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October 1972 50¢

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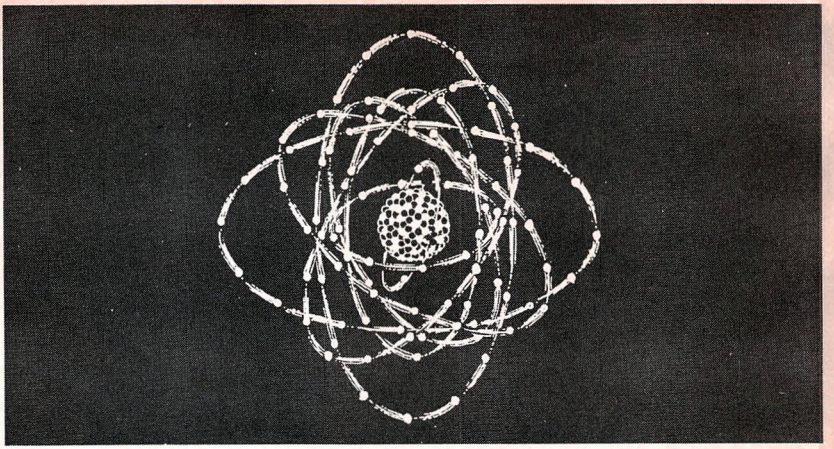
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SEARCH FOR SYBARIS

ALTHOUGH the city of Sybaris, built in the arch of the Italian boot, existed only for some 200 years, from the Eighth to the Sixth Century B. C., its citizens grew enormously wealthy and lived lives of ease and luxury beyond that known in any other great Greek city. Many ancient writers described their dissolute ways, which led to the final ruin of the city and its oblivion. Only the name remains.

Yet today, 2500 years later, the words "sybarite" and "sybaritic" are still part of our language. Webster defines a Sybarite as ". . . a voluptuary."

(Continued on page 47)



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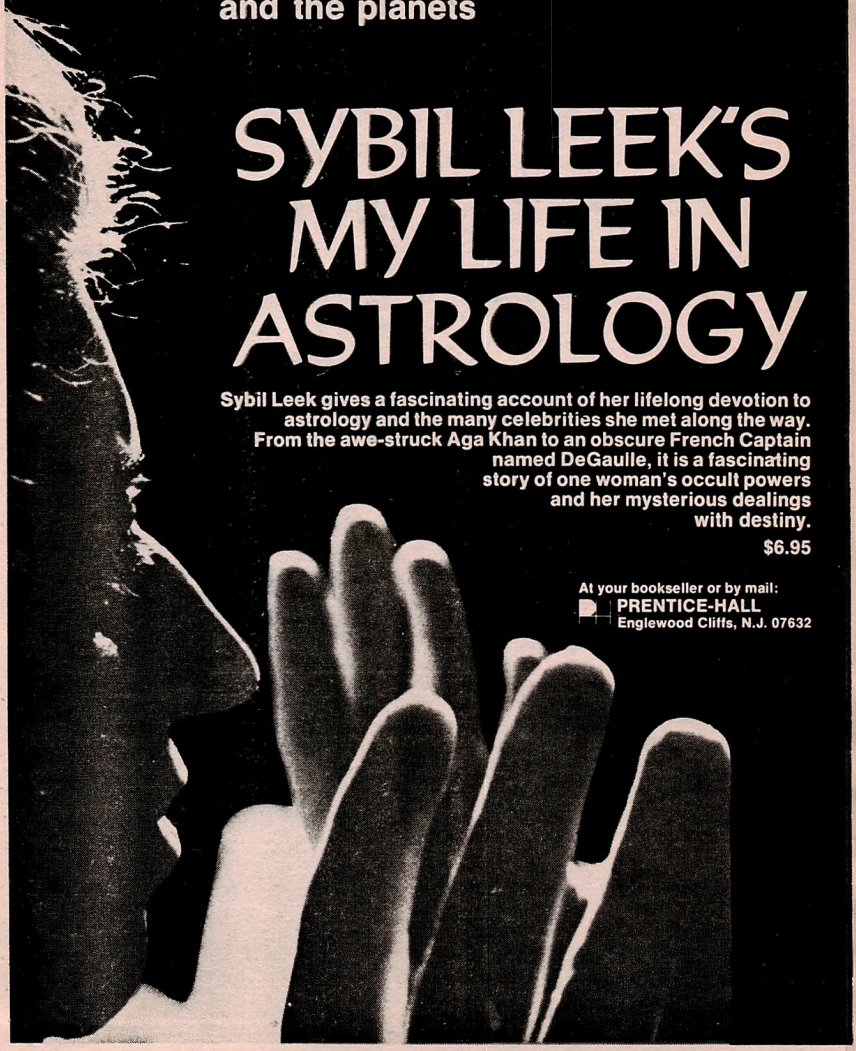
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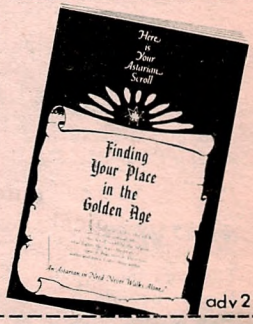


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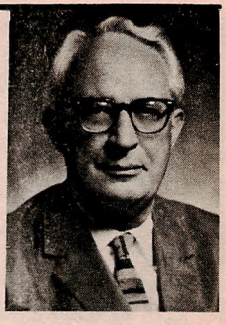
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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

For all its trivial manifestations in tea leaf readings and ritual gewgaws, for all the outright nuts and charlatans it attracts, occultism cannot be dismissed as mere fakery or faddishness. Clearly, it is born of a religious impulse and in many cases it becomes in effect a substitute faith.

—Time
June 19, 1972

TIME MAGAZINE has done, in many ways, an excellent job in its 11-page article "The Occult Revival" in the June 19 issue. However, it is too heavily slanted toward satanism, demonism and what is loosely called "witchcraft" and unfortunately includes psychical research in these same categories.

To *Time* parapsychology is part of "The Occult Revival." So are such traditional Christian movements as prayer groups, healing services and even religious rituals. To us it seems that, despite the tremendous work and scholarship that went into the *Time* piece, they are not seeing things in proper perspective. Possibly this means merely that they are not seeing things the way we see them.

WITCHCRAFT

WE HAVE tended to dismiss "witchcraft" in our columns because, these days at least, it always seems to be a mixed bag of anything and everything its practitioners decide to include. We defy 10 witches from 10 separate covens to agree even on a definition.

Are we talking about white witches or black? Are we talking about the relatively modern devil or are we speaking of ancient demons? Are we thinking of a kind of Adversary who incarnates Evil as the opposite of Good? Many Christian theologians, of course, believe that if you have a Good Christ you must have an Evil Adversary. In a philosophical sense Good cannot be measured except as an opposite of Evil.

Views on witchcraft become very complex. If we are to be-



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lieve the late Margaret Murray witchcraft is the "old religion" whose remnants still survive after being driven underground when the Christian church became strong. The problem is, even scholars cannot agree on the true elements of the "old religion."

There were harmless magical activities such as peasants copulating in the fields in the spring to make the fields more fertile or dancing around the Maypole for the same reason.

But very little of what is called witchcraft today harks back to those ancient days. It is difficult to define and categorize simply because all cults, organizations and individual members are doing their own thing. Old books are consulted. Hundreds of witches write their own rituals. However, the aim of most of the groups if it is not sex or drugs seems to be magical power.

Such organizations are hardly new. One need only go back to Aleister Crowley who in the early 1900's spelled it "magick."

∞

SATANISM

ANTON SZANDOR LaVey's *The Satanic Bible* is called by *Time* an "inverted gospel." LaVey's Church of Satan relies strongly on rituals — for the sake of rituals; church members do

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not believe in supernatural powers. On the contrary, they believe in "man's animal nature, stripped of any spiritual dimension or thought of self-sacrifice," according to *Time*.

LeVey is an affable, intelligent, educated man who is a materialist and the members of his church devote themselves to making money and enjoying life as best they can in our materialistic society.

Time refers to LaVey's ideas as "sinister balderdash" but it is difficult to see why, since millions of persons around the world always have followed such paths through life, although without going through the formal rituals that LaVey's followers practice and seem to need — perhaps to assuage their Puritan consciences.

From all we know of LaVey he is not an evil man. But 50 years ago an evil man ran a similar organization less successfully. Again we are referring to Aleister Crowley who propounded similar materialistic doctrines, advising: "Do what thou wilt; that is the whole of the law."

∞

PROPHECY

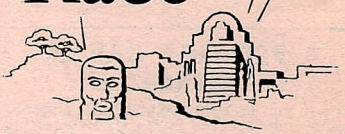
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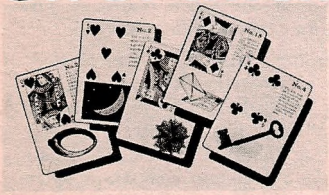
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prophecy. Especially mentioned under this category are the I Ching, the Tarot cards and astrology.

Certainly it is true that our age is uneasy about the future and for this reason takes fantastic interest in prophecy. We consider this to be only cyclical, however. These methods of divination have been with us for centuries — astrology is at least 4,000 years old. Other common means of divination such as tea leaf reading, crystal gazing, palmistry also have been around for centuries. Obviously they are enjoying a current popularity and the simplistic answer for this is that the world is so worried about an atomic disaster that people seek to know the future. We are not sure why — many of us might be far more uneasy if we knew what was going to happen!

So what's new? Nothing really. We're still consulting oracles in the form of mediums or diviners such as Jean Dixon and Irene Hughes. But nobody yet has remembered to look at the entrails of animals as the ancient Romans did. No one has gone back to sciomancy, aeromancy, meteormancy, austromancy, heiromancy, icthyomancy, sortilege or 100 other methods of divination used in the past. Phrenology is out of style, too.

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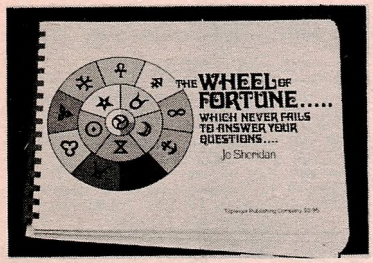
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SPIRITUALISM

HERE'S WHERE the *Time* bit begins to fall apart. Under Spiritualism the editors include, almost as an afterthought, the most significant developments in our whole field — indeed, what may be the most important scientific research going on today: parapsychology, ESP, telepathy, psychokinesis, clairvoyance, precognition under Spiritualism? Nuts!

It is quite proper to talk about religious claims under Spiritualism but parapsychology is a science and only a 19th-Century mind could think otherwise.

Perhaps the key to *Time's* misunderstanding of what's going on is its reference to Spiritual Frontiers Fellowship (also classified under Spiritualism), "Protestant ministers had formed a group known as Spiritual Frontiers Fellowship to open a bridge between traditional Christianity and the occult," says *Time*.

It's difficult to concede *Time's* definition of the occult but even if we define it in SFF's limited terms as the "psychic" (including communication and survival), "healing" and "prayer" SFF was not formed as a bridge — although it may act as a bridge at times.

SFF's purpose was and is to *restore* to the churches those

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Roy Eugene Davis

Let me share some pointers with you concerning the art and practice of meditation. Whether you have been meditating a long time, have just started a regular routine or are thinking about it — I'm sure this article will be of interest to you.

True meditation is the art of contemplating our nature as **pure consciousness.** Even if we are, at first, confused about the subject, the simple truth is that, at the core, our real essence is Spirit. We meditate then to clear the mind and consciousness so that we can be more aware of our essential nature, as immortal Spirit. Master teachers tell us that we do not have to learn to build spiritual consciousness, nor do we have to earn it in the traditional sense. We have but to **awaken** and **remember** who we are.

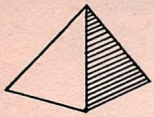
So, one or twice a day, we relax in a quiet place in an upright sitting position, without strain. We can allow fifteen or twenty minutes for this practice, in the beginning. Just relax and let any daily cares flow from your mind. Read inspirational literature if you like or pray and open your mind to Life. Close your eyes and turn the attention, without strain, to the third eye center in the head. Do not struggle with thoughts. The mind, if left alone, will clear itself. Just contemplate (become aware of): **"I am pure consciousness — I am bright and shining — I rejoice in the freedom of the Infinite."** This need not be an affirmation because any affirmative effort would be a mental process. Just contemplate the ideal.

Do not look for phenomena or try for any dramatic experience. Be at peace within yourself. In time, you will transcend thoughts and emotional states. Just remain still, serene and complete **here** and **now.** The point of meditation practice is not to escape from reality, take astral flights or go into trance. The ideal is to rest in the awareness of the soul nature for as long as is comfortable.

When the meditation session is over you will return to the awareness of your environment and bring with you, into your daily world, the effects of superconscious experience. Proper meditation results in refreshment, renewal and a bright and positive mental attitude. Try it on a daily basis for at least 30 days and, in this way, acquire your own personal understanding and experience.

Roy Eugene Davis is a disciple of Paramahansa Yogananda and director of the Center for Spiritual Awareness. His book on meditation instruction is **This Is Reality** ($3.95) from: **Center for Spiritual Awareness, Dept. F3, Box 7, Lakemont, Georgia 30552.** Or, request **free** literature describing the CSA home study course and a 16 page printed book catalog.

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very elements of the psychic, particularly prayer and healing, that have been lost in our materialistic times. Actually, what is happening is a return to religion rather than a revival of occultism.

∞

WHAT'S REALLY GOING ON?

TIME QUOTES philosopher Huston Smith of M. I. T. as saying the occult revival is a failure of science and reason and spurred "by the conviction that technology has failed to make the world better as Americans long believed it would."

To us Dean J. Stillson Judah of the Graduate Theological Union comes closer to the mark when he says modern young people must have "more depth in myth and symbol and the richness of symbolism that existed before the rise of the empirical scientific attitude."

We think both of these observers really are saying that today's materialistic society — including our work, play and church traditions — have led us to believe we live in a rational world where there are rational solutions to all problems.

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chology and especially humanistic psychology have begun to have an influence. Human beings apparently need religion and by religion we do not mean a rational, materialistic approach to life. We mean an emotional approach, with rituals which develop their own deep meanings, with beliefs in transcendental processes and the possibility of participating in transcendental (or religious) experiences which may be transforming.

These are the things today's religions have lost. Those who join the various witchcraft, occult and satanic cults are searching for a new religion. They have abandoned their traditional religions — or more likely, their traditional religions have abandoned them.

The essence of what has happened is summarized in a statement by Edward B. Fiske that we used as our "Quote of the Month" some time back: "Religious leaders are beginning to conclude that while the churches were becoming more worldly, the world was becoming more religious and that the two passed like ships in the night."

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SUMMARY

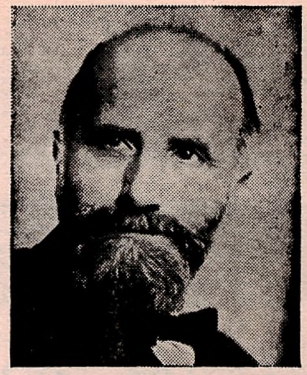
DESPITE ALL I have said so far I have given you only a superficial view. The world real-

ly is in a state of revolution. While millions of primitive men still live under near-stone-age conditions the industrial societies of our world are in such a state of ferment that no one knows any longer what is true and what is not, what is correct behavior and what is not.

In school in the 1930's I was given the impression that the Industrial Revolution was something that occurred in the early 19th Century and was substantially over. It was explained that since behavior patterns, social conventions and life-styles always lag behind the changes implicit in such an industrial revolution it would be some time before things settled down and new values prevailed.

Actually the Industrial Revolution was only beginning. It not only has continued but has become a total revolution in which all human values, customs, mores and folkways are being challenged, overturned and replaced. It is an ongoing process to which we see no end at present. It exists in every field — religion is only one.

We agree with sociologist Marcello Truzzi of Florida's New College at Sarasota who is one of the most perceptive observers of the scene. Truzzi says most of the faddists who are onto witchcraft or satanism today are in-



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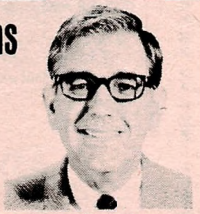
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volved in a form of "pop religion" more healthy than dangerous.

Things may not settle down to a kind of dependable stability under which we all can breathe easier perhaps for centuries. Meanwhile we'd best take a level view of our world, encourage research, realize that important things are being accomplished, approach the occult seriously but skeptically. Out of it all should come a world view that will transform human lives.

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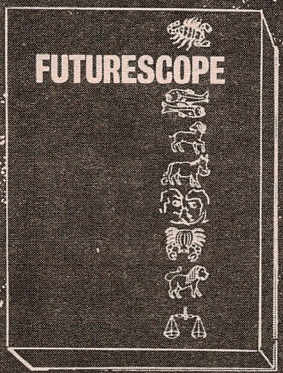
CLERGY RAISES THE DEVIL

IF WE TEND to take a somewhat philosophical view of witchcraft and demonology there are a number of Christian churches which do not.

In England black magic expert and author Dennis Wheatley gave a secret lecture to 150 clergymen of the Peterborough diocese in London this past June. Wheatley's lecture was given at the request of his longtime friend, the Rt. Rev. Cyril Eastaugh, Bishop of Peterborough.

The public was not invited; apparently diocesan officials regarded the matter as much too serious to be shared with members of the flock. They would not even name the hall in Northhampton where Wheatley spoke. Entry to the lecture on occultism

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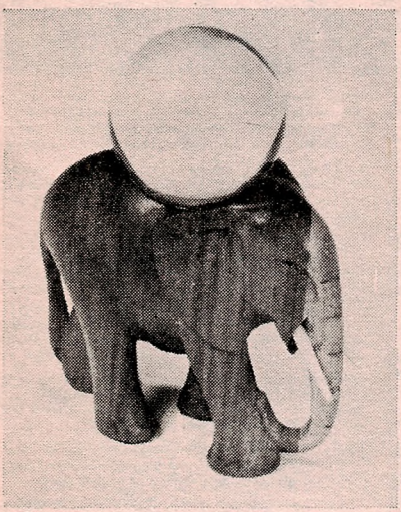
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and witchcraft was by invitation only. No one without an admission card could enter.

Both Wheatley and Bishop Eastaugh believe there is great danger in dabbling in black magic. For the protection of his flock the bishop was planning to appoint an official exorcist for the diocese.

John Kelly, diocesan information officer, told the *London Express*: "It will be an academic, educational and informative lecture for the benefit of the clergy.

"Mr. Wheatley, who stresses he never has taken part in black magic, will be giving (his audience) the benefit of his extensive research in the field over the past 40 years.

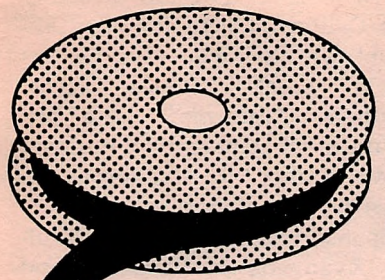
"There is widespread ignorance among the clergy as well as the laity and how can they possibly combat it if they don't know anything about it?"

Speaking of Wheatley (whose latest book is *The Devil and All His Works*) Kelly said, "His strongest advice to anyone, a view shared by the bishop, is never to dabble with it because they are courting unknown dangers and it is an extremely dangerous thing to do."

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of Satan" started a United States antiwitchcraft crusade in southern California last January. Michael Warnke, who says he has "held black masses across southern California," is a key figure in what he calls a national drive against "the dangerous explosion of witchcraft."

Sponsored by the Morris Cerullo Evangelistic Crusade and backed by a six-month investigation of satanism and the occult, the drive started in San Diego "because San Diego County and Orange County are becoming centers for a witchcraft craze that is eroding religious feeling across the country," according to Dave Balsiger, a former journalist who headed one team of investigators.

The announcement of the crusade against witchcraft kicked off the Morris Cerullo World Evangelism Conference on January 18, 1972. The witchcraft study undertaken by Warnke, Balsiger and five other young researchers was financed for six months by Morris Cerullo. When the preliminary results were given to the evangelism board, the organization adopted antiwitchcraft as a national project.

As main spokesman for the occult team, Warnke calls himself a "Satanic dropout." He said, "I worked my way up to high priest in the inland empire kingdom of

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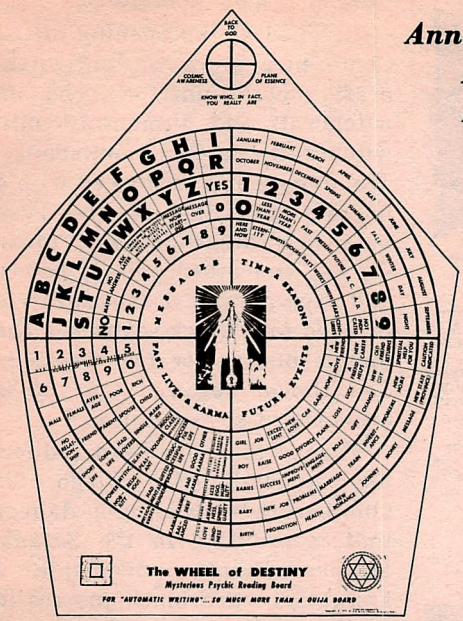
witch covens. I eventually headed an occult membership of 1,500."

The evangelists called in Warnke after they began running across the "terrors of witchcraft" in their San Diego youth counseling sessions.

"The problem began showing up when we talked to youths in different kinds of trouble," said Balsiger. "Young San Diegans began coming in and saying they had gotten in with witches at school. Others complained that witches bugged them to join covens. Still others were so hung up on astrology and the occult they would hardly move without it."

These findings led to the investigation which Morris Cerullo backed. Working with police, universities and stores for the occult and by infiltrating some covens themselves, the investigators claim to have learned a variety of things about witchcraft in southern California:

- Some high schools have been infiltrated by witches.
- The Satanic bible now outsells the Holy Bible two to one in California university and college areas such as Berkeley, Riverside, Los Angeles and San Francisco.
- A multimillion-dollar trade in witchcraft paraphernalia deals with items ranging from real human skulls to preserved bats



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used in "love potions."

Unveiled at the opening of the Conference were an antiwitchcraft mobile unit, a book on witchcraft and a monthly anti-witchcraft tabloid newspaper. The mobile unit is stocked with a human skull, jars of preserved bats, recordings of black masses, cat and other animal bones, and even aerosol dream spray to be used for "quick seances." The mobile unit, after two weeks in San Diego, began a tour of 45 cities across the nation.

Warnke says southern California, especially San Diego, "is slumbering through the danger that is erupting in the Satanic and witchcraft movements. I know there are black masses in southern California because I was part of them. I know there are blood ceremonies because I was part of them. I know the movement is growing because I helped it spread."

Warnke says his life became darker the more involved he became in occult movements. "It envelops your whole life. Evil is a force and it becomes a part of your life."

The former "high priest" — now a medical technician — says, "I had trouble dropping out of the movement. I was threatened. At one time I couldn't see a way out. I even had a pistol to commit suicide."

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A VIEW OF THE MOON

IN THE February 25, 1972, issue of *Science* Allen L. Hammond reports on the recent third lunar science conference and concludes that the more we learn about the moon the less certain we are about its evolution. And, of course, the same contradictions eventually may turn out to be true of Mars.

For example, some evidence suggests that the moon once was cold with partial melting of its outer layers only; other evidence suggests that the moon once was hot with a molten core.

It has been considered possible that the moon is a broken-off part of earth or that it is a heavenly body captured by earth's gravity. But most scientists now seem to lean toward the theory that it was formed by the gathering of many small planetoids and other space debris which once orbited earth independently.

