a warning she received from an animal — her alert little Scottie dog. Unfortunately she chose to ignore the warning and tragedy followed.

On August 2, 1945, Madelon, her husband, her sister and her brother-in-law — vacationing together in a north woods resort area on a Maine lake — decided to go out in the boat for a swing around the nearby shore.

Madelon's little pet Scottie trotted along with her to the dock, then suddenly balked, pulling back. The dog refused to get into the boat with his mistress.

"Scottie fussed and carried on something awful," Madelon recalls. "That dog not only didn't want to get in the boat but he didn't want me to go either. I should have paid attention to his warning. But in the hubbub of the four of us talking and laughing I ignored my pet's intuition or instinct or ESP or whatever you want to call it.

"I picked up the Scottie and carried him on board the boat, against the little dog's will. When a sudden squall came up and turned us over, throwing everyone into the water, I was able to swim to the overturned boat."

When she had saved herself she turned frantically to search for the others.

"I tried desperately to save them but was unable to hold onto them as they one by one escaped me and went down. I found and pulled out one of the men. It was my brother-in-law but it was too late. My little Scottie was swimming around in circles near me and I once more reached the overturned boat and clung to it. I was still hanging onto that boat hours later when I was rescued by other campers.

"Now I know," Madelon says, "that animals are able to warn us about coming or probable disasters if we would only listen to them. Scottie must have sensed the coming squall and was trying to warn me it would not be safe to go out in the boat just then. Or could Scottie have known exactly what was going to happen?"

Wild birds and animals often warn persons of danger. A friend who lives alone in a jungle area in central Florida tells me that wild birds always warn him of the approach of large rattlesnakes or other kinds of harmful snakes. The birds give certain unmistakable shrill cries that sound almost human and certainly are not bird-like.

"This fuss is made only to sound a warning when they know a snake is coming," he relates. "Their cries have a certain tone that warns me."

* * *

WHERE ALL these warnings come from is still a matter for conjecture. Numerous, varied in nature, they seem to emanate from sources both inside and outside our minds. They are experienced by many kinds of persons in all walks of life — and under different circumstances.

And still we do not know the answer to the very basic question: Who — or what — finds us special enough to want to save us from danger? And why only sometimes?



IN THE FAMILY TRADITION

A NEW JERSEY woman gave birth to twins on January 9, 1971, in Pompton Plains, keeping alive a 400-year-old family tradition.

She said her uncle, Charles Conover of Clifton, N.J., had traced the family tree back to 1535 when a Van Koehaven family came to New Amsterdam from Holland. When he began the genealogical research he knew there had been quite a few twins in the family but he was surprised to find them in 14 consecutive generations.

"Darling, When You Pass the Graveyard, Won't You KINDLY THINK of ME?"



Children's parody on old standard, "Silver Threads Among the Gold," comes to grisly reality for young girl when death takes classmate.

By Sally Stryk

LAWRENCE McDowell who lived near us in Blackstone, Mass., died of pneumonia on September 22, 1941, at the age of nine. I was a year older than he but we had been schoolmates at St. Theresa's School. Larry received the last rites of the Catholic Church and died with a rosary entangled in his hands. According to Catholic dogma his innocent youth and the last sacrament should have assured him an easy passage through purgatory to Heaven.

It was customary for the nuns in our parochial school to herd the children to view the remains and pray for any member of the parish who died, a practice for which I felt little enthusiasm. However, the good nuns believed this served a twofold purpose: the departed soul benefited from our prayers and we were conditioned to accept the reality of death with a measure of detachment.

The sight of wrinkled old men and women in their coffins left me indifferent, even repelled me. If I did say a prayer, it was that the older members of our parish would live a long life — or at least that they would survive until I had finished school.

Larry lay in his coffin at home, as was the custom in those days, and he was not an unknown wrinkled old corpse. This was

the boy next door. It seemed impossible that death could choke his laughter and render him speechless forever. Death was for the aged. I begged and pleaded with my mother for permission to see him but her answer was always a firm no. She didn't want my sisters and me to bother the grieving parents.

Thus when Sister Maria announced that the class would go in a group to pay our last respects to Larry, I forgave her all the prior visits. She cued us to stand two by two and wait in a file outside the door. When our turn came she would motion to us. We were then to enter the room, kneel at the bier, say three Hail Mary's and move on.

Finally Sister motioned for my partner and me to come forward — and there he was! Larry wasn't frightening to look at as the old people had been. He seemed only to be asleep.

I had knelt all too briefly when Sister tapped my shoulder as a signal that I should follow my partner who already had left the room. I realized I hadn't said the required prayers. As I arose I thought to myself, "Larry, I didn't have time to pray for you now but I promise to say three Hail Mary's daily for you, for as long as I live."

Larry was buried in St. Paul's Cemetery which abuts my parents' property at one corner. Most children are — or pretend to be — afraid of cemeteries but St. Paul's was our playground. As good Catholic children we were respectful and never would have desecrated the sacred place. Nevertheless its imposing tombstones made the cemetery a wonderful place for hide-and-seek. And one section of the cemetery has a hill we used for sledding in the winter. The proximity of the cemetery and my daily prayers for Larry kept him much in my mind for about three years. Then one summer night I decided to discontinue my prayers for him.

Everyone in the house was asleep, my sisters Mary and Clara in a double bed next to mine, and my parents in the room adjoining. I had been reading and just at 10 o'clock I put down my book and turned off the lamp. A soft light from the streetlight streamed through the open window. I began to recite my nightly prayers and I was about to say the Hail Mary's for Larry when I remembered I had done with that childish promise. By now he surely had reached the comfort of Heaven.

My thoughts and prayers suddenly were interrupted by a voice singing weirdly and out of tune. My first thought was that

one of the neighborhood boys was outside the window. They usually weren't allowed out at this hour but I was 14 and at that age a Romeo and Juliet scene is something to be desired. I lay listening to the moaning voice speaking undiscernible words. The tone was expressionless, devoid of pain, sorrow or joy — but I did recognize the tune. It was the old standard, *Silver Threads Among the Gold.*

I went to the window but could see nothing. The voice was coming from the top right-hand side of the window. I realize now that only a ventriloquist could have projected his voice in this manner. Although this impressed itself on my subconscious mind, my conscious mind was working on the problem of getting my caller to identify himself.

"Henry, is that you?" I called out. "Charlie? Roland?" I ran out of names. The voice continued, never pausing for breath nor faltering.

After eight or 10 minutes with no response to my calls I gave the monotonous drone an ultimatum: either he identify himself and leave immediately or I would summon my mother. When the sound continued I went to awaken my mother.

I told her what was happening and while she got out of bed I realized the voice could be heard equally well in her room. I told her this and we both stood still and listened.

Mother could hear nothing. After a few minutes of arguing she insisted I was imagining things and ordered me back to bed. I became almost hysterical with fear and refused to budge. Mother's anger slowly mounted as she scolded me and I guess this made me realize there was something unnatural about my hearing the voice so distinctly if she couldn't hear it at all. This made me think of Larry and my broken promise.

Ignoring Mother's insistence that I return to my room, I pleaded wordlessly, "Larry, if that's you, shut up, and I'll say your three Hail Mary's!" The voice didn't stop. I kept on. "Larry, I'll always keep my promise to you. I'll always say your prayers. I promise — but please, if it's you making the noise, shut up and shut up now." In that instant the voice was silenced. Now I allowed my mother to hustle me off to bed.

I promised myself I never would repeat what had happened, for if my own mother had thought it was imagination I knew the experience would be ridiculed by anyone else.

Larry had two younger sisters, Jane and Carol, who were about

the same ages as my two sisters. The McDowell girls happened to come to our house the morning after I had heard the voice. The four girls were sitting in the kitchen singing and Carol said they had learned some new words to an old tune. The old song was *Silver Threads Among the Gold* and the new words were, "Darling, when you pass the graveyard, won't you kindly think of me?"

Completely unnerved I ran to the kitchen and blurted out the whole ordeal of the night before. By the time I regained my senses I had babbled the whole story and the McDowell girls hurriedly had left to tell their mother about her dead son's visit to me. I could not substantiate my story. What would I say to Mr. and Mrs. McDowell? Much to my surprise and relief, Larry's parents never questioned me.

However, soon thereafter, Sister Maria interrupted class one day to have us kneel and pray for the soul of a departed classmate whom she did not name (nor had to, so far as I was concerned). She told us his parents had requested prayers for their child and were having masses said for him.

Relief flooded through me as I listened to dear Sister Maria's words. Others now were sharing the burden of praying for Larry — and since the voice episode Larry indeed had become a burden.

After another three years I mustered enough courage to discontinue the prayers for Larry and when I finally stopped nothing happened. I've never heard from Larry again.



UNLIKE THE GOOD OLD DAYS . . .

COMPTON, CALIF., police arrested two men for cattle rustling but a 2,000-pound Holstein steer deserves credit for their apprehension. The steer belongs to another police officer, Peyton Franklin, who trained him to kneel, roll over and to carry a rider.

The would-be rustlers were apprehended when the police spotted them before dawn January 16, 1971, near a corral. They told the police they were trying to round up the steer and five horses which had broken out of a pen. But all six animals had ropes around their necks, apparently to facilitate leading them to the stock truck backed up to the pen, and this made the police suspicious. The thieves might have gotten away if they hadn't been delayed by the stubborn two-year-old steer. Franklin had taught him also to stand still, not to move at all, when a rope is put around his neck.

BRAZILIAN SHOOT-OUTS WITH UFOs

Instead of hushing up strange sky things, Brazil gives them full news coverage and thorough investigation.

By Coral Lorenzen

SINCE THE release of the *Scientific Study of Unidentified Flying Objects* by the USAF-sponsored Colorado UFO project, popularly known as the "Condon Report," a large share of the American population has assumed that the mystery, if there was one, had been laid to rest.

Nevertheless, since January 1969 when the Condon Report was officially released a host of multiple-witness well-investigated UFO sightings in America have become a matter of record. And even more amazing have been the strange goings-on in Brazil. Not only have Brazilians reported seeing some most unusual sky things but the news media in that country have publicized them, thus notifying investigators and enabling them to conduct proper interviews.

Prof. Flavio Pereira of São Paulo and Mrs. Irene Granchi of Rio de Janeiro have been reliable sources of UFO information from Brazil. Professor Pereira is a publisher and college professor and Aerial Phenomena Research Organization's representative in Brazil and Mrs. Granchi is an instructor of languages and APRO's field investigator in Rio.

Early in 1969 Mrs. Granchi gave me the details of a strange encounter with a UFO on a farm located between Crixas and Pilar de Goiás in the state of Goiás. This had been investigated by Prof. Felipe Carrion and Jader Pereira, APRO's field investigator in Pôrto Alegre.

