JANUARY 1972 FATE TRUE STORIES OF THE STRANGE AND THE UNKNOWN Vol. 25 - No. 1 Issue 262

FATE

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January 1972 50¢



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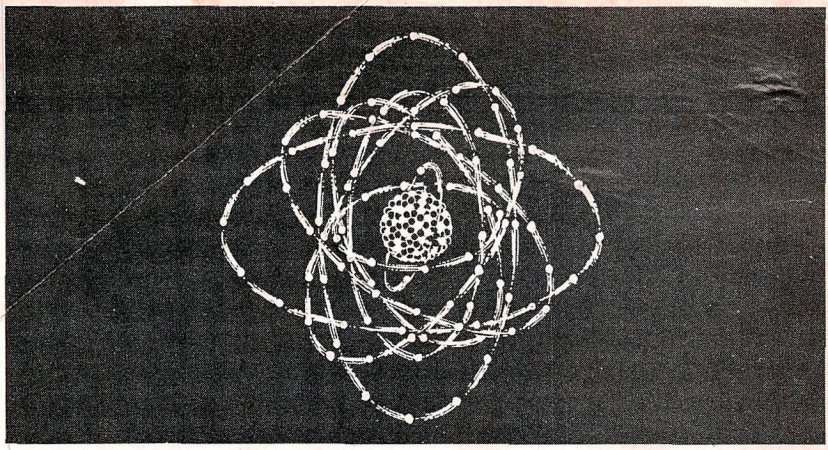
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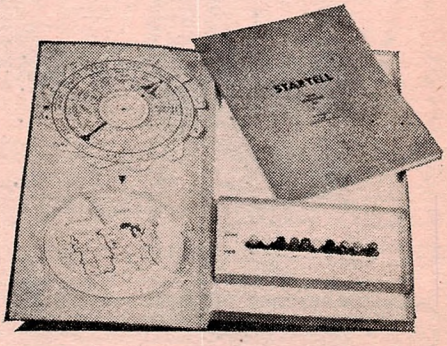
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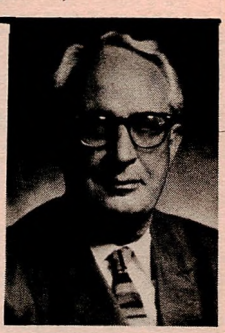
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I See by the Papers

QUOTE OF THE MONTH

The essence of the paranormal is that it's impossible. What we know about the world generally speaking is true. Our ideas work pretty well. Yet if what we know is true, things that happen can't happen. But they do happen. Therefore, we have to ask ourselves, "What's really going on?"

—Lawrence LeShan, Ph.D.
Research Psychologist at
Rockland State Hospital
Orangeburg, N.Y.



Curtis Fuller

FOR SEVERAL years Lawrence LeShan, a psychologist deeply interested in parapsychology, has been working, under a grant from the Ayer Foundation, on a general theory of the paranormal. At September's Ninth Annual Meeting of the Association for Humanistic Psychology in Washington, D.C., he presented a sort of progress report on the development of his ideas — especially those about healing.

LeShan begins with four basic points:

(1) What's most important about a thing? (He quotes Bertrand Russell's similar explanation of mystical theories — *"All in one."*)

(2) Time is an illusion.

(3) Evil is an illusion.

(4) There is a better way of getting information than through the senses.

As far as his general theory is concerned LeShan says that Einsteinian physicists have the same viewpoint. "If we are one — if the universe is one — then there is no bar to an information exchange by what is ordinarily called paranormal means," LeShan proposes.

∞

THE POWER

THIS IS A pretty general approach and it can be argued that there isn't anything new about it. Nevertheless, applying his methods to a study of healing, LeShan comes up with some specific applications.

"When you throw out all cases of suggestion and hysteria there are many good cases of heal-

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ing," this psychotherapist states.

He believes all successful healers go into an altered state of consciousness and in this altered state they visualize the patient as an integral part of the universe — as totally at home in the universe. "The healer doesn't seem to be involved in any other sensation than in thinking of the patient as an integral part of the universe."

LeShan himself learned to place himself in this altered state of consciousness and thereafter began to get positive physiological changes in patients. He believes the method can be learned. He himself has conducted training seminars and believes his students also have achieved healings.

A healer may identify himself with a variety of transcendental symbols to achieve his feeling of oneness with the universe — with Christ, with Brahma, with the "music of the spheres." And the healings may be attributed to many different sources. Harry Edwards, the British healer, believes the spirits do the healing work. But the important thing is that the healing be attributed to an outside, greater power.

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STILL THE MYSTERY

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an altered state of consciousness, LeShan defines as Type I healing. There is at least one other type, he says.

LeShan offers no explanation for the Type II healing, wherein the healer feels there is a great current of energy flowing between his hands which he then places over his patient's body or on the sides of the patient's head.

About half of the naïve patients and most of the sophisticated patients report that they feel a flow of heat. However, this reported heat does not register on any thermometer.

LeShan feels that where Type II healing is used it is because both healer and patient are somewhat afraid of the oneness approach of Type I healing. And he observes that Type I healing, when it does take place, usually produces permanent results but Type II healing tends to produce only transient results.

∞

PARADOXICAL HEALINGS

LESHAN OBSERVES many paradoxes in the work done by healers.

For example, healing apparently works better on skeptics than on believers.

Type I healers "don't try." They've got to stop trying! They must just let matters run their course, which is very difficult.

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- A young girl slaved as a lowly clerk and her parents made her life miserable. To get out of her rut, she used the set of Chants on page 52. As if by magic, she was offered a position with a leading department store, designing new fashions. Soon she was traveling to Paris, London, Rome and **making more money than she ever dreamed possible!**
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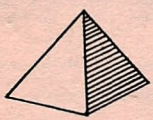
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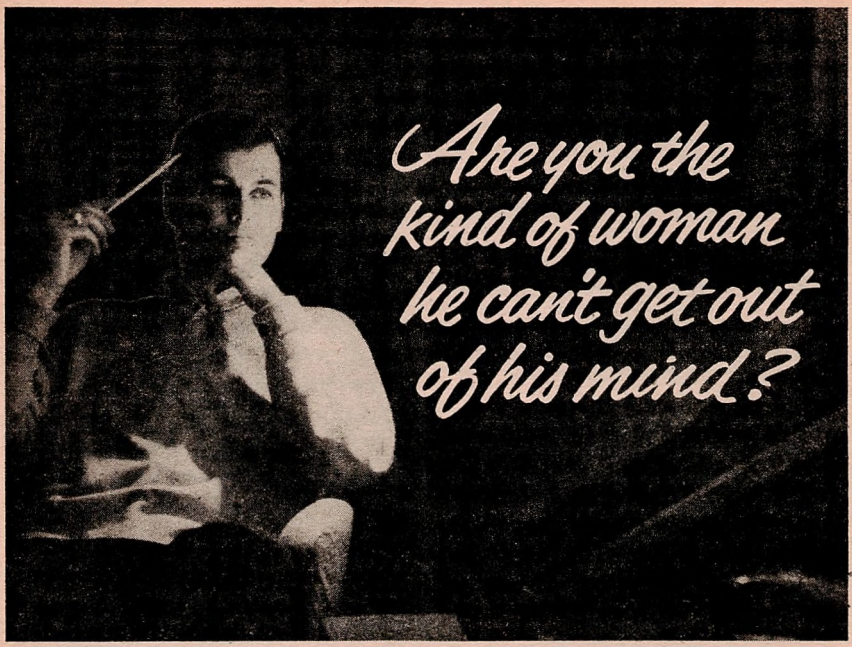
However, LeShan believes this is why Harry Edwards is so successful. Edwards doesn't need to try because he believes the spirits are doing all the work. He is only their medium, letting the oneness of the universe flow through him.

The patient determines where he will be healed and it may not be where the healer thought the trouble was. LeShan described the case of a girl who came to be healed of acne which remained unaffected but her psoriasis was cured within 12 hours.

Sometimes in the course of Type I healings the patients bring to their consciousness some deeply hidden early traumatic experience. "It just floats to the surface; it isn't the sort of thing that happens in ordinary psychotherapy," LeShan says. At the same time, he sees no relationship between this psychological reaction and the healing results.

One of the great problems, of course, is how to train healers. LeShan is convinced they can be trained but admits he doesn't know how best to go about training them. In the long run he hopes different schools will experiment with different approaches to the problem.

LeShan considers that his work still is in progress. He is not yet ready to announce any firm con-



What *is* there about some people? Why are others so drawn to them? What *is* it that makes a woman, or man, the kind of person others love and admire?

The answer is that there is a strange power that can give each of us command over ourselves and the circumstances around us. That power dwells within each of us. But, for many, it is a power that remains dormant, never used, below the level of awareness—because people have not learned how to release and control it.

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SUPPORT FOR BACKSTER

DRAMATIC support for the work of Cleve Backster on the emotional and physical reactions of plants was presented at the Washington AHP meetings by Marcel Vogel, a research chemist specializing in liquid crystals for I.B.M.

Vogel, inspired by Backster's work, has conducted his own research program with fascinating results. He concludes unequivocally: "Man does and can communicate with plant life. The plant is blind, deaf and dumb but it is a very sensitive instrument for measuring the emotions of men. Plants can communicate with each other as well as with humans."

Vogel's method is to wire the plant with stainless steel electrodes, using electronic devices to amplify the signals he receives from the plant and pen charts to record the responses.

To a philodendron, for example, he verbalized the idea of tearing the plant's leaf and immediately got a response. When he actually tore the leaf he got a stronger response. But after two months of conditioning Vogel's plant made stronger responses to the thought than to the act.

Vogel also believes he has trained his philodendron to be his friend. Standing in front of it he relaxes, breathes deeply, and wishes the plant well. It responds dramatically "with remarkable changes on the graph." Vogel believes the plant responds as a pet animal would respond. "If the plant does not like you it will stop responding."

For example, Vogel suggests his plant is even capable of jealousy. A psychologist friend compared Vogel's philodendron unfavorably with his own plant. Thereafter Vogel's philodendron refused to respond in anyway whatsoever to the psychologist.

∞

ANOTHER PARADOX

BUT ARE WE testing the plant's reactions or is the plant somehow reflecting the emotions and thoughts of man? There is some evidence to indicate this latter explanation is at least partly true — perhaps even mostly true.

Vogel reports that a nuclear physicist in deep thought or in imaginative projection can elicit a particular kind of response from the plant in the room. Vogel's philodendron showed a graph pattern which he believes actually charts the peaks, valleys and major patterns of his friend's thoughts.

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So Vogel's work, while confirming that of Cleve Backster, adds the additional dimension that plants can chart the emotional peaks and valleys of human experiences in their vicinity — both thought patterns and emotional experiences.

A dramatic story told to a group in a room, for example, will register on the plant's graph.

Although Vogel has had some help from physicists, medical doctors and other skilled persons he admits he doesn't fully understand what is going on. And he isn't sure which way to go but he believes he is onto something big.

∞

A NOTE OF HOPE

IT IS A refreshing experience to attend meetings as open and unstructured as those sponsored by the Association for Humanistic Psychology. This feeling must have been especially apparent to those AHP members who just had attended the 79th Annual Meeting of the American Psychological Association which ended as the AHP meeting began.

Constance Holden writing in *Science* Magazine reported that the more orthodox psychologists attending the APA meeting "were beset by feelings of futility and self-doubt." After talking

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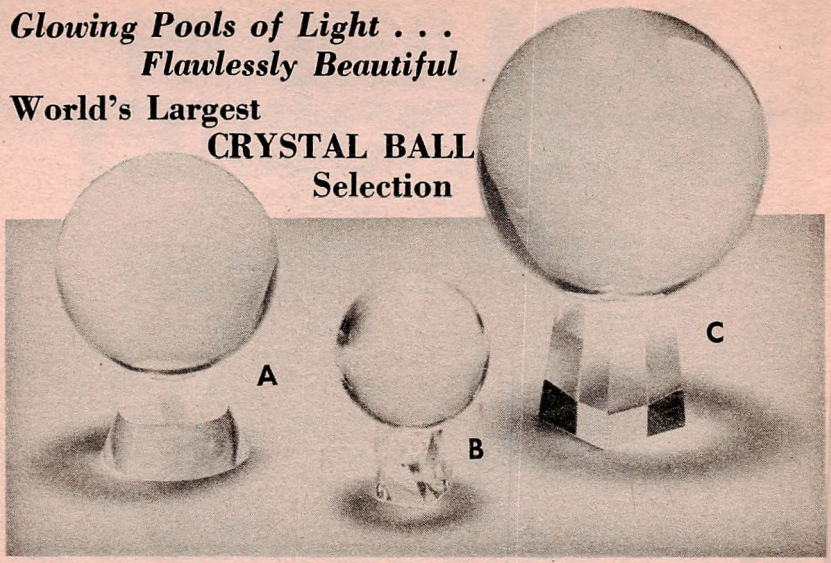
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with many psychologists at the APA meeting Miss Holden concluded they "are feeling ignored, particularly by the Nixon administration; their advice is neither sought nor needed and after witnessing the dismemberment or failure of programs they helped initiate, they aren't so sure they have the answers anyway."

By contrast the AHP members, admittedly unsure of any answers, were enthusiastically exploring new frontiers of the mind, all of them unorthodox and many of them pointing in the direction of meditative techniques, Yoga, Eastern religions and their Western counterparts in parapsychological investigations, bio-feedback training, hypnosis, astrological psychology, the science of consciousness. It's a refreshing viewpoint.

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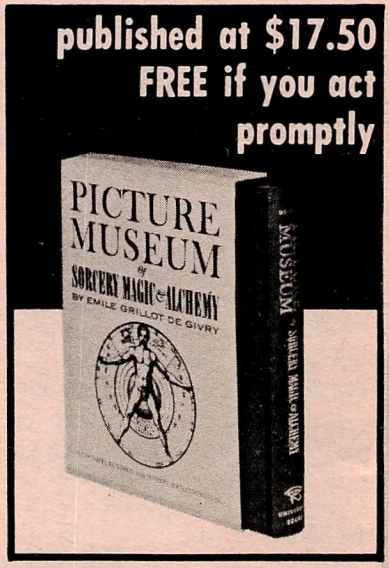
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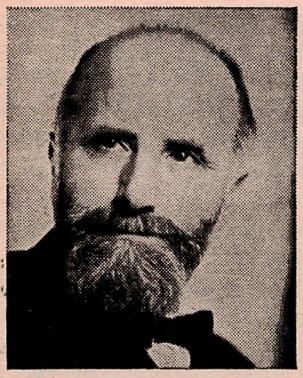
SONG OF THE HUMPBACK WHALE

DURING THE quiet days of sail whalers used to report that at times they could hear the sounds of whales transmitted through the wooden hulls of their ships. In 1952 O. W. Schreiber recorded unusual sounds from a United States Navy hydrophone installation beneath the sea near Oahu, Hawaii. W. E. Schevill identified the sounds as coming from humpback whales.

Immediately serious efforts were made to record these "whale songs." Phonograph records were sold. The conservationists set up a cry that these singing animals must be protected from the whalers.

But as might be expected nothing was done to protect these unusual animals. Today very few of them survive and the whalers of all nations continue to hunt them ruthlessly. Serious questions now are raised about the humpback's ability "to survive the next natural or man-made crisis," so small have their numbers become.

Roger S. Payne, a research zoologist and assistant professor of physiology at Rockefeller University, and Scott McVay, an administrator at Princeton University, have written an extensive paper on "Songs of Humpback Whales" for the August 13



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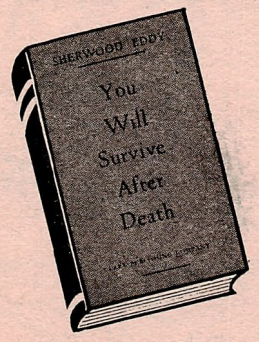
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"(2) All prolonged sound patterns of this species (recorded so far) are in song form and each individual adheres to its own song type.

"(3) There seem to be several song types around which whales construct their songs but individual variations are pronounced.

"(4) Songs are repeated without any pause between them; thus song sessions may continue for several hours.

"(5) The sequence of themes in successive songs by the same individual whale is the same. Although the number of phrases per theme varies, no theme is ever completely omitted in our sample.

"(6) Loud sounds in the ocean, for example dynamite blasts, do not seem to affect the whale's songs.

"(7) The sex of the performer of any of the songs we have studied is unknown.

"(8) The function of the songs is unknown."

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THE POWER OF 13

A MAN WHO believes "13" is a lucky number is Francis C. Dybdal, a San Lorenzo, Calif., fireman. On March 13, 1971, while rummaging through the basement of his wife's childhood home in San Francisco's Haight-Ashbury district, he found a dusty old painting. When he showed it to his wife Erna she exclaimed, "Oh, I like it. Let's hang it in the dining room."

The four-foot-high by five-foot-wide painting didn't get to the dining room, however. Instead, it reached a wall at New York's Kennedy Galleries on Tuesday, September 21, 1971, bearing a $350,000 price tag.

When Mrs. Dybdal went to the Froyland Galleries in Castro Valley to get supplies for cleaning the picture the owners of the gallery suggested she bring it in for an appraisal.

It turned out to be a still life depicting Victorian bric-a-brac on a table, painted in 1887 by American artist William Harnett, and last seen 70 years ago when west coast railroad tycoon Collis P. Huntington bought it. However, Dybdal says the painting had been stored for half a century in his wife's family's Victorian home. He and his wife decided to clear out the basement after the death of her

mother who had owned the house. Dybdal said the painting was stored in the basement along with other odds and ends removed from his uncle's framing shop when he went out of business in the early 1920's.

"We don't know how he got it from Huntington," Dybdal said, "but he was an art dealer before the 1906 quake and did business with Huntington and other collectors."

He said his wife will give half the proceeds of the sale of the painting to her brother and her share will go into the bank to pay for the education of their two young daughters.