There is only about one-millionth as much earthquake activity on the moon as there is on earth and it seems to be due mostly to tidal stresses. This suggests that both the interior and outer shells of the moon are much more rigid than those of earth.

Residual magnetism is found in some lunar rock samples. The mystery is how it got there since today the moon has no magnetic



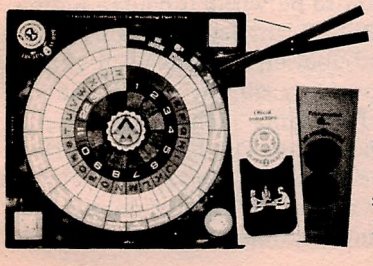
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field. If it once did have a magnetic field its core necessarily was molten iron because, so far as is known, planetary magnetic fields are generated by dynamos resulting from convection in a molten iron core. But if the moon has an iron core today it is very small and if it always was as small as it must be today then it must have been hotter than scientists believe is possible. All this speculation adds up to the fact that they simply don't know where the magnetism came from!

∞

TRACKS IN THE SNOW

PERHAPS the most sophisticated hunt for the Sasquatch is the study of footprints undertaken by Dr. Grover Krantz, an anthropologist at Washington State University, who on his own time and with his own funds runs down every clue he can find. Thus far in his researches Dr. Krantz and his wife have interviewed five persons whose Sasquatch stories ring true and seem to be without contradiction.

But Krantz's most important contribution to Sasquatch studies thus far probably is his analysis of footprints. John Bell recently reported on Dr. Krantz's work in *The Seattle Times*.

Krantz has studied many footprints and come up with a model

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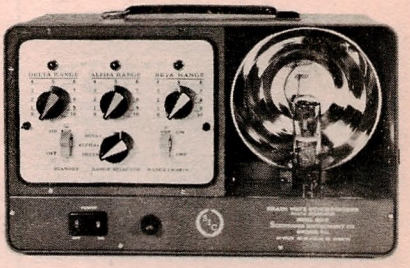
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that he believes to be that of the Sasquatch. The footprints are long-heeled, double-balled and have a collapsed arch. Such prints are not human and are too sophisticated to be hoaxes.

First of all, Dr. Krantz argues that an eight-foot-tall creature weighing more than 500 pounds necessarily would have collapsed arches and walk flat-footed.

Second, because of the animal's massive and awkward body the heel marks would be elongated and the front part of the foot would be shorter as the weight on the foot was displaced forward.

Third, "genuine" Sasquatch tracks reflect a double ball near the base of the big toe, where the human footprint shows a single ball.

"Only a dedicated prankster who has a comprehensive knowledge of human anatomy would know this, too, is a logical bone development for a creature the size of a Sasquatch and would know how to fashion an imitation double-ball foot, Krantz says," according to John Bell.

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THE SASQUATCH gets down on all fours at times too, Krantz believes, particularly while picking berries and grubbing for roots.



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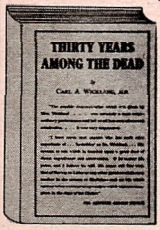
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The handprints he has seen are 12 inches long and show a nonopposable thumb. There is no trace of the bulging thumb muscle found in a hand with an opposable thumb. Consequently the creature would have difficulty grasping things with one hand or climbing trees. The thumb prints are flat and wide, totally unlike those of a bear's claw marks.

Based on his study of foot- and hand prints, Krantz concludes there should be no chance of a hunter mistaking a Sasquatch for a bear. Sasquatch walk erect on their two feet while bears only occasionally rear up on their hind feet.

"The conclusion I'm forced to make," he told Bell, "is that if these tracks are fakes, they are being faked by a highly skilled anatomist who has been secretly working in the most inaccessible places at least since the 1930's.

"This fakery is quite beyond the capability of any human being . . . it's impossible. So I'm stuck with having to accept something for which there is as yet no concrete evidence."

Krantz concludes that the Sasquatch is clearly less than human. Meanwhile Dr. Robert Ackerman, acting chairman of the University of Washington Anthropology Department, while lauding the methods Krantz is

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using, states that until there is positive evidence for the existence of the creature — such as a bone that is unique to it — the scientific community will not admit its existence. Nor is it likely foundation money will be available for research until that kind of positive evidence is found.

∞

TIME CAMERA?

A RESPECTED Benedictine monk, Fr. Pellegrino Ernetti, has caused considerable controversy in Rome with his announcement of a camera which, he claims, can photograph the past. The vibrations of past sounds and sights still exist in the atmosphere and can be captured by a properly sensitive instrument, the 47-year-old priest insists. As proof Father Ernetti gave the Italian weekly *Corriere della Domenica* a photograph which allegedly portrays Christ on the cross.

Rather than gloating over his "invention," however, Father Ernetti told a Spanish correspondent for the *Madrid Pueblo,* "The discovery could be a tragedy for humankind. It can curb freedom of thought, speech and action, for this machine can record the energy of thought from space. It can tell what neighbor or enemy is thinking."

How the instrument records

thoughts was not explained.

A few days after the *Pueblo* published Father Ernetti's photograph of Christ it published another photo, this time of a crucifix at a shrine in Collevalenza, Italy, which bears an uncanny resemblance to Father Ernetti's scene.

"It seems the sculptor (a Catalonian) named Coullaut Valera was quite a visionary," wrote the *Pueblo*, "for without a camera he captured the climax of Christ's life and death."

Unperturbed, Father Ernetti denies any knowledge of the crucifix at Collevalenza and insists his photograph came "from beyond, from the past."

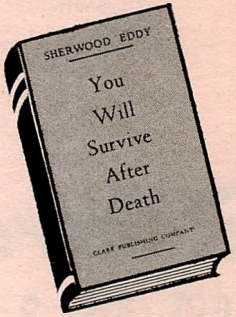
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LOCH NESS HOAX

FOR A MOMENT last spring we thought all our frustrations with the Loch Ness monster were solved. An Associated Press story from Inverness, Scotland, reported that a green scaly creature had been found dead on the shores of the Loch. A team of English zoologists went on the run and found it was 18 feet long, weighed one and one-half tons and looked like a bear with scales and clawed flippers. Others described it as a cross between a seal and a walrus.

But alas, it was April Fool's Day! — *Curtis Fuller.*

A Great Christian Leader Speaks Out On Survival



Sherwood Eddy, one-time all-Asia executive secretary of the YMCA, friend and associate of Gandhi and Nehru—man of action and world renowned scholar, reports on 12 years of research into survival.

He writes of his work with such famous mediums as Arthur Ford and Edgar Cayce, of Pamela Nash and the little-known Dr. E. A. Macbeth. His co-helpers included Gerald Heard, Upton Sinclair and Prof. William McDougall.

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Attractive Mary Daniels is a feature writer for the "Chicago Tribune" and a regular contributor to "Mexico/this month."

Witchcraft got me a HUSBAND

Months after I had followed him to Mexico City I still was unable to persuade Richard to marry me.

By Mary Daniels

AS a feature writer for the *Chicago Tribune* I've been able to indulge myself as few people can in investigating the world of the psychic. I've gone to poltergeist purgings, tried to communicate with the dead through half a dozen mediums, had my horoscope charted by as many astrologers and have interviewed palmists and people who have seen ghosts. And while I have seen and heard many unusual things nothing can compare with my first adventure into the occult. I am convinced I met an authentic witch who actually worked a spell for me.

Immediately after graduation from college in January 1960 I went to Mexico City to be near the young man I had fallen in love with in school. Richard had been graduated at the same time I had and went to work for an American foundation in the Mexican capital. I went down to visit him and stayed to study writing and psychology in graduate school at the University of the

Americas. To keep my psyche and soma together I did free-lance writing for magazines and newspapers. But as interesting as my studies and work were I desperately wanted to marry my very handsome boy friend. Richard would say he was interested

ABOUT THE AUTHOR

MARY DANIELS is a native of Chicago, Ill., where she currently resides with her daughter Roxana. After being graduated from the University of Texas at El Paso in 1960 she did graduate work in creative writing and advanced psychology at the University of the Americas in Mexico City.

While in Mexico she was a feature writer for "Gente" magazine and also began as a regular contributor to "Mexico/this month" magazine. She embarked on her present position as a feature writer for the "Chicago Tribune" in 1968.

She lists her hobbies and interests as yoga, cats, reading, collecting fascinating people, travel and investigating the psychic.

in settling down too but he didn't sound too serious about it.

For the first time in his life Richard had money of his own and he was having a great time learning about all the things it could buy. His wealthy and arrogant parents wanted him to marry someone they knew, someone whose background would provide another empire they could attach to their own. Most discouraging of all, he had close male friends who changed girl friends along with their shirts and urged Richard to adopt the same style of loving.

The most persuasive of these friends was Juan Perez, the playboy son of a Mexican senator. Juan carried a gun in the glove compartment of his Sunbeam sportscar and was being sought by the irate father of an outraged 15-year-old kidnaped from the door of her convent school. At 25 Juan told everyone he had had his fill of life but in the event he found further pursuits he did not wish to lose a close companion to marriage and continually told Richard so.

After more than a year in Mexico, by April 1962 I began to despair of ever getting Richard to the altar. If anything he seemed more than ever enamored of his freedom and refused to set a wedding date. In fact when marriage was mentioned he now began to announce he wasn't interested at all. I quietly considered going back to the States for Christmas and not returning.

Quite understandably I became pretty moody about that time. I was living as a paying guest in a private home on Calle Vertiz in the Colonia Narvarte neighborhood of Mexico City. My landlady was Senora Clarice Dominguez, a bright little woman who never had had any children and liked to mother me. One April evening while Richard

was out gallivanting with Juan I sat keeping Clarice company in the parlor. Between television programs she brought up the subject of my romance.

When I tried to conceal my discouragement she confided to me that she had had many troubles with the Senor, her humorless husband who had an eye for the ladies. At times she thought her situation was hopeless — and her position as a childless wife in Mexico was indeed precarious — she would go to a *bruja* or witch and get her husband back without a word to him. Surely the *bruja* could wean Richard away from Juan's bad influence and get him to marry me.

When I did not scoff or resist Clarice became more enthusiastic. I would have to tell no one, she warned, thereby intriguing me once and for all of course. Certainly I must not tell the witch I was a journalist for she shunned publicity and would have nothing to do with me. Otherwise, all I would need was an object belonging to Richard, a photograph of Juan and one or two other items.

It is hard to describe my feelings at that point. I really thought my situation was hopeless and would have agreed to anything that offered a hope of salvaging this relationship in which I had invested so much time and emotion. So I meekly agreed to Clarice's plan and snitched a handkerchief and a photo of Juan from Richard's apartment and we set a day to go. I began to look forward to the visit as an interesting experience if not necessarily a solution to my problem.

I had been through many Mexican marketplaces and I always was drawn to the ever-present witchcraft stalls. In the markets of Toluca, at La Merced in Mexico City, at San Juan de Dios market in Guadalajara, I had found special sections with beads, stuffed animals, skins, shells, books, herbs, candles and other items needed for *brujeria.* Sometimes I bought a seed amulet or other little thing but when I tried to question the stall proprietor about use of the candles and herbs he usually would grin at the *gringa* and feign ignorance. My artist friend Pedro Friedeberg had been assigned by a Mexican tourist magazine to get a story on a witch but he had been unable to come up with anything. I soon found out why it would be difficult.

Clarice and I set out on our journey, taking a streetcar across the city. She was very nervous and kept insisting I must never tell anyone where she had taken me nor give anyone the address (an unnecessary

precaution as I now have forgotten the address and even the name of the *bruja*). My enthusiasm had been replaced by nervousness by the time we arrived in the Colonia Tepeyac, the lower-class neighborhood surrounding the Basilica of Our Lady of Guadalupe. Life in this working-class *barrio* is cut to the barest essentials.

First we went to the little market and found a corner stall where strange herbs were being offered. My landlady seemed to know exactly which ones we needed and the proprietress obligingly wrapped two bundles in old newspaper and accepted our coins.

Then we walked down the dusty streets, past mangy dogs and dirty naked babies, to a long rose-colored wall that was no different from any of the others. Clarice knocked at the *zaguan* or big gate in the wall and it was opened by a timid young woman who I later found out was a sister of the *bruja*. Clarice explained in her charming rapid way what we had come for. The woman looked at me again; no doubt it must have seemed strange to have a visit from a blond *gringa,* when every Mexican knows that Americans are all wealthy and have everything they could want. Nevertheless she admitted us and we walked into a pleasant little sunlit patio with birds in cages and potted plants on the clean-swept tile floor. On benches along two walls sat women of all the strata of Mexican society, from a handsome woman with black mantilla and high-heeled shoes to a little peasant with sandals and a long braid down her back. Across from me was a very attractive woman with a baby. As I wondered what her problem could be Clarice seemed to read my mind and whispered in Spanish, "Men are brutes." Curiously there were no men around.

I began to get very apprehensive although to this day I don't know why. I began to worry that the *bruja* would divine that I was a writer. When my turn finally came, Clarice decided she must introduce me despite my excellent Spanish and dragged me into the consulting room off the patio and began regaling the *bruja* with my problems. The long narrow room was filled with candle smoke. Opposite the door to the patio stood an altar with pictures and statues of Christ, many candles and flowers. Religious pictures were on the walls and pedestals with burning vigil lights and other statues were arranged about the floor.

Although mainly of Indian extraction, the *bruja* had pale blue eyes. She was ancient, impossi-

bly old, and her wrinkled face was framed by snowy white hair. She wore a wash dress and old house slippers on her feet. Her radiant gentleness put me instantly at ease. The *bruja* had a natural dignity, a bearing, a reserve I never have found equaled in all the great personalities, millionaires and politicians I have interviewed since.

After Clarice left the *bruja* asked me a few simple questions. Yes, I loved this man, I assured her, pouring out my heart. I wanted to marry him but he did not or would not agree.

She asked for an object belonging to him and I handed her the handkerchief. She also took the photo of Juan and a slip of paper on which I had written his name. Adding some of the herbs I had brought, she made a bundle of it all and placed it below a picture on a pedestal. From newspaper she made three little packets and filled them with some more of the herbs. She told me to hide them someplace in my home for a certain length of time.

The remainder of the herbs she scattered over and around me, chanting as she did so. (This ritual was known as *limpia,* Clarice told me later.) Finally the *bruja* said some prayers, instructing me where and how to join in.

"He will marry you," she told me with conviction, "and he will cease his friendship with this other young man." Her ancient voice was wise and steady as she spoke.

I passed into another room which adjoined and where Clarice awaited me. My place in the consulting room was taken immediately by another client. Before the *bruja's* sister let us out the gate onto the street I gave her 25 pesos, approximately two dollars. Clarice had told me not to offer money to the *bruja* herself as she never accepted it. It was really a love offering as nothing actually had been asked.

I thought about the visit for several days but soon the deterioration of my personal situation drove it from my mind. Christmas was approaching and apparently Richard was planning to spend it partying on his own rather than with me. When I was with him I was sweet and passive and did not bother to protest his plans for his own good time. But inwardly I renewed my resolve to go home and not return.

Then in September 1962 a rash of marriages broke out among our friends. Richard accompanied me to one which took place in a lovely garden setting. When a newly-introduced acquaintance innocently asked if we were married, instead of making some

crummy bachelor joke Richard inexplicably smiled and said, "Not yet." In November his best friend Edsel, who had vowed he would never marry, took a bride Rosa and Richard began to hint that we should marry too.

At first I was bitter and skeptical but after a time I decided to take him seriously. We were married on New Year's Day 1963, a holiday I had thought I would be spending alone. During our six years of marriage I never heard from my husband any explanation for his sudden change in attitude.

After our marriage Richard saw his friend Juan occasionally. But eventually the latter got into a serious scrape with the law from which even his illustrious father could not extricate him and his influence faded rapidly.

About two years after we'd married Richard came home one evening to say that when he was walking down Insurgentes Street earlier that day he had run into an attractive young gypsy girl who had offered to tell his fortune for a fee. He agreed and was amused when the girl told him he was *embrujado* or had a spell put on him by the woman who had him now. He would never be free of her till he broke the spell, she said.

I was stunned and thought immediately of my visit to the *bruja*. But I said nothing. My husband continued to kid me about it that evening but then forgot the whole thing and never mentioned it again.

But I have never forgotten it and have wanted to put the experience on paper. Ever since Richard died on September 26, 1968, I have wondered if I really was meant to marry him. Certainly if I had not I would have been spared the grief of his death by melanoma, the most aggressive kind of cancer, and the burden of raising a fatherless child. Did I force fate by my visit to the witch?

I may never find an answer to this question but it has given me a tremendous curiosity to learn about the very special women who practice this craft even in the city of Chicago. They seek no publicity but I think perhaps some of them *can* help people, cure illness and bring estranged lovers back together. We need to learn more about this religion which has existed since the beginnings of man's life on this planet.



Fingers of Fate

By Harold Helfer

Elmer Steward of St. Louis, a Jehovah's Witness, dedicated his life to nonviolence — but as an innocent bystander caught in the crossfire in an attempted supermarket holdup he was killed.

●

"Gone With the Wind" was showing at a Stevens Point, Wis., movie theater when high winds caught four of the letters in the movie's title and blew them off the marquee. The four letters spelled "WIND."

●

On the opening day of deer season Delbert Clutter of Waynesburg, Pa., took the day off and trudged for hours through the hills. He started home, tired and hungry, without having seen a deer. But as he reached his front door he saw a buck in his own yard. Clutter raised his rifle and got himself a deer after all.

●

A speeding ticket may have saved the life of Alma Sullivan of Modesto, Calif. Stopped for speeding in excess of 90 miles an hour, she was being given a ticket by a highway patrolman when he noticed that her left front wheel was askew. It was about to fall off.

●

Feliz Calderon Montes of Iguala, Mexico, rocked herself to death. Iguala police said that the 20-year-old girl, trying to sleep in a hammock, rocked herself so determinedly that she became tangled in the hammock cord and strangled.

●

Lightning ignited a fire in the home of Harold Leske in Buffalo Lake, Minn., but then put it out. After the bolt hit the house, it traveled down the lead-in wire from the television antenna, blew out the TV tubes and continued to the basement, where it started a fire. The bolt also ruptured a water heater and leaking water extinguished the blaze.

●

Officer Michael Lorenzo of Seattle, Wash., was writing a summons for jaywalking and asked the jaywalker for his address. After the culprit responded, the policeman also arrested him for giving false information. The address he had given was Lorenzo's home.

SEARCH FOR Sybaris

PART ONE

Ancient Greek city in southern Italy was so noted for its pleasure-seeking populace that its very name has become a synonym for luxury.

By Orville H. Bullitt

ALTHOUGH THE city of Sybaris, built in the arch of the Italian boot, existed only for some 200 years, from the Eighth to the Sixth Century B.C., its citizens grew enormously wealthy and lived a life of ease and luxury beyond that known to any other great Greek city. Many ancient writers have described their dissolute ways, which led to the final ruin of the city and its sinking into oblivion. Only the name remains.

Yet today, 2500 years later, the words "sybarite" and "sybaritic" are still part of our language. Webster defines a Sybarite as "one of the inhabitants of ancient Sybaris, noted for their love of luxury and pleasure; hence *(often not capitalized)* a voluptuary."

* * *

THE FOUNDERS of Sybaris were largely Achaeans who came from the city of Helice, the religious capital of Achaea, on the south shore of the Gulf of Corinth near its western end. They were accompanied in the year 720 by a small band of Troezenians from the district of Argolis on the northeast coast of the Peloponnesus. The physical surroundings of Helice were much like the plain of Sybaris, and it was built near the shore between the mouths of the rivers Selinus and Cerynites. A strange

From the book SEARCH FOR SYBARIS, The First Full Account of an Archaeological Discovery of the Highest Importance: The Site of the Notorious City of Sybaris, by Orville H. Bullitt. Copyright © 1969 by Orville H. Bullitt. Reprinted by permission of J. B. Lippincott Company.

similarity to the fate of Sybaris overtook Helice, for it too disappeared completely about 372 B.C. as the result of an earthquake and tidal wave. There was not a single survivor of this catastrophe and although for hundreds of years the ruins were to be seen under the sea, today there is no trace left of this once great and prosperous city.*

Is of Helice is credited with being the founder of Sybaris. He took his small sailing vessels along the magnificent coast of the Ionian Sea some 400 miles from home. The largest of his ships may have had 40 oars, but it was mainly the sails upon which he depended. As he rounded the heel of Italy, the Gulf of Taranto opened before him, its tideless shore ringed by superb beaches stretching for miles. The background of the Apennines must have appeared very similar to the land he and his companions had just left. No ancient author tells us why they sailed along the coast for a 100 miles before reaching the spot where they finally settled. Later cities were to be founded all along this shore and it may be that the two rivers between which they built their city reminded them of Helice and that they therefore chose this as a propitious site. There was no bay or anchorage for ships along the beaches, and in those days the ships were drawn up on the beach much as small boats are today.

The site of Sybaris is overwhelmingly beautiful: a rich and fertile plain bordering the sea for some 24 miles and extending 18 miles inland to the mountains, which rise almost immediately from the plain to a height of 7000 feet and dominate the coast. Not only was the land productive, but at that time the mountains were covered with forests. The plain is abundantly watered by the streams coming down from the melting snow.

Shortly after this landing at Sybaris the Achaeans also founded the city of Croton, about 70 miles to the west of Sybaris, in 710. At about the same time the city of Tarentum (present-day Taranto) was built at the eastern end of the Gulf of Taranto. With these and other cities the Greeks had firmly established themselves on the south shore of Italy and controlled the Strait of Messina and the south and east coasts of Sicily.

At the time of the founding of Sybaris, the land was inhabited

*In the summer of 1966 the Greek Government asked the University Museum to send its instruments, with Elizabeth K. Ralph in charge, to help them locate the ruins of Helice. Unfortunately, the work was not successful owing to the excessive magnetic matter in the area: iron grape arbors, wire mesh fences and even bomb fragments.

by a number of local tribes which had been there from prehistoric times. There were only two of these tribes with whom the Sybarites had direct contact, the Bruttians and the Lucanians, as the city was built close to the eastern border of the Bruttians, whose territory covered the toe of Italy. The Lucanians occupied a strip of land encompassing the arch and the west coast of the Gulf of Salerno.

Far to the north were the Etruscans, who inhabited the land north of Rome along the Ligurian Sea to present-day Pisa. The Etruscans were to play an important part in the life of Sybaris, whose trade with them was to add so much to the wealth of the Greek city.

The land of the Lucanians was almost entirely covered by the Apennines. Along the shore of the Ionian Sea to the south are many fertile valleys and coastal plains. In the south the torrents from the snow-covered mountains supply numerous streams which are extremely valuable in the cultivation of the land, but over the centuries so much soil has been washed down into the plain by constant floods that we believed Sybaris might lie at a depth of 20 to 30 feet below the surface. On the west coast, emptying into the Tyrrhenian Sea south of Naples, there is only one important river, the Sele, and it was near here that Sybarites built the city of Paestum, which they called Poseidonia, where the temples still standing give us a picture of what may be beneath the soil of the plain of Sybaris. Farther south on the west coast, they built Laus and Skidros as trading ports with the Etruscans. No trace of these cities remains.



Map shows location of Sybaris and its sister city of Croton in relation to other early Greek settlements.



Actual site of ancient Sybaris is buried in the rich and fertile plain bordering the Gulf of Taranto's western shore.

When the Sybarites arrived in Italy, the native Lucanians and Bruttians who had lived there since prehistoric times apparently welcomed them and allowed them to build their cities and use the land. This entire area was first called Oenotria, the name of a local tribe, by the Greeks and later came to be known as Magna Graecia as flourishing cities



developed here and in Sicily . . .