The encounter took place at 4:00 P. M. on the 13th of August 1967 when Inacio de Souza and his wife Maria returned from an outing. De Souza was overseer on the large farm for a wealthy man whose city residence was in São Paulo. Arriving at the farm they saw a "strange, basin-shaped" object approximately 115 feet in diameter resting on the airstrip used by the owner of

the farm. Between the craft and the de Souzas were three strange-looking creatures who appeared to de Souza to be naked. His wife, however, later said she thought they were wearing tight-fitting yellow jersey suits. They seemed to have no hair on their heads and were playing "like children," the de Souzas said.

Seeing the de Souzas, the three creatures came running toward them. Inacio told his wife to get into the house; he reached for his rifle which was in the car, raised it and began to shoot. At the moment Inacio brought the rifle to his shoulder a jet of green light erupted from the craft and struck him in the chest. He fell to the ground. Maria, watching from the house, ran to her husband's aid, took the gun from him and flung it away. But the three figures already were running to the disc which thereafter lifted straight off the ground making a sound like a swarm of bees. Shortly it was out of sight.

Three days later when the landowner arrived for a routine visit he found his foreman very ill. De Souza complained of extreme nausea and a tingling and general numbness throughout his body. He was taken to Goiana, the capital city, where a doctor found burns on his torso. When the doctor heard the story of the disc and its occupants he decided to do some blood tests. These revealed Inacio was suffering from leukemia. The doctor took Inacio's employer* aside and told him the foreman probably had only 60 days to live.

Thereafter, de Souza's weight dropped steadily, he suffered great pain and yellowish-white spots appeared all over his body. Within two months of the incident he was dead. Unfortunately, radiation tests were not made at the time of the incident nor prior to Inacio's death but Mrs. de Souza, his family, his employer and the doctor who examined him all believe he died of radiation poisoning.

This case was made public on Febuary 1969 when a wave of sightings hit Brazil and after another close-up sighting had been publicized. On the 7th of February at 7:00 A.M. a parachute or basin-shaped object giving off a bluish light was seen by residents of Pirassununga in São Paulo State. Among them was a 19-year-old fruit-peddler, Tiago Machado. He had been in bed when he heard people shouting. Getting up to look out his window, he saw the object. Taking his binoculars he ran to the Zootechnica Institute where he

*Although willing to be interviewed the Brazilian landowner did not wish to have his identity revealed because of the bizarre nature of the incident and the medical diagnosis.

excitedly told two guards, Francisco Hanse and Benedito Joana, what he had seen. He asked them to accompany him to where he thought the object had landed.

Tiago told them the approximate location and the three took different routes, the guards apparently intending to recruit others on the way. When Tiago arrived at a point about 35 feet from the object it seemed to be an aluminum disc. The rim of the ship was turning but the central part which rested on three legs remained still. A lid opened in the upper part of the disc and two small figures emerged. Tiago estimated their height at about three feet, eight inches. He said he could see two others inside the glass-enclosed "cabin." The two who got out seemed to be wearing silver-colored clothing including gloves and boots. Through their transparent helmets, Tiago noted they had yellowish complexions and their noses seemed "squashed" at the ends. A tube projected downward from their chins and this device seemed to transmit harsh guttural sounds which Tiago could not understand.

Their gestures gave Tiago the impression the creatures were afraid of his binoculars so he took them from around his neck, laid them on the ground, then put them on again. This seemed to reassure the little fellows but Tiago himself was nervous. He took out a cigarette and lighted it. The creatures appeared to be laughing at this so Tiago put the pack of cigarettes on the ground and tossed it toward them. Then, he said, one of the creatures extended his hand until it was above the pack which rose into the air to his palm. He made a quick movement toward his body and the pack disappeared.

The little men continually gesticulated as if trying to communicate but about the time the cigarettes disappeared — only minutes after Tiago arrived — the shouts of others making their way to the area were heard. The little creatures seemed to drift up to the top of the disc, then entered it through the lifted hatch which had opened when

ABOUT THE AUTHOR

CORAL LORENZEN and her husband Jim founded the Aerial Phenomena Research Organization (APRO) in 1952. It is the oldest existing UFO research organization in the world and its membership is made up of persons of all professions from all over the world.

Mrs. Lorenzen's long-sustained interest and diligent research have led to the accumulation of thoroughly-documented data on all major sightings in this country and abroad. A number of her articles on UFOs have appeared in FATE.

they first appeared. The last one to enter pointed a pipe-shaped contraption at Tiago, gave the handle a turn and a bluish-red flash hit the boy's legs and he fell to the ground. As he fell the object rose and disappeared into the sky at high speed. Those persons approaching the site did see the little men enter the craft and also its take-off.

Turning their attention to Tiago several persons saw that his legs were bright-red and swollen as if burned. He was taken to the hospital and examined by Dr. Henrique Reis who said there were no visible wounds or marks other than the red swollen area. Dr. Reis said he first thought the condition could have been caused by snakebites but that it wasn't. One of the witnesses at the scene said Tiago's burns were similar to an electric shock burn case he once had seen. The condition persisted for several days but responded to an ointment applied to the affected area. Tiago's legs eventually returned to normal and he apparently suffered no permanent effect.

* * *

ALTHOUGH THE height of the "flap" in Brazil in 1969 apparently was reached in February, incidents continued to be reported. The Fourth Aerial Zone of the Brazilian Air Force, which is in charge of UFO investigations, was examining the testimony of a soldier who claimed that in early May he had been held captive in a disc for 48 hours.

In Itajubá in the state of Minas Gerais on May 29 a large portion of the population watched a glowing object fly over the town at low altitude. While it was present the town experienced a power outage.

At about the same time Prof. Calisto Bordes de Mouros of the School of Engineering claimed that he was driving from Maria da Fe to Itajubá when a luminous object appeared over the highway and his car went out of control ending up crosswise of the road. He reported the incident to authorities in Belo Horizonte by ham radio as soon as he got home.

Then at dawn on the 31st of May two brothers driving a truck on the Itaugai-Santa Cruz highway near the Santa Cruz Aircraft Base spotted a circular object which gave off intense light as it hovered over a grassy field not far from Itaborai. Both men got out of the truck for a better view and found that the object, about 40 feet in diameter, had a red light at the top much like the revolving red light on a police car, while the bottom of the craft gave off a bluish light. When the

men got within 250 feet of the object the bluish light intensified for a moment, then the whole craft went dark. They then could see its dark disc-shaped outline. Thereafter, without making a sound the object rose straight up and disappeared.

From May 1969 onward the usual glowing maneuvering objects — seen at a great distance or sometimes close up — were reported throughout Brazil and the cases were recorded both by civilian investigators, military authorities and the press. Then in June 1970 another "occupant" case was reported in a tiny back-page article in one of the Rio papers. Irene Granchi spotted it and set out to interview the persons involved. She contacted Mr. and Mrs. Aristeo Machado whose home is perched high above Rio's Avenida Niemeyer and commands a sweeping view of the Atlantic Ocean.

On June 21 the Machados and a friend, Mr. Aguiar, a Brazilian government official, were on the veranda of the Machado home when they saw an object they estimated to be about the size of a Ford Galaxie settling down, amid spray, on the surface of the water. Their attention was drawn to it only at the moment of its impact and at first they thought it was a boat in trouble.

Because the Machados did not have a telephone, Aguiar set out for a nearby hotel to telephone the Maritime Police while the Machados continued to watch the craft. In the meantime, however, Aguiar got a good look at the object and saw that it was disc-shaped with a transparent cupola on top. Inside were two beings in what appeared to be dark-grey overalls and helmets. Both were small and thickset.

As Mr. and Mrs. Machado watched, the craft floated toward shore. It had put down about one kilometer from the shore but ultimately drifted some 400 feet closer and remained there for between 30 to 40 minutes. A bright rotating light on the craft changed from red to green to yellow and at one point the disc seemed to release a yellow ball which traveled toward the shore. It wasn't floating because it would have had to move against the current. Then this yellow ball released another object whose shape was not discernible but it was "bottle green" in color. Mrs. Granchi learned these details from the Machados one week later and they told her also that after its brief stay the original object took off in a long low flight over the ocean.

* * *

THE STRANGEST UFO of all appeared over the spillway of a major power installation at

Itatiaia in the state of Rio Grande do Sul on August 30 at 9:45 P.M. Almiro Martins De Freitas, aged 31, a patrol guard at the plant, spotted a row of at least 15 blue and yellow lights above the spillway. He left his post in the powerhouse to get a better look and heard an explosion after which the lights went out for a few moments. Then he saw the object clearly at a distance of about 165 to 200 feet hovering over a new portion of the dam.

Although frightened De Freitas overcame his fear when he thought of the four towns and thousands of lives which would be lost if something happened to the dam. He crawled out on the dam until he was about 50 feet from the object. The form behind the lights was a rectangle, much like a flying wing, he said later.

Hardly knowing what to do De Freitas drew his gun and fired a shot at the object. Then the lights on it grew brighter and a noise like that of a jet turbine filled the air. He fired another round.

Now a bluish-silver ray shot out of the object and the guard felt great heat and a prickling sensation on his body "like pins and needles." Closing his eyes against the light which by then was blinding, De Freitas saw nothing more. When he opened his eyes, he was blind.

De Freitas was not the only one to see the strange intruder. Several other guards had seen it and later told authorities that De Freitas had fired a third shot and simultaneously screamed "Don't look! Watch out! The flash has blinded me!" The guards heard all three of De Freitas' bullets as they ricocheted off metal. When the guards moved onto the spillway to haul De Freitas to safety the object moved away.

Within 14 days after the incident, after hypnotic treatment, De Freitas regained his sight. During his hospitalization he was kept under security guard and Mrs. Granchi, investigating for APRO, had to go through hospital personnel to get his story. She was told by Dr. Orlandino Fonseca, who treated Almiro, that his blindness had been psychosomatic but nevertheless caused by a *real* experience.

Meanwile, back at Barragem do Funil, the power plant where the incident took place, some interesting discoveries were made. At the point where the object hovered over newly poured and wet cement (and there had been heavy rains) the concrete had hardened and all around this area was a dry circle. Several days later the spot was powdery and holes had appeared.

One bit of information which filtered out has not been verified

since we have not been able to contact De Freitas directly. A highly-placed hospital employee has alleged that De Freitas received a questionnaire from the National Aeronautics and Space Administration (NASA). It also has been claimed that De Freitas was closely questioned by the Brazilian Minister of War.

* * *

OUR LAST Brazilian case, although not a close sighting nor one involving occupants, is important because the object was seen by literally thousands of Brazilians.

Mrs. Granchi received the first news of what appeared to be a mass sighting from her son Ludovico in Itacuruca, Rio Grande do Sul. A subsequent phone call from a friend made it evident that the object had been seen in the states of Guanabara and Minas Gerais as well as Rio and that all sightings had occurred between 7:00 and 7:30 P.M. on November 24, 1970!

At 7:08 P.M., Ludovico Granchi spotted what at first looked like a star traveling from north to south. With it and above it was a light emitting rays the color of a mercury vapor lamp. Ludovico later talked with a fisherman who said he had watched a UFO at the same time but what he saw was a large disc-shaped object which emitted a star-like light. Between 7:15 and 7:20 many witnesses in the Rio de Janeiro area reported seeing the same lighted UFO reported by Ludovico from Itacuruca.