"We found it on the 13th of the month," Dybdal says, "That's sure our lucky number. My birthday is on the 13th and so is my wife's. And it's my badge number in the fire department."

On the day the gallery notified the couple of the painting's value Dybdal was promoted to city fire inspector.

∞

AN UNCANNY EXPERIENCE

DOCTORS WHO operated on Clint Walker after he was injured in a ski accident call it a "miracle" that he survived. A livid five-inch scar across the film star's suntanned chest is the only evidence of his extraordinary experience, an ordeal that

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began when a ski pole punctured his heart when he fell on Mammoth Mountain in California in May 1971.

Walker, the husky six-foot-six star of "Cheyenne" and numerous other hits says: "I'd borrowed a pair of poles from an instructor and they didn't have wrist straps on them. I set off down the slope and took a spill. The sticks went hurtling off ahead of me. One of them stuck in the snow with the handle buried and the point sticking up. I went right down onto it. I was impaled. If it hadn't been for the ring at the end of the stick that pole would have gone right through me.

"I tried to get up and go down to the bottom but I couldn't. I lay there and got weaker and weaker. Then it happened, the uncanny experience of hovering on the brink of life and death.

"I felt like I'd been shot into outer space. I was on my way to somewhere but I couldn't tell you where. The world was getting smaller and smaller. All of a sudden it dawned on me, 'I'm dying! I know what it's like to die!'

"I knew I was a goner. You're much more aware when you're on your way out. You *know* it. There's never a doubt in your mind.

"I lay in the snow thinking,

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Walker was unconscious for the two hours it took to get him the 45 miles down the mountain to Northern Injo Hospital. On his arrival the doctors felt no pulse but in the intensive care unit they detected a faint heartbeat. Two surgeons carried out emergency open-chest surgery to repair the ventricle the ski pole had pierced.

"They told me they didn't even wash their hands before they opened me up," Walker said. "They didn't have time. And they also said, 'We can't take credit for saving your life. We can't understand why you're still alive. From all our experience you should be dead.' "

Clint spent eight days in the hospital and eight weeks recuperating at home. And 15 weeks after the accident the film star was working in Spain, starring in a comedy version of Pancho Villa.

∞

THE CHINESE NEEDLE

ACUPUNCTURE is making news all over the world these

days. "Intelligence Report," a feature edited by Lloyd Shearer for the Sunday supplement, *Parade,* notes that among the latest celebrities to submit to acupuncture is Prince Bernard of The Netherlands.

The Royal Dutch family always has been venturesome. Several years ago Queen Juliana shocked most of the world by consulting a woman faith healer in Amsterdam. Now her husband Prince Bernhard is taking acupuncture treatment from a Chinese physician in London.

Acupuncture is simply the insertion of hair-thin stainless steel needles at prescribed points in the body. Prince Bernhard who has been suffering arthritis and bursitis in his shoulder and arm joints apparently has obtained relief after two needle sessions with a Chinese physician in London's Harley Street.

In the two large Chinatowns in this country — in San Francisco and New York — Chinese medical practitioners commonly use acupuncture. A handful of United States doctors also employ the practice, especially in their study of "trigger points" and "nerve blocks" but the American physicians are secretive and understandably wish to remain "anonymous."

However, one of them in Los Angeles says: "Once President

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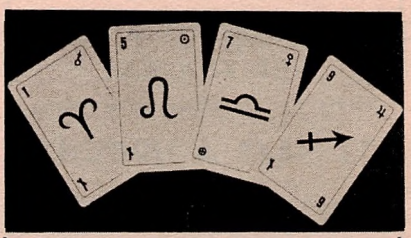
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BIRTH CONTROL BY THE STARS?

ALSO IN *Parade's* "Intelligence Report" is an account of a Czechoslovakian approach to birth control by astrology.

The Czechs are experimenting with a form of birth control by "cosmogram" which they claim is 98 percent effective — as effective as the Pill and without side effects.

They claim "cosmograms" can help prevent miscarriages and birth defects, select the baby's sex and help sterile women bear children.

Dr. Eugen Jones is the innovator of this new system. Dr. Jonas, a psychiatrist, began to notice in 1956 that some of his women-patients experienced heightened sexual desire in a recurring cycle. An astrologer by avocation, Dr. Jonas began to correlate this cycle with birth data and astrological charts.

He decided that the position of the sun and moon at the time of

a woman's birth offers a key to fertility. It indicates the days on which she may conceive for the rest of her life. Thus she may avoid pregnancy by abstaining from intercourse on these days or if she wants to conceive she has only to choose these days.

Furthermore, Dr. Jonas claims, when conception occurs at a particular junction of the sun, moon and planets, miscarriages and birth defects result.

Skeptical scientists all over the world now are examining Dr. Jonas' system of cosmo-gynecology. UNESCO, the Max Planck Institute in Heidelberg, Germany, and the Leningrad Institute of Gynecology are investigating Dr. Jonas' claims. In the meantime, in Czechoslovakia birth control by astrology is widely and successfully practiced.

∞

FROM THE SKY

DURING AN early afternoon thunderstorm in Columbus, Ohio, last May 2, Kazzie Jude of 2495 Deming Avenue saw lightning, heard thunder and then something hit the roof of his home. He went outside and found the burning fragments of some unidentified material. The pieces were the size of a small fist.

— *Curtis Fuller*

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SEASCOPE: From Dorcas' childhood near Boston harbor emerges mandala representing memory of open water.

THE MAGIC of MANDALAS

"The idea of mandala-drawing one's way out of hang-ups is novel to the Western mind — but kooky or not it's thousands of years old."

By Liz April Furst

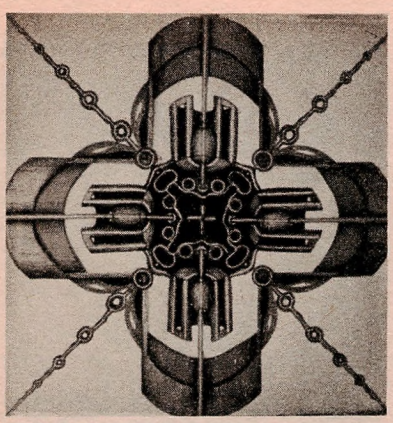
ALL HER LIFE Dorcas has been a doodler. Whether at meetings, talking on the telephone or sitting at the kitchen table in family conversation she inked doodle after doodle on scraps of paper, then discarded them.

Just a quirk, her family and friends thought — all except one. That one friend, Stefan Lyter, who is keenly interested both in art and in the writings of Dr. Carl Jung, saw something unusual in the doodles. He couldn't say exactly why but he believed they were significant. It was he who first used the word "mandala" to describe her designs and suggested that Dorcas save them all from then on.

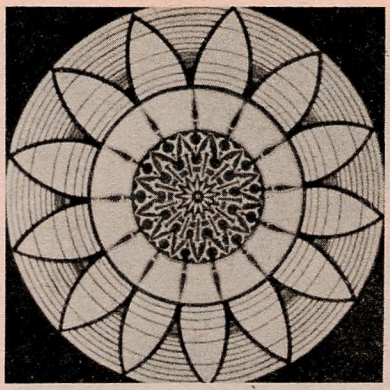
Thus, in December 1967, because one person valued her doodles she began to value them herself. She tried better papers and experimented with different colored pens and felt-tip markers. Yet she was still in the dark as to the genesis and meaning of her doodles — all balanced designs growing outward from their centers. She knew only that drawing them brought her relaxation and contentment.

On January 3, 1968, Dorcas sat at luncheon with three friends. During a moment of silence a design burst into Dorcas' consciousness and simultaneously came the words, "The mandala linking the four corners of the earth!"

She was momentarily stunned — not by the design because designs often came in that manner, but by the words. What was a mandala?



HEART PUMP: Dorcas later learned that at the time she drew this a local man was being fitted with one.



COSMIC WHEEL: Extremely orderly pattern executed in monotones suggests the rhythm of the universe.

Mandala! It has an Oriental flavor. . .

Later she reminisced, "Ever since I was a kid Oriental art has been my dish. It says something to me. When I was a student at the Boston Museum of Fine Arts I spent most of my free time in the Japanese wing. I didn't realize it at the time but I was drinking in the spirit of Eastern culture."

Yet Dorcas could not remember seeing a mandala in the museum. Oriental sculpture, pottery, costumes, prints, watercolors — yes. But mandalas? Not one! Then how had this art form become so much a part of her? She had drawn thousands of them. Why had she not met with it in art school, art books or art galleries?

As she gathered fragments of information about the mandala,



CHEESE 'N' PRETZELS: Circles and squares in predominantly blue, black and yellow ochre suddenly brought snack food to Dorcas' mind — hence, its flip title.



POTPOURRI: Exception to rule of circular mandalas, intricate snail-like design reflects flamboyant mood.



WATERMELON: Dorcas relishes fruit, surrounds center of grapefruit with orange segments, watermelon rings.

an extraordinary picture emerged. When the Americas stretched undiscovered, while the Dark Ages throttled Europe, the Orient glowed in a golden age of art and culture. One of its art forms was the mandala. While no one has pierced antiquity to determine positively the origins of the mandala, Dorcas came upon some reasonable conjectures.

As its Hindu name suggests the mandala had its beginnings in India, then was brought to Tibet in the Eighth Century A. D. by a guru and gradually spread throughout the Orient — always as a means toward meditation and creative unfoldment.

Nor has the mandala been confined to Asia. The eminent psychiatrist Dr. C. J. Jung pointed out that the oldest mandala-type drawing known to him is a stone-age sun wheel discovered in Rhodesia. Mandala-type designs also have been found on the North American continent in the art forms of ancient Indian tribes of Mexico and Central America and in the sand paintings used in Pueblo and Navajo Indian ceremonials in the American southwest. In Europe the mandala has been found in Celtic religious art and in Christian icons. And what about the rose windows in cathedrals? Aren't they mandalas?

In tracing the roots and flowering of the mandala Dorcas learned that while *mandala* is the Sanskrit word for circle it also

means *magic circle* as a pagan religious symbol. Even more interesting, she read that Dr. Jung, in dealing with the evolution of symbols of wholeness (of which the circle is one), found that both ancient and modern man related to the same symbolism. Produced in the realm of the unconscious these symbols usually appear to persons not overly concerned with the external aspects of life, to those on the path to inner wholeness.

Dorcas is one of these.

* * *

DORCAS' parents were immigrants to the United States, her father from Russia, her mother from Lithuania.

"As I look back now," Dorcas once remarked, "I can see that my father had the *form* of religion, my mother the *spirit*. She loved everyone, everything. No stranger ever was turned away, no beggar left hungry. No matter how little we had my mother shared. She was a giver to life."

To be a giver in the midst of want Dorcas recognized as a sure sign of faith. That faith nourished her own inclination to look to inner resources and develop them. It opened the channel for the designs that flower in her imagination.

Dorcas, a silver-haired, sparkling-eyed grandmother of four, laughs when she mentions designs. "I must have an imagination like colored spaghetti. Lines and curves always have filled my mind. They *had* to pop out in doodling!"



Mandala-drawing led to a new career for Dorcas, a silver-haired, sparkly-eyed grandmother. Her great desire is to share its benefits with others.

But until a few years ago she didn't take the doodling seriously. For many years homemaking and child-raising filled her life. From 1952 to 1955 she worked as a draftswoman for Standard Oil in Chicago. That was her only professional art experience. It never occurred to her that she had the makings of a design artist.

In 1958 she and her husband separated and she moved to a house in Skokie, Ill., with her teen-aged children Lawrence and Eleanor. Ten years later, when the children were grown —

and Stefan Lyter had given her the magic word "mandala" — she found herself on the threshold of a new life. She sold her house and moved into an apartment.

"I didn't know it then," she says, "but I was being led into a new career."

She became a design artist in earnest. The more she drew the more ideas came. Laughingly Dorcas compares herself to the woman who lived in a shoe and had so many children she didn't know what to do. In the last two years she has drawn more than 1300 mandalas. Her two-room apartment has been turned into a studio and her life into one long art adventure.

"What do your children think about this mandala drawing?" I asked. "After all, you've assumed a role far different from mother and doodler."

"Oh, they're all for it," she exclaimed. "They've become as interested as I am. My son has helped me mat dozens of mandalas and my son-in-law Ronald has photographed more than a thousand of my designs for a slide file."

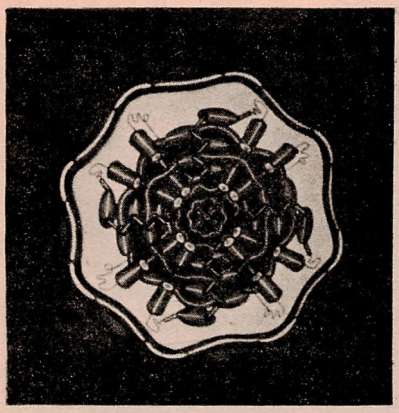
Then she became reflective. "My children and I always have enjoyed a warm relationship. I hadn't thought of it this way before but our family relationship can be compared to a mandala."

When I looked puzzled she explained. "Like a mandala our relationship grew out from a center. I wasn't that center. The center was our sense of values — honesty, love, respect. My son and daughter couldn't take me to school with them or into their other experiences but they always could take that center with them and relate to it, just as I did as mother and homemaker."

* * *

DORCAS THEN turned the conversation to the Oriental mandala. In the East mandalas painted in an earlier century have been passed down from generation to generation, fixed and conventionalized. The purpose of contemplating such a mandala is to bring about a particular effect in the heart and mind of the religious novice. In Tibet Buddhists call such sacred pictures and diagrams *yantras*. As a Catholic contemplates the Stations of the Cross or other holy symbols, so does the Buddhist regard the yantra-mandalas — for the good of his soul. However, the ritual mandalas found in every temple are not venerated but used simply as aids to meditation and contemplation.

If a novice has an inner conflict, either religious or personal, he may develop his own mandala. In drawing the mandala he brings his problem to the sur-



FIRECRACKERS: Dorcas can't be sure whether the Fourth of July or thoughts of Vietnam war stirred up this design.



CHINESE LANTERN: Dorcas' lifelong affinity with Oriental art appears in pattern of brilliant reds, blue, black.

face, laying it open for contemplation, and by this means resolves it. (Dr. Jung successfully used this method in treating patients.)

Dorcas emphasizes the twofold use of the mandala: first, using the mandala of another as an aid to meditation, and second, drawing one's own mandala to uncover and solve personal hangups.

Suddenly her gray eyes twinkle, as if she knows this sounds unbelievable.

"I know the idea of mandala-drawing one's way out of hangups — even out of some physical ills — is novel to the Western mind. It may sound kooky — but the idea is millenia-old in the Orient. And Dr. Jung used it.

"I've learned that a mandala may be simply a projection of images arising in the unconscious. If a person is in love with life his mandala will reflect that. If he is in conflict the lack of order in his inner life is brought to conscious thought. Thus seen the images may be dealt with in a constructive way.

"Everyone has problems of one kind or another. Suppose, for example, one is hit by a wave of depression. Say he loves music; he turns to it and listens to some of his favorite works, those which say something soothing to him. The discord of depression is dissolved in the harmony of beautiful sound. Don't you agree that what music may do for one person, art may do for another?

"Or consider a scientist struggling with a problem in physics.

He expresses the conflict in mathematical terms, studies the implications, follows his intuition and logic and finds the solution."

Her eyes sparkle. "Or take the poker player. He can't win keeping a closed hand buried in his chest. He has to lay his cards on the table to claim the pot! Drawing a mandala simply helps one lay the cards on the table."

"Everyone?" I challenged.

"Everyone who wants to," she replied confidently.

According to Dorcas' philosophy a mandala is like a refreshing tossed salad — full of vitamins for the inner man.

"Of course there is no inherent goodness in merely sketching geometric shapes from a center out. Nor is it therapeutic to *force* a mandala, to manufacture one. A truth can't be manufactured."

Honesty is the first requisite in drawing a mandala. In fact, Dorcas feels that honesty, sincerity and integrity far overshadow artistry. One may draw a mandala without having artistic ability but one absolutely cannot draw one without honesty.

The heart of the mandala is its center. The drawing starts there and grows as far as it will in an orderly and creative way. Drawing mandalas expands one's thinking, exercises integrity, exposes unconscious traits, focuses attention and brings self-knowledge. It stills and relaxes the spirit. It's a trip within depicted on paper.

"It's like doing a problem in math," Dorcas explains. "In math you start from a center too, the mathematical principle. No matter how simple or complex the problem, you always relate to the principle. That's where the honesty comes in. You can't cheat on the principle. You can't draw a mandala without relating to the center and every line that comes out from it."

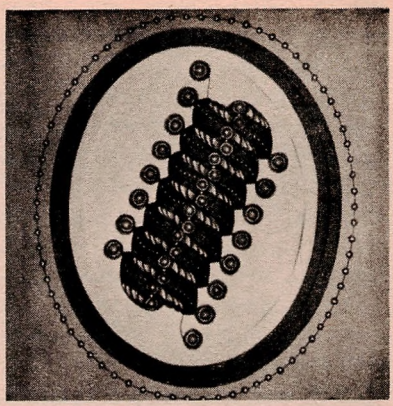
"What does the center of the mandala mean?" I asked. "You say it's the heart of the mandala. It must have a special meaning or the mandala would be merely a design instead of an inner unfoldment."

"You don't know what a big question you've asked!" Dorcas replied. She thought for a moment, then continued, "The mandala is beautiful art as well as benign art because it isn't just *surface* art. It has great depths. I call it 'benign' because I feel it is a beneficial kind of art expression. In the Orient the uses of the mandala are healing in nature and when used as an aid to meditation it has an inherent power to soothe."

She paused and smiled. "As to what the center means I suppose I'll sound like Gertrude Stein if I



WINGS: "Three" provides jumping-off point for triangular design executed in red and black against brick-red.