The Bruttians and the Lucanians were not simple tribesmen. They had developed their own cities and coinage and indeed were at the height of their power some 500 years after the founding of Sybaris and for three centuries after its destruction.*

*The Bruttians and the Lucanians retained their freedom until the Romans subjugated them after they had given aid to Hannibal in the war with Carthage in 216.

WE HAVE NO accurate account of what Sybaris may have looked like, and it is only by piecing together what is said about other Greek cities that we may try to draw a picture of this opulent metropolis. As it is constantly described as having been the richest and most luxurious of all, it is reasonable to base our image of Sybaris in 600 B.C. on what we read of this and somewhat later periods. None of what I am now writing is based on an account of the actual city but is a compendium of information on the life of the period.

We will presume that the city lies on this flat plain surrounded by strong walls made of large blocks of stone socle at the base with a mud-brick superstructure. The walls are at least 12 feet thick at the base and upward of 30 feet high with a flat top for the use of the defenders in time of siege. Running east and west, the city is about one mile long, and the north and south walls are two miles long. In the center of each wall is a gate fortified by towers with other towers at intervals along the wall. Through the city from each of these gates runs a wide paved street, leading to the main country roads at the four points of the compass. Within the city most of the other streets are narrow, unpaved, and have no sidewalks, and many of them are no more than winding alleys, dusty in summer and muddy in winter.

At the center of the city where the two main streets meet is the agora, or public square. . . It is a gathering place for all sorts of festivals and meetings and along one side is a primitive stoa, or colonnade. The stoa is two stories high with Doric columns supporting the upper story and a similar row of columns rising to the roof, which is covered with brightly colored tiles. Along the roof line are statues of the gods. In the back of the stoa, facing the covered walk, are luxury shops. This stoa provides a shady spot for strolling and conversation and is protected completely from the weather but has three sides fully open to the air. Opposite the stoa is the building housing the law courts and on the other sides are the city hall and the treasury. On certain days of the week movable market booths are brought into the agora and it then becomes a busy and active place, very similar to the market days in the main squares of European cities today.

Parades and spectacles also take place in the agora. Along the tops of all the buildings are magnificent statues in the archaic style. The beauty, comfort and pleasure of the agora are

enhanced by the planting of shade trees, and on two sides are fountains with water flowing freely where the slaves come to fill their jars.

Turning away from the agora and going out a wide street to the north, we come to the magnificent Temple of Poseidon, god of the sea, built in the Doric style with the sculpture and carvings painted in bright colors. This is one of the earliest temples of the Greeks and is even larger than its namesake at present-day Paestum. On this same street is another stoa, even longer than the one in the agora, and along this street are many of the houses of the wealthy. Going west along the bisecting avenue, we see a smaller Temple to Apollo and not far from it is the Gymnasium, a vast complex with stone-columned rooms which are used for boxing, wrestling and ball playing. There is also an open-air space where discus-throwing, spear-throwing, running and jumping are practiced by the naked Sybarite youths. In the Gymnasium there are also rooms for more sedentary games such as dice and backgammon. It is the custom for the older men to meet here as well as in the stoas for gossip and philosophical discussions. Most of their life is lived out of doors in the streets and the many-columned buildings.

Along this street are the public baths which are much frequented by the more well-to-do citizens. Nearby are barbershops which are also busy, not only with hairdressing and beard trimming, but also with conversation where all the latest news is passed from one to another.

In one of the smaller streets behind the Gymnasium is an old wooden Temple of Hera, the earliest in the city, built not long after its settlement, about the year 700.

Going east from the agora, we come to the shopping district, where the artisan, who has made his wares at his home outside the walls (for no noisy manufacturing is allowed within the city walls), displays them in small stores which occupy the street fronts of the larger houses. Here also are the stores containing the goods imported from foreign lands, the magnificent pottery of Athens and Corinth, the Milesian woolens, the jewels, gold and silver goblets and platters, necklaces, bracelets and dyes. On the smaller streets we find produce, fish and poultry being sold. At the far end of the street near the city wall is an open space for the theater. This is extremely simple and consists solely of a raised wooden platform for the actors, benches for the citizens and

standing room for the rest of the population. It was not until long after the days of Sybaris that the magnificent stone and marble theaters which we think of in connection with the Greeks were built in Greece and the colonies.

Near the southern gate of the city is a slight rise in the land which provides a place for assembly where the citizens meet to discuss the laws and foreign policy. Here there is a small stone platform for the speaker and we are now looking at that which is called the Bema.

Leaving the city through the north gate, we find the Sybaris River running slowly past the city walls, and we cross on one of the two bridges to the farms and the country estates of the more affluent citizens. The road to the surrounding hills is tree-lined, and the farther we go from the city the richer are the houses until we get to the foothills where there are superb villas with views of the plain and the distant Ionian Sea. The farms are intensely cultivated, with cattle, sheep and horses dotting the fields. The slopes of the hills are covered with grapevines.

If we go out the south gate we cross the bridge of the swiftly flowing Crathis River and quickly are in the midst of a small village where the tradesmen are busy making the goods which they sell in the city. Farther out this road lie the cemeteries.

The east gate of the city leads to the sea and the huts of the fishermen who supply so much of the food of the city. Here we are on the busy road of the port, where carts and porters bring in the riches that are imported from Greece and Asia Minor, part to be sold in the city, but the major portion to be put into warehouses for shipment, as caravans are made up, to Laus, Skidros and Paestum where the cargo is put aboard the ships of the Etruscans.

Not far outside the western gate is an early type of stadium where the athletes meet. The pentathlon, in which each contestant takes part in five events — wrestling, running, jumping, discus-throwing and javelin hurling — is the principal contest, which brings the winner a crown of olive leaves. Unfortunately, few of our athletes from Sybaris have been successful at the great Olympic games in Greece. . .

Most of the houses in the city are made of brick or wood, mainly one story in height, although some of the larger dwellings and the public buildings have two floors, built of stone.

On the houses of the wealthy citizens the facades are richly decorated. The outer gates to the

house are usually open and the great inner door may have a purple curtain which is let down when the door is open. Entering the portico, one comes upon a wide passage with doors on either side opening into small rooms. This hallway leads to an inner courtyard which is surrounded by a peristyle affording protection against both sun and rain. In the center is a handsomely carved cistern to collect the rainwater for the use of the household. The walls of this courtyard and of some of the larger rooms have wainscoting which is inlaid with gold and ivory. Above this there are brightly painted frescoes, giving the whole a gay and opulent effect. The floors are of marble or mosaic and to admit light the windows are glazed with thin slabs of gypsum or talc. For protection the windows have superbly wrought bronze lattices, or intricate designs of wood and iron. The blinds are made either of leather or haircloth. The beams of the ceiling are painted in variegated colors. The roof is covered with large clay tiles. . .

Within the house the furniture is sparse. There are chairs and stools and along the walls are divans richly upholstered with fine materials and piled with cushions in various colors. The tables are both four- and three-legged and if of wood are inlaid with ivory. Some are of solid silver. In the earlier times, before the days of divans, the Greeks ate at oblong tables and sat as we do in chairs.

When the walls are not painted they are hung with Milesian tapestries and the floors may have carpets of this famous wool. The lamps, both the small and standing ones, are often either bronze or silver and even gold. The mirrors are brightly polished bronze and silver and in some houses there are chandeliers hanging from the beams of the ceilings. In the bedrooms the beds are made of wood inlaid with ivory. (In later days even silver beds were known.) The frames are strung with oxhide thongs, the mattresses stuffed with grass. (Subsequently they had mattresses of sponge, thus anticipating our foam rubber by some 2500 years.) Their blankets are of wool, and they also have covers filled with down. The blankets and pillows are all perfumed.

Another passage leads to a second courtyard smaller than the first. Here are the workrooms and the larders, and from this court there is a staircase to the second floor where there are additional bedrooms. In this court is a room for baths and it is not unusual for the rich Sybarite to bathe four or five times a day

and to be rubbed with oil at the conclusion of the bath. Unfortunately, the slaves never have an opportunity to bathe, which may explain the need for perfume. The slaves of the household have no rooms, but sleep in recesses in the walls near the doors of their masters. . .

This luxury is possible only with extreme wealth and an abundant supply of slaves. We have mention of owners of 1000 or more slaves. These are used not only in the house but also as artists, carpenters — in fact, every type of workman. They labor on the farms and a rich owner also leases them to his neighbors or to the mines, thus increasing his wealth. The slaves may be other Greeks who have been captured in one of the many wars between cities or they may have been purchased from slave traders who have kidnaped them from Asia Minor and the southern coasts of the Black Sea. The owner exercises the power of life and death over his slaves; he can torture and beat them with impunity. On some occasions a faithful slave is given his freedom but this does not entitle him to citizenship. In later days the Athenians passed laws ameliorating the lot of the slave and even allowing him to sue the master for assault and battery. The slave was also able to purchase his freedom, but this was a long task, as his small earnings had to be accumulated over many years. . .

Although the well-to-do whom we meet in the street are dressed in rich and colorful materials, the design is comparatively simple. It consists in the case of the women of a long gown which is an oblong piece of material draped around the body. This is gathered above the waist with a girdle and in most cases, even when gathered, trails the ground. Over this they wear a shorter robe of rich colors, and in cold weather a magnificent cloak, often of purple embroidered with gold, is thrown over the shoulders.

The Greek scholar Athenaeus describes the luxury of these garments: "violet dyed, crimson and yellow woven in a lozenge pattern; but the top borders are marked at equal intervals with animal patterns." There are also robes dyed with quince yellow and sea purple; long robes from Corinth, flame color and sea-green; and garments from Persia strewn with gold beads. The purple is considered a color rare even for princes.

Over their heads the women wear a white veil and their feet are encased in sandals which are of white satin and gold. They also have slippers of white satin

embroidered with flowers and the use of high heels of cork is prevalent. In the evenings they wear a variety of earrings of gold and precious stones, necklaces of pearls and gold collars. Their fingers are laden with rings of gold and precious stones. Their hair, sometimes dyed to a blond color, is worn in curls over the shoulders and confined by a golden fillet. Much time is spent in its preparation and the use of cosmetics on the face. They use powder for the teeth, black paint for the eyebrows, rouge and white powder. Over all is the aroma of their various perfumes. In fact, little has changed in the ladies' toilet from that day to this. . .

The men we meet are clad in a similar straight garment but in their case the short tunic is worn underneath and over this a cloak is thrown over one shoulder, leaving the spear arm free. The men's clothes are also richly dyed. In cold weather an outer coat of skins is worn. Many of them "progressed to such a point of luxury as to have their entire bodies made smooth." On their feet they wear either Persian half boots or sandals. They wear various rings on their fingers. Their hair is long and curled above the brow and older men have beards; but in time of war the hair is close-cropped so that a helmet can be easily adjusted.

* * *

LET US join them, uninvited, at one of their evening meals. We will be well received, for often a friend passing by will drop in if he knows that a banquet is in progress. The cooks will have been informed from what parts of the world the guests will come so that they can prepare the regional specialty which will please an especially honored friend. The guests who arrive from a distance are bathed in the house of the host before dinner and those with beards have them dressed and perfumed by the slaves. As we enter the dining room we are struck by the beauty of the silver, the inlaid tables, and the richness of the cushions on the sofas which line the walls. In the center of the room is an altar upon which libations are poured to Zeus before the meal begins.

This evening there are only about a dozen men present and the talk is given over to philosophical conversation. We eat, of course, with our fingers and wash our hands in gold bowls at the end of every course. After dinner our host orders the tables removed and we are then provided with music and singers. After this there is conversation over some of the good local wine before a different type of enter-

tainment is forthcoming. This consists of jugglers, buffoons, monkeys, and acrobatic dancers. We are approaching the early morning hours, and the entertainers have left us. It is now that we engage in the true entertainment of the mind and over the wine a philosophical discussion is carried on until the sun is rising from the still waters of the Mediterranean. . .

It seems extraordinary that in all the descriptions that we have of the life of Sybaris we find no mention of any intellectual life; in fact, we are told that they devoted their energy and thought to delicate living, sloth, and extravagance and knew little of other matters. There is no record of any contribution to philosophy, no artist or sculptor is mentioned, and not a single line of literature is attributed to a Sybarite. They imported their architects and lawgivers and even sought the help of others to lead their army. All this is in sharp contrast to other cities in Magna Graecia and must lead one to the conclusion that mental or physical activity was abhorrent to them. The city was evidently divided between an upper and a lower class, with none of the leaven provided by the middle class which might furnish leaders in government, the arts and academic fields. New blood did not come to the top and the ruling class was not able to provide the example necessary to prevent the dissolution and downfall of the city.

Slavery was one of the contributing factors in this dissolute life. Practically all unskilled labor and much of the skilled work was done by slaves. However, in the arts and crafts much of the work was done by the citizens, but we have no great examples of Sybaritic art, and much of the pottery and jewelry was imported from Greece, mainly from Athens and Corinth. The slaves as a whole were well treated and we read that some critics complained of the opulence of the slaves and that they were often better off economically than the poorer classes of free men.

(To be concluded next month.)

THE THROATY HAUNTER

NERVOUS WOMEN and scared children refused to enter Webster's Wood near Great Shelford, England, because of a wheezing ghost which villagers had heard after dark but never had seen. Finally Charlie Beavis, aged 64, solved the mystery which had puzzled the community for three years. He tracked down the ghost: a big black crow with throat trouble. — *W. Ritchie Benedict.*

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.

THE MAHOGANY COFFIN

By Jean Taylor

IN AUGUST 1956 I had a vivid and frightening dream in which I saw a mahogany coffin in the living room of our home in Aurora, Colo. I forced myself to look into the coffin and there I saw the body of my husband, M. J. Taylor. His head was wrapped in a white bandage. As I looked at him, his features changed to those of my nurse friend Terry Morehart and then back to the face of my husband.

Hesitantly, I told my husband of my dream. He smiled and said, "Your friend Terry will probably get married. You know, honey, funerals in a dream are the sign of a future wedding."

But my husband's death three months later in November proved the dream had been prophetic. The white bandage was significant as he died of a brain tumor. He was buried in a replica of the mahogany coffin of my dream. My nurse friend Terry took care of him in his final illness. — *Cheyenne, Wyo.*



Jean Taylor

A DREAM SAVES A KITTEN

By Louise McDougall

ON MY 38th wedding anniversary — September 26, 1969 — arthritis pains forced me to go to bed early. That night I had a vivid dream in which I saw a tiny kitten caught in a heating vent and about to be burned alive. I love all animals,

especially cats, and I awakened from the frightening dream in a cold sweat. It was about 2:00 A.M. so I tried to go back to sleep but the thought of a kitten in peril finally forced me to get up and investigate.

I hobbled to the kitchen and paused near the broom closet in front of the heating vent. I listened carefully and after a moment I heard a faint meow! As fast as I could I went to the garage to get my husband's hand axe. I carefully hacked at the plasterboard until I had made a hole large enough to see inside. There, with its tiny paws wrapped around the hot pipe and its body wedged between the pipe and the wall, was a dear black and white kitten!

I reached in and pulled it out. I'll swear its tiny body seemed red-hot from the uninsulated pipe. If I hadn't dreamed that he was trapped there, by morning he surely would have been burned alive. I named him Baby and now he weighs 21 pounds. He is the joy of my life and even my cat-hating husband is devoted to him.

We puzzled a long time over how the kitten got into that perilous situation and later decided he must have snuggled up to the heating pipe in our attic crawl space, then fallen through a four-inch gap in the floor alongside the pipe. — *Cardiff-by-the-Sea, Calif.*

HALF A GHOST . . .

By Joseph W. Pearson

IN 1952 I was employed as a watch repairman in White's Jewelry Store in Ozark, Ark. I liked my job and all went well until nine months after I began my employment. One morning I came into the store at 8:00 A.M. as usual and began to sweep the floor. As I neared the back of the store, out of the corner of my eye I noticed what I took to be a clothing dummy against the wall of the workshop at the rear of the store. I presumed it must have been left there by Mr. White's wife Vera Jean. I knew very little about dressmaking but it struck me as odd that this dummy consisted of only the bottom half of a lady and was dressed in a brownish-red skirt and had on stockings and shoes. This captured my curiosity as I had never heard of a dressmaker's dummy having such shapely legs. I entered the workshop for a closer look but to my amazement as I approached the figure it became transparent and slowly faded from sight. This unnerved me but I continued my sweeping and finished in time for the store's opening at nine.

I would have forgotten this

strange event except that it became routine for me to see this bottom half of a woman every morning when I came into the store. After about a week of this I told Mr. White that perhaps I had better take time off work to see a psychiatrist. In response to his startled query I explained my daily hallucination and my concern that it might be the result of a brain tumor or some mental disturbance.

In any event, I did go to a local doctor in Ozark but Dr. Long found no sign of insanity nor brain trouble, although extensive hospital tests would be needed to rule out a possible tumor. Dr. Long noted that I was due shortly for my draft physical and wondered if I might not be "pulling something" to avoid the draft. But I was asthmatic anyway and had no need to concoct any further impairment. I still did not know if a brain tumor was causing my hallucination but I continued to see the half of a woman every day for three months.

Mr. White suddenly sold the store to a Mr. and Mrs. Kenneth Staton. I liked the Statons very much and so continued on my job. Another of their employees, H. B. Shockley, boarded at my home as he was a single young man and new to Ozark. One morning I was not feeling well and Mr. Shockley stayed home with me. About 10 o'clock in the morning Mrs. Staton drove up into my yard and came hurriedly to my door. "Have you boys been to the shop this morning?" she asked.

I could tell from her worried face that something was wrong and I assumed that the store had been broken into by burglars. But she explained that there had been a fire in the store that night or very early in the morning. This really upset me as I had my own expensive watchmaker's tools at the shop and had no fire insurance on them. But she explained that the fire had been confined to the back room and that the damage was mainly due to smoke.

My early illness was forgotten in the excitement and I hurried to the store, where I found Mr. Staton and Mr. White too. I was startled to learn that the fire had started on the wall right where I had been seeing the ghostly half a lady every morning. The wall looked as if a ball of fire had struck it. Nothing else was burned.

I speculated that perhaps an electrical short had started the fire but Mr. White said there were no wires near that particular wall. Then I suggested ball lightning but I was told the weather had been entirely clear

all night. Finally I said to Mr. White, "You know, this is exactly the spot where I have been seeing the half of a lady every morning." Mr. White said nothing but turned pale.

Whether the lady had somehow caused the fire I will never know — but after that I never saw the half a ghost again. — *Fort Smith, Ark.*

TO SUPPLANT

By Bobby-Jean Cilsdorf

IN NOVEMBER 1948 my first husband and I were expecting a child. Just before the baby was due I had a frightening dream in which I saw a little girl falling from a wall. Just before reaching the ground she tumbled over and landed safely on her feet. Frightened, I awakened my husband Harold and told him the dream. Two days later our daughter was born in St. John's Hospital, Santa Monica, Calif. Linda was a breech birth and Harold looked at me quizzically and asked, "Do you suppose there is any connection between your dream and the baby being born feet first?" I wondered if there might be something to what he said, never thinking the dream held a twofold meaning.

Years later in September 1963, divorced and remarried, I was again expecting a child. My second husband, Eugene Cilsdorf, told me a story that sent cold chills up my spine. During his first marriage he had had a daughter Laurie, who was only 18 months old when she died just before Thanksgiving, 1957. Just before Laurie's death his wife Mary Ann had awakened him to tell him of a dream she had had in which she saw a little girl falling from a wall. Then I told him of my experience with the very similar dream and we puzzled over the coincidence. On September 9, 1963, I gave birth to a baby girl in Valley Presbyterian Hospital, Van Nuys, Calif. For three days Gene and I talked about possible names for the baby but none seemed right—until I heard the name Jamie. "That's it!" I said. My husband agreed and went to look up the meaning of the name. When he came back into the room with an open book in his hand, he had tears in his eyes.

"What is it, dear?" I asked, "What does the name mean?"

Without replying Gene handed til I heard the name Jamie. means to supplant or replace."— *Long Beach, Calif.*

PAINFUL EXPERIENCE

By Anne Eadie

IN THE early summer of 1968 we were living in Elliot Lake, a town about 450 miles north of London, Ontario. My

husband Jim had been complaining for some time about stomach pains and nausea. After several weeks of wondering and worrying, I insisted that he see a doctor.

Dr. Mills at the clinic checked him over thoroughly, then had him go to Elliot Lake General Hospital for further tests. He was X-rayed, prodded, questioned and given blood, urine and fluid tests. All the results were negative. The experts finally concluded, it must be a psychosomatic illness or a severe nervous condition leading to abdominal cramping.

Sedatives were prescribed and Jim was sent home to recuperate. He faithfully took the sedatives but they didn't seem to help. By this time the doctor was sure Jim was making the whole thing up and only prescribed more sedatives. From time to time Jim's temperature would flare up, he would suffer from weak spells and the abdominal pain would cause him to double up in agony. He spent the night of July 18 wide-awake as the pain could not be alleviated with any pain-killers we tried.

The following morning Jim was utterly exhausted and still in pain. Then about 10 o'clock something happened. Jim had been sitting motionless in the living room. Any movement caused a stabbing pain through his lower abdomen. Suddenly he started to move around, got up and walked rapidly across the room.

"It's all gone," he said. "The pain — it's gone, completely gone. It's unbelievable!"

We were in the kitchen about three o'clock when the phone rang. I answered it and heard my sister Fiona's cheery "Hi!"

"How are you?" I inquired.

"Fine now," she answered. "I'm calling from Victoria Hospital in London. They rushed me in with acute appendicitis early this morning and operated on me at 10 o'clock."



Anne and Jim Eadie

"You sound remarkably well for having undergone an operation," I told her.

"Yes," she agreed. "It was the strangest thing. I had no pain at all, even when they brought me in. Dr. Wilson says he's never

seen anything like it. Usually an appendix causes pain for weeks before it breaks but I felt great all along."

I wished her my best and just before hanging up asked her again the time of her operation.

"Ten o'clock this morning."

I hung up the telephone and turned to Jim, knowing he wouldn't believe what I was about to tell him. — *Dorchester, Ontario, Canada.*

SCARED TO HEALTH

By Charles E. Logue, Jr.
as told to Madelon Logue

IN THE spring of 1940 my parents Charles and Irene Logue and I were living in Philadelphia, Pa. Like most 11-year-olds I was crazy about baseball. One day while watching a game from atop a fence near my home, I fell and landed on my knees, shattering my left kneecap.

I was unable to walk for several weeks after my accident and Dad carried me up and down the stairs every day. My knee became so swollen and infected that Dr. Ramspacher decided that my leg should be amputated.

One night soon after the doctor's pronouncement I saw a strange huge man come out of my bedroom closet and walk towards my bed. Terrified, I screamed and my parents came running. They searched the whole room, under the bed and in the closet but found no trace of the man.

The next morning Dad carried me downstairs to spend another day on the living room couch listening to the radio while he and Mom were at work. While they were gone, the strange man appeared again. I was sure he had come to kill me. I was so scared I leaped off the couch and ran upstairs to hide in my bed.

When Mom got home and found me shaking in bed she decided maybe I didn't need to lose my leg after all since I had managed to run up the stairs by myself. So she boiled water, got out some clean towels and sterilized a long hat pin. She jabbed the swollen knee and bent it, forcing out all the pus. My screams brought out the neighbors. But a couple of weeks later I was out playing baseball once more. I never saw the strange man again.—*Canoga Park, Calif.*

LADY'S LUCK

AFTER SOME 2,000 names had been deposited in each merchant's box in a city-wide advertising promotion in Russel, Kans., for a drawing on December 4, 1970, one woman's name — Mrs. George Johnson — was drawn for prizes in two different stores.