At São Paulo, south of Rio, an attorney reported seeing at 7:13 P.M. a glowing "spot" of bluish color which left a luminous fan-shaped tail behind it. The man thought the "fan-shaped" portion might be a vaporous cloud following the object and lighted by the object itself.

These are just a few of the many sightings of what undoubtedly was the same object. This incident is not as sensational or bizarre as others we have examined but it is important because of the number of persons who saw it and its consequences — it led to a government agency accusing the press of another country of "sitting on" UFO news.

The *Brazilian Bulletin* is a periodical published by the Brazilian Government Trade Bureau Office of the Brazilian Consul General in New York City. In January the *Bulletin* carried an article titled "Saucers Startle Mineiros" (referring to residents of the state of Minas Gerais) discussing the November 24 sightings. The December 1 sighting of an unusual object over New York City reported by Cassius (Mohammed Ali) Clay

among others was also mentioned. The article closed with this comment: "As a general rule (Brazil's) newspapers, unlike those in the United States, have continued to report the sightings."

For some time UFO "buffs" have been accusing the United States government of supressing UFO information through some sort of clandestine agreement between the government and the wire services. Others simply feel that the press itself has tired of UFO news or believes the public is disinterested. Whatever the case, there is ample evidence that Brazil's press gives detailed accounts of UFO activity reported by its citizens while the United States press ignores even the most detailed multi-witness close-up reports which are available in great numbers in this country.



ESP IN THE HEADLINES

ESP SKEPTICS who watch New York City's Channel 7 are still scratching their heads over an exhibition by psychic Mark Reymont. On the John Bartholomew Tucker program of December 31, 1970, Reymont wrote down what he believed would be the headlines on the *New York Post, Newsday* and *The Village Voice* of January 6 and the *New York Times* and *Daily News* of January 7. His "pre-written" headlines were sealed and deposited in a vault at the First National City Bank, then taken out and read a week later on the Tucker show.

The results: Reymont had predicted that the *Times* would read, "State Must Tighten Its Belt, Rocky Says. Casinos Favored." (The actual headline was "Rockefeller Says State Must Tighten Its Belt. Brydges Favors Casinos.") The *News*: "Las Vegas-Type State Gambling Asked" (actually, "Ask Vegas-Type State Gambling"). *Newsday* "Rocky to Raise NY Budget — Hopes for Federal Funds" (actually, "Gov. to Hike NY Budget in Hope of Federal Funds"). The *Voice:* "Trip to Coal Country: Insurgency in the Mines" (exactly that, except for "Journey" instead of Trip"). And most amazing, the *Post:* "Sonny Liston Dies." The real headline was "Sonny Liston Dead."



NO BARGAIN

IN NICE, FRANCE, the young lady was so upset when she drove into the rear of Michel Ninon's car that she burst into tears, tore up her driver's permit, vowed she never would drive again and sold the almost-new car to him on the spot for $100. Several hours later Michel learned his bargain was a stolen car. — *Irene Noble.*

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

NEW VENTURES can be profitable if you start them early this month. Persons who have been hindered or delayed in the past few weeks now should find their affairs will run more smoothly. The planet Mercury turns direct September 5 in your fifth solar house, an aid to decisions you have to make concerning speculation, children, romance or pleasure. However, a period arises September 12 to 25 which is not favorable for business transactions, when a wrong decision may result in financial loss. Issues are not clearly defined and too much money is required to swing the deals that interest you. Your whole operation could become chaotic.

On September 10 the plant Mars turns direct in your 11th solar house. You now may feel like putting more effort into attaining your goals. While you may have some problems with friends, your social life should improve.

On September 17 and 18 take advantage of some good aspects in the stars to create harmony and good will where you work. An optimistic attitude and a few kind words for your fellow-workers will relieve the existing tension. Between September 20 and 23 you may be attracted to someone considerably older or younger than you are. This stable conservative friend will give you good advice but the chances are you will ignore the counsel but enjoy the friendship.

1st week 

2nd week 

3rd week 



4th week 

The last week of September is auspicious for creative work, travel and partnership affairs.

TAURUS

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


1st week


2nd week



3rd week



4th week

PROBLEMS IN YOUR home could be irritating and frustrating because of hindrances you encounter early in September. Things will begin to move forward for you after September 5 when the planet Mercury turns direct in your fourth solar house. On September 11 when this planet moves into your fifth solar house you may be required to make decisions relative to a loved one, a child or an investment. September 9 to 16 is an unfavorable period for dealing with these matters. The issues are confusing and the situation chaotic. Money seems to be the cause for concern; either you lack funds to carry out your plans or a wrong decision becomes costly. In any event a business transaction during this period may disappoint you. You may encounter other financial setbacks after September 20 when the planet Saturn turns retrograde in your second solar house.

September 5 to 22 is a good time for you to use your ingenuity and creativity to improve your professional position or reputation. While your work situation remains unpredictable because of constant changes you should be able to cope with it. Use your increased energies constructively. This is also a time favorable for those working in the electronics or automotive field.

Satisfaction in your love life will mark September 20 to 30. Some Taureans will be particularly attracted to a considerably older person.

GEMINI

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



1st week


2nd week



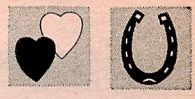
3rd week

A DEPRESSING SITUATION in your domestic affairs may reach a crisis between September 1 and 9 under the full moon. A young person or a loved one seems in conflict with you or someone else in authority. It would be inadvisable for you to try to settle such problems between September 10 and 20.

This also is a poor time for communicating with relatives or neighbors or for taking short trips. Check all travel plans carefully. There is a possibility that you may have a misunderstanding with your mate or business partner over an issue that is not what it seems. Someone is not telling the truth or is covering up for someone else. Avoid confrontation with the law.

On September 20 the planet Saturn turns retrograde in your first solar house. You again may find that your

personal plans have to be postponed for more important issues. Take care of your health; nerves and restlessness cause many of your health problems so try to take things in stride.

4th week 

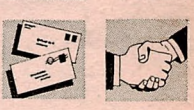
The last 10 days of September promise to be a pleasanter time. You will feel creative and inspired. Your love life should be romantic and exciting. You may meet someone to whom you will be sexually attracted. This can be a most intriguing affair but may be only a passing fancy. However, enjoy it while you can. Contacts you make on the 30th will be more reliable and decisions made on this date will have a permanent influence.

CANCER

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

YOUR FINANCIAL PROBLEMS should be more easily solved after September 5 when the planet Mercury turns direct in your second solar house. You have been concerned over money or possessions and you must make some decisions soon. But be cautious, for the period from September 10 to 17 does not favor investments or business deals. The difficulties you have had over inherited or partnership money, insurance and/or taxes now should start to smooth out as the planet Mars turns direct September 10 in your eighth solar house. You can use your energies constructively to settle financial affairs without getting into arguments.

1st week 

2nd week 

3rd week 

The full moon shines on September 1 to 9 so problems relating to relatives, loved ones, traveling and general correspondence should reach a climax. Let's hope no one spoils your plans for taking a short trip at this time. The week of September 18 to 25 is a more favorable period.

4th week 

You should gain favor with bosses, VIPS and others in authority. A romance may flourish and your sweetheart should be most cooperative. An exciting, sexually rewarding relationship could develop as September ends.

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.

LEO

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




1st week



2nd week




week 3rd




4th week

YOUR PERSONAL AFFAIRS should go more smoothly after September 5 when the planet Mercury turns direct in your first solar house. September 1 to 9 places special emphasis on your financial affairs and brings some long-standing problem to a head. Particular care should be taken in matters that deal with large groups of people or labor unions. Be analytical and critical of any new business proposition because September 9 to 20 can be a problem period. You stand to lose financially over some home project and a poor decision can bring you disappointment. An older person, presumably a friend, VIP or boss may try to give counsel but you should not allow anyone to influence you now. You will get good advice between September 20 and 23.

September 5 to 22 is a favorable period for short trips with your mate or a business associate. Communications may be unpredictable so it will be difficult for you to plan ahead. Relatives, neighbors, friends and partners keep changing their minds and you have to adapt your plans.

The period from September 23 to 30 can be full of unexpected excitement. If you take your loved one on a short trip you will be richly rewarded. As the month ends you may attain greater harmony with your mate or a business partner and differences can be ironed out.

VIRGO

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



1st week



2nd week




3rd week

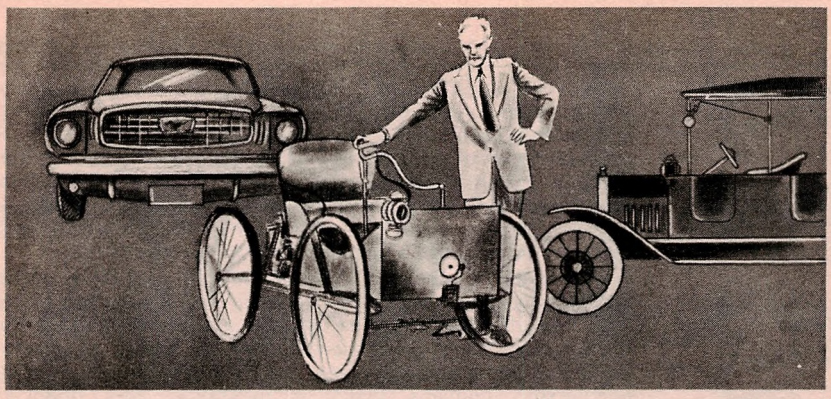



4th week

PERSONAL ACHIEVEMENT and satisfaction can be yours early in September. Make some secret plans September 6 to 10 and then announce them September 10 to 30. What you say and do this month should strongly influence a loved one or partner.

During September 10 to 17 you must think carefully before making decisions. Should you be contemplating a trip, be prepared to spend more than you originally intended. Some problems connected with your business may arise to prevent you from fulfilling your desires. A domestic situation needs to be settled but you must have all the facts before you reach a decision.

Your financial picture has been fluctuating — but by using your energies constructively you should be able to profit between September 5 and 22. A tense, unfriendly situation among co-workers can be cleared up to everyone's satisfaction between September 20 and 30. Also, if you play your cards right you can increase your income substantially during this period. Seek financial advice from your boss or an older person. Business and professional interests slow



Persons born when the sun is in favorable aspect (sextile or trine) to the planet Neptune are imaginative, intuitive, sensitive, artistic and idealistic. Such individuals are visionaries who have the ability to fulfill their dreams.

down after September 20 when the planet Saturn turns retrograde in your 10th solar house.

LIBRA

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

THE SOCIAL LIFE that is so important to you should pick up after September 5 when the planet Mercury turns direct in your 11th solar house. You also should be able to make sound decisions concerning ultimate goals. Invitations may be numerous and you will have difficulty determining which ones to accept. Be discriminating because what you do socially between September 10 and 20 is important. Should your plans include any long trips you could meet with delays, frustration and general disappointment.