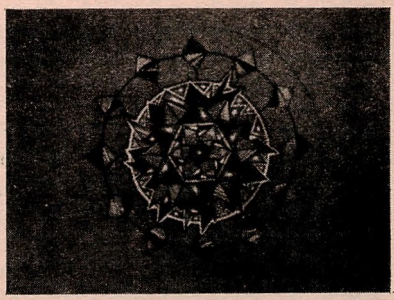


CATERPILLAR: Some observers see an appetizing meatloaf here but Dorcas had neither larva nor food in mind.

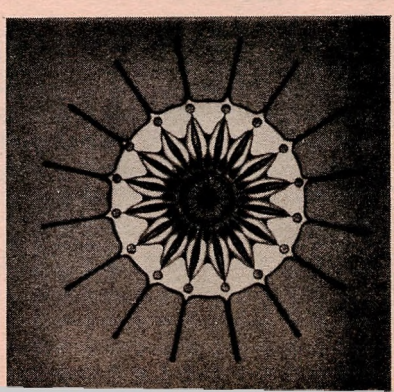
say that it means what *it means to you.* You can read your own meaning into the center and other elements of the mandala. The centers of my mandalas are like the center of my life — or my center truth, if you like. Or call it a sign of cosmic consciousness, the supreme God, the Tao. East and West have their own terminology and in the end — as I have said — the terms mean what they mean to *you.*"

* * *

HOW DOES Dorcas go about drawing a mandala? First, she says, her apartment must



STAINED GLASS: Dorcas' memories of cathedral windows surface in delicate arrangement of diamond shapes.



SUNFLOWER: Design in white and black against sunny yellow grew out of Dorcas' love of nature and gardening.

be in order. Next she clears her mind of extraneous thoughts and sits down quietly in her living room. Sometimes a design comes spontaneously and demands immediate expression or it is lost. But for the most part she sits receptive until an idea comes, a color, shape, a combination of lines or a number — three suggesting a triangle, four a square, eight an octagonal design and so on.

Once she begins the mandala seems to flow of itself and she seldom knows what the finished design will be. Often she experiences the *li*, which Orientals call the "controlled accident," a not-infrequent happy accidental in the creative process.

Sitting quietly with her thoughts and home in order is her favorite way of working, she emphasizes, but it is not the only way. When she experiences waves of pressure and confusion she finds immediate relief and restoration in doodling a thumbnail mandala on any handy scrap of paper.

Her thoughts, she finds, invariably calm as she starts a simple balanced design. The drawing requires contemplation and contemplation acts as a dike, a wall of separation that says, "Thus far and no farther." Instead of building up, tension recedes.

Dorcas recognizes that Western man needs peace and quiet from the harsh sounds and sights of his outer world and freedom from the fears prowling his innards.

"So what does he do all too often? He gets sick in his soul. His thinking is disturbed and his decisions show it. What are corruption, pollution, lawlessness, violence, greed — you name it — but the effects of bad decisions? Too many people are making decisions placing themselves instead of truth in the center." She paused. "See how I'm applying the mandala principle?

"You can readily see that a self-centered person would fail in drawing a mandala. He is out of balance — everything has to be one-sided for him. And here, in developing the mandala on all sides, meditation enters the picture — literally. You have to think, measure with the eye, turn the paper around to compare all sides of the drawing as you develop it freehand.

"No goofing off," she laughs merrily. "Drawing the mandala is fun, more fun than goofing off, hanging up or giving in to problems."

Dorcas frankly admits that over the years she often has let off steam simply by doodling mandalas. Just for the purpose of relieving tension, a little knowledge of drawing the man-

dala would be useful to the harassed businessman, the burdened housewife and mother, the temperamental, impatient youth. Instead of blowing up at people or things Dorcas has been able to collect herself under stress and gain control of situations that have threatened to control her.

Her great desire is to share with others the secrets she has found in the mandala-drawing — this benign art which aids meditation, reconciles conscious and unconscious thought, teaches self-knowledge and heals hang-ups. The wonder of unfolding ideas, the tapping of latent creative resources can be immensely satisfying, a constant adventure in new forms expanding at one's fingertips.

The rule of nature's infinite variety holds within man too. Dorcas points to the individuality in fingerprints, voice-prints, handwriting. Furthermore, she sees the constant wellspring of originality that mandala-drawing taps as a welcome antidote to the oppressive sameness of our technology-ruled world.

* * *

DORCAS BELIEVES we cannot superimpose a Western interpretation on an Eastern mandala or vice versa. As an example she cites the Christian mandala in which Christ Triumphant appears as the center surrounded by the bull, eagle, lion and an angel, symbols of the four evangelists representing divine power. This mandala holds meaning for the Western Christian but for the Oriental Buddhist it has no significance. It is simply a colorful painting or stained glass window.

While Dorcas acknowledges that the mandala is an Oriental art, hers are distinctly Western in feeling. Honesty demands that she be true to her own culture. The Buddhist of India, the Taoist of China, the man of the West, each has spent centuries evolving his philosophy and this heritage must be respected. Each person, Dorcas maintains, must start "where he is."

She cites an interesting example of the difference between Orient and Occident. Her research on the mandala took her into Richard Wilhelm's translation of *The Secret of the Golden Flower,* a Chinese book of life. Dr. Jung, a friend and admirer of Wilhelm, wrote an appendix to the translation in memory of the translator. He pointed out that the cause-and-effect reasoning of Western man forms the basis of Western sciences. On the other hand, the Chinese have developed no comparable sciences. In what may be called their standard work of "science," *I Ching,* the basic principle is not cause

and effect, but rather what Dr. Jung tentatively called the "synchronistic principle."

However, Dorcas finds a universal theme underlying all cultures and she believes each may assimilate what is useful, good and beautiful in the other. It is her deep conviction that through this recognition of the good in each other East and West will awaken to their universal brotherhood. To her mind, this ideal is expressed in the mandala, a gift from East to West with no strings attached.

PAUL TWITCHELL DIES

PAUL TWITCHELL, hailed by the exponents of Eckankar as the Living ECK Master, died on September 17, 1971, in Cincinnati, Ohio.

An enigmatic figure throughout the development of his Eckankar movement, Paul Twitchell shall remain as controversial in death as he was in life. Twitchell claimed that his particular spiritual path involved a union with the God Consciousness through the modus operandi of Soul Travel, a unique kind of out-of-the-body experience.

Headquartered in Las Vegas, Nev., the Eckankar movement now has active groups in every state in the union, every province in Canada and nearly every nation in the world. Twitchell was in the habit of making at least one global circuit each year, appearing before his groups wherever he traveled.

Twitchell is survived by his wife Gail. According to an Eckankar spokesman the announcement of Paul Twitchell's successor, the present Living ECK Master, will be made in late October at Eckankar's Worldwide Seminar in Las Vegas.

The story of Paul Twitchell's journey through the various "spiritual heavens" was told in his book *The Tiger's Fang. Eckankar—Key to the Secret Worlds* is regarded by many followers of Eckankar as the "bible" of their movement. Twitchell's biography *In My Soul I Am Free* has appeared in many editions and numerous magazines and newspapers have profiled his life and work.

—Brad Steiger

TOMBSTONE ALWAYS OUT OF DATE

EVERY YEAR for the last seven, 87-year-old Agostino Dolcini of Brescia, Italy, has been forced to change the date on his tombstone. He bought it when he was 80, convinced that he was going to die that year. Each year since he has experienced the same conviction — but he lives on. His mother, incidentally, lived to be 110.



THE SIGNORA Finds Peace

"I wouldn't let her rob me of my dream," Grandfather said. "I want to bring the old farm back. Maybe even I can help her . . ."

By Lela R. Holt

ON ALL SOULS' Day in 1924 Grandfather and I walked out of St. Joseph's Church into the crisp November morning. He put on his hat, looked up at the vast arch of bright blue sky and whispered, "Amen," with a note of finality in his voice. I looked up too and thought how clean and fresh the sky looked after last night's heavy storm. Then I thought how different home would be without the Signora.

I tugged at Grandfather's sleeve and asked, "Is the Signora happy now?"

"Ja, Liebchen," he said, smiling down at me. "I'm sure she iss."

On his face I saw the look of satisfaction he always wore at the end of a job well done. He took my hand and we walked down the street in silence to his new Model T pickup truck with its wooden-spoked wheels and

black-painted cab. I stepped up on the high running board and he helped me in and closed the door. We started home, each thinking our own thoughts. Mine went back to the church but I believe he was thinking that the Signora's farm was his at last.

The farm was all I could remember for I was only seven years old. My grandfather, Caleb Kapp, hadn't always been a farmer, however. Although he yearned for the soil and loved growing things he had worked for many years in industry. Then when my father, Lee Ross, returned after World War I, the decision to move to the country was made. Father and Grandfather would run a farm together — but first they had to find one. At last they found the kind of place Grandfather always had dreamed of — a 10-acre truck farm in the Mississippi Delta near Greenville.

"Here iss vere I can live and work content," Grandfather said.

The land was flat and the soil was dark and rich; yet clearly it had gone uncultivated for several seasons. On one corner of the tract, facing south, was an old frame farmhouse flanked on each side by giant pecan trees. Its white paint had weathered to a moldy gray and its faded green shutters swung loose from their hinges. Above the gate opening on a gravel path to the house was a hand-lettered sign reading. *"Il Podere Conti."*

The name on the gate, "The Conti Farm," led them to the owner of the land. He was a lawyer in town and the grandson of the original Conti family. He also was an impatient man. From the beginning Grandfather sensed he would be happy to sell the property and be rid of it.

With a puzzled frown Grandfather asked, "Iss something wrong? I notice it hass been vacant for a vile."

"Can't keep tenants on it," Mr. Conti muttered. "They're all afraid. They say it's haunted."

"Vell, iss it?" Quickened interest sharpened Grandfather's voice.

"In all fairness, yes. It's something we can't explain but if you'd like I'll tell you about it."

Grandfather nodded and leaned back to listen. Mr. Conti put his fingertips together and studied the ceiling.

"My grandparents were Italian immigrants from Tuscany. They knew good soil and chose the delta as a place to live. They developed a prosperous truck farm. It was beautiful when they were alive, as you can imagine, until the old signor died quite suddenly. Mama Adelina, his second wife, outlived him by a year. My father and his two brothers tried to run the farm

but they didn't have a natural love of the land or a bent for farming. Besides, they were the first to learn that their stepmother Adelina never had left it. I even saw her once, walking down the path, looking just as real as she did when she told me stories of her native Siena. My tenants all have said she seems to be searching for something."

Although that was all Mr. Conti had to say Grandfather was fascinated.

"I vouldn't let her rob me of my dream," he said. "I vould love to bring the old farm back. Maybe I even could help the Signora find peace."

* * *

WITH FULL knowledge of the Signora's presence Grandfather bought the truck farm and in due time we moved in and got settled. We all saw her at one time or another and when we couldn't see her we sensed her presence. We lived with the feeling of never being completely alone.

Somehow I always saw her as she was walking away and I don't know that anyone ever had a direct frontal view of her. She always wore a long full skirt and some sort of covering like a shawl over her head. On one occasion my father took me out on a Saturday afternoon just after school had started to buy me a red cardigan sweater and matching cap like little girls wore in those days. We got back to the farm about dusk and my father let me out of the truck before he drove on to the barn which served as a garage.

I went running up the path to the back of the house calling to Grandmother to show her my new clothes. I knew she was in the kitchen because the lamps had been lit and it was time for supper. When I was about 50 feet from the back door it opened and a small woman came out and walked down the three steps, then turned toward the orchard. I saw her silhouetted against the western sky. The Signora was farthest from my mind as I stopped, wondering why Grandmother had gone down the orchard path instead of welcoming me. Then, just as the slight figure who must have been the Signora disappeared, Grandmother came out the door to see what I was calling about. The woman I had seen was wearing a full skirt and head covering but Grandmother wore a sort of shift and she was bareheaded. When I told her I had seen the Signora leaving the kitchen Grandmother was surprised. She had not seen her nor felt her presence at that time.

I learned in later years that Grandfather's one concern was

to help the Signora find peace. It often was suggested that he seek an exorcism service to rid his home and property of its former tenant. He would have no part of it for he felt strongly that somehow he could communicate with her.

Sometimes in the dusk of summer evenings with the fragrance of Grandmother's herb garden thick around us I'd hear him speaking softly from where he sat on the bench encircling one great pecan tree.

"Let me help you," he would plead. Then, after a short hesitation he would say, "Rest in peace." I knew when he said those words of benediction the Signora was walking away, sadly, refusing his help.

Once when Grandfather was in Greenville, he visited Father Vincente, the pastor at St. Joseph's. He thought the priest might add to his limited knowledge of the Signora.

Father Vincente shook his head. "She was before my time," he said. Then as an afterthought, he added, "Parishioners tell me she spoke of a treasure."

* * *

IN TIME *Il Podere Conti* was restored to its look of better years. The house was dazzling white with dark green shutters, shaded by pecan trees and surrounded by fields patterned with growing vegetables and rows of fruit trees.

"It's like it used to be," oldtimers remarked when they came to buy the produce. Gradually Grandfather's dream had become reality. He was truly happy. The women of the family displayed their pride in the farm too. They made the quaint old house cozy and warm in winter and cool and fresh in summer.

My young aunts, Ethyle and Olive, brought the first youthful gaiety the place had known in many years. Still, amid the changes our family wrought, the Signora persisted in her search. She was seen by family and guests alike, not constantly but at odd moments and in various places, always trailing an aura of sadness as she passed among us.

Halloween was the time of the year the young crowd liked best to gather at *Il Podere Conti* because it was a perfect setting for a party and the high-spirited young men would say, "I bet we'll see the ghost!" Since our first year on the farm it had been the custom at harvest time to hold an outdoor festival and its focal point always was a huge bonfire. It was at just such a party the Signora found her treasure and also found peace, as Grandfather always hoped she would.

Through the years the weather had favored our festivals — until 1924. That year it rained for several days at the end of October.

"We'll have a dance instead," the girls decided. "We can clear the front parlor, roll back the carpet and set up the Victrola. We'll ask George Ead to bring his records."

And so they did. On Halloween the party scene was perfect. The big room was bright with myriad decorations and softly glowing kerosene lamps.

Outside the scene was different. Shreds of dirty clouds swept across the sky on a strong south wind that grew in intensity as darkness fell. Grandfather finally went out and closed the shutters to protect the full-length windows.

"Now the house closes its eyes," he said to me.

I smothered a halfhearted giggle. It was strange for the house to be sleepy on a party night.

With the shutters secured against the wind Grandfather and I went to the back bedroom where I helped him build a fire in the fireplace. We often parched pecans on such a fire but the new crop wasn't in yet, so I said, "Let's pop some corn."

When he went to get the popcorn he met Grandmother in the hall and I heard her use the word "foreboding." I didn't know what she meant but I sensed that Grandfather was restless. Being naturally a happy man he tried to break the mood. He set me to popping corn, then he began to whistle a waltz and glide around the room in three-quarter time — but oppressive shadows cast by the open fire flickered in mute protest.

With real determination he pulled some beeswax from his pocket and began waxing and twirling his big gray mustache until the ends stood out stiff and straight. Then smoothing back his hair, he assumed the haughty countenance of a Prussian general. With Old World charm he bowed and clicked his heels as he accepted the bowl of popcorn I held out to him. He sat down in his rocking chair and I sat on a low stool beside him.

Soon we heard a Model T Ford putt-putting down the road and a few minutes later the young people were dancing to the music of Paul Whiteman's band. Grandmother was fussing with refreshments in the dining room. After several records had been played the music from the parlor ceased.

"Maybe they're talking vile they vait for the other guests," Grandfather said.

* * *

BETWEEN THE gusts of wind the silence was eerie. We

stared into the fire and munched popcorn. Almost before we were conscious of it a different kind of music crept into the quietness. It came from everywhere and nowhere, sweet and majestic. I shivered and moved a little closer to Grandfather.

Another gust of wind swept the sound away and Grandmother came into the room, her face pale in the firelight. With a tremor in her voice she said, "I saw the Signora standing at the front door. Do you suppose she came in out of the storm?"

When neither of us answered she struck a match and lit a kerosene lamp. The circle of light pushed the shadows back, the door opened and without a sound the Signora walked in.

The ruffle on her long black skirt almost brushed me when she passed the footstool on which I sat. I could see the fringe on the gray shawl that covered her head and shoulders. No one of us had been so close to her before. She passed in front of us and stood on the left side of the mantelpiece, facing the wall. Heavy silence flooded the room — until the unearthly music started up again.

After a long moment a mighty gust of wind slammed against the house. Windows rattled and roared as branches of the pecan trees scratched at them. The pecans, threshed out by the force, sounded like hailstones pelting the roof. A rumble came from above and right next to where the Signora was standing bricks and mortar came pouring down the wall until the room was filled with the debris. The top of the chimney had blown off and ripped through wood and plaster. Yet the fire was undisturbed. Once more the room was so quiet we could hear the whisper of sifting dust from the gaping hole.

We sat frozen through those moments of undefinable terror until simultaneously we all realized there were only three of us. The Signora had vanished.

I still can hear Grandfather's words, breathed softly like a prayer: "Rest in peace."

Having heard the commotion the young people came rushing in.

"This is the only damage," someone said. Then suddenly, "What happened to the storm? There's no more wind."

We didn't mention that the Signora had been with us when the chimney fell. We just breathed deeply the air that now was fresh and sweet.

Surveying the damage Grandmother — strangely, I thought — said, "Feels like a weight has been lifted."

One of the boys kicked at the

fallen bricks. Right where the Signora had been standing he stopped and picked up a roll of dirty burlap.

"Look at this! It must have been hidden in the wall. Bet we've found a treasure." He handed it to Grandfather.

"*Ja,* I'm sure ve haff," he said calmly as we gathered around to watch him unroll the burlap.