From Cases of Claimed Reincarnation
Can We Decide

WHAT HAPPENS *BETWEEN* INCARNATIONS?

Reincarnated persons sometimes remember not only previous lives but also an intermediate state.

By Francis Story

THERE ARE cases of what I call "spontaneous" recall of past lives. I distinguish these cases from those in which persons claim to remember a previous life during hypnotic regression or have been told of previous lives by psychics such as Edgar Cayce. Nor do I call "spontaneous" those cases in which people attain knowledge of previous lives through meditation — as happens very frequently in the Orient.

In typical cases of spontaneous recall as soon as the child is able to talk he mentions things relating to his memories of a previous life. Usually the child will talk about a previous family, a previous mother and father, sometimes making comparisons not very flattering to the present parents. In many of these cases we have found that the personality described by the child can be identified as someone who actually lived. We have found persons corresponding to the child's description of former relatives and they have confirmed many of the things which the child has said.

It was my privilege to assist Dr. Ian Stevenson, professor of psychiatry at the University of Virginia School of Medicine, when he visited Ceylon and he included several of the cases which concerned us in his book *Twenty Cases Suggestive of Reincarnation.* I have published others in my little book, *The Case for Rebirth,* and in FATE Magazine. So in this article I wish to concern myself with cases in which a subject claims to remember not only the pre-

vious life but an intermediate state between the two lives.

One such case is that of a private in the Thai army, Private Keaw. (That is his only name; second names seldom were used by ordinary people at that time.) The case was related to me by Keaw's commanding officer, Capt. Luang Vaironnakaran, whom I interviewed on September 11, 1966, with Dr. Charoon, a Thai medical man, acting as interpreter.

Keaw was a private in the Fourth Platoon, Eighth Company, Second Regiment of the Royal Guard Division in the year 1912. His home was in Dang village near Wat Anung, situated in the lower area of Paklad district, Thailand. Private Keaw was 18 in 1912 and had told the story of his previous life to his friends. Captain Luang, then a sublieutenant, heard of the case but made no effort to verify it himself. His commanding officer, Varn Gangsavara, however, went to Paklad and there met Private Keaw's parents, both his present ones and those of his claimed previous life. Private Keaw's previous father had died but the previous mother still was living as were both his present parents. Varn Gangsavara was able to confirm Keaw's statements about his previous life and learned that his previous mother accepted Keaw as her son reborn. Captain Luang did not remember the names of the previous parents nor the details of the dates but did recall that these had all been confirmed as accurate during Varn's investigation.

Private Keaw had told Luang that in his previous life he had wanted to become a village monk but before he could be ordained had died of cholera at about the age of 20. He remembered that he had not realized that he was dead and tried without success to speak to his relatives and friends. He saw his relatives giving food to monks, the Buddhist equivalent of holding a Mass for the souls of the dead. The monks are given presents and food in the name of the deceased and the merit of the action is thought to be passed on to him so that his state in the next life may be improved.

One day they held a religious ceremony in Keaw's house and *Paritta*, a religious chant, was recited. As the monks ceased the chanting and were leaving the house Keaw noticed certain peculiarities about his own body and realized for the first time that he was dead. He then followed the monks. Everything seemed ordinary to him except that he was able to walk through people and as soon as he thought

of a place he immediately found himself there. He did not feel hungry. When Luang asked him if he felt afraid of anything during that time Keaw said that he was afraid of a drunken man walking and of a child in case they should fall on him. Keaw seemingly felt himself to be very small. He could not remember being angry but had seen other spirits angry at living persons who threw stones or spat. They feared they might be hit. This is rather a typical example of what you would expect a man in the East to experience after death. The after-death experience seems to be colored to a large extent by the expectations of the person who has died.

One day Keaw saw a living woman approaching and felt a liking for her. When she came close he got into the basket she was carrying. At the edge of the fence around the woman's house the dog barked at the basket. Keaw became frightened. He ran away and hid by a nearby bridge. There he stayed until dusk when the woman came out to bathe in the *klang* (a canal or waterway in Thailand). He went up to her and embraced her around the neck. He felt comforted and no longer was afraid of the dog. A little while later he lost consciousness. When he again became aware of his surroundings he found he was an infant and had been reborn to that woman.

A similar case, again from Thailand, is that of Nai Chook, who also remembered his previous family. He said that when he recognized his previous mother she said to him, "Why did you not come to my womb to be born of me again?" He told her he had been unable to enter the house because of the sacred thread. The sacred thread is part of the ceremony which follows death in a Buddhist country. In the house of the deceased person the monks chant from the sacred scriptures and hold a thread which is passed around to all those present. Everyone takes hold of it and it is thought to become imbued with magical potency through the chanting. Sections of it are cut off and worn around the right wrist of all those who were present at the chanting and the remainder of the thread is put around the house to keep out spirits. In the East people have a great fear of spirits, even of their own deceased relatives. Accordingly Nai Chook was afraid to enter the house because this thread hung over the door and windows. He waited outside for his mother but she did not come out. Then he went to the well thinking she would go there.

Instead his present mother in his present life had come to the village to exchange sugarcane for rice. When she stopped by the well he attached himself to her by getting into the basket she was carrying — just as in the previous case. Nai Chook remembered and could name the place she stopped on her way home, Wat Tao It, 17 kilometers (about 10½ miles) south of her home. There she took a drink of water from the canal by the Wat. He got into the water and as soon as she drank it he lost consciousness.

The informant who told me this story was under the impression that Nai Chook gave all these details before he identified any of these people and he claimed they were memories of his postmortem state.

Another of my cases from Thailand is that of a young monk named Pra Som Pit Hancharoen, who lived some distance from Bangkok in Ban Sae village, where he was born on the third of November 1939. When he started talking at the age of three he spoke of his memories of a previous life although they were blurred in places as if he were remembering a movie he had seen. He claimed his previous name had been Nai Soey and that he had lived at Klong Bang Paklad, some distance from his present home. He mentioned these names to his mother and told her that in his previous life he had been stabbed to death at Khoo Sang Wat, Bang Paklad, about two kilometers (one and a quarter miles) from his present home.

He was about 45 when he died and he gave this account of his death. He had gone to a cremation ceremony at the Khoo Sang Wat (a Wat is a Buddhist temple). There he met a woman, Nang Hom, whom he had known previously. Under the influence of alcohol he had tried to make love to her. When he touched her she drew a knife and stabbed him on the left breast just where he now has a birthmark. I have seen this birthmark, situated below the left nipple. It's a slightly pigmented raised mark and about three-eighths inch in diameter. His present mother told him that when he was born the birthmark was an open sore exuding pus and that it had to be treated like a wound in order to heal it.

All this was verified. There had been such a person and such a crime.

Pra Som Pit also recognized some of his relatives from his previous life and gave their names.

After his death, he reported, he felt as if he were in a dream. He

wandered for a long time. He had been very drunk at the time of his death and that undoubtedly was one cause of his bewilderment. He moved along a path with dense jungle on either side; there were no houses to be seen. He felt clumsy but had no pain nor any sense of the wound. He could not recall having seen his body on the ground. This is an important point in cases where there are birthmarks which correspond to a wound on the body of the previous personality. Usually they have seen the wound and through some psychosomatic reaction it is transferred to the new body in the form of a birthmark. However, in this case Pra Som Pit said he did not look at his body. While he was wandering around he felt just as usual. He wore his usual form of dress: he was barefoot, in black villager's clothes with no headgear, just as when he was killed.

At last he came to a wooden cottage where an old man and woman lived. He asked them for a drink of water. The old woman gave him a bowl of water and a red fruit. She told him to drink the water and eat the fruit and went back into her house. He drank the water but did not eat the fruit. The woman came out again and asked if he had eaten everything and he said that he had, although actually he had thrown the fruit away. Leaving this house he continued to walk but suddenly lost consciousness. He remembered nothing more until he was three years old in this life, at which time he saw a person whom he recognized as having been one of his children in his former life.

The fact that the old woman offered him the fruit is interesting. This occurred also in the case of Nang Tong Klub, a young woman I interviewed in 1963 in northern Thailand. She had been born to her present mother for the second time. The mother told this story: she had a daughter of whom she was very fond but the girl unaccountably was drowned one day in the canal beside the local temple. Shortly after the girl's body was buried the mother had a dream in which a man dressed in white entered her room. He was a big man, rather stout. White, of course, is not worn by Buddhist monks — they wear yellow — but it is worn by yogis who practice the religious life but have not been ordained into a Buddhist monastic order. This man told her not to worry about her daughter. He said she was safe and with him and he was prepared to give her daughter back to her if she would donate so many gold and so many silver images to the temple in his name.

After having this dream the mother hurried to carry out the instructions of the man in white. She donated the images to the temple and at the same time made the wish that her daughter would be returned to her and that she would have specified marks by which she could be recognized. One mark was to be a slight crinkle in the fold of the left ear and the other was to be a number of small black dots, like blackheads, just below the lip. Finally, she asked that the child be born on a Thursday, which is a more fortunate day according to Thai ideas than the day on which the previous child had been born.

Shortly afterwards the mother became pregnant and in the course of time a girl was born to her on a Thursday. Her mother named her Tong Klub, which means "my treasure restored." The child had the little crinkle in the left ear — it is still quite visible in Tong Klub — but the marks that were supposed to be below the lip somehow were displaced to the chest. As soon as Tong Klub began to talk she called herself by the previous child's name. She spoke of many things her mother knew to be true, of clothes and household things she had used and of how she used to work hard to make money for her mother.

Tong Klub also remembered what happened to her after she drowned.

She said she found herself in a place where there was a tall, stout man dressed in white whose description matched her mother's dream man. This man said he would keep her with him and he made her work for him but he also was very kind to her. He offered her some fruit, saying it would make her forget her previous life. But she didn't wish to forget and refused to eat the fruit. Instead she kept asking him to let her go back. Then he told her that if her mother would donate the Buddha images to the temple in his name he would let her be reborn as the daughter of her same mother. Thereafter, the next thing she knew she was back with her mother.

This is the second case in which a mysterious fruit plays a part. There are others. I have been unable to trace it but it seems to me there must be a legend in Thailand, and possibly in Burma also, that after death we are offered fruit which causes us to forget our previous lives. It could be compared to the waters of Lethe, the river of forgetfulness, in Greek mythology. If you don't eat the fruit you retain your memory. I have not come across this idea in any reincarnation cases in Ceylon or India,

although we do have recurring the idea of a man who appears to the disembodied entity, takes charge of him and sometimes leads him to a new birth.

One such case is that of the Venerable U Sobhana, a Burmese Buddhist monk who was born on November 5, 1921, and died in Myingyam Hospital in Thailand in 1964. He told me that from his earliest years he remembered his previous life. He had been a land surveyor named Maung Po Thit and had married Ma Shwethin. He had had one son, Maung Po Min, aged three. They had lived in Thanaungdaing village in upper Burma. At the age of 36 he had contracted a severe fever and was sent to Myingyam Hospital. He remembers going by oxcart to the hospital and arriving there during a heavy monsoon rainstorm. After his arrival at the hospital he remembered nothing more until he found himself alone in the jungle feeling horrible, hungry and thirsty. He was in great distress and did not realize he had died. After about two or three hours he saw a very old man with a white beard and moustache, dressed in white and carrying a staff. On seeing this yogi his distress vanished. The old man called him by name and told him he must follow him. He did so for about an hour at which time they reached a place he recognized as being near his village. They entered the village and went to his old home. The old man told him to wait outside by the fence while he went into the house. The disembodied entity waited and the old man emerged again after about five minutes. The old man then said, "You must follow me to another house." They went in a westerly direction about seven houses from his former home, to the house of the village headman. Again the yogi told him to wait outside. The old man came back out of the headman's house about five minutes later and beckoned U Sobhana to enter. Once inside he told him, "You must stay here. I will go back." Then the yogi disappeared. The subject saw people in the house but then remembered nothing more.

Meanwhile, his dead body was removed from the hospital and buried. Seven days later the monks were fed according to custom. That night his wife dreamed that she saw an old man dressed in white who said to her, "I am sending your husband to the village headman's house."

In the early morning she got up and went to the headman's house and told his wife about her dream. The headman's wife said she too had had a dream in which an old man appeared to her and told her he was entrust-

ing Maung Po Thit to her family. He led Maung Po Thit into the house and then disappeared. From that day the headman's wife became pregnant and in time U Sobhana was reborn.

At the age of two he was able to tell her all the above things and they believed that the man he had seen in his prenatal state was the same old man she had seen in her dream and that his former wife had seen in her dream. He recognized all his previous relatives, friends and property. He even remembered his old debts. U Sobhana told me he had seen the old man once again in this life. At a time of great crisis the old man appeared and cautioned him that, at all cost, he must tell the truth; otherwise things would be very bad for him. Venerable U Sobhana promised and indeed did follow the old man's advice and everything turned out well. It was not a dream but a vision, he told me. It was very late at night but he was not asleep and his vision was vivid and real.

This case echoes the almost universal belief that there is a guardian spirit or angel who comes to people's aid at times. It is reminiscent, too, of the Spiritualist teaching that when one dies and enters the spirit world he is met by someone who instructs and even informs him of his condition. The Spiritualists and Buddhists agree that often the deceased does not realize he has died. They also agree that in the afterlife the deceased continues to experience what he experienced in life or what his training and cultural background have conditioned him to expect. Thus we may suppose that at death a Christian will go to a Christian-type Heaven or a Christian-type purgatory and a Buddhist will go to a Buddhist-type Heaven or purgatory.

I think it is really irrelevant to ask whether these experiences are objective realities or purely subjective experiences. When we dream we undergo experiences that at the time of dreaming are as real to us as any we experience when awake. I think it would be arbitrary to make any distinction between the reality in the dream state and the reality in the waking state except to observe that the latter is a state which we share with others whereas the dream state is a private world of experiences.

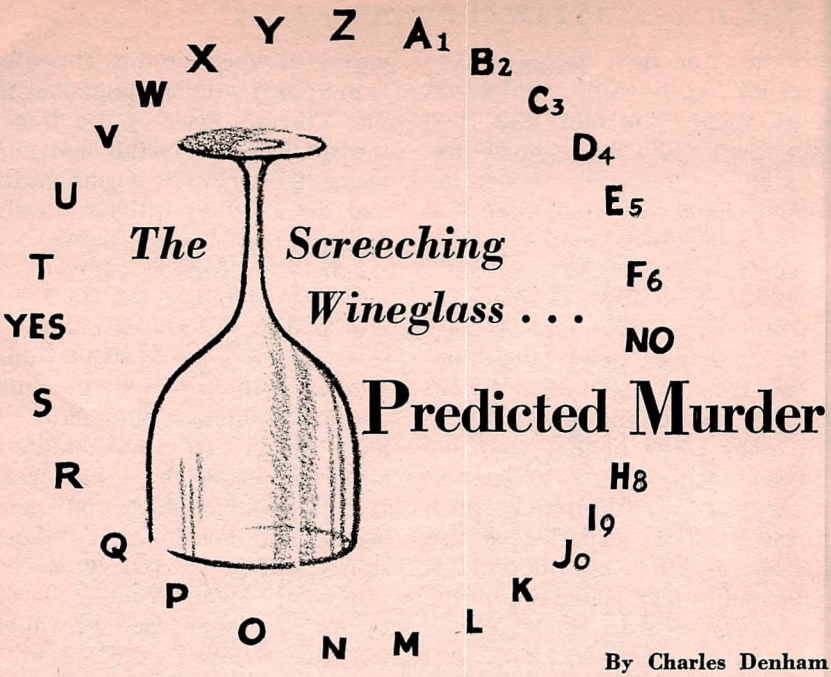
We now come to the problem of what sort of bodies "disembodied" entities or spirits may possess. Some mediumistic controls claim they possess a body analogous with a human body, having eyes, ears, sex organs and so forth and Prof. C. D. Broad comments that although

we may find such claims hard to swallow we have no right to ignore them. The fact that such statements are made must presumably indicate something genuine and important even if it is only in the psychology of the medium, he says.

But here we have evidence indicating the same sort of body but evidence which does not come through mediums but from living persons who say they remember being in that state between earthly lives. We also find a curious similarity between these prenatal experiences and those reported by individuals who claim to have had out-of-the-body experiences. Such OOBEs are called variously astral projections or projections of the etheric body. In Buddhism the etheric body is called *Manomaya-kaya,* the mentally-formed body. I think it amounts to the same thing. There is such a body, of a different substance from the physical body and possibly existing on a slightly different substance from the physical body and possibly existing on a slightly different vibrational level. When we consider how many living people experience being outside their bodies we must grant that very real experiences are represented here and that they throw an important light on the state in which we may find ourselves when we die. This also is in accord with the teachings in *The Tibetan Book of the Dead,* the treatise of Tibetan lamaism translated by W. Y. Evans-Wentz and designed to instruct newly disembodied consciousnesses.

I have collected many more cases of memories of postmortem and prenatal states. Many feature the yogi in white and several of them feature the fruit of forgetfulness. The cases I have quoted are representative of the material I have gathered. It must be understood that there is nothing evidential in those stories; they are purely on an anecdotal level. We have no means of checking up on them as we have checked on the memories of previous earthly lives such as I have helped Dr. Ian Stevenson collect. So far as research on reincarnation is concerned the cases that can be neither proved nor disproved must be put aside. But I do think that in the context of psychic research as such they still have considerable value.

It would be useful to compare the experiences related by Asians with those Westerners have put on record — we have many instances of the latter also. In fact, the material we have on hand is enough to furnish substance for a great deal of research.



By Charles Denham

Both in life and after death Sarah White's many predictions had been accurate. But now could the senseless murder she forecast be averted?

THE SCREECHING of the upturned wineglass as it slid across the table stopped abruptly as the sitters removed their fingers from its base. Horror yas the prevailing feeling on that Wednesday in August 1966 when Sheila Fielding, 21, her mother and her Aunts Rose and Jane sat staring at each other in amazement. The message the glass just had spelled out letter by letter was very different than any they ever had received before in their weekly sessions. For many months they had met alternately at her parents' home and at the home of her aunt, Rose Wilson, in a smallish town on the coast of England.

"David will commit a murder" — was the message and the David referred to undoubtedly was David Fielding, Sheila's 29-year-old husband from whom she had obtained a legal separa-

tion a few months earlier.

After the initial shock the four sitters replaced their fingers on the glass's upturned base to see if the message would be enlarged upon. None of them had any doubts as to whom the warning came from. From the beginning of their weekly "seances" they had been satisfied that the advice, guidance and warnings they were receiving from the glass came from Sarah White, mother of the three sisters and Sheila's grandmother, then dead some 10 years. Everything about the messages was typical of this lady's outlook on life; the advice she gave was the kind she would have given when alive; the manner in which it was expressed was characteristically hers.

The glass started to move again, addressing this urgent plea to Sheila: "Go to a solicitor and save an innocent girl's life."

With two questions uppermost in her mind Sheila pressed for more details: How much did her grandmother really know? How much of what she said could be relied on?

Past experience had shown the glass to be surprisingly accurate both in its knowledge of affairs past and present and in its occasional predictions. All the sitters remembered how Sarah White, the purported communicator, in life had demonstrated remarkable gifts of clairvoyance, accurately forecasting coming deaths, marriages and births, even correctly naming the sex of an unexpected new arrival. What if this prediction of murder was just as accurate?*

The glass skimmed across the tabletop spelling out further details on the forecast murder. They had not been mistaken in their interpretation of the first sentence. David Fielding, Sheila's husband, would commit a murder! His victim would be a young woman named Mary, a factory worker from a nearby town. Strangulation would be the cause of death and the murder would take place in David's flat. What was not disclosed, however, was the date on which this unfortunate young woman would be murdered. But judging by past predictions, the period was likely to be within weeks and certainly within the next six months.

From experience Sheila knew only too well her husband could be violent, especially when he had been drinking. It was mainly

*The author has supplied all names, dates and places, together with Xerox copies of newspaper accounts to this office but states in his letter: "No points which could lead to identification of this murder must see their way into print. This would amount to a breach of confidence for which I never would be forgiven. To make these public would be to jeopardize the safety and well-being of the lady in question."

for this reason she had left him. And she knew he was drinking as much as ever. It was a foregone conclusion too that he would seek out other women. Two things David could not do without were alcohol and women. In her estimation David would stoop to almost anything—but could this include *murder?*

Sheila's affection for David long since had vanished. Her concern was not for him but for his possible victim and for herself, lest she and her family become involved. If the message had stated David already had murdered someone no doubt one of the sitters would have heard of an unsolved murder in the area and matched the details supplied through the glass. In that case they would have known what to do. However, a murder yet to take place, with no clue as to when, was an entirely different matter. It might be only a few days or perhaps years might be involved. What could they do? What should they do?

They talked it over but felt powerless to take any direct action. If there were a chance of saving a life Sheila gladly would have gone to a solicitor as the message advised, but what could she tell him that would sound coherent? Even if he believed her and wanted to help, what could he do with so little to go on? The police were certain to laugh at her story and Sheila dismissed the idea of approaching them. Likewise, she saw no value in talking to David himself. If he were to kill someone it would not be a premeditated act but rather the result of an uncontrollable fit of temper or passion. Such was his nature. When Sheila left to return home that evening she had resigned herself to the fact that there was nothing to do but wait — and hope and pray Grandmother's prediction would prove wrong.

The prophecy proved impossible to forget, however. As each newspaper appeared Sheila searched the pages for the news she was expecting, dreading. She listened intently to each radio news bulletin, anticipating the worst.

There was no reason to discontinue the weekly glass-and-alphabet sessions. It could not possibly make the situation worse and a retraction by her grandmother's spirit might set their minds at rest. But next Wednesday's session brought a repetition of the warning and the same forecast was repeated during the following two weeks' sessions as well. However, there was no news of an actual murder.

As the weeks passed their concern gradually lessened. Sheila

no longer momentarily anticipated news of the murder of a girl named Mary. The glass had made mistakes in the past — seemingly this time it had made its biggest blunder to date.

Then, two months later, in mid-October 1966 a body was discovered hidden in the undergrowth only a few miles from Sheila's home. The body was identified as that of 20-year-old Mary Carter who had been reported missing a week earlier when she failed to arrive home at the usual time from a late factory shift. A full-scale search had failed to discover her whereabouts. Her well-concealed body was found quite by accident in a place that had been covered during the search.

As Sheila read the headline her heart missed a beat. The details given in the newspaper seemed all too familiar: the victim's name, her occupation, the manner of her death. Although Mary lived locally at the time she disappeared, she had moved only a short while ago from the town named in the forecast.

Still holding her copy of the newspaper, Sheila immediately called on her Aunt Rose who already had read the account. She and Sheila agreed that the similarity between the actual murder and the prediction they had received was too great to be coincidental.

The newspaper further stated that police were seeking a man about 30 years of age, five feet six inches tall, thin with dark wavy hair, who had been reported seen with Mary on the night she disappeared near the spot where her body was found. The description fitted David! But no doubt it also fitted many other men in the area.

Within hours of the discovery of the body police were making inquiries at every house between the factory and the victim's home. Her photograph was shown to householders and a questionnaire filled out on the spot. Sheila's husband David was one of the hundreds routinely interviewed but the answers he gave seemed to satisfy police.

Meanwhile Sheila's conscience was undergoing a tremendous strain. Could David really be the killer? Should she approach the police with her suspicions? Had she the right to withhold any information, however vague? She even went downtown and paced up and down in front of the police station trying to pluck up courage to enter but her small will failed her when she tried to move toward the door. She went home again. But now she was unable to eat. That night she tossed and turned, her mind in a turmoil. She realized her nerves might not stand the ten-

sion and the following morning she made her way back to the police station. This time she entered and asked to speak to the officer in charge of the case.