Are you looking for romance? Take advantage of the stimulating period from September 20 to 30. You should meet someone new or find an old friend attractive and more interesting than ever before. Your own sex appeal and magnetism will be at its peak. Enjoy every encounter because the situation may be only temporary. If you wish to have children, the opportunities for conception should be good at this time.

A trip or vacation around mid-September should be beneficial. Someone you meet — either much older or younger — will prove to be a lasting friend.

1st week





2nd week



3rd week





4th week





SCORPIO

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



1st week

2nd week

3rd week

4th week

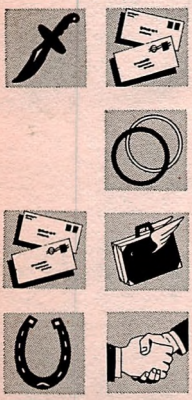
YOUR PROFESSIONAL AND social activities may accelerate this month and you may have difficulty deciding which should take precedence. For some Scorpios business will prevail because decisions have to be made now. Things pick up as the planet Mercury turns direct in your 10th solar house. Get the jump on others in your field by keeping up on current situations. You have the intuition and foresight to solve problems before they become major.

September 10 to 20 is an unfavorable period to settle anything because you cannot rely on the information given you. Friends who try to be helpful are better ignored for the moment. They could be confused or misled by gossip. An error in judgment easily could be made concerning partnership finances, taxes or insurance. Any financial transaction should be given a thorough examination to avoid fraud or deception. Even though you usually are astute about finances, you may be looking at your bank account through rose-colored glasses.

September 20 to 30 is an auspicious period for attaining your heart's desire. For some it's money, for others, romance. If the latter, it could be an exciting affair that keeps you emotionally keyed up.

SAGITTARIUS

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



1st week

2nd week

3rd week

4th week

THE PLANET MERCURY turning direct September 5 in your ninth solar house favors plotting long-distance trips. You also may go ahead with plans to advance your education.

Sagittarians who have had in-law problems now can make a satisfactory decision. Failures in communication may have been the reason for arguments with brothers, sisters or other blood relatives. This situation should improve after September 10 when the planet Mars turns direct in your third solar house. Also short trips should prove profitable.

A 10-day period this month (September 10 to 20) is not conducive to making decisions concerning private plans. Whatever problems you are having with a mate or business partner should not be settled during this period. The partnership difficulties are twofold and you must see both sides of the picture before rendering judgment. Should a confusing situation arise September 10 or 11 in your professional life, remember it can be solved only by telling the truth.

September 12 to 30 is a period of heightened inspiration

and intuition. Jupiter, the planet of good luck and your ruling planet, enters your first solar house. You should take advantage of all opportunities that now may arise. Don't neglect an exciting, new — and offbeat — friendship.

CAPRICORN

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

FINANCIAL MATTERS NEED consideration this month. For some Capricorns it may be a matter of investing or making astute business transactions to enhance income. For others, the handling of other persons' money will be important. Disposition of an inheritance, whether it is money or property, could be of some concern. Whatever the case, the planet Mercury turning direct September 5 in your eighth solar house increases financial activity in your life.

1st week



2nd week



September 10 to 20 is a poor time to make financial or business decisions. Friends cannot be particularly helpful nor will co-workers be able to lend a hand. Delays and hindrances in your place of business will cause frustration but improvement can be expected in the last 10 days of the month.

3rd week



Should you be interested in the automotive or electrical field, TV or radio business, you can expect an advantageous period from September 5 to 22.

4th week



Travel, preferably long-distance, is favored September 20 to 30 and you should not change plans you already have made. Your trip or vacation should be happy — and financially rewarding, too, if you combine business with pleasure. Look for some exciting changes in your profession or recognition for work well done — or both.

You should take good care of your health this month. Those who have been suffering aches and pains in their knees, arms and shoulders should feel better after mid-month.

AQUARIUS

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

PARTNERSHIP MATTERS, whether they concern a mate or a business associate, will show more constructive activity after September 5 when the planet Mercury turns direct in your seventh solar house. Quite a few decisions will have to be made but you should be extremely careful September 10 to 20 when your judgment could be faulty. One problem relates to your profession or reputation and the wrong decision may be financially costly.

1st week



2nd week



An emotional problem must be deftly handled or you may be rejected and disappointed. A child or loved one seems to be a cause for concern and the situation can be better




3rd week




4th week

handled between September 20 and 23.

Early in September a tax, inheritance or insurance problem may become critical but these matters are solved more easily between September 20 and 30.

You may suddenly decide to vacation in a foreign country or to take a business trip September 5 to 22 and this could prove to be an exciting unconventional kind of sojourn much to your liking. September 23 to 28 is a creative period for you who have inventive minds. Let other persons know what you are doing because you have many friends willing to help you advance your ideas.

Your personal affairs should improve after September 10 when Mars, the planet of energy, turns direct in your first solar house.

PISCES

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



1st week

BETTER COMMUNICATION should improve trouble where you work after September 5 when the planet Mercury turns direct in your sixth solar house. Persons whose jobs are not a cause for concern may have had a health problem and slow recovery. You now should improve more rapidly.



2nd week

September 10 to 20 is an adverse period for making any decisions relating to your job, home situation, marriage and/or business partnership or travel plans. A tricky situation may arise September 10 to 12 concerning your career and reputation as well as your partnerships. Be very careful what you say or write about the 18th of the month. You are apt to make mistakes if you are feeling depressed.



3rd week




4th week

The time between September 5 and 22 favors secret plans. They may involve your partner's money, inheritance or tax matters which have to be changed because of some unusual and unexpected circumstance.

From September 21 to 30 you should be able to settle a domestic problem. This period favors greater understanding and love between persons of wide age differences. Those in the performing arts, music or the psychic field will find themselves inspired and creative. Cultivate the favor of an influential person and he or she will help you attain your goals.









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1951

No.	Month	Supply
19,	Apr.	105
24,	Nov.-Dec.	190



1952

No.	Month	Supply
28,	June	90
29,	July-Aug.	40
30,	Sept.	390
32,	Nov.	140
33,	Dec.	90

1953

36,	Mar.	260
37,	Apr.	210
38,	May	215
39,	June	65
40,	July	65
41,	Aug.	365
42,	Sept.	40
43,	Oct.	210
44,	Nov.	215



1954

47,	Feb.	1300
48,	Mar.	1800
52,	July	190
54,	Sept.	140
55,	Oct.	40
56,	Nov.	1100
57,	Dec.	450





1955

58,	Jan.	90
60,	Mar.	140
61,	Apr.	40
62,	May	600
63,	June	490
64,	July	90
67,	Oct.	190
68,	Nov.	340
69,	Dec.	900



1956

71,	Feb.	290
72,	Mar.	140
73,	Apr.	600
74,	May	500
75,	June	190
76,	July	290
77,	Aug.	40
78,	Sept.	290
80,	Nov.	110
81,	Dec.	190

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1957

No.	Month	Supply
82,	Jan.	70
83,	Feb.	190
84,	Mar.	365
87,	June	80
88,	July	80
91,	Oct.	240
92,	Nov.	240



1958

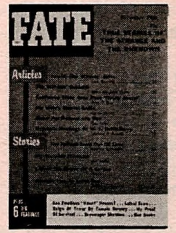
No.	Month	Supply
94,	Jan.	340
95,	Feb.	500
96,	Mar.	500
98,	May	290
99,	June	390
100,	July	500
101,	Aug.	500
102,	Sept.	290
103,	Oct.	500
104,	Nov.	390
105,	Dec.	500





1959

106,	Jan.	490
107,	Feb.	490
108,	Mar.	290
109,	Apr.	800
110,	May	390
111,	June	490
112,	July	340
113,	Aug.	440
114,	Sept.	190
115,	Oct.	490
116,	Nov.	440
117,	Dec.	390



1960

118,	Jan.	190
119,	Feb.	240
120,	Mar.	240
121,	Apr.	190
122,	May	340
123,	June	340
124,	July	330
125,	Aug.	105
126,	Sept.	340
127,	Oct.	340
128,	Nov.	365
129,	Dec.	440

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"EVERYTHING IS ALL RIGHT"

By E. C. Campbell

WHEN I WAS SMALL my parents and I, along with my brothers and sisters, often stayed with my grandfather, Leslie Crane of Dumfries, New Brunswick. I always looked forward to those occasions when we could stay with "Grampy" on his big farm on the banks of the Saint John River.

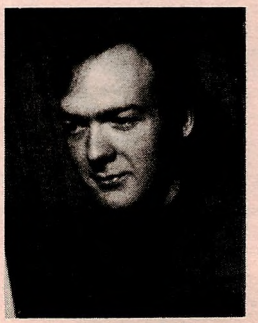
Around a farm there are plenty of things a small boy can do to hurt himself and often I can remember crying and Mother coming to me with soothing words. "Don't worry," she would say. "Everything is all right." If Grandfather was around he inevitably would snort, "The only time everything is all right is when you are dead."

Some years later Grandfather developed cancer and led a very painful existence for about a year and a half until finally he died in January 1961 at the age of 62. I am sure he welcomed death when it came because his suffering had been great.

One night in September 1968 I awoke from a sound sleep to see Grandfather sitting on the end of my bed looking as he had long before he took sick. He said, "Don't worry — everything is all right." I shook my head and went back to sleep, too tired to realize just what was happening. Two weeks later the same incident occurred, the same words were spoken and once again I shrugged it off as the product of an overactive imagination.

Once again, exactly two weeks later, Grandfather appeared and once again he said, "Don't worry, everything is all right." This time I got out of bed and thought about these odd experiences, remembering the pain of his last months — and the retort he made so often when I was a child. Suddenly it made sense.

I know now that Grandfather really is "all right." He lives on in a far



E. C. Campbell

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better world than this one. — *Saint John, N.B., Canada.*

A CHRISTMAS BLESSING

By Dorothy Walker

OUR SON CAME home for Christmas!

We had buried our oldest son, Wilbur, Jr., on October 5, 1970. A sudden fatal heart attack took him from his wife Dorothy and four lovely children.

He would have been 39 years old on Christmas Day and despite the pall of grief that hung over us we determined to make the holidays as serene and happy as possible. That's the way Wilbur would have wanted it.

In his memory we prepared our small home altar with a bit of earth and moss surrounding a tiny creche in a terrarium, a tall white urn filled with scented water and a wee incense burner. Around Wilbur's picture standing beside a tall candle in a dark green glass goblet we arranged Christmas tree ornaments to add the touch of color he would love.

A few days before Christmas we lighted the candle and lay our open Bible on the altar, silently praying for a sign that Wilbur's was a happy spirit.

My husband said, "If there is any way for Wilb to contact us he will find it. There was nothing on earth he couldn't figure out and I'll bet right now he's telling the angels easier ways to do things."

On Christmas day I was preparing dinner for the family, all of whom were coming to our house. I had reached the puttery stage, fixing relish trays, when I felt bothered by the music coming from the radio.

I said to my husband, "If you don't mind, I'll turn that thing off."