Grandmother squinted and said, "There's something blue inside. Faded blue silk."

What finally came to light before our eyes was the loveliest wood carving of the Madonna I've ever seen. It was about 15 inches high and every carved detail was sheer perfection.

"Nothing to identify it," Grandfather said. "Vait. A date—1442!"

The next morning he did the only thing he knew to do. He took the Madonna to Father Vincente. Scudding clouds and patches of blue mingled in the sky when I waved good-bye and sat down near the gate to wait.

When Grandfather returned he told me he had talked with Father Vincente for an hour. He listened with interest to the account of what had happened during the storm, then he lovingly examined the Madonna.

"It must be the Signora's treasure," Father Vincente mused but he wouldn't venture an opinion as to how or why it had been hidden in the wall of the farmhouse.

"Of one thing I feel certain," he said. "The Madonna is from Siena. I once saw a similar piece at the Palazzo Pubblico there."

The good priest told Grandfather he thought the Signora's spirit would find peace if the Madonna were returned to her proper niche in her native land.

On the way to the door Father Vincente said, "Tomorrow is All Souls' Day. I would like to include Signora Adelina's name in the prayers. Wouldn't you like to attend the Requiem?"

Under a bright clear sky Grandfather reported all this with a light heart, then asked, "Who vants to go to church in the morning?"

I jumped up and said, "I'll go."

He took me to early Mass with him as I knew he would. It was all so beautiful that I didn't feel like talking on the way home. I sat quite still until Grandfather patted me and opened the truck door.

"I'll get the rake," he said. "You find the baskets and we'll gather the pecans."

So we did. We worked until noon and only once did Grandfather stop. He leaned on his rake and said, "*Ja, Liebchen,* the Signora iss happy."



Wolfman pipe, so-called for its pointed ears, is among profusion of pipes found in 1846 sculptured in bird, animal and human forms.

Wolfmen OF THE OHIO VALLEY

By Richard T. Crowe
Photos courtesy Ohio Historical Society

Artifacts from Kentucky and Ohio lead to speculation that "wolfmen" may have been numerous in ancient Adena Culture — but what part did they play in the social structure?

TRADITIONALLY we think of the werewolf as a creature of European folklore and legend. Yet anthropologists have learned that "were"-animals have figured in nearly every culture in the world — including the North American. In the last half-century archaeological discoveries in Kentucky and Ohio have shown unmistakably that a wolf cult flourished in the Ohio River Valley more than 1,000 years ago.

First, during a routine excavation of a large burial mound of the Wright Group in Montgomery County, Kentucky, a strange spatulate bone object turned up. William S. Webb, archaeologist in charge, described the object in the University of Kentucky's *Reports in Anthropology* for 1940. He wrote that it "was found at a depth of 22.5 feet in the mound. . . . It was obviously a cut portion of a wolf skull including the palate, with all the teeth anterior to the first premo-

lar in place." No other bone structures were found with the object.

Mysteriously, it seemed much work had gone into the construction of the object. The upper bony surface of the skull and the roots of the teeth had been carefully ground smooth and polished. Nothing similar to the object was then known to have been found and its function mystified the diggers. It had no holes or notches as might be expected if it had served as a necklace charm or gorget. The latter is a neck or breast ornament of bone, stone or shell almost invariably perforated.

The riddle of the Wright Mound wolf jaw artifact remained unsolved for a decade—

Conjectural drawing of Adena wolfman was made by James Grimes and Raymond Baby.



until May 1950 when a similar object was found. In the fall of 1949 a Mr. E. C. Ayres was constructing a storage platform on a hill on his farm near Eagle Creek in Owen County, Kentucky. While digging a posthole he uncovered a copper bracelet which later was identified as a artifact of the ancient Adena Culture.* Ayres' "hill" was really a mound.

The following spring Ayres gave permission to University of Kentucky archaeologists to excavate and work began on May 6, 1950.

Time and Ayres' construction work had damaged much of the mound and only two small areas had been untampered with and were worth prolonged excavation. In one of these areas "Burial 2" was discovered, one of the most macabre finds in the history of North American archaeology.

On a layer of bark on the burned clay floor of the mound lay a body prone on its back. The body had been tightly bound in some organic material, probably leather. Another layer of bark covered the corpse. The skeleton was that of a large well-developed man who had died between the ages of 25 and 30.

The skull, in an advanced state of deterioration, was lying on its left side. The head had been crushed into many pieces either at the time of death or at some time since the burial. To salvage as much as possible the entire block of earth containing the

*The Adena Culture was one of a group of prehistoric North American mound-building cultures which flourished from about A.D. 1 to 1200. Known generally as "Eastern Village Farmers" this group constituted an agricultural complex in which the people settled in villages.

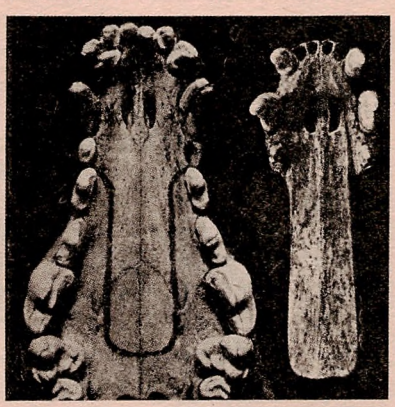


Skull of Ayres Mound wolf-man was salvaged from entire block of earth containing fragments. Dotted lines have been drawn to outline skull. Profile view shows artist's conception of upper teeth (missing in front view).



Ayres Mound skull, when laboriously pieced together, was discovered to have in its mouth the cut wolf jaw as shown. The same jaw appears at bottom of photo and at its right is jaw discovered in Montgomery County's Wright Mound.

The Wright Mound wolf jaw is shown alongside whole upper jaw of a wolf on which is traced an outline of artifact.



skull fragments was removed to the laboratories at the University of Kentucky.

As the dirt containing the fragments was sifted and the skull slowly pieced together, another cut wolf jaw was discovered. This object, almost identical to the Montgomery County find, was beneath the lower jaw of the skull, partly in the mouth of the corpse.

When the skull had been completely restored it showed the characteristics typical of a deformed Adena skull. (The Adena people deliberately flattened the backs of their children's heads by strapping them to cradleboards.) Four upper front teeth were missing from the skull although the remaining teeth were in perfect condition and showed no sign of decay. The missing teeth had been lost or removed during the man's life, for the

bone tissue had healed completely. The gap created by the missing teeth was neatly closed by the insertion of the cut wolf jaw. The wolf teeth, then, had been used as a prehistoric denture.

The discovery and identification of the Ayres Mound object sparked new interest in the Adena collections in the Ohio State Museum. Reexamining the artifacts there, the archaeologists saw a cut wolf jaw which had been found much earlier — in 1932 at a Wolford Group Mound in Pickaway County, Ohio. This one, however, was incomplete and in a poor state of preservation.

The fragmentary artifact had been discovered by Emerson F. Greenman at the site of a cremation burial. The spatula portion of the jaw had been destroyed partly by the cremation and partly by decay. But all of the now-familiar signs of careful cutting and polishing appeared in the Wolford find.

* * *

THE DISCOVERY of three wolf jaws — two from Kentucky sites and one from Ohio — led to speculation that they represented a fairly widespread cult in ancient Adena. But what part did the "wolfmen" play in the social structure? They must have been held in high esteem (or perhaps awe) since they were afforded the luxury of burial in a mound, a tribute not lightly granted in those days.

The mystery of the man buried in Ayres Mound is particularly intriguing. To have had a mound built especially for himself he must have been a man of considerable importance — or his death may have been a ritualistic sacrifice to appease the gods. The leather he was wrapped in no doubt was the means of his death. It was an old Indian torture to wrap an enemy tightly in wet leather and then let the sun dry it. The constriction soon suffocated the victim or crushed his skull.

The Adena people were well known for their carved stone pipes. In 1846 Ephraim Squier and Edwin Davis* surveyed and excavated the Mound City Group in Ohio. Opening one mound they found a profusion of carved pipes bearing images of ravens, otters, falcons and other animals as well as "a number of sculptured human heads, no doubt faithfully representing the predominant physical features of the ancient people by whom they were made."

One of these sculptured pipes, now on exhibit at the Mound City Group National Monument bears the likeness of an Indian with

*Authors of *Ancient Monuments of the Mississippi Valley*, the first book issued by the Smithsonian Institution (1847).

finely chiseled features and a stoic expression — but on the sides of his head are pointed wolf ears, an almost perfect likeness of the ears of a Hollywood-type werewolf.



HOMING CAT COMES BACK

SATIN IS A one-year-old cat and special object of admiration of 12-year-old Sylvia Tiala of Forest Lake, Minn. The Tiala family until a year ago lived in Towanda, Pa. During the family's move, Satin escaped from his cage in the car at a motel in Illinois. The family searched three hours through the adjacent cornfields without success. "Little did we know he was on his way back to Pennsylvania," Mrs. Tiala told Associated Press. Many times during the ensuing winter Mrs. Tiala found Sylvia crying unconsolably over her lost pet.

Months later, a former neighbor called the Tialas to report that Satin had appeared again in Towanda. The cat had gone first to his former house, then to the neighbors. Satin would have nothing to do with people, reported the neighbor, but neither would he leave the premises. The Tialas made the trip to Towanda to retrieve their wandering puss, and Satin is once again king of the Tiala household. The homing cat had covered the 800-mile distance across four states in about 11 months. Homing ability has been reported among mammals, reptiles, and amphibians as well as birds. Zoologists generally reject any suggestion of animal ESP but have offered no other satisfactory explanation for the phenomenon.

DAVID TECHTER JOINS STAFF . . .

BORN IN New Jersey, David Techter was educated in public schools in Boonton, N. J., and the Taft School in Watertown, Conn. In 1954 he received a Bachelor of Science degree in geology from Yale University and completed a year of graduate work at Columbia. For 14 years he worked with the geology department of the Field Museum of Natural History in Chicago, Ill., and for two years served as Curator of Natural Sciences at the Rochester Museum and Science Center, Rochester, N. Y.

His interest and activities in the psychic field date back more than 10 years and include membership in the American Association for Psychical Research and the Parapsychological Association. He helped found the Illinois Society for Psychic Research and served six years as its executive secretary. His name has appeared in FATE during the last 10 years as book reviewer, author and more recently as editor of the New Books section.

How can one receive clairvoyantly the warning of a knife attack and yet remain unaware of a far worse disaster to be met in the future?

THE MAN *with the* KNIFE

By Stefanie H. Alberti

Budapest, Hungary, 1930

MY DEAR STEFFY,

To contribute to your case-book about mystic and supernatural events I will tell you about one case which happened to me.

As a young man I had the ability to go into trance. Later I only did this rarely, particularly after it resulted in a temporary paralysis of my left arm and a warning from my doctor that such experiments were dangerous. It is strange that in this trance state I could foresee future events but for myself always unfavorable ones only.

At one time I saw a knife stab me straight to the heart. I perceived only the knife and the arm that struck but not the person to whom the arm belonged. When I told this story to my friend Istvàn Sugàr he laughingly advised me to take out some life insurance—which I did. Then I began to wonder how I could protect myself against this attack which I felt sure would come. An accidental meeting gave me an idea and some aid.

One day a salesman entered my office to show me various steel alloy plates and to recommend that I have my company's name engraved on these. Amongst his samples I saw a thin metal plate, no bigger than a postcard. Although at first he did not want to sell this sample I offered him a fair price and acquired it.

From that day I got into the habit of always wearing this

plate in my left coat pocket, right over my heart. I even wrote to a friend in Vienna about this good solution I had found.

More than one year passed. I hardly ever thought about the matter any more but it had become a habit to carry the steel plate all the time and to keep my coat buttoned.

I was a member of an international committee which held monthly sessions in Vienna. On receiving an invitation to a session on Sunday I booked my wagon-lit ticket for the Saturday night train to Vienna.

But in the meantime I changed my mind. Next Wednesday I was due for a trip to Paris and found too much travel onerous. So I canceled my Viennese trip and went on Saturday afternoon to the railroad station to return my wagon-lit ticket. When I got off the streetcar at the station I had walked only a few steps when suddenly, unexpectedly, a man attacked me and struck at my heart with a knife!

The steel plate staved off the stab but the attack was so strong that I staggered against the wall of a house. My attacker followed me and stabbed me for the second time, so violently that the knife pierced the plate and penetrated the flesh — to the depth of about half an inch, right over my heart.

Leaning against the wall I kicked him in the stomach. The man was salivating, his eyes were turning wildly. I am certain he was a madman for I never had seen him before. He gave a howl of pain and ran away, toward the main street.

I went under the doorway and examined my wound. Although I was bleeding profusely it was evident I was in no danger. You well can imagine how scared my wife Lolly was when she heard of this. And the tailor to whom we gave the jacket for repairs shook his head and said, "Well, that was a tough blow, for sure!"

Now we come to the strangest part of my story:

The next morning the newspaper boys announced with loud cries "Sensational Extras" of their papers. The very train on which I had been booked to go to Vienna was the one derailed by Matuschka* at Biatorbàgy, claiming many victims.

Three days later when I went to Paris I could still see the remains of the derailed train. The wagons were lying under the blown-up viaduct in a chasm 80 meters (262.46 feet) deep so badly twisted and torn that they looked like stepped-on card-

*This was a sensational pre-World War II crime which was widely discussed at that time. Matuschka, the guilty person, suffered from mental aberration.

board toys, not solid steel.

I often wondered why I could foresee the knife attack but not the fact that my cancellation of the trip to Vienna would save my life?

Should anyone claim this story is only some phantasy, invented by me, I will reply that (1) our mutual friend in Vienna knew about this threatening vision one year before the event, (2) I told this friend about my idea of a protective metal plate and (3) he asked me for the metal plate as a souvenir and it still exists — showing the torn part which had been right above my heart.

Your affectionate brother,
Ervin



HANDWRITING REVEALS ALL?

A GROWING number of physical and psychological disorders can be detected in one's handwriting, claims Dr. Harry O. Teltscher. The Vienna-born psychotherapist has devoted 30 years' study to the relationship of handwriting to personality dynamics, summarized in his recent book, *Handwriting — Revelation of Self* (Hawthorn Books, New York, N.Y., 1971). He compares the handwriting to a fine seismograph recording the changes in personality and various physical disorders.

"Why is this so?" he comments. "The close association between personality and handwriting is due to the physiological fact that writing impulses are conveyed into the muscles of the fingers via the brain."

He cites as an example the handwriting of Franklin D. Roosevelt, which five years before his death disclosed that the late President was suffering from neurovascular disease of the brain, which culminated in his fatal stroke.

One of the more impressive bits of research reported in Teltscher's book was conducted by his colleague Alfred Kanfer at Strang Clinic in New York. Without ever seeing the patients, Kanfer studied the handwriting of some 20,000 patients suspected of having cancer. He then stated whether cancer was indicated by the handwriting. In 80 percent of the negatives and 84 percent of the positives, his decision concurred with the medical diagnosis. More striking yet were the results in 33 cases that doctors had declared negative but later developed cancer. Kanfer had indicated cancer correctly in 32 of the 33 in advance of its onset.



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.

SUPPORT FOR THE PSYCHE

By Janice Faye

IN THE PAST two years most of us have had some association with a person who is or has been unemployed. But only those in the immediate families know what psychological devastation unemployment causes for the victims and their families. In 1963 my husband Richard, an aerospace engineer, was out of work for nine months. So when heavy unemployment hit the space industry two years ago I naturally started to worry.

Then in June 1969 I had an important precognitive dream. (At this time several men in my husband's department at North American Rockwell in Seal Beach, Calif., had been laid off.) In my dream I saw two of Richard's co-workers, Dale Hansen and John Griscom, in a meadow atop a cliff overlooking the ocean. They were strapping a one-man jet pack on his back and sending him, it seemed, on a short trip north along the coast.

The moment I awakened I was sure the dream had something to do with my husband's work. I concluded it meant that when only these three men were left in the department Richard would be transferred to the Los Angeles plant, 30 miles north. Therefore he would not be unemployed.

A few months later, of the 14 men in Richard's department, only the three in my dream were still working there. In February 1970 North American Rockwell won the contract for the B-1 bomber models to be built in Los Angeles and this confirmed my idea that he would be transferred there. Thus I felt I really didn't have to worry about his being out of work.

In June 1970, a year after I had had the dream, we were invited to a party at Tom Crandall's home in Palos Verdes. We made the drive with John Griscom and his wife and on the way we passed a meadow atop a cliff

overlooking the ocean. It was the one I had seen in my dream!

At the party Mrs. Griscom asked me how I felt about my husband being put on "open transfer." I gulped and said he hadn't told me. When I cornered Richard he confessed. This party was his "send-off." July 13 would be his last day at North American Rockwell and there wasn't an opening for him in the Los Angeles plant.

Naturally he had put out the word of his availability to some of his friends who had been laid off early in the slump and had been hired by other companies. Through one of these contacts, he was interviewed and hired by Hughes Aircraft in Los Angeles to start work August 1. My conclusions from the dream were wrong as to the company and the transfer — but I was right in thinking he would be working a short distance north along the coast. As for the jet pack in my dream, Richard is working on the F-14 and F-15 jets.

The dream kept me from worrying throughout the period from June 1969 to August 1970. My unconscious mind somehow knew what was to come and also how much my conscious mind needed the psychological support of that knowledge. — *Huntington Beach, Calif.*

SOMEONE TO LOVE

By Madeline Andresen

MY HUSBAND Elton Rich died on April 10, 1965, and by the time I had been a widow for five years time hung heavy on my hands. My two sons Ricky and Andy were busy with high school activities and about all I had to do evenings was read, watch television and pet the cat. When I happened to read an article on the power of prayer I began to conclude my short evening prayer with the words, "Dear Lord, please send me someone to love."