At first all she would say was that it might be worthwhile for them to have a word with her husband. At this time she was unaware that they already had questioned David routinely. Six years earlier David Fielding had been convicted of assaulting a woman. As a consequence police had listed him as a possible suspect although they had no particular reason to suspect him more than several other men who had committed similar crimes in the past.

As Sheila chatted her confidence grew and finally she told the officer exactly why she suspected her husband. Much to her surprise, on hearing of the prediction and its source, the officer in charge commented, "Psychic guidance often crops up in these cases." This surely was not an easy admission for a man holding a high-ranking position on the police force.

After Sheila left the police called on David again. This time they invited him down to the station to answer a few more questions. He remained there many hours and eventually was charged with the murder of Mary Carter. He was subsequently tried, found guilty and now is serving a term of life imprisonment.

* * *

I do not claim that if Sheila had not gone to the police her husband would have escaped detection. There is little doubt that systematic inquiry eventually would have led the police to question him again, discover flaws in his alibi and arrest him. Sheila's intervention, however, did shorten the investigation and bring the killer to justice sooner than routine investigation would have done. The early arrest of Mary's killer also may have averted another tragedy, for David Fielding had at one time tried to take his own life. Evidence given during the trial showed that in the period between the murder and his arrest he had been under considerable mental strain which easily might have led to his making another attempt on his own life. Or he might have attempted to escape by fleeing the area or even the country.

The trial disclosed that David had killed Mary during a mental blackout and not through premeditation. Thus no matter what steps the four sitters had taken to try to prevent the murder Mary Carter probably still would have died at the hands of David Fielding.

But Sheila still asks herself if she could have saved an innocent girl's life by going to the police or to a solicitor. It is unlikely she ever will find an answer to this question.



FORTUNE WHEEL PAYS OFF

By Frances L. Kittrell

POSITIVE THINKING succeeded for a young Dallas music teacher, according to a report in the *Times Herald* of that Texas city. At the beginning of 1971 Doris Foster, a music instructor at Polk Elementary School, had constructed a "wheel of fortune." This was simply a circle cut out of cardboard on which she had pasted pictures of a car, a couple holding hands, an electric organ and $5,000 worth of money. She had put the car on the wheel first because she needed that right away. She wanted to get married and have a home, which explained the picture of the couple holding hands. She played the organ at her church but had always wanted one of her own. "And last," she said, "I've always wanted a little financial security and felt that $5,000 would be ample."

Doris kept the wheel where she could see it every time she opened her desk drawer. Her friends were a little worried that Doris might be working too hard. She always had been such a down-to-earth sort of girl. But within a few weeks she was able to afford a new car.

The previous December a traveling gospel quartet had sung at her church and Doris had been much attracted to one of its members, Shank Robinson. In February Robinson returned to Dallas and obtained a good job with an insurance company. Soon Doris became Mrs. Robinson and Shank gave her an electric organ as a wedding gift. That took care of all her wishes except the money.

Early that July Doris answered her doorbell and representatives of an advertising agency presented her with a check for $10,000. She was a winner in a national cigarette sweepstakes. "I knew I was going to win," she said. "If you just open your heart and believe in good things, they're bound to happen. You just train your mind to believe and to hope. I think it's nothing in the world but practical Christianity."



How to Make a *Magic Mirror*



From inexpensive materials you can construct your own scrying mirror — and then use it to awaken your own clairvoyance.

By Geoff Gray-Cobb

The author's own magic mirror is painted a dull gold color and decorated with zodiac symbols.

THE MYSTIC art of crystal gazing or scrying is a fascinating corner of the occult. Yet if you've ever been attracted to this art you well may have been discouraged by the high price of a good crystal ball.

An excellent substitute used by many practicing clairvoyants is a mystic mirror. In a couple of hours you can take part of a junked alarm clock, a plastic ice cream container, some paint and a tube of glue and make a mirror which will serve as well or better than the most expensive crystal ball. And by making it yourself you will build a link between the mirror and your mind — and establishing this link is recognized as an important first step toward successful scrying.

For the mirror itself — the most important part — you need a circular "clock glass," that curved glass cover used on clock faces. The size is not important but three and one-half to five inches in diameter is good. But the glass must be saucer-shaped and not flat.

A watchmaker or clock repairman will sell you such a glass but a search of the average attic or basement often will turn up a broken alarm clock with the face still intact. Still other sources for the glass are suppliers of scientific and laboratory glassware. Such catalogs probably will list it as a "watch



ABOUT THE AUTHOR

GEOFF GRAY-COBB was born and educated in England but now resides in Montreal, Canada. An electrical engineer, he also has been employed as a draftsman, photographer, musician and actor. Currently he is a writer for Globe Publications and a consultant for Cinépix Movie Studio, Montreal.

He is vice-president of The Hermetic Order of Campo Santo, a correspondence school in metaphysics and occultism. His interests in the occult field include meditation, mysticism, Tarot, palmistry, numerology, astrology and ritual magic.

On October 23, 1963, he tracked a UFO with NASA's 90-foot radio dish and also has written technical articles on space research.

glass" but it will be made of special heatproof glass and is likely to be fairly expensive.

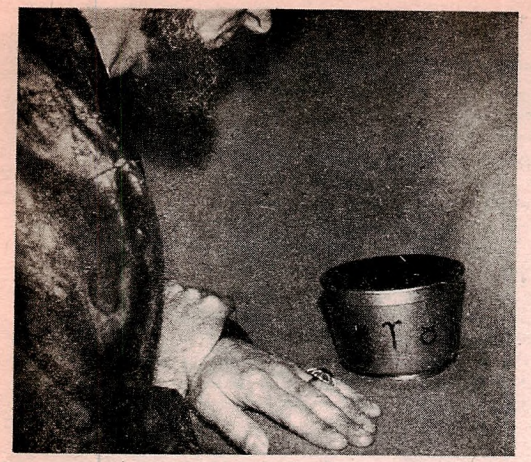
Having found your glass, wash it thoroughly in detergent to remove dirt and grease. Once it's clean and dry handle it by the edges only, as fingermarks on the glass at this stage may prevent the paint from sticking properly and thus cause unwanted marks on the finished mirror.

Next, paint the convex side of the glass black. The convex side is the side which bulges outwards like the rounded surface of a balloon. Spread a sheet of newspaper or other protective covering on the table and lay your glass on this with the convex (rounded) side uppermost. The glass should be resting firmly on its edges, making a small glass hill in the middle of the paper.

Almost any black paint will do the job. A spray can of black enamel is probably the easiest to handle, although I myself used black drawing ink and applied it with a paintbrush. Apply one coat of paint, not too thick. Let it dry thoroughly and then put on a second coat.

While the paint is drying you can start to make the mounting for the mirror. Mine was a plastic container which had held a pint of ice cream. If your glass and the top of the container are the same size this is ideal. But if they cannot be the same size then the container should be the smaller of the two, so the glass will rest on the rim of the container without falling inside.

Discard the lid and paint the



Author Gray-Cobb demonstrates the position he takes when scrying.

outside of the container some subdued color. This color and any decorations are for you to choose but stay away from brilliant colors like red and yellow that might distract your eye when you are using the mirror. The mounting for my mirror is painted dull gold with the signs of the zodiac sketched on with a felt pen.

Now, slide a knife under your mirror to help you lift it carefully off the newspaper. Remember, the paint at the edges probably will dry more slowly than the rest. Still handling the mirror by its edges, hold it up so a bright light will shine through it from behind. If you have missed any patches you will be able to see them in this light. Use your spray can or paintbrush to cover any thin areas.

When the paint is dry on both glass and container, squeeze out a narrow strip of household glue around the rim of your container. Now center the mirror on top of the container. The painted (convex) side should be down, to the inside of the container.

Allow the glue to harden and you're ready for your first scrying exercise.

* * *

BEFORE YOU sit down to your first attempt at scrying with your mirror, ask yourself: What am I hoping to achieve? Basically your object is to use the mirror as a channel for communication between your conscious waking mind and your subconscious. When the channel is open some of the information normally concealed in your inner mind can be projected as a picture in your mystic mirror.

Relaxation and acceptance are the two keys to successful scrying. If you sit saying to yourself that you are not clairvoyant and cannot possibly see pictures in the mirror, this is quite likely to be a self-fulfilling prophecy. But if you think: "I wonder if I'm lucky enough to be clairvoyant? I'd like to see pictures if there are any to be seen," then you are much more likely to succeed.

So now to your first exercise. Try to find 20 minutes each day when you can relax quietly away from the pressures of life. Sit in a comfortable chair with a table in front of it. Drape a plain dark cloth over the table and set your mirror on this, 12 to 15 inches from your eyes. Arrange table, chair and mirror so that you can sit relaxed without strain on your neck and shoulder muscles. Loosen any tight clothing, kick off your shoes, get comfortable. Rest your hands and arms on the table if you wish or let them lie naturally in your lap.

The room should be warm but not stuffy. The lighting should be dim. Some people sit in a darkened room with a small red or blue light placed well behind them. Experiment to find what suits you best but make sure there are no bright areas in the room to distract your eyes.

Next, unwind and calm down. Breathe deeply five or six times with your eyes closed. Then open them and look calmly at the mirror. If your eyes want to blink, let them. What you must guard against is straining for effect.

The first thing you are likely to see is the surface of the mirror blurring as your eyes drift out of focus. Then the mirror probably will jump back into sharp focus. You may find that this is all that will happen dur-

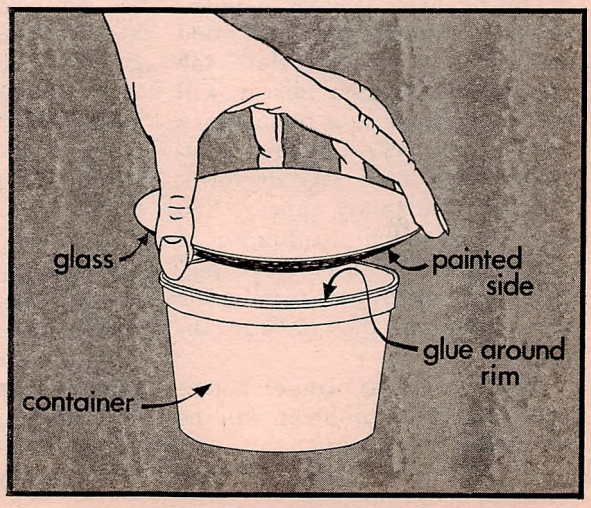


Diagram illustrates how to assemble components — clock glass and mounting — into magic mirror.

ing your first few sittings.

Another thing that may happen is feeling as if you have a light band of pressure across your brow or a gentle itch between your eyes.

Just let these things happen. Persevere for about 10 minutes' actual sitting time each day and you will progress. Next a cloud may seem to form above the table until the mirror is partly or completely hidden by a blanket of gray mist.

Then, at some exciting sitting, this mist will begin to thin out, perhaps forming small drifting clouds. Small flashes of light may appear in the mirror. This is the time you *must* remain relaxed. Some persons get so excited they impede their development by straining and striving to make more things happen. Provided you can keep your mind and body in a quiet state the appearances in the mirror will grow — perhaps to a momentary flash of scenery, maybe a split-second view of a city or town. Colored clouds may appear. You may even catch a glimpse of part or all of a face. These pictures are messages from your inner mind and they have meaning.

Whatever does come before you, your first problem will be to make the picture stay. But again, let them form at their own speed at each session without making any effort of will.

At each sitting your inner channel will become more open and reliable. As it grows in strength you can start putting meanings to your pictures. They may contain information about your personal life or other people's lives or they may seem to be messages coming from other minds.

You probably will find you have two types of pictures. One type is a clear image of an event, such as you see on a television screen, and easily understood. The second type is more difficult to read because it contains symbols which are a sort of code being used by your inner mind.

You will receive your own set of symbols — which seemingly are unconnected with real life. But over a period of time you will come to recognize them because each symbol always will occur in connection with a particular type of event or condition.

For example, when my daughter clairvoyantly sees a particular type of beetle she knows her mother is going to have an attack of a recurring kidney complaint. Not only is she able to call her mother and warn her, she also can estimate how severe the attack will be by the size of

the beetle which she sees.

Lest the reader wonder if my wife develops the illness because our daughter prophesies it, I wish to add that recently our beetle-seer was away from home, in Alberta, when she clairvoyantly saw what she called "an *enormous* beetle." She wrote home two days after the vision and by the time the letter arrived in Montreal her mother already was in the hospital undergoing exploratory kidney surgery.

It may take a long while for you to attach firm meaning to all of your symbols but if you keep a written record of them the patterns will gradually come clear. In fact, right from the start it's a good idea to write down everything that happens in your development sessions. This written journal has three purposes. First is the satisfaction of watching your progress from nothing, to something, to clear pictures. The second is identifying your symbols by matching them against day-to-day events. And the third is plotting the times when your powers are strongest.

Our energies and our psychic channels are strong and clear sometimes and muddy at others. Keeping a journal enables you to look back and chart your best times. You probably will find your successes fluctuate with the phases of the moon.

Now, you're seeing pictures and you're working hard at identifying your symbols. What else can you do? Two things.

(1) Resist the temptation to tell your friends about this work because if you spread the word, you'll be besieged by people who "want their fortunes told" before you're ready to do this. Later? Maybe. But practice quietly until you are a reliable clairvoyant.

(2) This is even more important. You've opened a channel to your inner mind and you must be able to open and close it at will. Keep your clairvoyant awareness for your mirror sessions only; separate it from your daily life. At the end of a sitting, quietly tell yourself that you are closing down for a while. Then do some ordinary physical task and perhaps eat a snack or a light meal.

Clairvoyance is a power as natural as running and walking. Just as an athlete gradually brings himself up to physical fitness by training and keeps himself fit by regular exercise, you can use your mirror to train your clairvoyant powers.

Becoming clairvoyant is much like learning to play the piano. By practicing regularly all of us can learn to play a simple tune.

However, only those of us with very special aptitudes will master the keyboard and perform at Carnegie Hall. Thus some of you, by applying the methods outlined here, will develop great clairvoyant powers while others will attain less. But whatever clairvoyant powers are hidden in the depths of your mind, your mystic mirror will help bring them to light.

Good and happy scrying to you all.



PREPARATIONS FOR HEALING

IN THE February 1972 issue of *Two Worlds* noted England healer M. H. Tester gives the following suggestions to an afflicted person who seeks healing from a psychic healer: "If you are going to visit a healer, make this a moment to remember. You are going to see a man who is a psychic. If he were on top of a mountain you would have a sense of occasion. If he were wearing a white nightgown, burning incense and chanting holy words, you would have a feeling of awe.

"A healer looks like an ordinary sort of chap in a lounge suit. He isn't. Through him you are going to link with the life force, with a power greater than the hydrogen bomb. You are going to touch the end of a wire that carries a trillion volts. The healer is the insulator that prevents this power flowing too strongly or too soon. You are going to receive the power that flows from God.

"Before you go, wash and cleanse your body. Put on fresh clothing. Clear your mind of all bad thoughts. Then empty it. Go into the healer's room with humility. Say to yourself, 'I am here; I am ready; I wish to be healed.' This is a moment that can change your life, mend your body, reorient your mind. Prepare yourself.

"If you write to a healer, first wash your hands, sit at a table and relax. Breathe slowly and regularly and try and induce a sense of tranquility. This letter may be the most important you have written. Then write shortly and to the point. You have an illness. The symptoms are such and such. You have had it for so long. You are ready and willing to be healed. Seal and post the letter.

"Enclose a stamped addressed envelope. The healer gets so many letters it helps enormously not to have to write envelopes and to decipher addresses. After you have posted it find a time to sit for a quiet moment each day. You are being sent healing. Put yourself in a condition to receive it. The state of mind a patient needs is one of serene acceptance. . .

"A healer is daily seeking attunement with the life force. He seeks it not for himself but for you, so that you may plug yourself in to the power that can flow through him. It is up to you to reach up to his spiritual level, not to pull the healer down to yours."

"Death, Go Back!"

What mysterious insight told Shirley that Death planned an appointment with her loved one 1600 miles away?

By Alex H. Brett

AUGUST 1, 1966, had been a hot day in the San Fernando Valley in California. But it was at least 30 degrees cooler that night when Shirley saved her aunt from death.

The evening had been spent innocently enough. Shirley and I had talked about my day at work and about the children. We had watched television. I'm not sure we even mentioned our aunt in Chicago. Shirley's aunt married my uncle so we've always had a mutual interest in the Chicago Bretts but never before nor since have we had such a chilling experience as we had with them during that night. It seems doubly incredible to me as I am a confirmed skeptic of anything psychic.

I am normally a fairly sound sleeper but I awoke with a start about three o'clock in the morning when Shirley sat up in bed. I immediately asked her what was wrong but nothing indicated she had heard me. Still a little sleepy I watched as her nude body sort of drifted off the bed. In one fluid motion she moved off the bed onto the floor and glided out toward the living room. Shaking myself awake I clumsily got out of my own side of the bed and followed her, calling to her as I went. I thought she might be walking in her sleep, although in all the years we had been married I never had seen her do that.

As she approached the sliding glass door that led to our backyard which is set out in the hills overlooking a beautiful portion of the Valley I put myself between her and the door. I didn't want her to go out without a stitch of clothes on. I put my hands on her shoulders to get her attention and told her softly to come on back to bed. She dislodged my hands from her shoulders with practically no effort at all and continued toward the door.

"Honey," I said louder, "what's the matter? Are you all right?"

She still didn't appear to notice me or to make contact with any physical thing in the room. Our dog continued to lie by the fire-

place just watching and making a whimpering sound.

By this time I was alarmed. Shirley is a tiny woman who normally has very little strength in her hands and the way she had thrown off my hands surprised me. Now I put real effort into encircling her whole body and trying to prevent her from going out the door. Shock and disbelief must have registered on my face as she easily pushed me back and away from her, opened the sliding glass door and went out into the yard.

She stood there nude, looking up at the almost full moon with her arms stretched upward to the sky. I controlled myself to the point of just standing by and waiting to see what was going to happen although I was also ready to tackle her if she went too close to the steep embankment on the far edge of the yard.

Words started to tumble out of her mouth. I had seized my bathrobe from a nearby chair when I left the bedroom but Shirley's words, which became louder the longer she stood talking, chilled me through and through.

"Death, go back," she said. "It's not time. Mother, go back to your grave. This is not the time for Helen to come to you."

Then she spoke some words that were unintelligible to me; they seemed to be some sort of ritualistic incantation. She started to writhe as if she were wrestling with someone. Her actions were much the same as when she threw me aside before she went out. She suddenly straightened up with her arms outstretched again. She kept repeating, "Death, go back. It's not time. Death, go back. It's not time."

She now began to cry and call loudly for her deceased mother to get back into her grave. Shirley's mother had died when she was three years old. It was weird and chilling for me to watch my wife behave in such a totally unnatural way. With my thoughts riveted upon her I felt the world was standing still, that I was witnessing some supernormal force operating across time and distance.

As I watched I saw tears running down Shirley's cheeks; they glistened in the moonlight. A sort of song came through her tight lips. All of a sudden she shrieked and then fell silent. Her arms slowly moved down to her sides. Her face took on an expression of relief. She turned and walked slowly toward me, as if aware of my presence for the first time. I put my robe around her and picking her up like a baby I carried her into the house and sat her down on the couch. She shivered a little from the cold

and while I made some hot coffee I placed a blanket around her. After a little while I asked her if she remembered going outside. This is what she told me:

"I awoke feeling like a robot. At first I thought I was dreaming; I felt I was observing my own actions from somewhere else. My body was moving as if drawn by some mysterious signal; it seemed to be responding methodically and with purpose to an unknown call. My movements felt mechanical, puppet-like. Then I felt weightless and I floated from the bedroom to the living room. I had no control over my own body. There was a powerful object in my path that I struggled with. I remember the tussle but I slipped from the grabbing arms and feet like an eel . . . I needed freedom.

"I was soon out in the night air. My hair was lifted and the long grass was moving about my feet. At first I felt only the softness of the wind. But then there was a sudden gust and the next moment I stood horrified. The earth opened up before me and water black as the night filled the opening — like an enormous well. Aunt Helen's face stared at me from this opening. Her hair was black and long. She looked like a teen-ager although the pain showing in her face held my attention. She seemed to be struggling to get free. She was gasping for air and bobbing up and down on the black surface. Suddenly her face disappeared.

"I looked upward toward heaven as if for an answer. There I saw my mother who had died when I was three. She was sitting in her coffin with her arms extended outward.

"I screamed, not because I was frightened but because for the first time I understood what was happening. She was welcoming my aunt; Aunt Helen was dying!

"All my life my visions of my mother have been of her lying in her coffin, as I saw her just before she was buried. But she never had sat up or moved in any previous vision.

"I screamed, 'Don't, Mother, she's not ready. Let her be!'

"I realized I had been brought out here for the purpose of bringing my aunt back to this life if I could. Aunt Helen was my mother's sister and I think of her as an extended mother figure. Although I lived with her for only three years after my mother died I always felt close to her, that everything is all right with the world as long as she is here on earth.

"I saw my mother go back into her coffin and lie down after I shouted. I had the sensation of

actually fighting with my mother's spirit. The great opening in the earth closed and my aunt's face was not there any more.

"I returned to my own house, my own living room and to possession of my own body."

By the time Shirley had finished telling me of her experience and I had told her what I had witnessed and we had discussed its meaning it was seven in the morning in Chicago and I picked up the telephone. My cousin Rene, Aunt Helen's daughter, answered and I asked her about Aunt Helen. There was a short hesitation, then Rene's voice, subdued and tearful, told me about the horrible night the family had spent at Helen's bedside in the Louis Weiss Memorial Hospital.

Aunt Helen had a hernia that was bleeding internally and her chance of survival was very slim. In fact, she said, they were on their way back to the hospital that minute. But she did ask how we had known about Aunt Helen's illness and the crisis.

Shirley, who was listening in on the phone, cried, "She's going to be all right. You'll see when you get to the hospital!"

I could only say to our cousin, "Shirley knows Helen will be all right. Please call us the minute you learn her condition."

Their call came about two hours later and told us the critical period was passed. Indeed, we spoke to Aunt Helen the next evening and she did make a remarkable recovery. She stayed in the hospital for observation but didn't even have to undergo the operation which the doctors were proposing.

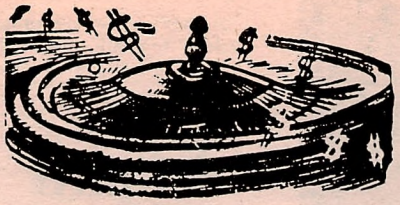
Shirley's encounter with death, an encounter which she won, took place around three o'clock in the morning and by about five Aunt Helen was out of danger. Shirley says, "Of course the part I played in my aunt's recovery is minor to the help I received from the Almighty. Everything I did was with the strength and power given me by God."



SHE TAKES QUACKERS TO BED

IN KING'S LYNN, England, in the spring of 1971 Mrs. Ann James, a 35-year-old housewife, found seven duck eggs in a deserted nest. She decided to take over the job of hatching them.

"It was easy during the day but I had to take them to bed with me at night," she said. "I wrapped them in a cloth bag and slept with them for two nights until they hatched."



Wheel of Fortune

By Paul Steiner

Helen Hayes, grande dame of the American theater who started her career as a child, revealed to radio personality Gail Benedict that after 60 years she had discovered she is allergic to theaters, particularly the dust. "Before, I always thought it was a cold," admitted Miss Hayes, widow of playwright Charles McArthur.