I turned off the radio and went on with my work. Suddenly, my husband, who was having a cup of coffee at our small kitchen table, said, "Where is that music coming from?

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You turned off the radio." Then I heard it.

I went through all the rooms, thinking I might have left some small radio on. Then I looked outside. The music was not coming from anywhere out there — no cars were around.

Finally we traced the music — a lovely melody, unfamiliar but haunting — to the altar.

I said, "O. K., Wilb, I heard you the first time. I'll turn the radio on."

My son loved music and seldom went without it in his home or ours. I felt a little amused as I turned the radio on again.

When the sound came up it was an organist caressing the keyboard at the very beginning of "I'll be home for Christmas." I stood staring at my husband while tears spilled unheeded down my cheeks.

"He did it," I said. "Wilb came home for Christmas." — *Grant, Mich.*

A VISIT WITH JONAS

By Gertrude Mummert

IN THE YEAR 1901 my step-grandfather's brother, Jonas Smith, an old bachelor, gave my grandparents, Daniel and Matilda, a beautiful home in Nashville, Ohio, and later lived with them until his death.

In January 1930 my grandmother died and Grandpa Smith then came to live with my parents, Fred and Sadie Mack. I was a young woman by then and I began to see Jonas' spirit walking up and down, hands clasped at his back and his head shaking as if he were worried about something.

I told Mother about this and she told me that if I should see him again I should ask him mentally what was wrong. I did this on the very next occasion and somehow his message came through to me: "Tell Dan he must change the will."

Mother and I didn't know anything

about my step-grandfather's will.

In 1934, only a few weeks after that visit with Jonas, I was married. Then I mustered the nerve to speak to Grandpa Smith about his will and tell him about Jonas' visit. He agreed, saying that he guessed it had to be changed because my name had changed. His will made Mother and me his sole heirs.

After his death October 19, 1945, Mother and I were taking care of his possessions. We came across an old will in which he had named his other brother Horace sole heir. If Jonas hadn't been looking out for us we wouldn't have inherited a cent. — *Dover, Pa.*

IN HER WEDDING DRESS

By Florence Gunn

MY NIECE Gladys Baker telephoned me July 3, 1969, from Afton, Iowa, to tell me that my sister Nell had had a massive heart attack and wasn't expected to live through the night.

It saddened me but I knew that my sister had no fear of death. For years she had been saying, "Can't cotch me to bury me!"

I heard nothing further until about 10 o'clock in the morning of July 5 Nell appeared before me looking cheerful, young and healthy. She said happily, "I made it!" I knew she was referring to her transition. What surprised me was that she was wearing the wedding dress she had worn 70 years ago. She stayed only a moment, then disappeared.

The evening Gladys called again to say that her mother had died the day before at about 10:00 A.M. I told her about having seen her mother and that she had been attired in her wedding dress.

Only then did I learn that at the celebration planned for July 27, my sister's 90th birthday, a surprise gift

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was to be made for each of the relatives. The gift was to be a picture of Nell arrayed in her wedding dress, Gladys told me, a copy of the original wedding picture.

The family get-together had been talked about for months but I had heard nothing about the picture, for it was a close-kept secret to surprise us all. — *Hume, Mo.*

DO ANIMALS "COME BACK"?

By Coral Lorenzen

IT HAPPENED a little after noon. I had loaded and started the dishwasher and headed back to my office. Out of habit I glanced to my right at the place in the hall that had been our dog Smokey's favorite spot. And there she sat, her long wavy coat shining, her red tongue showing and her amber eyes glowing. Instinctively I started toward her, my hand outstretched, about to say, "How's my old sweetheart?" When my hand was within six inches of her head, the image disappeared.

Smokey's death had been so recent (only three days before) that it isn't surprising it took a couple of seconds for me to realize the dog really couldn't be there.

Now my tears came again. They had hardly stopped since she died August 10, 1970. She had been an integral part of our family since 1953.

But, as it turned out, Smokey had not left us completely quite yet. On August 24 she appeared to me again. This experience was almost the same as the first time except that I didn't try to touch her. I didn't hear her panting although from the motions of her body she obviously was. After 10 or 15 seconds she was gone.

When I recovered from my shock a singular feature of Smokey's reappearances dawned on me. Before she died Smokey's coat had been clipped short for the summer. Because of her age her chest, mouth and eyebrows had turned pure white. The

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dog I now saw was Smokey as she looked before her health failed.

In trying to understand her "return" I confided in a friend who told me of a similar experience.

Her cat Pete had been near death from a virus lung infection. She and her husband did what they had to do and Pete was "put to sleep" one morning. At home later in the day, after her husband had left for work, when she turned from washing dishes at the kitchen sink she saw looked happy and well, expectant and loving as he always had before he fell ill. His mistress' eyes filled with tears and by the time she could see again Pete was gone. She never saw Pete sitting on the floor nearby. He him again.—*Tucson, Ariz.*

THE SUMMONS

By Florence Lilke

I WAS SPENDING a few months with my brother Dale Reich in Norco, Calif., when on January 10, 1962, my father Herman Reich who had died in December 1959 appeared in a dream. He said, "Florence, Mom needs you. Go to her."

I woke Dale and within minutes I had packed my belongings. He drove me to the bus depot and a few hours later I arrived at my mother's house in Fresno.

I banged on the front door and called her by name. No answer. In desperation I tore the screen from the back window and climbed in. I found my mother in bed, frightened and weak, almost unable to speak.

"I've been ill for a week," she said quiveringly. "I couldn't get help. When I managed to get to the phone I couldn't speak. People hung up on me."

Quickly I called her doctor. With proper care and medication Mother soon was back to normal health.

I feel that if my father hadn't told me to go to her my mother would have died all alone. — *Fresno, Calif.*



New Books



By David Techter

PSI COMES TO ROCHESTER

ROCHESTER, N.Y., once played an historic role in psychic phenomena. It was in the nearby community of Hydesville that modern Spiritualism had its beginnings in the unexplained knocks that centered on Kate and Margaret Fox. Their older sister Leah Fish was quick to realize that people were eager to witness these alleged communications with the spirit world. Accordingly, she arranged for a public demonstration in Corinthian Hall in Rochester in 1850, the first such performance in Spiritualist history. A memorial plaque exists today in Rochester commemorating the historic "Rochester rappings."

Not much has happened in the upstate city since then. Today the "home of Spiritualism" has a handful of Spiritualist congregations, most of them operating unadvertised due to the hostile climate. Vigorous enforcement of "fortune-telling" laws precludes public operations by "readers" or consultants. Nor do occult groups thrive since the few small organizations also depend on word of mouth for publicity. The most successful are local groups affiliated with the Association for Research and Enlightenment and with Spiritual Frontiers Fellowship. A.R.E. boasts several study groups and S.F.F. has slowly grown over the last several months. The brightest spot in the picture was the overflow crowd that attended a lecture on ESP at Rochester Museum and Science Center. This indicated that there was a potential interest in the psychic in the community and in April this year both S.F.F. and Mind Frontiers (of which I am director) tried to tap this interest by ambitious programing.

LEARNING THE HARD WAY

MY INITIAL program was on precognition. I invited several figures in the psychic world who are noted for their predictions. A preliminary notice appeared in FATE. I mailed nearly 700 announcements throughout New York and adjacent states. The Unitarian Universalist PSI Symposium and S.F.F. notified their membership. Alas, apathy pre-

vailed. Only some dozen participants sent in advance registrations. About twice that number attended most of the sessions.

The single happy advantage to the size of this audience was the freedom to discuss. Those who attended were obviously much interested in the field and several spoke of their own experiences with psychic phenomena.

The main speaker, Chicago sensitive Joseph DeLouise, was initially noted for his world predictions but more recently had had considerable success trying for impressions on unsolved crimes, most notable the Sharon Tate case. He has been asked to come to California to work on other crimes. I have known DeLouise since before his fame and I was gratified to see he has grown from discomfort in public to poise and self-confidence. He manages to convey sincerity and conviction.

Local speakers made no less a contribution. Mildred Cinalli, Rochester's foremost astrologer, spoke on "Can Astrology Predict?". Her work emphasizes the insights into one's emotional and mental make-up that can be gained through a study of the natal chart. The quiet sincerity with which she spoke helped explain the respect in which she is held in the city. Eva Barfort, speaking on yoga and meditation, modestly disclaimed my description of her as a "lifelong student of Yoga." She has had, she explained, only 26 years of study! Her initial class on integral yoga at the YMCA has been greeted by an overflow enrollment. The Rochester psychic fans who stayed at home missed an excellent program and the poor attendance virtually guarantees that no similar conference will be attempted in the near future.

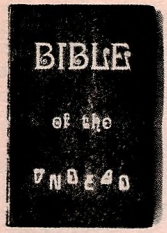
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BY COINCIDENCE the regular monthly meeting of the Spiritual Frontiers Fellowship of Rochester fell on Sunday afternoon that same weekend. They had as a speaker one of the nation's foremost parapsychologists, Douglas Dean, of the Newark College of Engineering. Douglas has been involved in some intriguing research in recent years, most notably his experiments involving the plethysmograph (see my article on this in February 1970 FATE). On this occasion Douglas chose to speak rather about spontaneous ESP and his research with dreams. The most interesting part, for me, was the question period, however. Several questions evoked mini-lectures on some of the unpublished investigations currently being done by other researchers. Dean spoke with considerable candor on many of the contested issues in the field today. It was a stimulating afternoon.

By virtue of a modest admission fee and some good publicity S.F.F. managed to draw about 75 people to Dean's talk. This may have met expenses but in view of the over half-million population of Greater Rochester was hardly earthshaking. Those who are seeking enthusiastic and widespread interest in the psychic field had better stick to Chicago, New York City, Los Angeles and a few other large cities. Upstate New York, it seems, had its moment of glory in the last century.

PSI AS POPULAR CULTURE?

MANY MONTHS ago I was invited to deliver a paper at the first national meeting of the newly-formed Popular Culture Association in April. It was held in the Kellogg Center of the attractive campus of Michigan State University in East Lansing. My invitation came from Robert Galbreath of the history department of Bowling Green State University in Ohio. He is an occasional book reviewer for FATE and my acceptance



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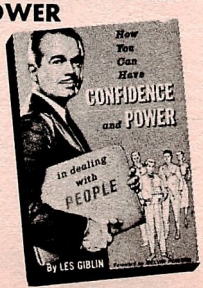
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was largely predicated on my desire to meet Bob who had been a friend by correspondence for many months.

"Popular culture" may seem as ambiguous a term to most of you as it seemed (and still does) to me. I understand the phrase to imply scholarly study of the cultural preferences of the masses as indicators of social, moral and political values. In a day and a half some 60 papers were presented on such topics as "Country Music as Reaction to Change in American Society," "United States Influence on Chilean Religious Movements," "TV and the Black Image" and "Techniques of Cultural Analysis in an Archaeological Site." In such an amorphous and freewheeling society it should not be too surprising to find a panel on "Mysticism, Occultism and the Spiritual Quest," which included my paper on "Psi: Past, Present, Future."