Soon thereafter I dreamed of a strange man — tall, with a cleft chin, brown hair and an infectious smile. He stood before me with his arms outstretched and without hesitation I moved forward into his embrace. In the morning when I awoke I was happier than I had been for a long time, remembering my lovely dream. The man and his features were etched indelibly on my mind.

That night we had a neighborhood dinner party to attend — something different for a change. When the door to the Carltons' home opened I almost fainted. The tall man who came forward and reached out to shake my hand was the man in my dream — tall, with a cleft in his chin and a smile like no other

— except now he looked puzzled and unbelieving. Thus I met my husband-to-be, Conrad Andresen. We got along beautifully that evening and before the party was over he asked to see me the following night.

At dinner the next night I asked Conrad when he had last been in Fresno, thinking that of course I must have seen him before.

"Never been here before," he answered quickly. "But tell me, when were you back east?"

When I replied, "Never. I've never been out of California," he jumped to his feet.

"You'll never believe this. I dreamed about you night before last. You were so clear and real in my dream, I would have recognized you anywhere."

Needless to say, I believe dreams do come true. — *Fresno, Calif.*

A WONDERFUL PROMISE

By Mona Darden

I DON'T remember the exact date my tonsils were to be removed but my youngest child Laddie was 10 months old. Now he is a 20-year-old Air Force sergeant serving in Vietnam. However, I remember the mystifying experience that accompanied what was to be a routine tonsillectomy.

I was quite "old" to be having such a childhood ailment as tonsillitis but I thought of it only as a new experience. I never before had had surgery.

That fall morning I left my husband in the waiting room and cheerfully walked into the operating room in a Tifton, Ga., hospital where our family physician, Dr. Caldwell, and the nurses waited. As the mask was placed over my face his reassuring voice gave last-minute instructions and promised it would all be over when I awoke.

With the first breaths of ether I remember thinking, "Why there's nothing to this. It doesn't even smell as bad as I thought it would." Then . . . the desperate need for oxygen! Fighting for air I clawed at the facial mask with both hands.

The nurses grabbed my arms and forcibly held me while Dr. Caldwell spoke soothingly. "Don't fight it, honey. Just relax. One more deep breath." That one more breath did it. I was out.

In a split second I seemed to be in another world. At first a gently rolling gray mist appeared in great clouds. It seemed like endless space, a vast void of nothingness — but wondrous. Strangely, I wasn't afraid.

Then there appeared all at the same time each member of my

family, the girls Brenda and Dixie, Laddie and my husband John. Each face was in a bright little circle of its own as if looking at me through an oval picture frame with sunshine for background. All the while behind these frameless portholes of sunshine the fathomless fog kept up its easy rolling. I felt contentment.

Then suddenly a gentle masculine voice came from far beyond the cloudy mist. I listened spellbound to these forceful, slow-spoken, explicit words: "With a family like that to live for and God to take care of you, you've nothing to worry about."

Slowly and quietly the conviction came to me that I had heard the voice of God. And now I wanted to see Him. I strained my eyes to see through the swirling fog hoping for a glimpse of Him. I looked and waited, to no avail.

I wanted to stay there forever. I felt perfect peace except for my thwarted desire to see through the perpetually moving fog.

Finally I raised myself to one elbow and struggled to lift my head. It kept sagging to my right shoulder. A nurse woke me with a soft command, "Don't try to get up. Put your head back on the pillow." I flopped down — and out again.

Next my husband leaned across the chrome bed railing and said, "You're going to be all right now, sweetheart." His words were beyond my comprehension at the time.

Suddenly the doctor loomed before me checking my heart and blood pressure. I wanted to keep my eyes open but somehow I couldn't control my eyelids. I said groggily, "My throat isn't sore. Didn't you take out my tonsils?"

"No, I didn't honey," he replied. "And you just be glad I didn't. You stopped breathing on us. Not once but twice. The ether affected the part of your brain which controls your breathing and you've been out for eight hours. I tried using the respirator but you didn't respond. I had to give you artificial respiration for more than 10 minutes. You gave us all a big scare!"

I never did tell the doctor where I'd been all that time, nor do I remember thanking him for saving my life. But I did thank God for returning me to my family with such a wonderful promise. — *Lenox, Ga.*

HEAVENLY MUSIC

By Robert Stiff
as told to Dorothy L. Wyman

IN THE WINTER of 1901 work was hard to get in the large cities. Kansas City, Mo., was no

exception. After trudging the streets for days I had reached the end of my financial rope and any type of work would have looked good.

I started out early again one day and contacted every possible lead — all to no avail. After hours of pounding the pavements I was tired, hungry and discouraged. When night fell I still had a mile or more to walk to get home — where I hated to face my wife and children with bad news once again — when I came upon a large church. No light shone through its stained-glass windows but in those days the doors to churches often were left unlocked. It mattered little that the church was not of my faith. It was the house of the Lord.

I tried the heavy door but it was locked. A side entrance also resisted my efforts. I knocked and called out but no one answered. There just was no way to gain the sanctity of the church.

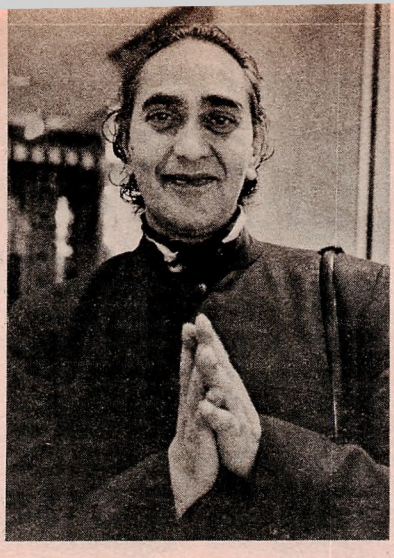
Unreasonably disappointed I turned to leave. My legs felt as if they would no longer carry my weight so I sank down on the cold steps to rest. In the chill air I drew my coat tighter and buried my face in my arms, completely dejected. How could I face tomorrow?

Suddenly a warm breeze caressed my face and I looked up at stars that were brighter than ever before. The steps didn't seem cold now and I felt warm and comfortable. Somewhere from deep within the church came a melodious sound. Faintly at first then gaining in volume, the music rolled from the empty church. I listened intently. Yes, there were voices, many voices, singing magnificently. The accompanying orchestra played with an otherworldly beauty.

A wave of perfect peace enveloped my entire being. All at once the world became a wonderful place and my weariness was gone. I couldn't wait to get home to my family, for somehow I knew my worries were over. I hurried home, all the while humming the celestial tune.

Early the next morning I was hired by the Kansas City Transit Company as a streetcar conductor. It was good pay and I held the position for a long time. As the heavenly music had told me, my worries were over. — *Lakeview, Ore.*





An Interview with
SWAMI RAMA

"Most men have yet to meet a man who says, 'God is in me.' A god who is up in the clouds will not help us."

By Brad Steiger

TODAY'S SOCIAL upheaval has been a long time in the making. A slow-growing dissatisfaction with stilted morality and religion is causing a realignment of values among young and old alike in virtually every nation in the world.

With youth taking the lead mankind is repudiating the suffocation of technology and materialism and looking inward, seeking to understand and develop the full capabilities of mind, body and soul for a more productive and richer life, to learn the true nature of self and one's relationship to the universe.

A man who has dedicated his life to guiding sincere aspirants along this path is Swami Rama, acclaimed throughout the world as a master teacher and spiritual leader.

Born in 1925 of learned Brahmin parents and orphaned at the age of three months, Swami Rama was adopted by a great Yogi, a Bengalese saint who lived in the Himalayas. The boy

was ordained a monk at an early age and sent to various Himalayan academies to receive instruction from India's most learned, highly developed masters.

Today Swami Rama speaks 11 languages, holds degrees in philosophy and Eastern and Western psychology, has studied and lectured at leading universities throughout the world and has written a number of books. He also is the founder of the Himalayan International Institute of Yoga Science and Philosophy in India, Japan and Europe. The Institute invites persons of all faiths to come to study Swami Rama's methods of meditation and spiritual unfoldment.

It was established to carry out the following objectives: "To make known to the members and people in general the real, synthetic and harmonious view of world religions and philosophy in terms of modern scientific achievements; to undertake research for the total ethical, social, economic and spiritual development of humanity; to attain world peace, international integration, understanding and the spiritual awakening of the human race."

Swami Rama is in this country at the invitation of the Menninger Foundation of Topeka, Kans., where under laboratory conditions he has demonstrated "superhuman" feats of self-mastery and mind control. He has raised and lowered by 10 degrees the temperature of various points in his body. While wired to the most sophisticated electronic recording equipment and under strict scientific observation, he has slowed his heartbeat to the clinical state of death.

At the eighth annual meeting of the Association for Humanistic Psychology held on August 31 and September 1, 1970, in Miami Beach, Fla., Swami Rama discussed chakra and nerve control in relation to psychosomatic health and transpersonal awareness and Dr. Elmer Green of the Menninger Foundation showed psychophysiological research slides in which Swami Rama demonstrated local control of blood flow in his hand and stopped his heartbeat.

In the January 1971 FATE Curtis Fuller reported: "(Swami Rama) also was able to stop his heartbeat for as long as 15 minutes — with Western heart specialists in attendance. In actual fact his heart did not stop completely but went into fibrillation, which usually is considered a state preceding or following heart failure and a most serious medical problem under almost all circumstances. While fibrillating, of course, the Swami's

heart was not pumping blood. This stoppage should have resulted in severe and permanent brain damage, if not death, but the Swami was looking in good shape in Miami . . ."

After the AHP meeting Swami Rama came to Chicago for the establishment in October 1970 of the first branch of the Himalayan International Institute in the United States. On November 12 we arranged a luncheon date at the Pick-Congress Hotel where Swami Rama just had concluded a seminar on "The Mystery and Mastery of Mind." We took this occasion to ask him a number of questions.

FATE: *So many Westerners today are fascinated by astrology. What is your opinion of the signs of the zodiac?*

SWAMI RAMA: I do not believe that the influence of such signs affect one after he has evolved. I do not claim that I am perfect. I have learned Tibetan, Egyptian and Indian astrology so I know what astrology is. But when man reaches the state of superconsciousness, all knowledge comes down. Intuition bounds. It doesn't grow bit by bit. It comes down itself because we have reached superconsciousness.

You know, after studying so many "ologies" I feel that the best use I can make of these studies is to unlearn the learning that I have done up to this time. Once we are able to unlearn things, then we achieve something, not before. Until that time, our minds will not touch the highest peak of reality and will not go beyond the mire of illusion.

FATE: *And can one who has achieved the "highest peak of reality" teach the path to another?*

SWAMI: Yes, but humanity has yet to know this intuitive science as a part of its education. The day that this secret science becomes universally taught, life will be full of poetry and song. If humanity wishes to survive it will have to achieve these higher estates.

FATE: *And on earth, not in nirvana, heaven?*

SWAMI: Those days have gone when people thought of going to heaven or hell. We create our own hells and establish heaven, not individually, but for all. And that is possible. If one man can be happy, why cannot everybody be happy? The difficulty is that there is no proper organization, there is no harmony.

You are a nucleus: the universe is your extension. You are a vital part of your society. If you correct yourself you are doing some service for society.

Live for society, work for society, work for others and everybody will be free.

According to my research, man has a tremendous capacity and power within him, but it is sleeping. One should be honest enough to tap the power properly.

We are sick and tired of searching, seeing, analyzing, finding out things in the external world. We may travel to the whole of our galaxy, yet man will remain man and he will suffer constant change, death and decay. There will be no change in man until he realizes his own potential within and achieves the higher state of mind that is called superconsciousness — then he will receive real knowledge. When the superconscious state has been achieved, there will be no selfishness, no unhappiness, no misery, no more cries to Buddha, Krishna, Allah, Jesus.

The purpose of my life is to make the achievement of the superconscious state into a science, which may be applied, which may be verified, then made into an educational discipline so that the younger generation need not always plot its own death.

FATE: *You feel then that the younger generation will be receptive to such a new science?*

SWAMI: They have the potential but now they have no discipline. They say that they are seeking but they are not seeking. Drugs will never help these children.

The American child is the best child in the world, you know? Very emotional, and emotions have tremendous powers; but unchecked emotions are very, very dangerous. Unchecked emotions can make life superficial and prevent one from looking within.

There is one great thing that is lacking in your country.

FATE: *What is that?*

SWAMI: The institution of marriage and family life is being ignored. The most vital training ground for the child is disappearing. The American child is not secure because he does not receive the necessary kind of childhood training.

Most diseases are sown in childhood. Children become ill because they have not learned the means of acquiring peace of mind.

In today's schools children study only the brain. They do not learn that the mind is different from the brain. They have yet to know that greater part of mind which is beneath consciousness. Until they learn to utilize that vast portion of their minds they remain deprived. Although the wealth is there they do not know

in which corner it is buried.

Modern man is divided between science and religion but actually he is seeking something within. Most men have yet to meet a man who says, "God is in me. I am a living temple." We need that God who is in us. A god who is up in the clouds will not help us.

FATE: *If the unconscious contains the "god within us" and a deeper peace what role does intelligence play in the development of the superconscious?*

SWAMI: The brain is the seat of the mind and the nervous system is a channel through which the mind works. The brain is like the bulb and the wires, while mind is like the electric current. So few people understand this. They talk a lot about philosophy, about religion, about reincarnation, but they do not understand the mystery of how body, brain and soul are related and connected. To learn this requires *being* rather than *thinking.*

Psychology in the West is a child moving in darkness. If you take the mind that is not purified what will happen to that mind? It will go, but in the wrong direction. It will have power, but destructive power.

If you do not purify the mind anything that comes through that ego will come out evil. And if evil rather than God rules over life only misery can result. Man must learn how to establish harmony between body and mind.

FATE: *What is your concept of a Supreme Being?*

SWAMI: If you collect all the souls of the world from all the creatures in the world and put them together the accumulation becomes God. We are all like waves in the ocean. When the wave rises we call it birth; when the wave falls we call it death. Thinking that we are separate from God is ignorance. Awareness of this unity is knowledge.

FATE: *How does one work out a compromise between living in the world of the flesh and maintaining a struggle to gain awareness?*

SWAMI: Learn from the example of the lotus. The lotus grows in water but lives out of it. So must we learn to live in the world and yet be out of it. The philosophy of being nonattached, not detached. The nonattached man knows the value of love. The man who has known God in the world is nonattached from the superficial things of the world and he can genuinely, unselfishly, love others.

FATE: *Do you accept the concept of spirit guides or spirit masters?*

SWAMI: Unless you are prepared to be guided *no one* can guide you.

My master is a very old, very wise man. He is no longer living in the flesh but I can meet him anytime I like. It is a very simple thing and it is not considered a very great achievement in the field of raja yoga. You concentrate and you allow yourself to jump out of yourself and go anywhere you like. Man has tremendous powers.

FATE: *May we ask exactly what kind of experiments you are participating in at the Menninger Foundation?*

SWAMI: Well, in a project called Voluntary Control of Internal States I am the expert and consultant. The heads of that section are Dr. Elmer Green and his wife Alyce who are working with me and with other doctors. They are studying how I can raise and lower my body temperature, how I can control my heartbeats, how I can tune my mind, how I can move objects without touching them. They are examining all these phenomena. We are starting a sort of training that is called "feedback training" which will be very helpful for all people.

FATE: *You are attempting to teach others these methods of controlling body processes?*

SWAMI: Yes, I have a training group. I work in the lab and I train a group.

FATE: *We realize that it may be too early to assess but what kind of results have you been having with this "feedback training"?*

SWAMI: Very good.

FATE: *Have you been able to teach such a thing as psychokinesis, the moving of physical objects by thought alone?*

SWAMI: Yes, Dr. Green has been successful with such training and he has been practicing very hard.

FATE: *When will they release the results of these experiments?*

SWAMI: They have started to do this already in the professional literature. They will be publishing the results of these experiments in science and psychology magazines all over the world.

FATE: *They are going to be brave enough actually to publish positive reports on such experiments?*

SWAMI: They cannot hide them.

FATE: *Is meditation the key to voluntary control of heartbeat and body temperature?*

SWAMI: Meditation is the only method but people do not understand what meditation means. In this country people believe that to meditate means to imagine.

I will explain meditation in a nutshell: Mind is like a lake that has so many ripples. When a bubble rises to the surface of that lake it comes not from the

surface but from the bottom. When it first issues from the bottom the bubble is but a seed. As it rises toward the surface it continues to expand until it bursts free of the water. When a thought breaks into your conscious mind it is possible for you to go back, deep down into your unconscious where impressions are stored and transcend those impressions.

FATE: *What are your thoughts on reincarnation?*

SWAMI: When we talk of reincarnation we yearn to find those missing pages in the books of our lives. The middle is here, now. But what was the beginning? What will be the ending?

FATE: *Do you believe that there are a set number of incarnations for each individual or is this something that is determined by the individual?*

SWAMI: We are the architects of our building of life. Those who do not understand the philosophy of reincarnation do not understand anything about birth, rebirth and karma.

FATE: *Does each individual have to pay his karmic debts or is there another way of circumventing the cycle of rebirth?*

SWAMI: If we have done something, we have acted willingly and we must be prepared to bear the fruit of our actions. Karma is a harvest, not a punishment. It is the law of cause and effect.

FATE: *It is a common misconception in the West that karma has to do with punishment.*

SWAMI: That is because people in the West have never studied reincarnation seriously enough. What is punishment in life? If you slap a child, he will weep. If you give me that same slap, I will feel that you are petting me.

The theories of reincarnation and karma run together, hand-in-hand. If you study Eastern religions, you will find that they are not really religions but philosophies of the realities of life.

In our lives we all have a target we are trying to hit, whether we know it or not. Most of us are like bowmen who have not learned to aim properly. Now this symbol fits the entire philosophy of reincarnation and karma. We each have some arrows in our quivers and we keep shooting until we have hit the target.