•

Newly-discharged paratrooper Jim Thurber, hitchhiking home to Oswego, N.Y., from Fort Benning, passed through Clayton, Ga., where he was hired as an extra in Warner Brothers' film "Deliverance," being filmed on location there.

•

Howard Samuels, in charge of New York City's parlors for legalized off-track betting, says of his own betting experience: "The first time I went to the track I bet on the first three races and all three horses came in last."

•

An Italian crook who defrauded a Milan bank using the name Sergio Mugliari was arrested by an Italian cop — Sergio Mugliari.

•

In the Hamburg, Germany, zoo two stray dogs live unharmed in the lion's cage. The pair have raised six pups.

•

While dancing at his 21st birthay party on the second floor of a rented hall in London, England, 260-pound Roger Bourne found himself crashing through the floor. He landed somewhat bruised in the midst of another party going on below. A volunteer ambulance corps was having its annual get-together. Said one of the ambulance men, "He chose the right place. There are 50 of us here."



Author's deceased great-uncle John T. Clark appeared three times in a repeated dream.

A Spirit SAVES a Skeptic

My first contact with sincere spiritualists was amusing, then frightening. I scarcely was prepared for the outcome.

By David C. Reed

WHEN I was graduated from San Mateo Junior College in June 1939 I had no plans for continuing school. On the contrary, the death of my great-uncle John T. Clark obliged me to go to work to help support the family. During the summer of 1941, however, I quit my job and went to spend the summer at a cabin my family owned in the mountains near Felton, Calif. One afternoon I met a fellow my own age at Forest Lakes swimming pool and Jim and I struck up a friendship. As we lay lazily in the sun eventually the subject of spiritualism came up and I scoffed. Jim then told me his mother was a medium and his father was a trance medium and lecturer — rather well-known too. Again I expressed disbelief.

Then about two weeks after Jim and I met I dreamed the same dream on three consecutive nights, Wednesday, Thursday and Friday — about 4:00 A.M. each time. In this dream I saw Uncle John, a big man weighing some 200 pounds, smoking his inevitable cigar. Then with the cigar between two fingers he would scowl and repeatedly point toward me where I lay in bed. He never said a word but each time I awoke in a cold sweat. After the dream was repeated for the third time I decided, on the spur of the mo-

ment, to go and visit my friend Jim.

He had given me detailed directions on how to reach his family's remote cabin in the Mt. Hermon area, southeast of Felton. Although usually I have difficulty finding my way I located Jim's cabin easily. As I drove up and parked my car about 4:00 P.M., Jim's father, whom I never had met, looked up from chopping wood, came over to me and said, "We've been waiting for you, David. You're late!"

After introducing himself he took me into the house where I saw Jim and met his mother.

"Well, David," she remarked, "we were expecting you yesterday!"

For evidence of her statement she pointed to the dining room table still set for four persons! Jim grinned at my bafflement. Certainly he had not told them to expect me as we had agreed to meet that evening at a dance in town.

All through dinner I felt terribly uncomfortable, especially when Jim's father would wave his hand about his ear from time to time as if shooing away an unseen fly. I began to wonder what sort of nut house I had wandered into!

Finally just before dessert Jim's mother said, "Tom, if you don't tell him, I will. I can't stand this another minute. He's so insistent he's ruining your dinner."

"Well, I guess you're right, Mother," said Jim's father. Then he turned to me and said, "Your uncle is here, David, with an important message for you."

I was so startled I couldn't move — although I wanted to clear out of there in a hurry.

"We can have dessert later," Jim's mother explained. "Let's get his message over with first."



DAVID C. REED was born and raised in San Francisco, Calif., and holds a B. A. in Liberal Arts from Los Angeles State University. In his career he has been a display decorator, actor and writer and an instructor of speech and drama at American High School in Mexico City. Currently he is partner in a drama school with actress Lurene Tuttle.

His hobbies are gardening, camping, hiking, tennis and swimming.

We moved into the living room and Jim's father settled in his favorite chair. He went into what I now realize was a trance and a voice that I recognized as my Uncle John's began to speak through his mouth.

"Junior," it began, "I have two things to tell you. First, you are going to be with a group of young people on an overnight trip. There will be fun and drinking. Against your better judgment you will be persuaded to be driver of the car. Don't do it! For the driver, the trip will be fatal. It will be better if you don't go on the trip at all.

"Second, I see your mother as the center of attention in a strange city. The building she is in will twist and turn. Your mother's heart will not be able to stand the strain. You must dissuade her from going. I am glad you got my message and came over here." With that the trance ended.

"Now," Jim's mother sighed in a relief, "we can have our dessert in peace."

I was in no mood for dessert. As fast as I could I said good-bye and drove out of the mountains straight to my mother's home in Millbrae, Calif. When I told her of my experience she didn't admit believing it but she didn't scoff either.

Then in August of 1941 Mother announced she had been asked to serve as honorary Grand Marshal for the Eastern Star Grand Chapter convention. I was pleased that she had received this flattering invitation until I found the convention was to be held in the civic auditorium in Long Beach, Calif. Then I remembered: "Grand Marshal — that means you will be the center of attention in a strange city! Remember what Uncle John said. Please don't go."

After much persuasion she reluctantly agreed not to accept the invitation. And sure enough! On the weekend of the Eastern Star September convention an earthquake struck Long Beach and the surrounding area. When the convention hall twisted and turned the newly-appointed Grand Marshal had a heart attack and died on the floor!

Toward the end of that same summer I received a small inheritance, decided to finish my education and enrolled at Stanford University in Palo Alto. That fall at the end of October, on a sudden impulse, a group of college friends and I decided to drive to Los Angeles for the Stanford-UCLA football game. Excitedly I phoned my mother to ask her to get a suitcase ready for me to pick up around 5:00 P.M. About an hour later I was called out of class to take a

phone call from my mother. She pleaded with me not to make the trip and reminded me of Uncle John's warning and of her own narrow escape in Long Beach. Reluctantly I agreed not to go.

Unfortunately I could not dissuade my friends from going without me. And sure enough! That evening their car crashed off the embankment just north of Paecheko Pass on Highway 152 between US 101 and US 99. The only person injured was my friend Barbara who was driving. She died in the crash.

I never have seen Jim or his parents again although I tried in vain to find my way to their cabin one other time, nor have I received any further communications from Uncle John, nor have I seen him again in my dreams. I can only speculate that life goes on after the grave but I just gave you some pretty strong arguments for believing it does.

DOUBTER TESTS DOWSER

INCONCLUSIVE best describes the results of a recent test of dowsing instigated by a skeptic's letter to the *Longview* (Wash.) *Daily News*. Joe Schrieber of Rainier, Wash., wrote in sarcastically to suggest that a dowser try to locate skijacker Cooper, who had bailed out over Utah with $200,000 and is still missing. It seems that Schrieber had been a dowser once himself but now was convinced it was all a fake. Dowser Carl Blunk rose in defense of the art and was quickly challenged to submit to a test. Blunk agreed.

In May 1972 writer Richard Spiro of the *Daily News* reported on the test which was conducted in a hillside field near Rainier. First Schrieber had Blunk walk over the field with his divining rod to locate a spot where he claimed there was a vein of water. A stake was driven in to mark the spot. Then Schrieber blindfolded Blunk and challenged him to walk across the field and relocate his spot. Blunk made six separate attempts; each time he crossed the field a new stake was driven in where he detected water.

None of Blunk's six attempts managed to find the original spot and Schrieber declared himself the winner. But the many witnesses were quick to point out the unexpected fact that the six stakes formed nearly a straight line that passed through his original spot. Had Blunk been responding to the course of the water vein? Blunk speculated that due to the slow pace he was forced to travel when blindfolded his rod might have been responding to lesser water veins. He suggested repeating the experiment during the August dry season when the smaller veins presumably would be dried up. Newsman Spiro concluded that the test seemed to prove "something but as a nonpractitioner of the art we would hesitate to say what."



Born Pieter Van der Hurk in 1911 in Dordrecht, 20 miles from The Hague, the Dutch psychic won powers in a strange way. After a 30-foot fall in June 1943 he regained consciousness in a hospital fully aware that his whole life had changed. He writes, "Suddenly I had a strange insight into the affairs of other people."

HEALING

Peter Hurkos' 7th Sense

How can we stake the boundaries of psi when one man's abilities manifest in so many different ways?

By Margueritte Harmon Bro

THE DOORBELL rang. I opened the door and there stood Peter Hurkos, the whole handsome hulk of him, smiling broadly. "Good morning, Mother." Well! Evidently I just had acquired another son! Behind him was my older son, Harmon, then research director for the newly formed Peter Hurkos and Associates Foundation. I had met Peter only once before, at a buffet supper in New York given by Henry Belk, the sponsor who was underwriting the research which had brought Peter from Holland to work with Dr. Andrija Puharich of the Round Table Foundation in Maine. Peter Hurkos' psychic abilities were being tested in a Faraday cage which, when tightly closed, screens out even radio waves. He was not without fear at first,

closed up in that copper-walled room in which 25,000 volts of electricity were poured from a generator. But his psychic powers had gone ticking reliably on.

At the New York party Peter answered questions asked by the 20 or more guests who were interested in his recent achievements: solving murder cases for police in various European countries, describing the stolen Stone of Scone and predicting its imminent recovery, giving a command performance for Franco, reading numbers written on a piece of paper inside a sealed envelope, and a more recent assignment to go from store to store for a chain store owner to point out the honest managers. This latter assignment, incidentally, proved incompatible because honesty is often a mixed bag and Peter could not bear to risk ruining a man's reputation because of psychic impressions.

On this particular bright Sunday morning we planned to drive out to Hazelwood, the estate of Mrs. Charles R. Walgreen near Dixon, Ill. Peter's lawyer and a doctor friend of Mrs. Walgreen, himself psychic, joined us. Everyone was in high spirits and during the ride we discussed plans for research to be done by a new foundation, Hurkos Associates, if sufficient money could be secured.

One thing Peter wanted to find out was why he so seldom could do anything for himself. He said he couldn't even find his own shoes in his own house if he misplaced them. (My daughter-in-law in Winnetka tells of being out with him in a group when he lost his car in a parking lot and could not get the slightest clue as to where he had left it.)

Also, he wondered why he could not dependably foresee disastrous events unless someone focused his attention upon them. For instance, when he was working for Mr. Belk the Belk's young daughter was drowned and while Peter quickly located the body when telephoned about the missing child, he had had no premonition of disaster. Was it because he never had been in the house where she lived? Or because she had not laid hold on his mind with some direct personal significance? Or because just before the disaster he was not focusing in that direction?

No one seems to know what "clicks" as significant in the unconscious mind. When he is about to board a plane Peter has no impression whatever as to the plane's safety unless he shakes the hand of some fellow-passenger or crew member; then he gets the whole picture of the journey.

When we arrived at Hazelwood

the big iron gate was standing open and we had driven only about 50 feet into the grounds when we saw Mrs. Walgreen and my youngest son, Andy, in a golf cart driving among the myriad daffodils that crowd the Hazelwood lawns in the spring — as thousands of Illinois garden club members know from their Spring Walks. As Mrs. Walgreen pulled up we got out and introductions were made.

Peter said at once, "Mrs. Walgreen, you were once thrown from a horse, almost head over heels, about 10 feet behind where we are standing."

Mrs. Walgreen laughed, "My goodness, that was 25 years ago."

Peter corrected her, "Twenty-five years and three months. Your horse had had a shock."

Mrs. Walgreen agreed, "He certainly had. The ground was wet from an early morning rain and he stepped on the seeing-eye which opens the gate. He really reared up on his hind legs."

As we walked down the path toward the Cliff House Peter stopped before a huge hawthorn tree in bloom. Touching the gnarled trunk he said, "This is strange. The tree is more than a century old and yet it has not stood here many years." He was right, the tree had been moved several miles from an old field, transplanted into an enormous hole and fed a high vitamin diet made up by the Walgreen Company chemists — and never skipped even one spring's blooming.

"Now that log cabin," said Peter, walking to the little house and running his hands along the logs, "is very famous because of some man who stayed in it. But why would a stay of one or two nights make the cabin famous?" He scowled.

Someone answered before he figured it out. "The man was Abraham Lincoln on his way to the Indian Wars," they said.

All afternoon everything Peter picked up seemed to tell him its story and yet for the most part we were not speaking of psychic things. Some old friends came by and in the course of the conversation one woman mentioned her daughter's wanting to marry when she was only a sophomore in college. She said, "I hope Grandma doesn't remind her that I was married when I was scarcely 18.'"

Peter looked at her and his eyes twinkled as he said, "You were less than 16."

She gasped and then admitted it.

For dinner we were served wonderful Hazelwood-grown chicken, but Peter said he ate only fish and seafood. Other psy-

chics, I recalled, have insisted on the "clean vital energies of food that comes from the sea" — the sea which gives to the moon and knows no permanent boundaries.

That evening the weather turned cold and we sat before a huge fire of logs. One of the women complained of a nagging backache.

"Here," said Peter, "I will cure it for you."

She sat on a stool and he sat behind her on the davenport. He put his right hand at her back, his left on her solar plexus and after a few moments moved his right hand to the base of her brain.

She sighed a few times, breathed deeply, smiled, threw up her arms and said, "It's gone! The backache just—went."

She began to walk around the room, experimentally twisting this way and that, saying again, "I had it a long time but it's gone."

So then, of course, we began to talk about *what* had happened. What is this seventh (healing) sense of Peter's?

Peter said, "I don't know but I think it is a magnetic power."

Harmon said, "For one thing, she relaxed. Perhaps at some deep level where the mind-body forces meet she suddenly felt trust. Trust in Peter, trust in her body's intention for perfection, trust in what she feels to be God, trust that her burdens were not, as she feared, greater than she could carry. The body responded with perfect alignment."

Peter interrupted the discussion which followed to turn to another of the women to say, "I can bring down the swelling in your ankles but I can't cure you in one treatment. If I could see you every day for a month I could completely cure your problem but in one session all I can do is to make your ankles normal for a few days."

Having known this woman for years and remembering how many doctors she had gone to, we did not expect anyone was going to cure her at this late date in her life. She was not a heavy woman and she was not a heart patient. She always had good medical care but her big swollen ankles remained considerably larger than her knees.

Peter had her take off her shoes and then, kneeling in front of her, he took first one ankle then the other in his two big hands. No one spoke. She did not move and neither did we; only Peter moved his hands. So we sat for 20 minutes — watching that swelling go down! Slowly, steadily, until finally her ankles were slender and in proper proportion. Peter smiled. Still no

one said anything. What could we say?

Peter remarked matter-of-factly, "They will stay that way maybe 48 hours and then begin to swell again. It's a pity I cannot stay here."

Harmon said something like, "The pity isn't that you can't stay but that not one of us is sufficiently developed to mediate the power."

So we talked about the reasons some people are clear channels and others of us might as well be chunks of wood. Harmon, having known Edgar Cayce well, talked about his theory that all the powers of extended consciousness are won through spiritual growth in some lifetime and that once won the powers remain, to be used for good or ill. In fact, Mr. Cayce had been told in one of his own readings that in his most recent previous incarnation he had been a happy ne'er-do-well with psychic power but that the power originally had been won by acts of heroism as he was dying on a battlefield. According to this theory of Cayce's Peter wasn't necessarily more dedicated in this life than some of the rest of us but perhaps had developed spiritually in some former lifetime and brought this seventh sense with him into this life. Peter said he thinks it is important to keep pushing for answers.

The next time I saw Peter was in Washburn, Wis. He demonstrated his psychometry and postcognition for one of Harmon's seminars. After several readings of relevant facts concerning the owners of the objects he held he suddenly picked up a fountain pen saying, "I've been putting this one off."

His face contorted. He shivered, looked frightened, sad, anxious. He laid the pen down, picked it up again, then blurted, "This pen doesn't belong to the man who brought it here. It belonged to a man whose family think he committed suicide. They were inconsolable and some of them feel disgraced. They don't understand how he could do such a thing."

Peter turned quickly to the blackboard and sketched the shoreline of a large body of water, drew in an extended pier, and talked rapidly, "This man walked along the shore, then out to the end of the long pier. The place was almost deserted. He stood watching a fishing boat. Then suddenly he plunged into the water which was deep and he did not surface. That's what the observers on shore said."

Peter clutched his chest. He seemed in acute pain himself. "Actually this man had a heart attack. A massive heart attack. He died instantly of pain and

spasm and fell into the water. You tell his family he never had a thought of suicide in his life. He died of a natural cause."

Peter was very much shaken. The audience also was shaken. A sense of wonder spread through the group. We had had a glimpse through the veil of unknowing which separates the apparent from the real. The dead man's friend was speechless with gratitude for the family's sake.

* * *

Some weeks later Peter showed up in Chicago with a portfolio of his inventions, practical, diversified, and accompanied by letters of commendation from competent engineers. I did not understand any of them but I do recall that one of them was supposed to enable a plumber to locate a blockage any place in the complicated piping of an apartment building. He wanted to take them to a friend of ours who was vice-president of a company which makes laboratory equipment. He went to the plant and, of course, was shown around. As they passed the door to the main accounting office Peter said, "Art, you are losing money in there. A man named Fred is doing some fancy accounting."

Arthur said, "We don't have a man named Fred; I know them all."

Peter said, "His name is Fred all right and his books are crooked."

Arthur decided Peter might be good as an inventor but as a psychic he was a poor guesser.

But the next day a man came to Arthur's office from the accounting office and in the course of the conversation said, "Now, Fred tells me . . ."

Arthur broke in, "Fred who?"

And, of course, the short of it is that Peter was dead right.

On Peter's next trip to the plant Arthur took him downstairs for some reason and as they went through the packing rooms to the loading dock at the back Peter said, "One of your packers is in cahoots with the driver of one of these trucks and they are loading out two of some expensive instrument and listing only one."

Arthur said, "Can't be."

He explained that his concern had dealt with that trucking firm for years and he trusted his own men who billed out the equipment as well. Nevertheless, he assigned a couple of plainclothesmen to the billing-loading departments. It proved to be two expensive microscopes that often went out billed as one.

* * *

During the years 1958 to 1965 Peter turned up in the lives of our family and friends at unex-

pected times and places which was not surprising because the plans for his Foundation were probably as sound from the point of research as any ever set up in this country and Peter was happy "doing good" for many people. He is at heart an honest man, both bewildered by and proud of his gift. It was plain he felt relieved to be planning a lifework where he did not have to exploit his own endowment and promote his own image. A college president resigned to take over the public relations of the Foundation. But adequate funds simply never materialized.

Fortunately or unfortunately, a bid came from Hollywood to make an Alcoa TV special based on his life. Although this picture never materialized either an awesome popularity did induce Peter to overwork and overplay.

But once more before he left the Milwaukee area he stepped again into our family life with a dramatic demonstration of that seventh sense of his. Peter says he does not "do" spiritual healing. But on occasion he does. Perhaps it seems incidental to him; perhaps he does not wish to concentrate on it. But so long as he has a psychic gift at all I feel certain his healing ability will rise when called up by a need which stimulates his openheartedness.

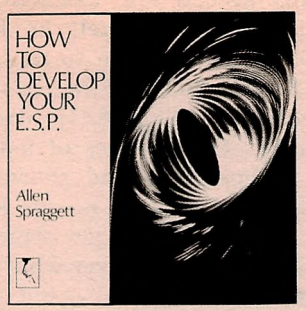
On this occasion my son Harmon and his family were living near Ashland, Wis., where Harmon was teaching at Northland College. The youngest of their four daughters, then about eight years old, was subject to severe and shattering headaches, not headaches such as the rest of us have experienced. She would suddenly be swallowed up by intense unremitting pain. She recently had undergone a long series of tests at Wesley Memorial in Chicago. The doctors had theories but nothing conclusive; medication was of only small help; the headaches lasted for hours and left her exhausted.

One afternoon about five o'clock such a headache struck. Her parents were standing by her bed when the phone rang. It was Peter Hurkos calling from his home in Waukesha, Wis., a suburb of Milwaukee, where he lived. He said he was just walking home from the grocery store, his arms full of bags of food, when he realized the child was having one of her headaches.

"I went right to work for her," said Peter with blithe assurance, "and 20 minutes from now the spell will be gone completely."

Harmon said, "But, Peter, the spells last for hours."

"Not this time," said Peter. "And give her a good meal when she's over it."



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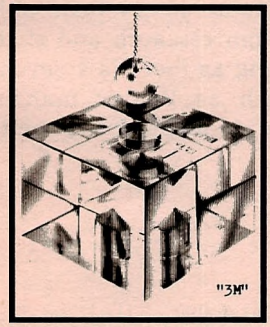
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Harmon, still doubting, remonstrated, "The doctors don't let us give her food for at least 12 hours. Anyway, she couldn't eat."

"She will this time," said Peter. "Watch the clock and wait 20 minutes." He hung up. He was not about to waste more money on something which, for him, already had happened.

In 20 minutes the suffering child blinked her eyes, ran her hand across her head and announced, "Everything is all right. And I'm hungry."

Her mother wept. And I did, too, when they told me.

That was a gift from life itself, from God as he lives in his children of earth and Peter had transmitted it freely—and without understanding it. What if he were the kind who scorns a process he can't understand?

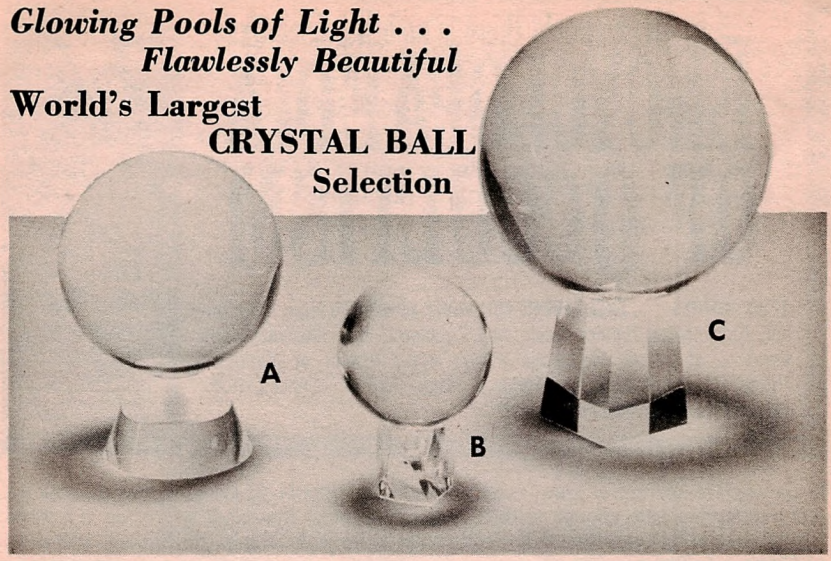
There was another night when Peter sat by the fire in the home of my second son, Kenneth, describing what he felt he knew about a cancer cure to be found in Brazil, far up the Amazon River in the jungles. He drew a picture of the leaves of a plant but although he had shown his picture to botanists no one knew the plant. He also drew a picture of the bend of the river where the plant is to be found — but what bend? How much chance would an expedition have of finding the place and the plant? Even if his gift had given him accurate information? And it is not always accurate.

One thing we learned from Peter: We should guard and cherish our good psychics; we should accept what they can do and hope to learn more about their abilities through research and study. But as long as there is a seventh sense such as Peter's mankind can dare to hope for a better world.