The topic, obviously, was too big to cover in the allotted hour. Chairman Douglas Daye of Bowling Green University is an authority on Eastern Religions, especially Buddhism, but confined his participation to the briefest of opening and closing comments. The panelists provided copies of their papers and delivered short summaries. Bob Galbreath's paper was entitled "Modern Occultism: A Thematic Analysis." The third panelist, John J. Fritscher of Western Michigan State University, presented a paper which actually is a chapter from his forthcoming book on "Witchcraft." The panel was well-attended and there is a fair chance that a similar panel may be included in the next annual meeting (time and place undecided). Galbreath hopes this year's papers will appear in the *Journal of Popular Culture* and readers interested in the activities and publications in this field might write to: Center for the Study of Popular Culture, Bowling Green University,

Bowling Green, Ohio, 43403. They are a lively friendly group and I'm sure many readers of FATE would find them stimulating.

A.H.P. CONVENTION

WORD JUST has been received that the ninth annual meeting of the Association for Humanistic Psychology will be held in the Washington Hilton, Washington, D.C., September 7 through 10, 1961.

Once again there will be sessions on the transpersonal and the paranormal, chaired this year by Dr. Ira Progoff. The A.H.P. just has voted a substantial increase in annual dues but it remains open to anyone interested in the concerns of modern psychology and psychotherapy. Those interested in learning the details of the convention should write immediately to: Association for Humanistic Psychology, 584 Page St., San Francisco, Calif., 94117.

Tapes of the transpersonal programs at the 1970 convention now are available for purchase. These run about one and one-half hours each and sell for $12.45. Topics include integral yoga, LSD psychotherapy, altered states of consciousness and trance-curing by the Kalahari Bushmen. A free listing is available from: Noumedia, P. O. Box 750, Port Chester, N.Y., 10573.

OTHER REVIEWS

ANIMAL GHOSTS by Raymond Bayless, with foreword by Dr. Robert Crookall, University Books, Inc., New Hyde Park, N.Y., 1970, 188 pages, $5.95.

In his foreword Dr. Robert Crookall calls this book "the first comprehensive survey of the possibilities of animal extrasensory perception and animal survival of death." As this statement indicates the scope of the book is much broader than the title suggests. Raymond Bayless presents and discusses evidence on just about

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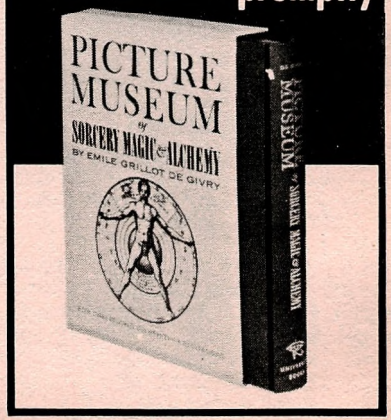
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everything bearing on animal "psychism," as he calls it. For comparison he also includes considerable information on human psychism.

Mr. Bayless, an artist by profession, has psychic investigation as an active side interest and he has published *The Enigma of the Poltergeist.* In this previous volume and in *Animal Ghosts* he freely expresses his personal views. While I do not always agree with him I applaud his candor, for it leaves no one in doubt as to where he stands.

Mr. Bayless's wide-ranging discussion, examples and consideration of pros and cons place the psychic sensitivity and ghostly doings of animals in perspective and support his conclusion that they follow the same general patterns as for humans. He is convinced that the evidence strongly indicates man's survival of death and he has little patience with those modern parapsychologists who stretch ESP theories to any lengths to avoid attaching real significance to what they call the spirit hypothesis. In view of the similarity of evidence Bayless of course concludes that animals also apparently survive death. Indeed, he ends his book with this positive statement: "All evidence that has been gathered and briefly examined in this book leads to this one conclusion: animals do survive death, and on occasion are capable of manifesting their continued existence through apparitional and 'haunting' phenomena."

Readers seeking entertainment will be pleased to know that animal hauntings receive more space than any other topic. First importance is attached to accounts that have confirming testimony but Bayless wisely takes the common-sense view that often single-witness reports are evidential if they conform markedly to the type established by better-substantiated cases.

This author is more skeptical than I am of some of the more bizarre cases which come from apparently good sources. A case in point is the vicious phantom dog of Pierre van Paassen's *Days of Our Years*, which Bayless thinks cannot be taken too seriously because according to the account it killed another dog. The dog's death, however, could be attributed to the extreme terror inspired by a phantom attacker.

I recommend this book to all animal lovers. You will find here good support for your sense of kinship with your pets. — *Harold Steinour.*

THE CATHARS AND REINCARNATION by Arthur Guirdham, Neville Spearman, Ltd., London, England, 1970, 208 pages.

This book, written by a practicing psychiatrist, purports to be an account of one woman's memory of life as a Cathar in 13th-Century France. The book is hard to read. It continually changes viewpoint, shifting from Dr. Guirdham's personal comments to his case notes and diaries, to affairs in France at the time of the Inquisition, to notes of dreams made by the "Mrs. Smith" who apparently recalled the earlier existence and to the doctor's own psychic experiences. (He too seems to have lived among the Cathars.) All this is confusing; the separate threads of the story never are disentangled.

The historical background, however, is of great interest, for few people today know much about medieval heresies, of which Catharism (better known as Albigensianism) was one. Through research and correspondence with authorities on the subject (especially Prof. René Nelli whose published works on the Cathars are copious) Guirdham

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found many correlations between actual people and recorded events connected with the Cathar movement and the people and events dreamed by Mrs. Smith. In particular, a massacre in 1242 seems to have been the cause of Mrs. Smith's recurring nightmares in the 1960's.

The short account of the reincarnation is eked out with biographical sketches of various Cathars, supposedly remembered by Mrs. Smith and even by poems she wrote in medieval French and in the *langue d'oc* (the dialects spoken south of the Loire River).

Perhaps the clearest and most solid part of this book is the lengthy bibliography of works on medieval France, covering orthodox religions, heresies, religious wars, poetry, the Inquisition, ritual, healing, music, etc. This is indeed a handy appendage to a book that otherwise fails to come off. — *Nan Cooke Carpenter.*

CHARLES FORT: Prophet of the Unexplained, by Damon Knight, Doubleday and Company, Garden City, N.Y., 1970, 224 pages, $6.95.

Who *was* Charles Fort?

A fascinating question — and one that surely must have occurred to everyone who has felt the explosive intellectual stimulation to be found in *The Books of Charles Fort.* The books themselves — *The Book of the Damned, New Lands, Lo!* and *Wild Talents* — tell us only that Fort was some odd species of genius whose work was far ahead of his time and perhaps ours as well. The frontispiece of the legendary omnibus shows a heavyset, moustached man who bears more than a passing resemblance to Theodore Roosevelt. And Tiffany Thayer (late Secretary of the Fortean Society) writes in his introduction, "What more shall I say of Charles Fort personally? He was one sane man in a mad, mad world.

Damon Knight, a respected science fiction writer and critic, has written a superb biography which goes a long way toward answering if not the riddles of Fortean phenomena at least the puzzle of Fort himself. It was obviously not easy. "No one who has not tried to write a biography of a man 30 years dead," Knight says, "can realize how impossible it is to find out the whole truth." *Charles Fort: Prophet of the Unexplained* can't give us a complete picture but it does give us a sense of Fort as a gentle, eccentric, intensely private and almost child-like human being.

The son of a tyrannical father (from whom Knight suggests he may have developed his aversion to authority and authority figures), young Fort decided at an early age to travel widely and collect the stuff from which he could fashion a writing career. "Traveled for two years," he recorded; "made a tangled line on the map, 30,000 miles long. . .I would get together a vast capital of impressions of life, and then invest it."

Then, "In New York, I met an old man whose side was paralyzed, so that he never left his rooms, where he lived with wife and daughter. I boasted to him of all that I had seen, and all that I had learned. He said: 'I too have always had that interest in life. . .Lord! Lord! Such a mistake. You don't want to know something about everybody, but everything about something. I never began to learn about life until I was cooped up here with my wife and Maggie.' "

Fort spent the rest of his life (except for a trip to London to gather data on the offbeat subjects that obsessed him) living in a Bronx apartment with his wife Anna, an uncomplicated woman whom he loved deeply. Shunning company, he could be found during daylight hours in the back rooms of libraries digging through files of old newspapers,

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magazines and scientific journals. In 1909 he published a novel, *The Outcast Manufacturers,* and probably would not have been heard from again had it not been for his friendship with the great American novelist Theodore Dreiser.

It was Dreiser who saw to it that Horace Liveright published *Book of the Damned* which excited the curiosity and admiration of such notables as Booth Tarkington, John Cowper Powys, Ben Hecht and Maynard Shipley. Another was Tiffany Thayer, a novelist-social critic who several years later founded the Fortean Society (which Fort himself characteristically refused to join).

Fort's death in 1932 was presaged, curiously enough, by several poltergeist-type incidents and his widow claimed that he reappeared briefly eight months after his death to say, "Hello, Momma."

Interest in "Fortean phenomena" (unexplained physical phenomena — UFOs, falls from the sky, strange appearances and disappearances, mystery animals and so on) has grown steadily since Fort's day. But Fort's eventual recognition as a revolutionary thinker seems assured for another reason: the growth of a new spirit of skepticism. It began among today's youth but now is spreading to all levels of society — wherein old dogmas and creeds no longer command the blind acceptance that perpetuates them long past their time.

Charles Fort: Prophet of the Unexplained is as fine a book as I have read anywhere on any subject. I recommend it without reservation. — *Jerome Clark.*

THE EYE IN THE TRIANGLE: AN INTERPRETATION OF ALEISTER CROWLEY by Israel Regardie, Llewellyn Publications, St. Paul, Minn., 1970, 517 pages, $10.00.

Since his death nearly a quarter-century ago Aleister Crowley has

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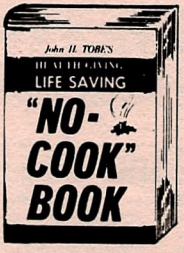
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been remembered as the "Great Beast" of the Apocalypse — a name which Crowley bestowed on himself and which later served as the title of John Symonds' rather lurid biography (1951). To many who knew of his often outrageous exploits, the epithet hardly seemed inappropriate.

Recently, however, with a Crowley revival gaining momentum, with new editions of his scarce writings rapidly appearing, a more balanced picture of the man is emerging. A recent reissue of his *Confessions* received considerable attention in the book review periodicals and now we have Israel Regardie's major interpretative study, to be followed shortly, we are promised, by an anthology, *The Best of Crowley*.

The Eye in the Triangle is likely to remain for some time to come the single most balanced assessment of Crowley's achievements and shortcomings. Regardie's Crowley is still a thoroughly unpleasant person but now at least psychologically plausible, a Jekyll-and-Hyde figure at war with himself who nevertheless recorded remarkable insights while pursuing psychic integration. No one seriously interested in determining the nature of Crowley's work or in the comparative study of modern mysticism and occultism can afford to ignore Regardie's conclusions. Unfortunately the usefulness of the book has been weakened seriously by the publisher's failure to include index, bibliography or table of contents.