You have no say about the arrows that have already been launched. They are past karma. The arrows which you hold in your hand you control and you have complete control of those arrows which you have to send in the future.

FATE: *But is there some way that might enable us to expedite our hitting the bull's-eye?*

SWAMI: Of course and it comes from within. The question is, what is the intensity of the flame of love which burns for home and family? How high does the flame within burn, and for what? Does the flame burn for the things of this world or does it burn for something beyond this world? The emotions and the senses are rascals, you know. They attract our minds toward the outer things and lead us away from the lessons which lie within.

One must learn first to control the senses, then comes the mind. And, if one does not learn his lessons in this life, he goes on to another. That is why we come back. Our subconscious mind is the vehicle for our soul to go from one life to another.

FATE: *Is there any way to help the knowledge of the subconscious mind to come to the conscious mind?*

SWAMI: Of course. The mind is like a coffeepot that constantly bubbles impressions to the surface. The impressions bubble up from our subconscious and they germinate from there. Once they break free to our conscious mind they come forward for translation, for realization, for materialization. Learn to meditate properly and real knowledge will come forward.

FATE: *What of fate and free will?*

SWAMI: Fate can be willed. We are the builders of our fate. Let us not depend on our fate but on our head and our hands. Fortune is like a flirt. She runs after him who does not care for her. We must ignore the temptation of pursuing the tease and set about making our own fate.



A WIZARD FOR THE QUEEN?

By Paul Steiner

ANTONIO BATTISTA, Italy's leading astrological authority, wants to be appointed wizard to Britain's Queen Elizabeth. Battista, aged 40, has written offering his services to fill the post last occupied by Merlin at the court of King Arthur.

He pointed out in his letter that the Royal Family is surrounded by painters, poets, writers and counselors and adds, "So far as I know, there is no magician. Yet it is useful to have the future always at your fingertips.

"The post to which I aspire is full of difficulties but I have faith in my conjectures and I believe I am worthy for your Majesty to call me to your kingdom. I beg Your Majesty to give it due consideration."

Her Majesty has not replied.

"When I saw the outline of Bill's body showing through those icy clinging towels my heart nearly stopped. It was just like my dream!"

By Coraine A. Brown

A GOD-GIVEN NIGHTMARE

I AWOKE TO THE sound of a telephone ringing in the room where my husband Bill and I were staying — in the South Lake Tahoe motel which our daughter and her husband own. Baffled, because we had no phone, I got out of bed, opened the draperies and looked out over the court. Snow was falling and I stood at the window for several minutes admiring the beautiful scene.

Then I returned to bed but couldn't get back to sleep. I kept thinking about the ringing phone. Finally I sat up in bed and either I had a vision or I dreamed for a moment or two. I saw a huge one-story many-windowed building directly in front of me. Dark and dismal, it made me feel melancholy. As I gazed at it I saw a dark cloud moving near the roof. I seemed to be walking through the deep snow around the building until I encountered a door which I opened. I found myself in a hospital emergency office. A nurse sitting at a cluttered desk looked at me inquiringly and I said, "Good morning. Can you tell me what time it is?"

Glancing at her watch she replied, "It's exactly 5:00 A.M."

Just then a tired-looking, unshaven young man in ski clothes came into the office. His tousled hair kept falling over his eyes and one of his shoes was untied. "I'm looking for a doctor," I said to him.

"I'm a doctor," he said, "even if I don't look like one at the moment. You'll have to excuse

my appearance. I was on a skiing trip when I was called back to the hospital on an emergency. I'll see you here with your husband at the emergency entrance at 5:00 A.M. on January 3. Your husband will go from emergency to Room 50, then to Room 31. You'll find the ice cubes in the pantry and bath towels in the linen storage room and the nurse will give you the alcohol. Be sure to reduce the temperature from 105° to 99° before I get there."

For a moment I stood speechless, in my dream, then started walking down a long corridor until I came upon a huge plant growing toward the ceiling. It must have been at least six feet high. "Maybe a lovely plant like this is a token of good luck after a storm," I thought.

I resumed my walking and suddenly I felt ill, too weak to move. A large black cloud floated directly in front of me. I followed it to a numbered door before it disappeared. I gasped when I saw the number. Glowing like a neon sign, it read 31.

Then once again I was outside, wading through the snow. I turned back one last time to look at the sign flashing "Emergency." In my mind I seemed to continue to see the bearded face of the young doctor.

The next conscious thing I knew I was sitting in bed again. Getting up once more I went into the kitchen and attempted to drink a glass of milk but I felt numb and couldn't swallow a drop. I wanted to awaken Bill and tell him about my strange experience but I felt too exhausted and in a sort of stupor. I checked the calendar on the desk: it was December 3, 1965.

As the days passed I experienced a growing uneasiness and decided to talk with the parish priest about my dream. Father Casey, a young man, listened kindly. He reassured me and urged me not to tell anyone about the vision because few people understand E.S.P.

"Stop thinking about the dream," he said. "Just dismiss it from your mind."

I was nearly able to do just that. With Christmas approaching we kept busy and Bill felt fine. No longer worrying, I was happy and content.

Then one morning Bill sat bolt upright in bed and groaned loudly. When I turned on the lights and saw his ashen face I slipped on a robe and dashed to the motel office to ask our daughter Joan to call a doctor. The nurse who answered said to bring him right to the hospital.

Our son-in-law Eddie Watkins carried Bill to his pickup truck and we started immediately.

Snow had been falling all night and the roads were awful but somehow we made it to the emergency entrance at the hospital. After that it seemed to me I had reentered my dream.

The same nurse I'd seen in the dream sat at the same cluttered desk.

"I've brought my husband in," I said. "I guess you've been looking for him."

She looked at me strangely. "Have you been here before?" she asked.

"Yes. I was here on the third of December."

Bill screamed in pain.

At that moment the disheveled young man of my dream walked into the office. "Doctor," I said to him, "I'm so glad you got here. My husband is in great pain."

"I've been called in for an emergency operation," he replied. "I'm sorry but I have only a few minutes to get scrubbed. We'll have the nurse admit him to the emergency room for an examination."

"Doctor, you told me you'd take care of him!"

He looked at me strangely. "I'm sorry," he said, "but I've forgotten your name. Are you a patient of mine?"

"No, not really, but I talked with you a month ago about my husband."

He left the office looking puzzled.

After an intern took Bill into the emergency room I went back to the office and signed some papers for the nurse. About an hour later another nurse told me to go home and get some rest because Bill would be under heavy sedation for several hours. When I asked her for the time she said, "Five A.M."

And the calendar on the nurse's desk said the date was January 3.

In the pickup I told Eddie that I was sure the date had some meaning but couldn't remember what it was.

Back at the motel, too nervous to relax, I paced the floor until nine o'clock. Then Eddie drove me back to the hospital where I passed down a long corridor past the solarium. Suddenly directly in front of me I saw a big beautiful plant growing toward the sunlight coming into the hall through a glass roof. I stopped and stared. It was the plant I'd seen in the dream.

Continuing my trek down the corridor I came to a swinging door and automatically turned to my right but an approaching nurse said, "It isn't visiting hours yet. You'll have to wait."

"I'm not visiting," I protested. "I'm just going in to see my husband."

I went on until I came to an open door. I didn't see the number on it till after I was inside the room. When I turned to read it I saw it was 50 — just as I knew it had to be.

Bill lay there gazing up at me a minute before he spoke. "Sure took you a long time to get here," he said. "Did the nurse tell you what room they put me in?"

"No, I knew before I came." When he looked confused I remembered what the priest had told me and remained silent.

Father Casey came in to see Bill that afternoon and as we talked he pressed me to tell him about the ending of my dream. I refused because I was trying to forget how awful it was. I held that part locked in my heart, secretly praying that the ending in real life would not be the same — that there would be no body under white sheets.

A few minutes after Father Casey left a young doctor, now well-groomed, came into the room.

"I'm Dr. Robles," he said. "I'll be taking care of Mr. Brown."

"Yes, I know," I said. "I spoke with you some time ago about him."

Obviously not knowing what I meant, he murmured as if to himself, "I'm very tired — it's been a busy day."

Bill grew steadily worse. On the fifth day Dr. Robles told me they would have to operate. He said because it would be delicate surgery a specialist would have to perform the operation.

On the cold dreary morning the operation was scheduled to take place I got up feeling weak and sick, wondering how I could stand to sit at the hospital while Bill was undergoing the surgery.

When I entered his room at 5:00 A.M., an hour and a half before he would go on the operating table, I sat by his side and held his hand, assuring him despite my own fears that everything would be all right.

He was in surgery for three hours. How I ever lived through those three hours I'll never know. During that endless time I reviewed our life together. Some of the days had been good and some had been bad but this was by far the worst day of my life.

After the operation Bill was put in Room 31, just as he had been in my dream. He grew stronger every day and I had almost dismissed the dream two weeks later when the doctor told him he could go home the next day.

Vowing to give him a present in honor of the occasion I drove to Stateline that night and bought him a beautiful maroon robe to replace the old faded one

he had worn in the hospital. On my way home I felt strangely hot and perspiration streamed down my face into my eyes nearly blinding me. I seemed to be smothering.

As I stopped the car and rolled down a window my thoughts went back to the hospital. I was certain something was wrong. I tried to turn the car around and return to the hospital but couldn't because the snow was piled too high on both sides of the road. Back at the motel I repressed an urge to tell my daughter about my premonition. Again I chose to follow Father Casey's advice to tell no one.

I slept very little that night.

The next morning was cold and clear. I walked out onto the porch, looked at the snow-covered pine trees and tried to tell myself that Bill would be coming home today, but somehow in my heart I knew it wasn't true.

The hours passed slowly. About nine I walked out onto the porch again and this time I was horrified to see a black cloud rise in front of me and move in the direction of the hospital. Screaming, I fled back into the room.

I called Joan and almost yelled, "Take me to the hospital as fast as you can! Your father is dying!"

"But Dad's coming home today at noon," she said. "And a man from the gas company is coming out to check the thermostat in Room 2 and I can't leave until he gets here. You've spent too much time at that hospital already!"

I dashed to the office praying to God to please send the gas man or a taxi, an almost impossible miracle with deep snow blocking many of the roads. But just seconds later a serviceman from the gas company came to the door.

When we arrived at the hospital I jumped from the car and ran up the icy steps so fast I fell twice before I got inside the building. I didn't stop until I got to Bill's room. His face was ashen. His eyes stared at the ceiling. He seemed only semi-conscious. His lips moved and I bent close to catch his almost inaudible words.

"I've waited so long for you," he whispered. "I knew you'd get a nurse. Help me!"

"Thank God you're alive," I breathed. "Don't worry about anything."

Rushing down the corridor to the nurses' station I said to the one who sat at the desk, "Please come to Room 31. My husband is dying. The incision has broken open and his bed is covered with blood. He's dehydrated and he has a temperature of 105°."

Startled, she checked Bill's chart. "Mrs. Brown," she said calmly, "do you realize that your husband is fine and he'll be going home at noon? I know you've been here with him eight or nine hours daily ever since we admitted him. You know, of course, how short of doctors and nurses we are and so it's almost impossible to give each patient the care he needs. There's no nurse available now but we'll send one in just as soon as possible. Please sit down and relax."

I started to run again, a sense of growing desperation welling up inside me. When I saw the lab office I rushed in. The young nurse sitting there looked at me, then got up to put her hand on my shoulder as if to steady me. She said, "You're ill."

"No, no," I shook my head. "It's not me! It's my husband!"

The urgency in my tone must have impressed her because she followed me down the hall without question. The moment she entered Bill's room I went to the pantry for a pan of ice and to the linen room for two large bath towels and a washcloth. Suddenly a voice over the loudspeaker boomed, "Calling Dr. Robles!" The call was repeated over and over.

Back in the room two nurses now worked over Bill. The one taking his temperature read the thermometer and said tersely, "105°."

I stood by Bill's bed for almost 11 hours applying towels soaked with alcohol and trying to help Dr. Robles in every way I could. But when I saw the outline of Bill's body showing through those clinging towels my heart nearly stopped. It was like my dream!

At 9:00 P.M. I asked the nurse to take Bill's temperature again. She asked, "What do you think his temperature will be, Mrs. Brown?"

"Exactly 99°," I answered.

When she checked her hands trembled but only for a moment. Regaining her composure she said briskly, "Well, you guessed right. But then strange things seem to be happening here tonight."

As I put on my coat I gazed at Bill's face. It was not as strained and drawn as it had been. I thought he looked almost peaceful.

Joan who had been sitting with me for hours protested, "Mom, you can't go home and leave Daddy now."

At the door I said, "There's no reason to worry anymore. The dream has ended."

Reluctantly she followed me out of the room.

When we got back to the motel she asked, "Mom, what did you

mean about the dream?"

Just at that minute the telephone rang and the dream — which had begun with my being waked by the ringing of a nonexistent telephone — had come full circle.

I walked over to my room and went to bed. My eyes closed almost instantly and a great inner peace came to me. "Thank you, God," I prayed, "for giving me the vision."

Next morning I arose feeling like a new person. At the hospital Bill was resting and in good spirits. The doctor had ordered a blood transfusion and everything went as scheduled. The incision healed; the infection halted and with every day that passed Bill grew stronger.

A few days after the crisis had passed Father Casey asked me if I was ready to talk about the ending of my dream. I told him that everything had happened just exactly as I saw it in the vision. "But I've kept it locked in my heart," I said.

Father Casey nodded. "Mrs. Brown, you've done just right. No one would understand."

But now I can say further: I know deep down that on that early snowy morning God showed me a way to keep my husband with me.



A MUSEUM FOR ROBERT RIPLEY

ONE OF THE many wonders the late Robert Ripley included in his famous "Believe It or Not" column was a church in his native Santa Rosa, Calif., that had been made from a single redwood tree. The tree had yielded 78,000 board feet, furnishing all the lumber for the 100-year-old church.

Now the Santa Rosa community has turned the church into a museum honoring the famous cartoonist and collector of curiosities. Unlike the five "Believe It or Not" museums located in various North American cities, this one will emphasize the man himself — who, according to a statement attributed to his housekeeper, was even more interesting and unusual than the oddities he traveled all over the world to find.



BOUND TO BE A HIT

SCHEDULED FOR performance in April, 1969, Milwaukee's St. John Cathedral High School production of "Oliver," the musical comedy based on the novel *Oliver Twist*, had everything going for it. The role of "Fagin" was played by senior student Charles Dickens.

YOUR PATH around the ZODIAC

By WINIFRED TENNES



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

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

ARIES

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

HAPPY NEW YEAR! You start this month under good astrological influences and should resolve to improve the spiritual side of your nature. Many of you are creative and eager for new experiences; now is the time to stop dreaming, to put ideas on paper and take steps to implement your plans. Your energies run high as you seek personal recognition.

January 1 to 12 is a beautiful period for you to enjoy partnership endeavors (marriage or business), public relations, travel or social functions. Financial gain also is a possibility.

There are two eclipses in January. A solar eclipse January 16 in 25 degrees of Capricorn will affect particularly those Ariens born between April 13 and 17. It will have a long-range influence on your professional life and/or your reputation. You may find yourself forced to make a decision and act upon it quickly. This occurs when Venus squares Saturn, during a period when you may be unusually sensitive and when a separation from someone you love or a sorrow over the loss of an older person is possible.

The lunar eclipse, occurring January 30 in nine degrees of Aquarius, will be an influence of short duration but will affect friendships, children or sweethearts.

Attend to the financial problems which present themselves after January 10.

1st week 

2nd week  

3rd week 

4th week 

TAURUS

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



1st week


2nd week



3rd week


4th week

CHANGES WILL take place in January at your place of work. The new ideas and methods introduced ultimately will be successful and beneficial. Rest assured it is essential to give up the old methods as the new systems will enable your company to progress, thereby benefiting you. These changes will seem more personal if your health also needs attention. Good things should come from any effort you make during January 1 to 12.

The planet Mars is in your 12th solar house, indicating that whatever action you plan, however you desire to assert yourself, it must be done in secret, behind the scenes.

The lunar eclipse on January 30 in nine degrees of Aquarius may adversely affect your professional or domestic life but only for a short period. It particularly will influence those Taureans born between April 28 and 30.

Your personal plans could hit a snag during January 10 to 31 as the planet Saturn retrogrades back into your first solar house. During the period from January 13 to 16 you may be disappointed in a friend or sweetheart. Be very cautious from January 20 to 23 because inpulsiveness at this time could cause an accident, and quarrels could bring about separations.

GEMINI

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


1st week


2nd week



3rd week


4th week

PARTNERSHIP affairs demand first consideration but your activities in January should be diversified. A good decision made during the first few days of the month may change your love life. You will find exciting, pleasurable and challenging the uncertainty of where you stand in the eyes of a loved one. The week of January 1 to 7 could be a highly romantic period as well as a lucrative one. Some Geminis may pick this time to marry in haste. Certainly those born early in the sign will be assuming more responsibilities, whether through marriage or a business partnership.

The loved one who pleases you with his or her originality and inventiveness may be your child or even a project that now is "your baby." You should feel creative during January 1 to 12 and find it easy to accomplish your goals.

January 13 to 16 may be an emotional period when you find it difficult to express and present yourself in a favorable light. Some older persons whose feelings are easily hurt may be a problem. Try not to be too sensitive yourself during January 16 to 20. You can't trust your own feelings at this time so do not make important decisions without analyzing any and all situations.

During the three days of January 20 to 23 curb your impulsiveness and avoid losing a friend or sweetheart because you are sarcastic or jealous.

CANCER

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

CANCER persons accustomed to using their intuition to settle domestic and business problems should find early January a favorable time. New ideas should be put into practice even when they require drastic changes in your living pattern. Especially at home you may find it necessary to eliminate something in order to replace it with something newer and better.