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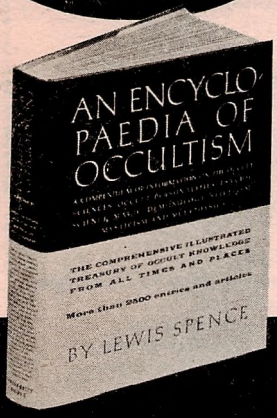
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By Kathy Birkenmeyer

IN THE spring of 1971 I noticed a lump forming on my back. My mother became concerned when it grew larger and took me to our family doctor. He suggested treatments but when these proved unsuccessful he advised us to go into Rochester, N.Y., to consult Dr. Goldstein, a specialist who might help.

In early October Dr. Goldstein diagnosed my problem as scoliosis, or curvature of the spine, and arranged for an operation to correct the condition. I entered Strong Memorial Hospital in Rochester for the operation on October 20.

The operation itself seemed to go well but the next night I went into shock. I was told later that doctors had to work frantically to save my life.

While I was in shock I seemed to have a vision of four people — my grandmother Irene Kelly, my grandmother Anna Bottini, my uncle Jack Birkenmeyer and my boyfriend Eddie's aunt, Nina Cleary. I had loved all of these people dearly when they were alive and here they were with me. They stood together with their arms open toward me. All of them had undergone lingering deaths in great pain but when they appeared to me that night they looked young and healthy again. There was no background or scenery — just the four loved ones smiling at me.

I drew closer and closer to them but just as I almost reached them, I was jolted back to reality and saw the doctors bending over me. At the time I did not understand but now I realize that somehow I crossed the barrier between the living and the dead. It was the most beautiful experience I have had in my 17 years. When my time comes I will not be



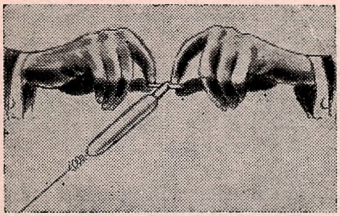
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By R. Eveline Blank

IN 1937, when I just had entered high school in my home town of Milwaukee, Wis., my 21-year-old sister Jeanette became interested in fortune-telling. She bought a deck of cards, practiced on all her friends and soon was in demand for party entertaining.

We were a large family and because of the difference in our ages Jeanette and I were not particularly close. Jeanette was a popular girl with plenty of dates and we spent little time together. But one evening as she sat toying with her fortune-telling cards she asked me if I would like to have my fortune told. I was delighted.

She spread the cards out on the table, studied them and turned pale. "I see a death," she said gravely. "It is someone with whom you are in daily contact — a blond blue-eyed woman. Do you know who it could be?"

A shock of horror ran through me. I had wanted to hear only pleasant things. "No," I replied, "unless it's one of my teachers. My gym teacher is blond and blue-eyed but I only see her twice a week."

Jeanette reflected silently, then made the startling suggestion, "Maybe it is I."

My still-childish mind could not grasp such a thought. "Don't be silly," I protested. "That's ridiculous." But a cold shiver shook my body.

The next evening a large group of relatives gathered at our house in celebration of my mother's birthday. Our dinner was interrupted abruptly by a loud crash. Rushing into the bedroom we found a full-length mirror had fallen from the wall and

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shattered. My superstitious Aunt Frieda said it was an omen of a coming death. We tried to laugh it off but the evening had lost its gaiety.

Two weeks later Jeanette became seriously ill. Her illness was diagnosed as spinal meningitis and within a month she was dead. This series of uncanny events made a deep impression on my young mind although I tried to dismiss them as coincidental.

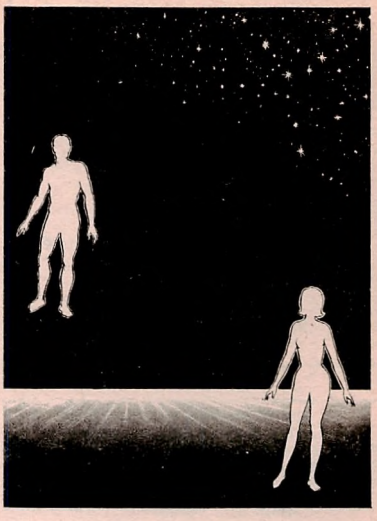
But as the years passed they faded. I graduated from high school, went away to college, then took a job in Elgin, Ill. I was making a new life for myself and my visits home were infrequent but in June 1947 my sister Kathleen was to be married and I went home for the wedding, arriving on a Friday evening. We had other house guests for the weekend and I offered to sleep on the sofa in the living room.

I went to bed rather late and felt somewhat tense from the journey home, the reunion and the excitement of the weekend ahead. A streetlight shone through a corner of the blind, making it even more difficult to get to sleep. So I turned toward the back of the sofa and buried my face in the pillow.

I was beginning to relax when I had the weird feeling there was someone behind me. The pull was so strong that although I was sure there would be nothing there, I turned around to see. Fear and shock gripped me like a vise. My sister Jeanette, 10 years dead, was standing directly before me. Her short blond hair was arranged in the manner she had always worn it and her eyes were piercingly blue — but she appeared not to see me. She looked around as if searching for something, then turned and walked from the room. That was all there was to the incident but it shook me to the core.

I slept little that night and I hadn't the courage to spend another

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night on the sofa nor did I care to tell what I had seen. I complained that the sofa was too short for me and my sister Carrie, who is shorter than I, offered me her bed and said she would sleep on the sofa. I mentioned not a word about my experience and on Sunday went back to Illinois.

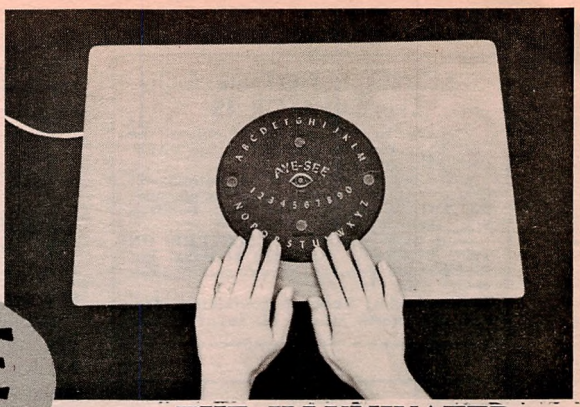
Shortly thereafter I moved to California. I thought no more about the unnerving experience except when, on the rare occasions, something reminded me of it. Then one day in 1967, on one of my rare visits home, our family group was gathered together again. The talk turned to astrology, ESP and the supernatural. We were older now, more sophisticated and more mature. Besides, clairvoyance was the "in" thing and we dared to discuss our experiences.

"Do you remember," Carrie asked, "that weekend you came in from Illinois for Kathleen's wedding and slept on the sofa one night? You said you didn't sleep well so I gave you my bed the next night and I slept on the sofa."

Yes, I remembered well but I waited to hear what she had to say.

"I had a strange and frightening experience that night," she went on. "I was almost asleep when I suddenly felt as though there were a presence in the room. I opened my eyes and saw Jeanette standing over me. She was peering directly into my face. But when I looked at her she turned away and looked around the room, as if searching for something. Then she walked into the dining room and disappeared. I was so scared I couldn't sleep the rest of the night but I never told anyone because I was afraid they would laugh at me."

Her story was incredible. We had both had the same experience on consecutive nights but 20 years had gone by before we had the courage to tell each other. What had caused



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this strange appearance 10 years after Jeanette's death? We never had seen her before that and never have seen her since. — *Los Angeles, Calif.*

"SEE WHAT JOHN IS DOING"

By Mary Bussinger

WHEN OUR youngest daughter Margaret Johnson was about due to have her baby, in November 1961, she returned to our family home in Carthage, Mo., for the blessed event. My mother, Mrs. M. F. Brady — known to all the grandchildren and great-grandchildren as "Mammy" — was excited by the prospect of caring for the newborn baby. If it should be a boy she asked that he be named John Robert for the many Johns in her family and Robert for his father. Mammy's wish came true when little John was born in Carthage Hospital on November 9, her 91st birthday. Mammy was very proud of his coming exactly on that date and could hardly wait to hold him in her arms.

Little John's first night at home was very cold and she held him, rocking and singing far into the night to make sure he was warm. As Margaret and her husband lived only an hour's drive from us in Miami, Okla., Mammy was able to rock and hold him many times during his first year. "That little John just loves me," she would say and indeed he seemed to recognize and return the love she gave him.

John's parents were teachers, as were most of our family, and were all too busy to give him much attention. Mother was very active for her age and was glad to expend time and attention on her great-grandson. But just before her 92nd birthday and John's first, she suddenly sickened and died.

Little John lengthened out into a harum-scarum beanpole of a boy who got into more scrapes and predicaments than I ever thought possible.

We wondered if he would live to grow up in view of the adventuresome stunts he was forever thinking up. He told his mother that he could remember Mammy although she was just as insistent that he could not possibly recall her.

One summer afternoon when John was five, despite heat and fatigue his mother was trying to finish canning peaches from the tree in their backyard. As she wiped the perspiration from her face, a voice seemed to say, "See what John is doing."

She continued with her canning but the urgent voice came again, "Go see what John is doing!"

Laying aside her task, Margaret ran into the yard and saw John hanging from the peach tree with several strands of his father's fishing cord wound around his neck and over a limb of the tree. He was still alive but slowly strangling.

Margaret lifted him in her arms and tried to break the cord wound around his neck but it was too strong and she had no knife. She had a sudden inspiration and with her sharp teeth chewed the cord in two. Why he had the cord wound around his neck we never knew.

That Sunday when I saw Margaret she exclaimed, "You don't know how near we came to having a funeral in the family this week." She told me the story of John's escapade and I realized that in perhaps another minute he would have been dead.

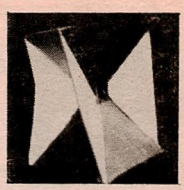
"If it hadn't been for the voice," she said, "I would have been too late."

"That must have been Mammy warning you," I remarked.

Margaret looked at me peculiarly. "I didn't want you to think I was crazy," she said, "but the voice sounded exactly like Mammy's."

I knew then that Mammy was still looking after little John as she had during her last year of this life. — *Carthage, Mo.*

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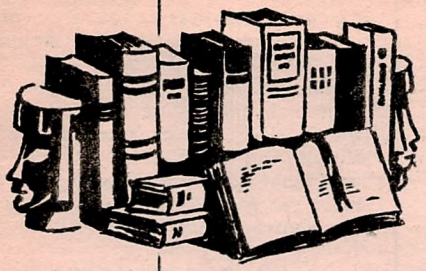
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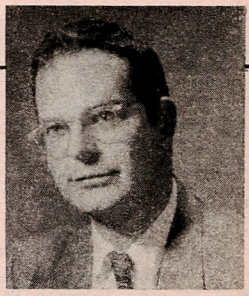
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New Books



By David Techter

MUSHROOMS AND MARIJUANA

AFTER A period of months when very little was published on psychedelics three volumes have appeared. One, an excellent paperback collection titled *Flesh of the Gods*, is reviewed this month by Paul Dimmitt. It includes an article by R. Gordon Wasson on the legendary soma which was extolled millenia ago by the writers of India's classical *Rig-Veda*, the collection of 1028 hymns that formed the Bible of the ancient Vedic religion. The identity of this hallucinogenic substance used in the Vedic rituals was lost in the succeeding centuries but now Wasson claims soma really was *Amanita muscaria*, the "sacred mushroom" made famous by Puharich and Allegro.

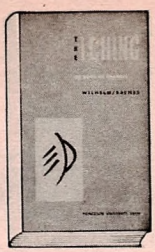
Wasson's argument is presented at greater length in his volume *Soma: Divine Mushroom of Immortality* (Harcourt Brace Jovanovich, Inc., New York, N.Y., 1972, 381 pages, $7.50). This paperback actually is the third incarnation of Wasson's volume; originally it was published in 1968 as a limited-edition collector's volume priced at $200; then it appeared briefly as a hardback for $16.

Wasson's scholarly study analyzes every mention of soma in the *Rig-Veda* and discusses ethnic uses of *Amanita* throughout Asia to back up his claims. An interesting aside is a chapter proving *ling chih*, the "marvelous fungus" revered by the ancient Chinese court, was not *Amanita* but the very different genus *Ganoderma*. Other researchers have argued that soma was a variant of *Cannabis* or marijuana or even an alcoholic beverage and not all anthropologists are convinced by Wasson's arguments for *Amanita*. But no one will find fault with Wasson's exquisite photographs of *Amanita* reproduced in color and many will think they alone are worth the price of the book.

Amanita also receives passing mention in another new volume, *Hallucinogenic Drugs* (Charles C. Thomas, Springfield, Ill., 1972, 154 pages, $10.50). Dr. F. Christine Brown, a biochemist-psychiatrist with University of Tennessee Medical Units, pre-

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sents a succinct account of the chemistry and the pharmacological and psychological effects of the major psychedelic materials, with emphasis on mescaline, psilocybin, LSD and marijuana and their relatives. This is not as exhaustive a treatment as the earlier monograph of Abram Hoffer and Humphrey Osmond but will appeal to those who desire a brief yet comprehensive overview of this controversial field.

A GLUT OF PUBLICATIONS

RECENTLY SO many new magazines and newspapers have appeared that this month I have space to cover only a part of this flood. Several months ago I mentioned *Parapsychology Periodical*, a publication of the California Parapsychology Foundation (3580 Adams Ave., San Diego, Calif. 92116). Happily this interesting journal continues; the current volume is designated "Spring-Winter Edition, Volume 6" and contains a fascinating account of the mediumship of Franek Kluski, the Polish physical medium of the 1920's who is almost forgotten by today's psychic researchers. There is also an extensive reprint from John Remmers' *The Great Reality*. Kay Sterner and the C. P. F. are to be commended for this stimulating publication.

Another house organ is *Psi Newsletter* published by the Parapsychological Society of India (Department of Psychology and Parapsychology, Andhra University, Waltair, India). It concerns itself primarily with brief news of parapsychological research in India. The newest issue (Number 2, October 1971) also contains articles in memory of the late Eileen Garrett. *Psi Newsletter* is circulated to "those who are known to have scientific interest in parapsychology. No subscription is required but contributions are accepted."

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SCEPP Bulletin, sponsored by the Dutch Study Center for Experimental Parapsychology (Herman K. Kief, Secretary, Van Brecstraat 182II, Amsterdam-Z, The Netherlands). The SCEPP is a group of University of Amsterdam students and graduates doing experimental work in parapsychology. They publish a journal in Dutch of which this "International Edition" is intended as an annual summary in English. The current 1971 number contains reports on four ESP tests and one statistical paper. The International Edition "will be sent provisionally free to anyone who is interested."

CALENDARS AND COSMOLOGY

A FAR MORE elaborate publication than any of the above three is *Fields Within Fields* published by World Institute Council (777 United Nations Plaza, New York, N.Y. 10017). The issue at hand is Volume 5, Number 1, 1972. This handsomely-printed 152-page magazine contains such articles as "A Model of Creative Behavior" by James G. Vargiu, "The Highest State of Consciousness" by John White and "Some Applications of Biofeedback-Produced Twilight States" by Thomas H. Budzynski. Other authors include Willis Harman, Elmer Green and Dane Rudhyar. Apparently the journal is published twice yearly and sells for $1.00. No subscription price is mentioned but the reader is invited to place a "standing order" for future issues. Those interested in altered states of consciousness, creativity and cosmology should take a look at this attractive journal.

Two other publications are intended primarily for local consumption in that they contain calendars of events for their respective areas. In Cleveland there is *The Voice of The New Age* (18503 Golf View Dr., Cleveland, Ohio 44135). This mimeographed newsletter is 35 cents a copy or $3.00

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a year. The March 1972 number contains 16 pages of articles on herbs, yoga and dreams and a calendar of monthly meetings in the Cleveland area. Included on this calendar are such groups as the Theosophical Society, Light of Yoga Society, Cleveland UFO Society and Edgar Cayce's Glad Helpers.

A bit more ambitious in format and coverage is *The Occult Digest* (P.O. Box 11321, Chicago, Ill. 60611). This attractive offset publication includes original articles and reprints, book reviews, reports on meetings and a question-and-answer column as well as the calendar of meetings in the Chicago area. Subscription price is $2.50 for eight issues per year. Recent issues have included a syndicated column by Brad Steiger in addition to works by Chicago area authors and reprints from Aleister Crowley. These latter might be of interest even to those who could not attend meetings in Chicago. The rest of the new publications must await another time and more space.

OTHER REVIEWS

FLESH OF THE GODS, edited by Peter T. Furst, Praeger Publishers, New York, N.Y., 1972, 304 pages, $4.95 (paperback).



"HEALING HANDS"
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The author, a hard-core journalist, had his sight restored after doctors had pronounced his condition as "incurable." This is a detailed study of his healer, George Chapman, and Chapman's "guide," Dr. William Lang, who died in 1937! Hutton probes Chapman's technique and looks closely at a number of his other cases in addition to exploring others in whom the power to defy or implement nature is apparent.

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Although some readers may find the botanical terminology used in this book heavy going this admirable paperback presents an overall view of the uses and roles various hallucinogenic plants played in primitive society. Ten authorities including Richard Evans Schultes, R. Gordon Wasson and Weston LaBarre discuss mushrooms, cacti, morning glories, tobacco and numerous other plants. They present documented histories of the ritual uses of these plants, in some cases going back thousands of years.

Hallucinogenic plants easily acquired an exalted place among the primitives and generally only the priests were entitled to handle them. Cults of plant usage also sprang up, a fact which has led some scholars such as John Allegro down into the thorny depths discussed in this column in April 1972. The use of *Datura*, for example, played an important part in the life of the Yuma and Zuni Indians who used this plant as a narcotic, an anaesthetic and a poultice for treating wounds. Their rain priests were the only ones permitted to collect the plant and to use its powder to commune with the spirits of the dead, asking them to intercede for rain.

Naturally the book is heavily weighted towards the thesis that the ritual use of hallucinogens explains the role of the shamans and other "supernatural events." Perhaps we should rethink some of our fears and attitudes about these drugs and begin to understand their usage not only as a guide to past cultural and religious thought but also towards a better understanding of ourselves. — *Paul G. Dimmitt.*

MY ROSICRUCIAN ADVENTURE by Israel Regardie, Llewellyn Publications, St. Paul, Minn., 1971, 169 pages, $2.00 (paperback).

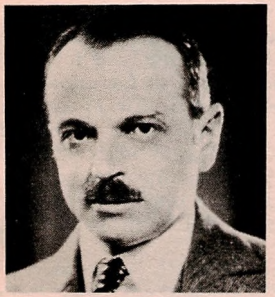
First published in 1936 this second

edition outlines the history of the Hermetic Order of the Golden Dawn, the principles underlying its rituals, the reasons for the Order's decline and a defense of Regardie's decision to publish its rituals. Despite the title the book actually is not an autobiography.

For this revised edition Regardie has added a list of errata, a brief introduction concerning the history of the book and a lengthy postscript containing the complete text of the Ritual of the Ring and the Disc. He also uses the postscript to comment on three books which deal with the Golden Dawn. He praises Virginia Moore's *The Unicorn* (1954) and Francis King's *Ritual Magic in En-*

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gland (1970) which appeared in this country under the title *The Rites of Modern Occult Magic* (Macmillan and Co., New York, N.Y., 1971). The third book, R. G. Torrens' *The Golden Dawn: Its Inner Teachings* (1970), he condemns for inaccuracies, plagiarisms and general incompetence.

Regardie's observations on the true nature of the Golden Dawn teachings, on the Order's failure to live by those teachings through a chimerical search for nonexistent masters and a worldly craving for degrees, grades and titles instead of spiritual advancement are well worth reading. — *Robert Galbreath.*

THE UFO EXPERIENCE, A SCIENTIFIC INQUIRY, by J. Allen Hynek, Henry Regnery Co., Chicago, Ill., 1972, 270 pages, $6.95.

It was pure chance that J. Allen Hynek became involved in the UFO problem. And it is fortuitous indeed that the choice of Air Force Consultant on UFOs fell to this extraordinarily intelligent man who understands the true meaning of science — who realizes our knowledge of the universe is but a drop, "our ignorance a sea."

Back in the late '40s research into the UFO phenomena was centered at Wright-Patterson Air Force Base in Dayton, Ohio, when the Air Technical Intelligence Center (ATIC) needed an astronomer to weed out the natural astronomical phenomena which were being reported as UFOs. At that time Hynek was director of McMillan Observatory at Ohio State University and because he was the closest available professional astronomer he was chosen.

Hynek tells in the introduction to his book how he and his astronomer friends laughed over what they assumed was a "psychological post-war craze" for flying saucers. He accepted the assignment to do UFO

work for the Air Force "almost in a sense of sport" and at the same time considered it a great opportunity to clear away "nonscience."

Hynek was wrong on both counts. As he encountered reports which he could not explain his laughter changed to the sober realization that there were mysteries here that needed serious investigating. But he was prevented from clearing away "nonscience" or even reporting on the mysteries by the limitations of the Air Force's investigations and the strictures placed on public reporting.

UFO buffs generally assumed Hynek was part of "The Establishment," at least during the early years, and their criticism of him reached a crescendo during the "sightings" at Dexter and Hilldale, Mich., in 1966 when he suggested that swamp gas was a *possible* explanation. But anyone paying close attention to Hynek's viewpoint over the years has known that here is an open-minded man who takes the UFO problem seriously. (The furor over the "swamp gas" incident and Hynek's testimony before a Congressional Committee that UFOs are worthy of scientific investigation, incidentally, led directly to the celebrated Condon Report.)

So in this new book we have the report of an internationally-known scientist, now chairman of the department of astronomy at Northwestern University, who undoubtedly knows more about UFOs and the UFO problem than any other man in the world. He was astronomical consultant to the Air Force on UFO problems for 18 years. He has read and studied every single report in Blue Book's files and has investigated many additional reports on his own. He has interviewed hundreds of UFO witnesses. In short here is *the authority*, a man of impeccable credentials, reporting on one of the great unsolved mysteries of our time.

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Blue Book was terminated before Blue Book itself closed its covers. And now that he is no longer under Air Force authority he has pulled out all the stops. He tells the truth about the Air Force's superficial investigations which really were not investigations at all. He pulls no punches in criticizing the Condon report and in taking to task his colleagues and the scientific establishment generally for being "unscientific" in their attitudes.

Hynek's book is organized into three basic sections. In Part I, The UFO Phenomenon, he describes his introduction as "an innocent in UFO Land," the scientific laughter and the "strangeness" of UFO reports. Such reports have a special quality, he says; for those who witness UFOs it is "an intensely personal experience."

Part II, The Data and the Problem, summarizes what is known about nocturnal lights, daytime sightings, radar-visual reports and finally emphasizes three types of close encounters.

Part III asks Where Do We Go from Here? and suggests we need a completely new, truly scientific approach to the UFO problem. We need to gather and process data on a global basis; we need experts of all kinds; we need new and complete statistical evaluations.

Hynek describes in detail some of the most unusual UFO cases. He points out: the phenomena are global; UFOs still are being seen despite Project Blue Book's closing; UFOs are an "irrational phenomena"; there are hundreds of reports of human-looking creatures associated with UFO landings; for the most part UFOs are reported by sober citizens, not by nuts and crackpots; hundreds report seeing a UFO at close range while driving an automobile and having the electrical systems of their cars fail — having lights, radio and



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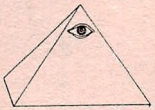
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ignition all go out simultaneously — and when the UFO leaves the area having lights and radio return to normal and the car start without difficulty.

Hynek is highly critical of Project Blue Book and says Blue Book's working hypothesis was "UFOs are impossible — therefore they don't exist." He believes there was no conspiracy to conceal information; Blue Book simply was an incompetent effort.