Regardie brings several qualifications to his undertaking. He knew Crowley and served as his secretary from 1928 to 1931; he has read Crowley's writings with care and thoroughness; he was a member of the Golden Dawn and later published its teachings and rites; and he is a trained Reichian psychotherapist. Even so his task could not have been an easy one and he admits as much.

Regardie is by no means uncritical

of Crowley. He finds the famous magician clearly neurotic, bisexual, egotistic, cruel, petty and spiteful. As a mystic, however, Crowley is "an apostle of a new kind of consciousness" toward which man is evolving. The primary function of Crowley's "Magick" was the expansion of consciousness to the point of true self-realization. Crowley himself claimed to have experimented with every technique, Eastern and Western, to achieve illumination. Regardie quotes copiously from Crowley's writings on the nature of mystical experience and the merits of the various techniques. Anyone who believes that Crowley was a black magician or Satanist will be deeply surprised by their content.

If Crowley was indeed a genuine mystic and achieved illumination, the central problem concerning his life then is the failure of his mysticism to change his life and overcome the numerous defects of his character. Regardie's exploration of this disturbing and puzzling problem is one of the most original contributions of the book and promises to be one of the most controversial as well.

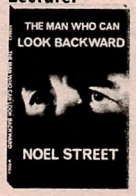
The Eye in the Triangle is not a biographical narrative but an interpretive study. It focuses primarily on the period of Crowley's greatest creativity, roughly from 1898 to 1914. Biographical data are scanty and the author explicitly declines to go into matters already dealt with adequately by Symonds and Charles R. Cammell (in *Aleister Crowley, The Man, the Mage, the Poet* 1951, 1962). It is therefore by no means an introductory volume and most readers will want to consult a more straightforward biography in addition to get a rounded portrait of the man in the full context of events and deeds.

But on the psychological plane and for the analysis of ideas, Regardie's book is an indispensable contribution, not least of all for his attempt to

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judge Crowley by Crowley's own standards and not those of Western morality which the magician rejected as harmful and corrupting. Regardie concludes, "Crowley's day may yet dawn. It may well be that he is really the prophet of the New Age, where life and sex and creativity will become intrinsic parts of our everyday lives without hypocrisy and shame." — *Robert Galbreath.*

MYSTERIOUS WORLDS by Dennis Bardens, Cowles Book Company, New York, N.Y., 1970, 239 pages, $5.95.

The subtitle of *Mysterious Worlds* describes it as "a personal investigation of the weird, the uncanny and the unexplained." Entertaining and well documented, it covers a wide spectrum of phenomena within those categories including telepathy, precognition, dreams, apparitions, witches and reincarnation, with a bow also to UFOs and other worlds.

Inevitably some of the cases — especially those taken from the journals of the psychical research societies — are familiar but there is also a considerable amount of new material which Dennis Bardens has collected from fellow newspapermen around the world or from the experiences of his acquaintances or family.

He is particularly strong in his treatment of European occurrences, like the story of a haunted elevator in an old London hotel. As the building was being demolished workmen and other witnesses saw the cage rise seven feet on several occasions although both its mechanism and the electricity were disconnected. Bardens also tells about a pub called The Chequers where "something" often draws four tankards of beer in the small hours. Then there is a topless, petticoated girl who smiles as she vanishes as well as the theft of the Mona Lisa from the Louvre by a



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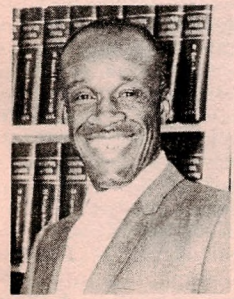
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In fact, the FATE reader who does not enjoy this interesting and varied collection must be hard to please. — *Margaret Gaddis.*

DANIEL DEFOE AND THE SUPERNATURAL by Rodney M. Baine, University of Georgia Press, Athens, Ga., 1969, 233 pages, $7.50.

The purpose of this scholarly study is to show the importance of the supernatural in the work of Daniel DeFoe. "A familiarity with his occult ideas," says the author, "is essential for the reader fully to understand and appreciate in *Robinson Crusoe* and *Moll Flanders*, for example, supernatural materials which to a casual reader might seem superficial or even meretricious."

Prof. Rodney Baine contends that instead of writing as an opportunistic journalist DeFoe was seeking to reestablish belief in the supernatural through his work on the occult: *A True Relation of the Apparition of one Mrs. Veal* (1706), *A Vision of the Angelick World* (1720), *The Political History of the Devil, A System of Magick* (both 1726) and *An Essay on the History and Reality of Apparitions* (1727).

In these works DeFoe reveals a deep-seated Puritan belief in the ministry of angels for the reclamation and guidance of man. The Protestant view that the soul goes directly to heaven or hell at death convinced DeFoe that one could not see spirits of the departed while he

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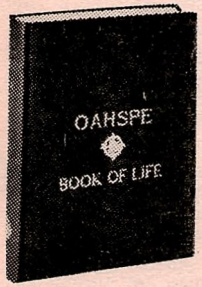
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accepted the reality of other kinds of apparitions such as the dream vision of the spear-bearing angel who brings a warning to Crusoe.

In DeFoe's novels, then, the occurrence of providential intervention is not simply a fictive device but rather an assertion of the truth of a benevolent supernatural order. Crusoe is speaking for the author himself when he says that if we listen to the Voice of Providence, "I am fully persuaded we might prevent many of the Disasters, which our Lives are now, by our own Negligence, subjected to."

This book includes a good deal of historical documentation on *The Apparition of Mrs. Veal* ("the ghost story widely recognized as the gem of the 18th Century genre") on, four prophecies by DeFoe and on occult works falsely attributed to him: *The Dumb Philosopher, The Friendly Daemon* and six pieces about the deafmute seer Duncan Campbell.

Often the book is discursive when its points might be more convincingly argued and Baine does not attempt to apply his findings to a full understanding of DeFoe's major works. But with its copious footnotes and index the book provides much material that might be used toward this end as well as evocation of attitudes toward the supernatural just at the time those attitudes had begun to pale in the hard cold light of rationalism. And perhaps most noteworthy for investigators of the psychic is the author's assertion that "after careful scientific study in England and America by societies for psychical research it has again become possible in scholarly circles to discuss apparitions and other supernormal phenomena." — *Joseph M. Backus.*



Report FROM THE Readers

ATLANTIS: A CULTURE-COME-LATELY

In the article on Atlantis (June 1971 FATE) Margaret Lougee Bowers claims that the 16th-Century maps showing an unglaciated Antarctic continent represent "conditions extant 8000 to 10,000 years ago." The latest scientific evidence shows that these maps were based on sources much older than the last ice age.

According to *The New York Times* for February 11, 1968, scientists estimated the age of the ice covering Antarctica as more than several hundred thousand years old. They arrived at this conclusion after drilling through 10,000 feet of ice.

It is possible that the information on these 400-year-old maps could be millions of years old. Some of the original Mercator maps show such unusual features as Antarctica touching the tip of South America, Australia attached to Antarctica and Greenland attached to Canada. According to an article on continental drift in the October 1970 *Scientific American* these conditions existed nearly 200 million years ago.

Thus the 16th-Century maps Miss Bowers refers to indicate that advanced civilizations existed on the earth 200 million years ago. Atlantis, which Plato said was destroyed in 10,000 B. C., could have been the last of these great cultures. — *Michael Cohen, Bronx, N. Y.*

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AN UNFOUNDED CHARGE

Mrs. Daniel Baker in her letter, "Capture Soul on Infrared Film" (Report from the Readers," November 1970 FATE), undertakes to advise FATE readers on "sweet air" as an anaesthetic. She displays complete ignorance and unnecessarily frightens those for whom this anaesthetic is the safest and least traumatic.

"Sweet air," more generally known as laughing gas and so-called because it produces euphoria, is chemically known as nitrous oxide. Its effects have been observed since its discovery about 200 years ago. It probably has been researched more thoroughly than any other anaesthetic and it has been used in medical and dental practice for more than 125 years!

Mrs. Baker's "out-of-the-body experience" might be explained by her conscious or unconscious withholding of information when prior to the actual procedure her medical history was taken. Failure to inform the dentist of any medication being taken is hazardous. A patient even should mention that prior to coming for the appointment he has taken a mild sedative, if he has.

If Mrs. Baker's experience cannot be attributed to this, another likely explanation might be that as a novice desiring an out-of-the-body experience she was deceived by a dream-state induced by her strong wish. Her subconscious fears drove her to the "psychic escape" from the dentist's chair.

Mrs. Baker implies that the dentist said, "I'm glad I didn't give her any more!" It is possible that she was still confused as she came out of the anaesthetic and experienced a positive auditory hallucination which she fused into recollection quite unconsciously and wholly unintentionally. To consider her account evidential I should want to see an affidavit from

her surgeon and anaesthetist that the remark attributed to "someone" (presumably, the dental surgeon) actually was made prior to the patient's complete recovery from anaesthesia.

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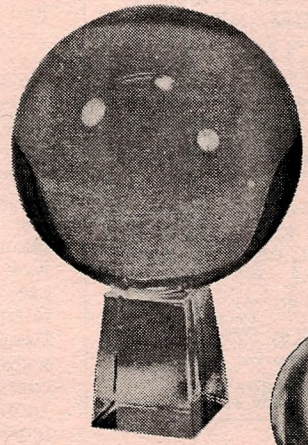
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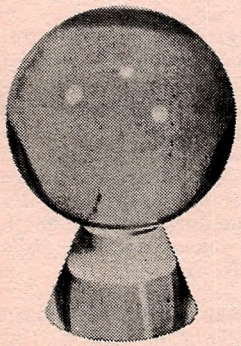
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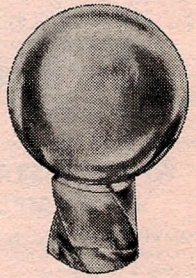
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Many things they predict are events that already are in process of happening and someone knows about them, or it is known in the "spirit" realm. But seers can't tell us when an earthquake will happen; they can only apprehend the anxiety over the fault.

Clairaudience and clairvoyance depend largely on telepathic awareness but also on an extension of senses to see and hear astral entities, who are as close to us as the living are.

Much investigation goes on and nothing is solved. The question is, are those who are not psychic capable of bringing forth any concrete results? I would think that investigation of the occult is the duty and privilege of psychics.

The fumbling of such people as Dr. Rhine is disgusting. He had the money, the space, the time and the education. And he brought forth nothing that psychics don't already know and left out a great deal they do know. In the first place he went about proving telepathy the wrong way. He could have had much better results if he had thrown those lousy

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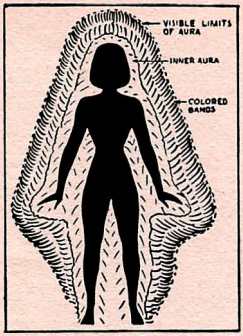


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cards down the sewer and used living objects instead. — *Dulcie Brown, Fresno, Calif.*

ANOTHER DIMENSION?