On January 16 the solar eclipse in 25 degrees of Capricorn should bring to a head any existing partnership (marriage or business) problems you may have. This chiefly affects Cancers born between July 16 and 20. There is also a lunar eclipse on January 30 in nine degrees of Aquarius which may influence your financial affairs — those that are personal or those involving partnership funds. Inheritance, tax or insurance matters demand your attention and it will be wise to handle these interests before January 16 while the planet Venus tenants your eighth solar house.

January 13 to 20 could be an emotional period during which co-workers tend to hurt your feelings. Try not to take everything that is said personally and you will feel better. Some controversy between home and profession could cause tempers to explode during January 20 to 23.

1st week



2nd week





3rd week





4th week



LEO

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

LEOS WILL start this new month under favorable influences. Creativeness reaches a new high so put into effect whatever plans you have to improve your situation. Marriage and/or business partnerships should be running smoothly with everyone cooperative and congenial. Some Leos may be traveling. If you are seeking romance you will find it in an unusual, unconventional way.

Marriage and/or business partnership affairs may reach

1st week



2nd week





KEYS TO THE SYMBOLS:

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




3rd week



4th week

a climax at the end of January. The lunar eclipse on January 30 in nine degrees of Aquarius will influence your seventh solar house for a few months. Those Leos who work with the public as consultants also may feel the effects of this eclipse. It will affect particularly Leos born between July 30 and August 3.

January 13 to 20 could be an emotional period during which you must keep your cool; avoid jealousy. A mate, friend or older relative may disappoint you. It is not a good time to entertain. And take care to avoid accidents if you are traveling from January 20 to 23.

VIRGO

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



1st week



2nd week




3rd week



4th week

JANUARY 1 to 12 is an excellent period for you to make some constructive decisions regarding your home, domestic affairs, financial and/or health problems. Early in the month you may have new ideas for changes you wish to make in your home. These will affect your income but you should go ahead. When you feel inspired, assert yourself — and see that others appreciate your talents. Your finances may slump as the planet Uranus turns retrograde in your second solar house.

The solar eclipse of January 16 could bring a turning point in matters of your fifth solar house — involving romance, loved ones, or some business speculation. It could bring an end to a situation that has concerned you for a long time.

From January 13 to 20 your emotions are at a low ebb and you cannot relate favorably to close associates. Be particularly careful of what you say to co-workers or to your elders (parents, boss, etc.). It is not a good time for socializing.

Curb your tendency to be reckless during January 20 to 23. You can get into trouble emotionally or physically if you are too impulsive.

LIBRA

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



1st week




2nd week

LIBRANS too are under favorable influences until January 12. They should be able to accomplish almost anything their hearts desire, particularly if their wishes pertain to travel, communication, romance, children, speculation or personal satisfactions. You should receive good news from or about blood relatives and if a trip is in the offing — go!

On January 16 the solar eclipse in 25 degrees of Capricorn may bring about a crisis in your home. Some Librans may decide to move. Others may have domestic problems that can be finally settled. Especially affected are those



KNOW YOUR ASPECTS: A person born when the moon is in a favorable aspect (sextile or trine) to the planet Venus will be affectionate, kind and pleasure-loving. He is likely to have an optimistic outlook, good perspective and an accurate perception of values.

Librans born between October 16 and 20.

There is a lunar eclipse on January 30 in nine degrees of Aquarius that for a short period could influence the matters of your fifth solar house. A loved one or child who seeks special favor should be helped. You too should derive pleasure from this if you act before January 16.

3rd week





Socially oriented Librans should not be too unhappy if their expectations do not materialize between January 13 and 20. This emotional period is not the best time to glamorize yourself. You may possibly be having difficulties with an older person, parent or boss. And after January 23, when the planet Uranus turns retrograde in your first solar house, your personal plans may slow down even further.

4th week



SCORPIO

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

JANUARY 1 to 12 should be a beneficial period for you financially. Income should increase or you may realize greater profits from investments. Try not to spend your money foolishly or reinvest in dubious schemes.

1st week



Home improvements can be advantageously accomplished before January 16.

Some of you will be exhilarated by interesting behind-the-scenes situations. With Pluto and Uranus now in your 12th solar house be careful that your secret activities do not destroy you. Many Scorpios, when dedicated to a person or ideal, often follow a self-destructive path.

2nd week



From January 13 to 20 some problems may arise with an



3rd week

4th week

older person in your home, or your boss or someone else in authority — like a parent. The restrictions you encounter could affect you emotionally but the situation should come to a head at the end of the month. The lunar eclipse in nine degrees of Aquarius on January 30 should influence your fourth solar house — your home affairs.

Some Scorpios born at the end of this sign are apt to have partnership problems as the planet Saturn in its retrograde motion reenters your seventh solar house for the rest of January.

SAGITTARIUS

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


1st week


2nd week


3rd week

4th week

SAGITTARIANS should be happy and pleased with themselves and what happens around them between January 1 and 12; there are many opportunities for personal rewards to be gained through your own efforts or with the help of friends. Important decisions made during this period are sure to be beneficial. You could receive a gift or realize a profit on some investment made previously. Some travel is indicated as well as pleasant news from or about a brother, sister or other blood relative before January 16.

Your social life continues hectic although the holidays are over. Look for the unexpected where your friends are concerned. They may surprise you by reacting unconventionally to some of your ideas. You should put forth more effort to please and cooperate with a loved one or child.

If the solar eclipse of January 16 affects you at all it should be in financial matters. From January 13 to 20 you or the people around you are overly sensitive and communication, especially between persons with great age differences, may break down and cause hurt feelings. Some of your associates are unrealistic in their demands — especially in romantic situations. Co-workers may have to be appeased and catered to during this period.

Your social life could slow down by January 23 when the planet Uranus turns retrograde in your 11th solar house.

CAPRICORN

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


1st week


2nd week

CAPRICORNS may reach a real turning point in their lives this month. The solar eclipse on January 16 in 25 degrees of Capricorn occurring in your first solar house may affect particularly those of you born between January 14 and 18. Personal achievement is possible; honors may come to many; but all Capricorns should take care of their health.

If financial matters have concerned you, you may find them reaching a crisis which demands resolution under the lunar eclipse of January 30 in nine degrees of Aquarius. Financial gains can be made before January 16 with the

advantage of a little help from your friend Venus. The north node is in your second solar house also giving some protection.

3rd week





January 1 to 12 is a good time to make behind-the-scenes decisions that will elevate you in your profession. Guard your reputation; you never know when you will be attacked by those around you. Politicians and government workers are on precarious ground and will have to become accustomed to living with the unexpected. Those favored today easily may be rejected tomorrow for our changing world may affect those who hang onto old traditions.

4th week



Make an effort to keep peace in your family between January 20 and 23 when tempers are apt to flare. Also, be cautious! Avoid an accident at home!

AQUARIUS

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

AQUARIANS who have gone out of their way to help their many friends now should find their kindnesses repaid. January 1 to 12 is a propitious time for pushing ahead and realizing your goals. A lucky break can help you gain stature and pave the way for greater achievement. Friends may influence some of your decisions but plans for personal gain or recognition should be acted upon before January 16.

1st week



2nd week



Some Aquarians may experience a crisis or turning point in their personal lives under the lunar eclipse of January 30 as it affects their first solar house. For some it will bring a situation to an end. For others it should be the beginning of something new. However, the influence of the eclipse is of short duration — approximately three months.

3rd week





During January 13 to 20 avoid making decisions of a personal nature which involve other persons in your home. It is not a good period for socializing. Even your romance could run into difficulties if you or your loved one becomes overly sensitive, depressed or moody. You may discover someone you trusted has been insincere.

4th week



From January 20 to 23 be cautious when you are traveling.

You may receive disturbing news in a telephone call or in a letter. Do not react adversely or precipitately.

PISCES

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

PROFESSIONAL and financial matters are at the top of your agenda for January. You must make more effort to increase your income through your job. Many of you may have several irons in the fire and the decisions you make from January 1 to 12 regarding these schemes should prove successful. A little luck and the blessings of your boss or a VIP could help you.

1st week









2nd week



3rd week



4th week

This can be an inspired period for musicians, photographers, lawyers, writers and any other persons in the communications field. Plans made behind the scenes before January 16 can be brought out into the open at this time and acted on with favorable results. Your charm and magnetic personality will attract others who will see you in a most favorable light during the last half of January.

Those of you with inheritance, tax or insurance matters pending may find things slowing down after January 23 when the planet Uranus turns retrograde in your eighth solar house. Those dealing with other people's money may find changing circumstances require changing tactics. Estate matters may need revising to keep up with the economy. Pisces who are astute in business will not have problems.

Be prepared for an unexpected financial loss between January 20 and 23.

And don't worry needlessly over a parent or older person in the days from January 13 to 20.

Mrs. Tennes will be out of the country for the next month and cannot chart "Your Path Around the Zodiac" for the February 1972 issue of FATE. *She will resume this helpful department with the March 1972* FATE.



LOST AND FOUND

By Gabriella Khanzadian

IN NOVEMBER 1967 my sister-in-law Mrs. Angele Khanzadian was in the Onondaga Hill branch post office at Syracuse, N.Y., preparing to mail some Christmas packages when she spotted two $20 bills on the floor. After picking them up she left her name and address in case the person who had lost the money should return for it. Then she left to do some grocery shopping at a market 10 miles away from the post office.

While at the checkout counter the woman in front of her, a Mrs. Williams, opened her purse to pay for her groceries and discovered that her money — two $20 bills — was gone.

After ascertaining that Mrs. Williams had been in the post office earlier my sister-in-law handed the $40 to the astonished woman, who then could pay for her groceries.

Father's Guide was a GHOST

When tragedy struck our Idaho ranch

Mother could not survive the strain — but how did Father know?

By Brownie Bernice Brown

ONLY THE survival of the spirit after death can explain the strange thing that happened the morning my mother Libby Brown died.

Our family — my parents, my sister Maureen, brother Wilmer and I — lived happily for many years at Willowdale Ranch in Liberty, Idaho. The ranch, founded in 1890, became quite famous in dairying and cattle-raising circles, for it was the oldest purebred-Holstein breeding farm west of the Mississippi.

My father, Dr. William Wallace Brown, served for many years as deputy state veterinarian for Idaho and in 1956 he won the Idaho Dairymen's Hall of Fame Award.

In July 1964 this scene of pastoral contentment changed to one of wild disorder. A double-tragedy struck.

One afternoon early that month I was doing the dinner dishes while Dad drove a tractor pulling a hay baler on a hillside alfalfa field above our ranch house. Dad had retired from active work on the ranch. His brother, my Uncle Frank, was co-owner of the ranch and he and my brother Wilmer managed it. But on this particular day Wilmer had to make a trip into Logan and my father had offered to run the tractor while the young hired man had his lunch.

Apparently Dad got off to adjust something on the baler or tractor and his clothing got caught in the machinery. In the kitchen near the open door I heard nothing but Mother, who was resting in her bedroom upstairs with the windows closed, somehow knew he was in trouble. She called me and when I went into her bedroom she said, "See what's the matter with your dad. I hear him calling."

I couldn't believe she had heard anything but when I saw the tractor strangely quiet and sidewise on the hill I ran through the alfalfa field as fast as I could, apprehension mounting as I ran. I found my father badly injured and unconscious, his clothes in shreds. The tractor

must have run over him more than once.

I called Uncle Frank and together we got Dad to the house and called an ambulance. He was given emergency treatment in the hospital at Montpelier, Idaho, about 10 miles from the ranch, and then taken on the 150-mile journey to the Dee Hospital in Ogden, Utah. For days he hovered between life and death.

Mother had a weak heart and had not been well that summer. Our family physician, Dr. Spencer Rich, was concerned about her condition, for he felt the strain and worry about my father would kill her. And it did. At 6:15 on July 16, 1964, she died.

In Father's critical condition, we felt that the news of the death of his companion of almost 50 years, would orphan us all — but at the same time we felt we must go to the hospital and tell him. When Maureen, Wilmer and I arrived there, a sorry, heart-broken trio, the resident physician who was taking care of Father met us in the hall and immediately extended his condolences on the loss of our mother. We were so grief-stricken that the import of his words didn't sink in at first. Then Dad's nurse extended her sympathy.

Mother had died at 6:15 and Dad had known it when the doctor entered his hospital room 15 minutes later! The hospital staff, thinking someone had called or brought the bad news to Father, didn't find it unusual. However, when they learned he had not been in touch with anyone at all prior to our visit they were astounded. The incident became the talk of the hospital.

Several weeks after Mother's death Dad was released and came home to recuperate. When he seemed strong enough we asked how he had received the news about Mother.

He answered simply, "Ferg came and got me and took me to the ranch that morning."

Ferg Brown was Dad's oldest brother who had died at Colinga, Calif., more than three years before, on March 11, 1961!

It was unbelievable — but what other explanation was there?

Also, after Dad came home we noticed he was quite cool toward his brother Frank. When Frank asked him what the matter was, Dad replied, "The morning Libby died and I came to the ranch I talked to you and you didn't even answer me!"

Now it was Uncle Frank's turn to be astounded. Many times Dad described in detail where we all were, what we were doing and the complete events of that sad morning. He was the most practical down-to-earth man I

ever knew, certainly not one to make up such a story.

Father completely recovered from the tractor accident but died in November 1964 after a stroke. In the few months he remained with us he never changed the story of his visit to the ranch on the morning Mother died.



THE VINE LISTENED

By W. E. Parker

FOR 22 YEARS my mother, Mrs. Margaret Parker of Bloomington, Ill., had been nurturing a trumpet vine in her backyard but in all this time it had not produced a single bloom. One day in July 1970, weary and frustrated, she confronted the plant.

"Now listen to me," she said, "and listen good. I've been very good to you. I've taken care of you for a long, long time. I've watered you, fertilized you and pruned you. Flowers are what I want and if I don't get any flowers this year, I am going to cut you down."

In August the vine produced blooms in profusion.



PREPLUCKED CHICKENS?

ANYONE tired of plucking chickens for market might contact Dr. Ursula Abbott, professor of bird genetics at the University of California at Davis. According to the Associated Press, Dr. Abbott has a flock of featherless chickens and is not quite sure what to do with them. The original inspiration was to eliminate feathers from chickens to conserve their energy. All the material and energy the chicken puts into feathers could then go into larger size and greater egg production, so the theory went. Alas, it didn't turn out that way. Dr. Abbott found that it was perfectly possible to produce the featherless fowl by selective breeding but the resultant nude birds actually eat more food and lay fewer eggs than their feathered friends. They apparently consume more energy trying to keep warm than they save by not growing feathers. Their only advantage, other than saving plucking time, reports Dr. Abbott, is that they can thrive in climates too warm for the conventional birds.

Has the absence of feathers affected the taste of the chickens?

"We've eaten a few," says Mrs. Abbott, "and they tasted just like any other chicken."

ESP REVIVES "DEAD" PLANT

Then it "overgrew" — and this nonflowering species of the Kalanchoe family bloomed on demand!

By James H. Stegner

DURING A PERIOD in early 1952 when I was employed as a gardener in Clearfield, Pa., I had an experience with a single plant which gave me a new understanding of the natural order of life and mankind's place in it.

One day in February I was working in the new home I recently had purchased and I found a potted plant had been left on the windowsill over the kitchen sink. It was almost dead, having been neglected for who knows how long. Had I not been a gardener I would have thrown it out. Instead I decided to see what I could do about reviving it.

The plant was about four inches high and so withered that at first I had trouble identifying it, but soon I realized it was one of a species often called an "air plant." Its botanical name is bryophyllum and it belongs to the Kalanchoe family. This plant can exist for a time with no means of nourishment other than air. In fact it will "take root" on a curtain or other loosely-woven material but it will not do well for long on air alone.

Plants of this type usually stand between four and nine inches high although one in Georgia reportedly reached 14 inches. The plant grows by creating tiny duplicates of itself along the outer edges of its leaves; these drop off and root in the same soil supporting the parent plant.

I soon developed a keen, almost affectionate interest in the plant and often found myself talking to it, encouraging its revival. After two weeks of intensive care small patches of green appeared along the stem and branches.

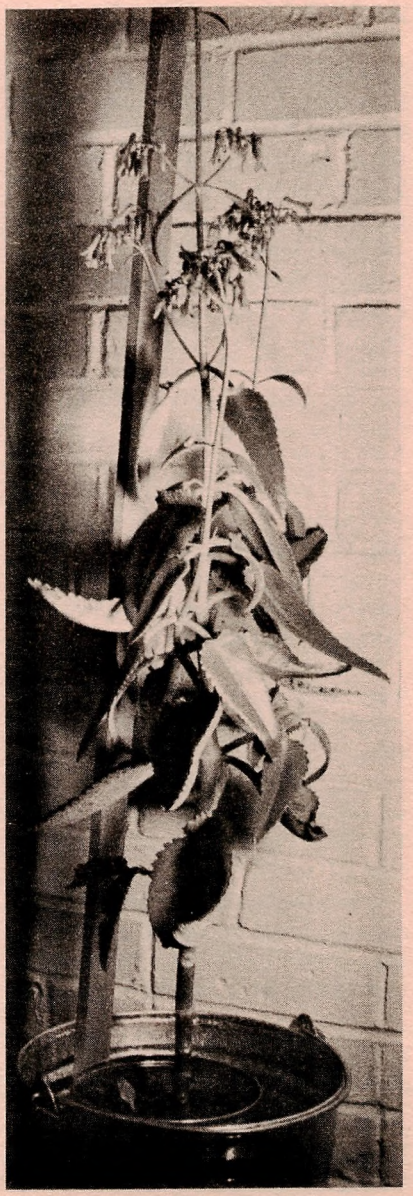
My hobby is collecting and restoring early wireless and radio from the turn of the century. Often when I was working on a

piece of gear I would play music through a large speaker located in my workshop. Because it was a warm, bright area which caught the afternoon sunlight I placed the plant on a stand near the speaker.