In reviewing the Condon Report he says the conclusions reported by Condon himself contradict a great part of the evidence contained in the report. Condon's Committee failed to give satisfactory explanations for more than a fourth of the cases it investigated — and these probably are the only cases it should have studied. In addition, the Condon Committee arbitrarily chose to attempt to answer only one question: "Is Earth Being Visited by Extraterrestrial Intelligences?" Obviously, says Hynek, there are many other important questions to be answered and many other possible explanations for UFOs.

Where, then, does Hynek stand? As a scientist he feels the answers aren't in. He believes the problem is worthy of the most serious investigation. "I still have few answers and no viable hypothesis," he says. "And I have no desire to act the prophet."

Yet when the long-awaited solution to the UFO problem comes, Hynek concludes, "I believe that it will prove to be not merely the next small step in the march of science but a mighty and totally unexpected quantum jump."

I consider this to be the finest book on UFOs I have ever read, both in terms of my own personal interest and in terms of the authority of the author. It has only one serious flaw — it should have been published

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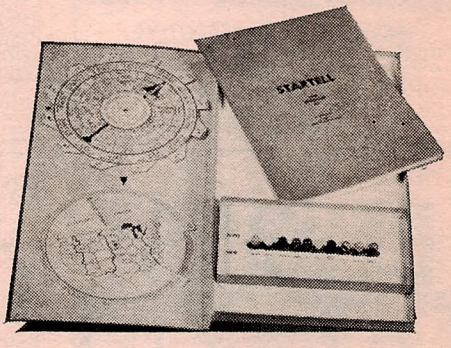
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years ago. — *Curtis Fuller.*

ENA TWIGG: MEDIUM by Ena Twigg with Ruth Hagy Brod, Hawthorn Books, New York, N.Y., 1972, 297 pages, $6.95.

Talk of Spiritualism, for me, invokes trumpet voices, jangling tambourines, darkened rooms and seances. But Mrs. Twigg puts away these circus trappings and speaks to us in straightforward terms about the survival of the human personality and communicating with loved ones after death. Unlike most mediums in such books Mrs. Twigg provides us with documented transcripts of various sittings she has held, the most famous among these, of course, being the extraordinary trance sessions during which Bishop James Pike allegedly communicated while rescuers still were searching for his body. Details of sittings with comedian Bert Lahr and author Rosamund Lehmann also are included.

I have been told by friends who met her when she recently visited the United States that Mrs. Twigg is an unassuming person of gentle nature. Her personality comes to life in the book and her writing reminds me of Eileen Garrett's.

While I am still somewhat skeptical of the tenets of Spiritualism, Mrs. Twigg advances a strong case for her beliefs. This book should be read by all those persons interested in the survival problem. Very readable. Highly recommended. — *Paul Dimmitt.*

JOURNEYS OUT OF THE BODY by Robert A. Monroe, Doubleday & Co., New York, N.Y., 1971, 279 pages, $6.95.

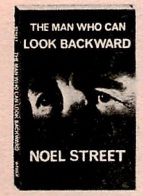
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on their out-of-the-body experiences (OOBEs). Robert Monroe's experiences seem similar. In 1958 he began recurrently leaving his body. But in addition Monroe has demonstrated the OOBE in the laboratory. In 1967 Dr. Charles Tart published a paper in the *International Journal of Parapsychology* on his successful attempts to monitor the OOBE in a dream laboratory via psychophysiological measurements on an unidentified subject, now revealed to be Mr. Monroe.

How do Monroe's experiences compare with those of Muldoon, Fox and others? As Dr. Tart points out in his introduction to this volume, there is a wide margin of difference between how people *report* experiences and how they *interpret* them. Since Monroe gives several examples in his book of notes made at the time of the experiences, this assessment becomes easier.

Like most astral projectors, Monroe differentiates the different locales of his experiences. He often finds himself projected to our own earthly environment, to a dim ugly world and to a superphysical world of beauty. Again like other experients, he has encountered "helpers" who aid him during his OOBEs and has met the "dead." He likewise reports a "click" on reentry into the physical body and has felt the pull of the cord said to connect the two bodies although, like Fox, he never has seen it. Like Muldoon and Fox he has been seen or had his presence felt during some of his excursions.

Some novel claims in this book have not appeared in other reports. Monroe claims to have contacted a sort of "parallel universe," to have communicated on a subliminal level with those he visits during OOBEs although the latter retain no memory of such communication, and to have met all sorts of strange denizens of the astral world. I think these sec-

tions of the book illustrate the problem Dr. Tart outlined in his introduction. If Monroe had previously studied OOBEs, perhaps he could have made better sense out of his fantastic experiences, many of which are described in terms more appropriate to science fiction than to psychic research. For example, an "astral world" can easily become a "parallel universe."

However, the strangeness of his experiences may only mean other projectors have hesitated to report all their experiences. Shortly before his recent death, Sylvan Muldoon wrote me, "I did not go into everything because I thought I would be asking them to swallow too big a pill! I have plenty I have not said." Perhaps the clues to these unwritten mysteries will be found in books such as Mr. Monroe's. This book includes the methods Monroe used to induce his experiences and has a valuable breakdown of the types of OOBEs and the conditions that accompany them. Although I am familiar with most of the literature on the OOBE, I rank this volume as the strangest I have encountered on the subject.

Let us hope that parapsychologists will continue the promising work of Dr. Tart and Mr. Monroe. — *D. Scott Rogo.*

ALSO NOTABLE

TELECULT POWER by Reese P. Dubin, Parker Publishing Co., West Nyack, N. Y., 1970, 225 pages, $6.95.

This "amazing new way to psychic and occult wonders" gives directions for such things as seeing through walls and holding a "do-it-yourself" seance.

THE PRINCIPLES OF ASTROLOGY by Charles E. O. Carter, Theosophical Publishing House, Wheaton, Ill., 1971, 188 pages, $2.45 (paperback).

Quest Book reprints the fifth edition of a popular astrology guide first published in 1925.

THE AQUARIAN REVELATIONS by Brad Steiger, Dell Books, New York, N. Y., 1971, 158 pages, 75 cents (paperback).

Steiger examines the messages received

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by UFO "contactees" and comments on their possible sources.

THE IMPRISONED SPLENDOR by Raynor C. Johnson, Theosophical Publishing House, Wheaton, Ill., 1971, $2.95 (paperback).

The Australian physicist's classic volume outlining the bearing of biology, psychic research and mysticism on our understanding of man is now available in a quality Quest paperback.

LIKE A MIRACLE by Ernest C. Wilson, Unity Books, Unity Village, Mo., 1971, 202 pages, price not stated.

The popular inspirational writer presents a fresh collection of stories illustrating ESP and the power of positive thinking.

MAP DOWSING by Verne L. Cameron, El Cariso Publications, P. O. Box 176, Elsinore, Calif. 92330, 1971, 40 pages, $2.75 (pamphlet).
OIL LOCATING by Verne L. Cameron, El Cariso Publications, Elsinore, Calif., 1971, 40 pages, $2.75 (pamphlet).

These two handbooks have been compiled by Bill Cox and Georgiana Temple from the writings of the noted California dowser.

THE MAGIC OF SELF-CYBERNETICS by Ben B. Smith, Frederick Fell, New York, N. Y., 1971, 238 pages, $7.95.

This book tells you how to "program the real you through the science of mind to reach your goals."

U. F. O. MANUAL by Michael J. Campione, published by the author, 2202 New Albany Rd., Cinnamonson, N. J. 08077, 1971, 34 pages, $1.00 (pamphlet).

This practical guide to recognition of UFOs and directions for observing them safely claims it "may save your life."

THE BOOK OF LIFE by Ann Herbstreith, Naylor Company, San Antonio, Tex., 1971, 67 pages, $3.95.

The author of six previous inspirational books here gives a series of short meditations based on the chakras.

"YES! MOUNTAINS!" by Billie Sea, Harlo Press, Detroit, Mich., 1971, 266 pages, $5.00.

Autobiographical sketches detail a number of the author's psychic impressions and UFO sightings.

THE INTRUDERS by Hal Crawford, Hayden and Kietha Hewes, International UFO Bureau, P .O. Box 1281, Oklahoma City, Okla. 73103, 1971, 35 pages, $1.00 (pamphlet).
THE ALIENS by Hal Crawford, Hayden and Kietha Hewes, International UFO Bureau, Oklahoma City, Okla., 1971, 31 pages, $1.00 (pamphlet).

The authors summarize observations on UFO shapes and descriptions of alleged UFO occupants, respectively.

Report FROM THE Readers

OLMEC MYSTERIES

David Techter's statement that the Olmec language ". . . like the Mayan hieroglyphics of later times has never been translated . . ." (July 1972 FATE) overlooks the work of James Churchward who has gone to great lengths to compare Maya and Egyptian glyphs and their respective translations. In Churchward's "Children of Mu" series, therefore, the Maya language has been translated.

Another point Churchward brings out is that Quetzalcoatl was represented by the sun and Mu was held as being the son of the Sun (when it wasn't considered as the Mother, or Mu). Later the Egyptians used the same symbol. Further, Churchward mentions Rama (or Ra-mu) as one of the first Egyptian rulers and after the destruction of Mu and its subsequent submerging, the veneration of the mother country became corrupted and changed (as all religions finally do) into sun worship and eventually into human sacrifice. — *Ordean Larson, Medicine Hat, Alta., Canada.*

* * *

I recommend that persons interested in the Olmec might read *Christ in Ancient America* by Milton R. Hunter and the *Book of Mormon.* Both books shed light on the origins of the ancient Americans with the long noses and beards. Both works

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also point out that these peoples were highly civilized artisans and tradesmen.

The area they came from was ancient Palestine and its environs. The first group, known as Jaredites, came over in the time period mentioned in Mr. Techter's article on the Olmec. — *Mrs. E. S. Bottoms, Elgin, Ill.*

* * *

In Mr. Techter's article on the Olmec I read: "No one has seriously searched for stylistic resemblances between the Olmec and contemporaneous Old World cultures."

There is a book that does just that: *In Quest of the White God* by Pierre Honoré, published by Hutchinson and Co., Ltd., 178-202 Great Portland St., London, W. 1, England. — *Michael W. Lemmon, Renton, Wash.*

THE SENSATIONAL MENTALIST

To augment A. B. Perkin's comments ("Report from the Readers," June 1972 FATE) on Marc Reymont's predictions, a firm in Ohio advertises a "Prediction Chest" for $235.00. The blindfold act Mr. Perkins mentions comes a lot cheaper.

The firm's catalog of items for "mental magic and allied arts" includes "Ectoplasm, Instantaneous Ghosts, Luminous Hands and Floating Spirit Faces."

Interestingly enough, the same firm publishes a book of tricks for stage "mentalists" titled *Sensational Mentalism* by Bob Nelson and Others. One of the "other" authors is Marc Reymont!

I have worked with Marc and he is excellent at his job — but his job is stage "mentalism." — *Raymond Buckland, Bay Shore, N.Y.*

EXCEPTION AND REBUTTAL

I was fascinated by Donald Wilber's "Parsa, Seat of the Achaemenid Kings" in May 1972 FATE. Parsa/Persepolis is a masterpiece of

ancient architecture. The late Lewis Spence wrote that it was from Parsa that "the Moorish architects of the Alhambra drew their aesthetic lineage."

It amazes me that these "great" cities of the ancient world were so very small. Although the famed Hall of a Hundred Columns (the Apadana) was the second largest building of its day, the platform on which the city was built measured but 1458 feet in length and less than 1,000 feet wide. A brisk walker could cross it in less than five minutes.

Mr. Wilber leaves us with the impression that Parsa was destroyed by Alexander the Great, but this is not the case. The Greeks made Parsa a provincial capital. The city existed in one form or another until as recently as 400 years ago. In the first centuries of the Christian era Parsa was known as "Istakhr" or "Stakhr." Again it became a provincial capital, this time under the Sassanid kings, who founded a sort of poor man's Persian Empire. By the 10th Century Parsa/Istakhr had lessened in importance; indeed, as one source records, it was "an utterly insignificant place." It finally became a Persian state prison but was completely abandoned by the time Pietro della Valle, the Italian student of the Orient, visited the area in 1621. The use of the site as a prison is well documented up to about 100 years before della Valle's visit. — *George Wagner, Fort Thomas, Ky.*

THE AUTHOR REPLIES:

It is nonsense to say that the Moorish architects drew their "aesthetic lineage" from Parsa. Achaemenid architecture is post and lintel construction, so-called trabeated architecture. The Alhambra construction is arch and vault and stems directly from Islamic architecture in the lands of the Middle East which developed this style earlier.

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Parsa was not a city but as I wrote, a national and spiritual sanctuary which was seldom occupied. On the plain below the terrace, excavations have revealed some private dwellings which probably were occupied by officials permanently stationed at the site.

The Hall of a Hundred Columns is not the Apadana.

The site of Istakhr, a late name, is in the plain about three miles from Parsa. The Seleucids may have taken over this site, but by 300 B.C. a local dynasty was settled there and it did become an important town in the Sassanian period. — *Donald N. Wilber, Princeton, N.J.*

HOUSE HUNTING

During the second World War my sea captain husband, having been assigned to a pilotage in Kent, England, went ahead of the family to secure a suitable home for us in Gravesend.

He found three possibilities and told us to come along. As I viewed the three houses something inside me said "No" to each one. I turned them down and started my own search. I finally chose a house similar in every way to the others but one my inner voice approved.

All three of the other houses were bombed and their occupants killed. Although bombs fell all around our house it never was even slightly damaged. — *L. J. Barbridge, Essex, Conn.*

PARANORMAL VOICES

A few years ago Attila von Szalay and I undertook a series of preliminary experiments which demonstrated that a paranormal voice, apparently acoustic in origin, could be received through a microphone which led into a tape recorder in a cabinet. Many voices were recorded and our tests were reported in a four-page letter in the *Journal* of the

American Society for Psychical Research (January 1959).

We began a new series of experiments on September 30, 1971, utilizing a standard tape recorder and microphone. In the new tests we sat in subdued light at varying distances from the microphone. The actual "voices" which have been recorded consist primarily of whispers ranging from faint unintelligible sounds to whisper-voices which are quite understandable and other voices which have definite tonal qualities permitting us to determine whether the speaker is a man, a woman or a child. On occasion, long sentences have been recorded and some are almost completely intelligible. Frequently the voices speak at the same time Mr. von Szalay is speaking. This fact alone rules out possible fraudulent whispering.

While tape recorders will receive radio interference, during our tests such interference has been eliminated as a source of the sounds. First, the voices speak infrequently and the pattern of their sound is not typical of radio interference. The voices occasionally have a tonal nature and at times a singsong cadence. More important, the voices frequently answer questions and give the names of dead friends and relatives.

In my opinion the voices conform to a typical spiritistic pattern and thus represent an addition to survival evidence. — *Raymond Bayless, Los Angeles, Calif.*

THE SECRET RITES

What a strange review Henry Cole gave Dr. Buckland's excellent book, *Witchcraft from the Inside*, in your June 1972 issue. Apparently your reviewer has not yet learned to separate a publisher's dust jacket blurb from a book's actual content. The former spoke of "the full details of modern Witchcraft rites, rituals and initiations" while in his foreword Dr.

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Buckland himself promised only to "tell *a little* of Witchcraft from the inside."

Henry Cole shows some ignorance of early beliefs when he says that only little children would confuse fairies and witches. In many old accounts the terms are used almost interchangeably. Gerald Gardner deals with this intermingling in his book *Witchcraft Today* and Sir Walter Scott devotes a large portion of his *Demonology and Witchcraft* to the subject.

In the popular mind — and certainly in movies and on TV — Witchcraft is the same thing as Voodoo and Ritual Magic. To spend two chapters describing what Voodoo and Ritual Magic really are is quite valid, to my mind — although obviously one chapter on each is not sufficient for a full explanation. Nevertheless, enough information was given that Cole shouldn't have had difficulty following it.

That someone calling himself "Rex Nemorensis" once printed alleged Gardnerian rituals has no bearing on whether or not Dr. Buckland should compromise his oath. I have great respect for his making a point of *not* giving out secret rites. I think it extremely refreshing to find such a book as this when the market is flooded with books on "how-to-form-a-coven" and "secrets-of-witchcraft-revealed."

That Dr. Buckland discussed Gardnerian Witchcraft primarily would seem to relate to the fact that since that was his "scene" he was writing "from the inside" on a topic for which he is well qualified. Perhaps Cole feels that Dr. Buckland is too "inside" to discuss his subject ably. On the other hand, perhaps Mr. Cole is too far "outside" to give a valid and objective review of the book. — *Thomas L. Kneitel, Commack, N.Y.*

CROSSES ALL AROUND US

The article, "A Flap of Glowing Crosses" (June 1972 FATE), reminded me of a strange cross I saw. On a trip to Phoenix, Ariz., during the Christmas holidays in 1971, my plane was to land about 1:30 in the afternoon. As the plane was descending I looked out my window and saw a black cross sharply outlined against a white cloud in the southwest. — *Estelle Holfinger, Troy, Ohio.*

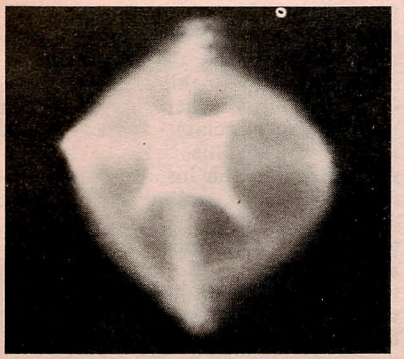
* * *

In May 1972 a cross appeared on a bathroom window of a home in Wellston, Mo., where prayer meetings have been held for about 10 years. The cross appeared several days in a row at 9:30 and stayed until about midnight before fading slowly away. It was a beautiful sight.

The Wellston Police Department was baffled and when I tried to get the *St. Louis Post-Dispatch* to investigate officials there seemed to think the cross was the work of pranksters or kooks. — *France Roques, St. John, Mo.*

* * *

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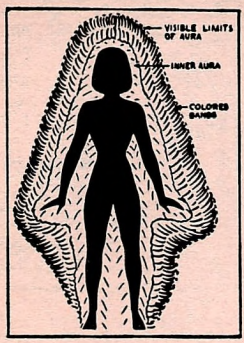


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through our bathroom window. The moon was the source of light which produced the phenomenon. A streetlight or flashlight will give the same result through the particular kind of glass used in many bathrooms.

I am not saying this is causing the crosses people are seeing as described in your article but I hate to see anyone try to pawn off something like this as supernatural when the effect is so easy to duplicate. — *Paul R. Dillaway, Santa Barbara, Calif.*

* * *

In 1968 I was spending the night at a motel in Visalia, Calif. Just as I dozed off I looked up to see the same sort of glowing cross as described in your article. Naturally I was shocked and frightened, but when I sat up in bed I saw the cross was on the translucent bathroom window. I opened it to see what the source of light might be. All I could see was the full moon outside.

I went back to bed feeling that it was just an optical illusion created by the moon's rays on the opaque window. However, I never have seen a similar cross before nor since. — *William Wingfield, Covina, Calif.*

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(Continued on page 160)

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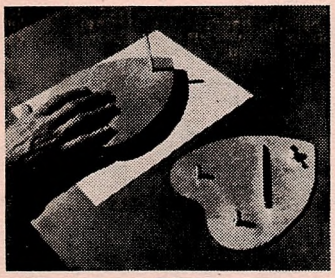
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(Continued from page 146)

truthful in this world of fakers and quacks. — *S. G. Frost, School of Wicca, P.O. Box 693, St. Charles, Mo. 63301.*

RESERVATIONS ON LSD

After reading your statement that scientists are as guilty of dishonesty as are we ("I See by the Papers" August 1971 FATE) I'm surprised that you accepted without reservation the article, "LSD and Genetic Damage" in the April 30, 1971, issue of *Science*.

As soon as I saw the original article I felt sure the newspapers would pick it up. They have — so now the pushers all claim they have the "pure stuff."

However, aside from the damage done by putting certain types of medical information into the hands of the public, it is important to evaluate the conclusions of any scientific paper in terms of the business relations of the authors to the conclusions they have reached. Here two of the four authors are engaged in research on persons who are patients in a state hospital, who if the conclusions were different might sue the state for damages. The third is a psychologist who undoubtedly wishes to continue research with LSD and the fourth is a staff member of the Donner Laboratory of Physics and Biophysics at the University of California.

Honorable as these gentlemen may be, in view of the positions held by the first two, it seems unlikely that a paper presenting a different conclusion would have been published.

Edict after edict comes down from employees in the drug and chemical industries claiming that pesticides and food additives are harmless to human beings if used according to recommended practice. This may be true in theory but it is not in practice. Similarly, users of LSD seldom

get the "pure stuff" and they have no way of knowing how much they are taking.

Personally I'd reserve any opinion on the harmlessness of LSD. — *E. J. Ramaley, Denver, Colo.*

AN INNOCENT VICTIM

I have just read Dewey Schley Carroll's letter in the December 1971 FATE regarding Bubbles Stagnaro's statement about the "supernatural."

You are dead wrong, Mr. Carroll, and Miss Stagnaro is right. There is nothing but malevolence in the "supernatural," especially spiritism. Spirits are responsible for the tremendous number of suicides and crimes occurring these days.

I am an innocent victim myself. Years ago I participated in an innocent experiment in spiritism and I became possessed. Nobody and nothing in this world has been able to rid me of my "spirit friend" — prayer, fasting, Jesus, everything failed.

If you are right, Mr. Carroll, prove it! Send that "nonmalevolent" spirit away and I'll eat my hat!

I would like to hear from any FATE reader who has been involved in spiritism and has been "possessed" or "obsessed" and has been able to exorcise the possessing entity. — *Gabriel Guircan, P.O. Box 39, Watertown, Mass. 02172.*

JUST CAUSE FOR PANIC

"Hell's Dancing Demons" By Edna M. Warne ("True Mystic Experiences," December 1971 FATE) is a reminder that those in ancient Greece who saw Pan or satyrs collectively *panicked* (The word panic derives from the fright caused when a person faced Pan.) — *Dr. H. Sloane, Toledo, Ohio.*



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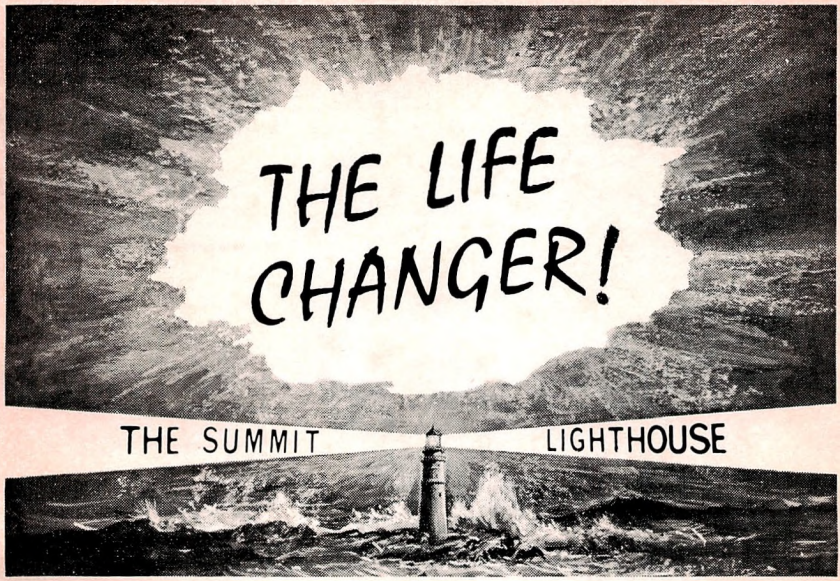
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