In seeking an explanation for occurrences that seem against the laws of nature as we know them, it is wise to theorize some common denominator and then search for arguments to refute the theory.

For instance, let us take the falls of large chunks of ice. There is no natural way such chunks of ice can be lifted from the ground and carried great distances — even into tropic climates. Nor is there any known way they could form in the atmosphere. I suggest these come from another dimension.

Think of the many cases of persons disappearing before the eyes of witnesses — not because of some form of hypnosis or simply being rendered invisible — both of which are quite impossible according to known laws.

In the "Bermuda Triangle" a complete flight of navy patrol planes simply disappeared leaving no trace of wreckage or fuel. An investigating plane vanished in the same way as did several large passenger planes.

An almost foot by foot search of the area turned up no debris whatever — another impossibility unless we consider the hypothesis of another dimension opening up, either by accident or design.

As to "flying saucers" and other types of UFOs it is exciting to think they are spacecraft from other planets or from one other planet. I like to think a mothership made an interplanetary trip which might have lasted for 10,000 years or even more and the earth was found as a source of supply. Simply that and nothing more. No plans either to help or destroy us, no desire to communicate and no interest in us as a race.

(Continued on page 158)

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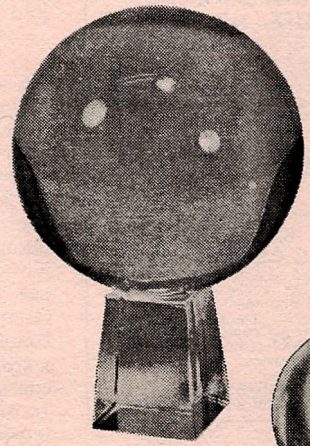
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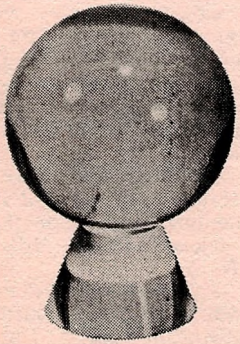
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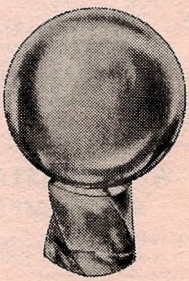
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Lately many writers refer to "space" and "time." Space has no existence either. It is an absence. Thus it cannot be acted on in any way. So who is going to bend space? Let's be realistic.

I say that no one can predict the future because the future does not exist. What takes place in the future depends on causes in the past and the present. Prognosticators may have somewhat more telepathic ability than the average person and they often are able to pick up thought waves, read the intentions of other people and deduce from them the probable effects.

Many things they predict are events that already are in process of happening and someone knows about them, or it is known in the "spirit" realm. But seers can't tell us when an earthquake will happen; they can only apprehend the anxiety over the fault.

Clairaudience and clairvoyance depend largely on telepathic awareness but also on an extension of senses to see and hear astral entities, who are as close to us as the living are.

Much investigation goes on and nothing is solved. The question is, are those who are not psychic capable of bringing forth any concrete results? I would think that investigation of the occult is the duty and privilege of psychics.

The fumbling of such people as Dr. Rhine is disgusting. He had the money, the space, the time and the education. And he brought forth nothing that psychics don't already know and left out a great deal they do know. In the first place he went about proving telepathy the wrong way. He could have had much better results if he had thrown those lousy

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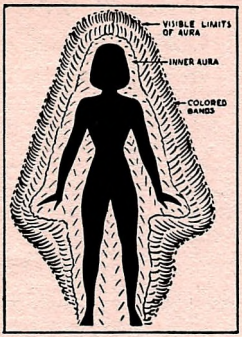


Diagram of normal aura based on W. J. Kilner, M.D.

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In seeking an explanation for occurrences that seem against the laws of nature as we know them, it is wise to theorize some common denominator and then search for arguments to refute the theory.

For instance, let us take the falls of large chunks of ice. There is no natural way such chunks of ice can be lifted from the ground and carried great distances — even into tropic climates. Nor is there any known way they could form in the atmosphere. I suggest these come from another dimension.

Think of the many cases of persons disappearing before the eyes of witnesses — not because of some form of hypnosis or simply being rendered invisible — both of which are quite impossible according to known laws.

In the "Bermuda Triangle" a complete flight of navy patrol planes simply disappeared leaving no trace of wreckage or fuel. An investigating plane vanished in the same way as did several large passenger planes.

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As to "flying saucers" and other types of UFOs it is exciting to think they are spacecraft from other planets or from one other planet. I like to think a mothership made an interplanetary trip which might have lasted for 10,000 years or even more and the earth was found as a source of supply. Simply that and nothing more. No plans either to help or destroy us, no desire to communicate and no interest in us as a race.

(Continued on page 158)

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REPORT FROM THE READERS

(Continued from page 146)

But if science is right in its estimation of the stellar distances and possible speeds, there is only one star in the billions in our galaxy within reach of earth.

Considering the "impossible" maneuverings of UFOs, their ability to appear or disappear in the twinkling of an eye, the odd variety of shapes — and recognizing the improbability of their being manufactured here on earth and operated by earthmen — we come again to the hypothesis of another dimension.

That there is another dimension we enter only through death is suggested by seances conducted by mediums whose success at communication with deceased persons is well-known. The Hereafter envisaged by many religions depends on the concept of another dimension. If we can accept either of these dimensions, why not another and another and another? — *Harry Tuck, Hanford, Calif.*

"WORLD OF ILLUSION"

Regarding "Fantasy Surrounds Us" in Curtis Fuller's column (FATE February 1971) a similar report appeared in the *Omaha World-Herald* prior to World War II, written by a roving reporter. If memory serves me right it was published in the fall of 1941, only a few weeks prior to Pearl Harbor. However I do not recall the newspaperman making any statement that Jesus married and died in Japan at the age of 106 years.

He wrote that the shrine was highly revered and Jesus had been considered a very wise and holy man. It was claimed he studied the teachings of Confucius during those years when no mention of his whereabouts is made in the Bible. A similar claim appears in T. Lobsang Rampa's book *The Cave of the Ancients* which states: "In their Bible (New Testament) it is written that 'Christ wan-

dered in the wilderness.' In *our* (Tibetan) records it is revealed that Christ wandered throughout India, studying Indian religions, and then He came to Lhasa and studied at the Jo Kang under our foremost priests of that time."

This seems quite possible as His teachings certainly parallel the teachings of all the great religions of Asia.

T. Lobsang Rampa also states in his writing that "this is a world of illusion." Whenever I am greatly puzzled by something to which I can find no satisfactory solution I remember those words. — *Cecilia Fawn Nichols, Twentynine Palms, Calif.*

THE BIG CATS

I can add to the list of Loren Coleman's "Mystery Animals in Illinois" (March 1971 FATE). Floyd C. Palhill, my employer, works for Green Giant of Belvidere. Near the pump station which is part of his responsibility is a swamp-like area. Several times when he was in this area about dawn he reported seeing an extremely large lion or puma. He would put food out for the animals near there and he had the muskrats so tame he could hand-feed them. The big cats always stayed out of reach and just watched. We discussed reporting them to the police but decided not to as they harmed no one and we didn't want anyone unnecessarily harming them.

Also a pack of wild housecats roamed the edge of Belvidere near the Boone County Land Fill on Stone Quarry Rd. These cats were as big as our German shepherd. Their heads or faces seemed as big as dinner plates. My tomcat stayed indoors whenever they came near but usually these cats avoided people and never gave us reason to fear them.

Just before the tornado, distemper wiped out most of the pack and the

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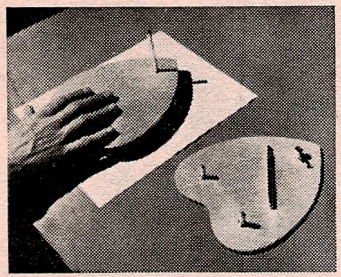
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neighborhood cats as well. — *Patricia Ann Moeller, Kingston, Ill.*

FEATHER PILLOW WITCHCRAFT

The letter about feather pillow witchcraft from Zeda Mishler of Baltimore, Md., in FATE's October 1970 issue particularly interested me.

In May 1966 I made several radio and television appearances in St. Louis, Mo., (audience-participation type) and three persons who called in mentioned this subject. They described intricately devised rings of feathers which had been found in the pillows of dying persons, particularly children, saying that when the mother found these feather constructions and destroyed them, the sick person invariably got well.

Because I never have heard of this occurring anywhere else I was inclined to attribute it to local folklore — until reading Miss Mishler's account of its occurrence in Pennsylvania.

I wonder if any FATE readers might have encountered the phenomenon anywhere else. — *Susy Smith, Oakland, Md.*

JESUS IN JAPAN

That legend of Jesus going to Japan and dying there is about the most fantastic thing I have ever read. (FATE February 1971). Similarities abound in all religions, both primitive and historic, and most have a "savior." A lone traveler from abroad might have accidentally stumbled into the area (Aomori Prefecture) to become the source of the fantasy of "a white god."

Historically, the Japanese Christians could be remnants of those Japanese Christians who were persecuted, crucified and hounded by the Tokugawa Shoguns as enemies of the state in the 16th Century. Pockets of these Christians survived and later were found in the Nagasaki area. (Incidentally, it is known that a

group of Japanese *Christian* missionaries landed in Acapulco, Mexico, in the year 1613.—*K. M. Nikaido, San Francisco, Calif.*

A MAGAZINE CALLED "X"

Recently I received through the mail a magazine called (*name deleted*) dated February 1969. I have received copies of it before, for evidently its publishers solicit advertisers from FATE.

In this magazine is an article about a supposed moon landing by Soviet astronauts in September 1968 and they report that some machine-like creature on the moon attacked and destroyed one of the astronauts. The article gives names, dates and places.

Another article concerns American astronauts who have been influenced or brainwashed by forces in outer space. And (X) contains an astonishing but not entirely credible article on voodoo, an account of an image of Robert F. Kennedy which was supposedly photographed as it appeared on a coal shovel and an article about a boy from another star (!).

Other issues of (X) deal with a supposed electronic device to communicate with the dead, infants with supernormal powers supposedly being secretly studied in Russia, and other articles equally astounding.

If these stories have validity I am wondering why no one else has covered them. If the stories are apocryphal I wonder why this publication has not been exposed. Evidently, (X) magazine was not published for some time but now they state they are going back into business.

I believe the high standards of ethics and integrity you maintain are the reason FATE has been in existence for so long whereas other publications come and go. — *John Avalon, Los Angeles, Calif.*

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∞ Joseph Dunninger speaks from personal experience with Houdini when he takes apart the case of his famous code purportedly received from beyond the grave by Arthur Ford. Is it the most monumental psychic hoax in history?

∞ When modern medicine takes a second look at "witch doctors" it appears that behind their face paint and masks jungle medicine men are close relatives of Western psychiatrists — both as to their methods and their results.

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

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



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