The following week, engrossed in restoring a particularly beautiful vintage receiver, I paid little attention to the music that issued from the speaker almost constantly for several days. Neither did I give the plant much attention. But when I did actually "see" the plant again I noticed a great change had taken place: it was now green and healthy-looking. I assumed of course that the sunny location in the shop had been responsible for its recovery.

This success led me to watch the plant more closely during my leisure hours in the shop and I talked to it as if it were another person. Sometimes I had the feeling — actually a sort of hunch — that it was listening and reacting to my voice. And the plant continued to thrive. Now it stood almost six inches tall.

About this time I was astonished to discover that certain types of music had an effect on the



So-called "air plant" (bryophyllum) usually stands not more than nine inches high but author's experiment brought this one to a height of five feet.

plant's behavior. When the room was darkened its leaves would curl and close in the same way that many plants do under such conditions. But whenever I played a recording of the William Tell overture it would "awaken" as if it were daybreak — at any random hour of day or night.

About three months after I had found the plant I began an experiment. I wanted to find out if I could control the plant's growth by mental suggestion. Every morning before leaving for work I would hurry over to the shop to talk to the plant, to chatter idly just as one might do when speaking to a pet dog or cat. Then, using a very sensitive electronic device I had developed, I would measure its reactions.

With this electronic device* I was able to study the plant's reactions to thought and suggestion. I discovered that the plant would react electrically to any thought or act of injury whether to itself or to any other living thing.**

Over the next weeks the plant reacted even better to suggestion than I had expected. Toward the end of the first month it reached a height of two feet, one foot taller than the record-sized plant from Georgia. At my suggestion it stopped bearing young along the edge of its leaves; on the other hand it was sprouting roots along sections of its stalk as well as from every branch. To my disappointment a further suggestion that it bear flowers did not produce any sign of blooms even after several weeks of intense concentration. Then one morning several months later I was able to find a solitary bud beginning to form near the top of the plant.

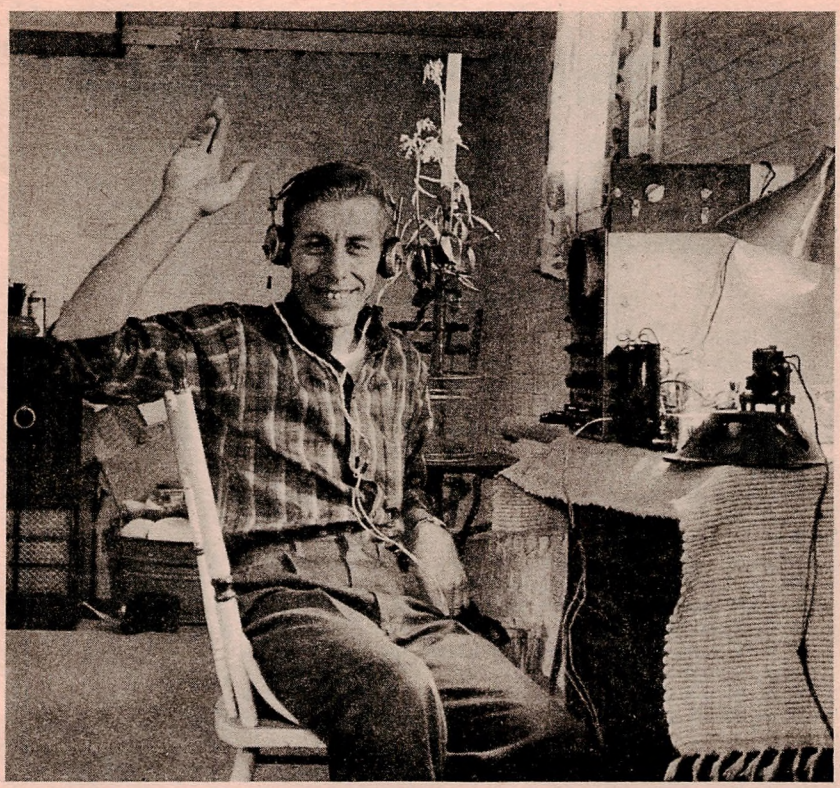
I continued the music, conversation, suggestion and morning rituals and I was rewarded by the appearance of many buds which eventually opened into beautiful trumpet-like blooms reaching a length of four to five inches. This variety of plant never has been known to produce blooms.

Nearly seven months after the start of the experiment the plant had reached a height of three feet and had to be carefully transferred to another pot. This time I used a five-gallon bucket hoping it would prove large enough but not really knowing what to expect.

The plant kept on growing, reaching a height of 41 inches by midwinter. It continued to bloom throughout the entire winter season until one day in late Feb-

*Because of further experiments the author is conducting with this device he does not wish to divulge its exact nature at this time.

**See "Please Don't Hurt the Daisies," by Walter McGraw (October 1969 FATE).



In this workshop author James Stegner indulged his hobbies in the early 1950's. Since 1953 he has worked in a space science laboratory and with the staff of the Center of National Scientific Research and the Observatory of Paris in France. Returning to the United States he was appointed director of the University of Pittsburgh's Airglow Observatory. Currently he is working in private industry.

ruary 1953 when after some trouble with the heating system at the shop I decided to move the plant to the house.

At five feet high it was too large to be put in any of the downstairs rooms so I placed it in one of the empty bedrooms upstairs. Several days later, when I returned to check on it, I found it had failed to survive a very cold night when the temperature in that room fell near freezing. When I found it dead that morning, I felt as if I had lost a dear friend.

The plant's death, of course, ended the experiment.

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TWIN ACCIDENTS

By Jeanne L. Kung

I WAS EIGHT years old in 1949 — a little girl with bright auburn pigtails just learning how to ride a bike in the quiet streets of our neighborhood in Braintree, Mass. On a hot July day my girl friend Jackie and I were racing to the corner drugstore to buy a strawberry sundae. Jackie was just about there.

"Come on!" she yelled. I wanted to hurry. The pedals went round and round and the wheels wobbled wildly. I was headed directly toward a red brick wall and I just couldn't stop.

The next thing I knew I was lying on the side of the road and Jackie and an elderly man were leaning over me. Blood gushed from a small cut near my right temple.

"What happened?" I asked, trying to get up. My head felt like a squashed beanbag and I fell back hard.

"I saw the whole thing from my front window," the man said. "You hit the wall and flew over that car." He pointed toward a blue Mercury parked nearby. "Look at your bike. It's a miracle you weren't killed."

I looked. The front fender was bashed in and the wheel was twisted into a figure eight.

"I called the police. They should be here soon."

Minutes later a red ambulance arrived and with sirens screaming rushed me to South Shore Hospital.

"Concussion," the doctor said, placing me under observation for the next 48 hours.

I lay back against the pillow and thought about what my parents would say — and Happy. Happy, my little mongrel pup with brown and white patches and a flipped-over left ear. How I loved that dog. I had lots of friends all right but Happy was something else. He was the only one you could tell a secret to and it would stay a secret. And every night he'd sleep with me.

Little did I know that he too had



Jeanne L. Kung



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had an accident. He'd been hit by a car.

During the night I awakened to find Happy sleeping near my feet on the sterile white coverlets. Surprised, I sat up and patted him. "What're you doing here, boy? You better go home."

Lying back against the pillow I rang for the nurse. A moment later she came in with a flashlight.

"My dog is here. You'd better take him out."

A beam of light shone around the room.

"There's no dog here, honey. See?" She flicked on the light.

My eyes eagerly searched the room, finally coming to rest on the green wall clock. It was 4:15 A.M.

"But I saw him."

"You must have been dreaming," she said. She brought me a glass of water and told me to go back to sleep.

The next day when my parents came I asked, "How's my dog? How's Happy?"

The look that passed between them made me tremble.

Then Mother spoke "Uh . . . well, honey . . . we were going to tell you last night but we didn't want to upset you. Happy was hit by a car yesterday . . ."

"Is he . . . ?"

"He died this morning at four o'clock." — *Skokie, Ill.*

WE BOUGHT A HAUNTED HOUSE

By Claude Wiebe

WHEN MY wife and I bought a house in the suburbs of Portland, Ore., February 14, 1959, little did we know that the house already was occupied by spirits.

Often we were awakened at night by voices. It sounded like someone arguing although the voices were muffled and we never could distinguish words. Many times I got up and searched the house and yard —

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never finding anyone, of course.

One sultry afternoon about the end of June 1959 I heard footsteps on the front porch and a knock on the door. I answered the door but found no one there. I returned to the couch bewildered and suddenly a cold arctic breeze blew over my legs. I shivered, knowing this had no natural explanation.

My wife worked as a seamstress and I was a house painter so when we left for work we always put Pepi, our little blonde Pomeranian-Chihuahua puppy, in the kitchen. I had to block the archway between the kitchen and living room because it had no door. When we came home the evening of the 10th of July we found Pepi highly agitated. Her eyes were fearful and although she was very small, in her anxiety to get out she had dug a hole clear through the plasterboard and had gotten between the wall studs. We never learned what had frightened her.

Things were quiet for the next few weeks. Then one evening my wife was resting in the bedroom when an apparition of a blond straggly-haired woman appeared beside the bed. Leaning over she pinched my wife's thigh. Then with a strange shrill laugh she vanished as suddenly as she had appeared.

Many weird events happened in the time we occupied the house. One night in August 1960 we were watching television at just about dusk when I noticed that the light in the back room kept flickering off and on. Thinking the bulb was loose I walked through the bedroom and into the back room where I tried to tighten the bulb. But it wasn't loose. Next I checked the switch and found it O. K. When I started back to the living room I saw a small child sitting in the corner of the bedroom. Startled, for I knew she wasn't one of the neighborhood children, I started toward her to ask where she belonged

— but she just seemed to disintegrate before my eyes. This experience left me completely unnerved.

We learned from neighbors that the former owner had not been able to keep the house rented. They also told us the house had been rumored to have been a storehouse for stolen goods.

If I didn't believe in ghosts or haunted houses before, these experiences have convinced me. — *Portland, Ore.*

FATHER'S LOVE AND BLESSING

By Ruth N. Bixler

WHAT I AM going to tell you happened more than 20 years ago. At the time I was worried and depressed and I decided to make the 360-mile drive to visit my only aunt, Jennie Shaffer Hull, who lived in Falconer, a suburb of Jamestown, N.Y., to ask for advice. The only person I knew in that locality was Aunt Jennie.

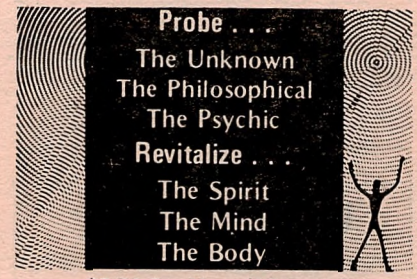
After I had poured out my troubles, she asked if I would be willing to go to Lily Dale, N.Y., to get a reading from a Spiritualist. She had heard that many persons found help there. Although it was only 13 miles from her home she never had been there. Thus there was no possible



Ruth N. Bixler

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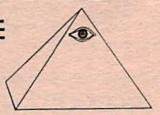
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way any person in Lily Dale could know anything of my life.

Today Lily Dale is widely known — its lake, summer cottages, hotel and healing chapel. It was not so large in August 1949 when we walked through the grounds wondering which cottage to stop at. Finally we selected a small white house. With shaking fingers I pressed the doorbell. A pleasant woman about 30 years old opened the door and asked me to step in.

All I wanted was an answer to something that was troubling me, so when I asked her if she would read for me and what she charged, her answer frightened me.

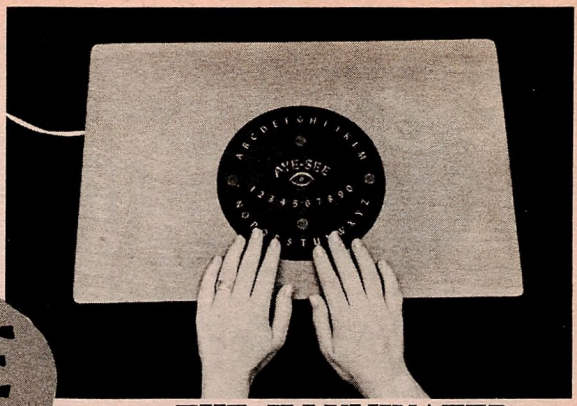
"I do not charge," she said, "but I will bring you messages from the dead and you can leave on the table whatever you think it was worth." I had not bargained for communication with the dead!

We were ushered into a small room furnished with only a small table and three chairs. I sat across from the medium and my aunt took her place alongside me. The medium took both my hands in hers and closed her eyes. After a few seconds she started jerking. She said, "Please be very quiet. The messages are not very loud."

First my grandfather Michael Shaffer came and said he wanted me to know he was well and happy. Next came my Grandmother Adeline. In life she was stern and outspoken and what she said did not surprise me, for it was the sort of thing she *would* say: "You made your bed. Now lie in it."

Even though I recognized my grandmother's characteristic sharp tongue, still it did not convince me that the dead were speaking. The next shock I received did.

Suddenly the medium jerked so hard I hardly could hold onto her hands. As she quieted she said, "Here is a very young handsome man. He says he is your father and he has



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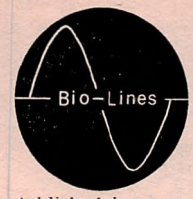
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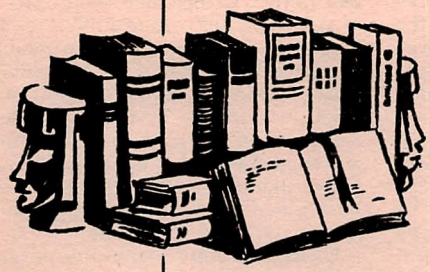
something he wants to give you. He could not give you this before, for he left the earth before you came. His gift is a father's love and blessing."

I started to cry, for the fact of my father's death was absolutely correct. He had been a bookkeeper in his father's laundry and one day a heavy roll of paper fell from a high storage platform and struck him on the head. He regained consciousness only long enough to call my mother's name before he died.

My earthly troubles seemed to pale in the light of the monumental knowledge that the dead are very much alive. I was now ready to leave but suddenly the medium turned to Aunt Jennie. Her first husband, John Shaffer, had been a bridge contractor. He went out early one morning to see that everything was in order for the men to start working on the bridge. He stepped on a loose plank, crashed to the pavement below and died instantly. A year after his death my aunt married again, then began to wonder if she had broken faith with John. Should she have remained single?

We learned that afternoon that those above see us and know when we worry. John's message was: "Don't worry. You did exactly right in getting married again." Then Aunt Jennie started to cry and we left — but we made one mistake. When we stopped to put our money on the table we did not ask our reader's name. If she had address cards on the table we were too upset to notice.

For 15 years my husband Kenneth took me every year to Lily Dale but never in all that time did we find her again. My faith in the afterlife was wearing thin when we sent to England for a taped reading by the medium Ronald Hearn. He had only our check, no other information or leads about me. But sure enough, my father came again offering the same gift. — *Halifax, Pa.*



New Books



By David Techter

LATEST FROM MAIMONIDES

REGULAR FATE readers by now are well aware of the exciting research being done in the dream laboratory at Maimonides Hospital in Brooklyn, N.Y. One of the successes of this research program, conducted by Dr. Montague Ullman, Stanley Krippner and their associates, is the interest they have stirred in other more conservative circles with their dream-telepathy experiments.

A recent paper forwarded to me by Stan Krippner supplied further evidence of the success of their propaganda (or should I say "evangelical"?) efforts. The title, *The Use of Convergent Operations in Bio-Information Research*, had me wondering a bit until I noticed the footnote explanation: "Invited lecture, Institute of Psychology, Moscow University, Moscow, U.S.S.R., June 28, 1971 . . . This was the first lecture on psychical research ever given at the Institute of Psychology and was delivered before an invited audience of over 200 psychologists, physicians, physicists, engineers, space scientists and cosmonauts." ("Bio-information" is Soviet jargon for ESP and "convergent operations" is currently-fashionable psychological language.)

The paper discusses two separate experimental series conducted by the Maimonides staff. (Richard Davidson who accompanied Krippner to Moscow is listed as coauthor.)

The first series is an interesting variant on the customary dream-telepathy experiment. In place of a single agent the entire audience at musical performances of "The Grateful Dead" attempted to transmit the target, the slide of a piece of art projected above the stage. The Capitol Theater in Port Chester, N.Y., is some 45 miles from the hospital where the subject, English sensitive Malcolm Bessent, was sleeping. Unknown to the audience, a second subject also was attempting to receive the targets. Miss Parise was asleep at home and thus not monitored by the EEG equipment. However, she had been a subject previously; her dream cycle was known and her dreams were recorded by telephone calls at regular intervals.

This experiment was of particular

interest to Soviet scientists as Russian parapsychologists from Vasiliev to the present have stressed that the sender must know who the receiver is for telepathy to take place. Whether this was the crucial factor or not, the results were in accord with Soviet expectations: Miss Parise scored at chance level while Malcolm Bessent, the known receiver, made four hits on the six attempts. It would be interesting to see what would happen if the experiment were repeated with Miss Parise as the designated receiver and Mr. Bessent "listening in."

An interesting point not mentioned in the paper is that the judges' rankings of dream-target correspondences suggest that Miss Parise was displacing — that is, her dreams resembled targets that either had been projected two times back or were projected two times in the future. It would be interesting to know if the results of experiments conducted with her at the hospital show this same tendency.

ALPHA, AGAIN

THE SECOND experiment reported in the Krippner-Davidson paper deals with alpha rhythms with which a number of parapsychologists are currently fascinated. Briefly stated, normal functioning of the brain produces small surges of electrical activity which may be detected with the electroencephalograph. Alpha, beta, delta and theta are terms given to various frequencies of such electrical surges, alpha being eight to 13 cycles per second. It is of interest to psychic researchers that alpha activity frequently is associated with states of meditation, which in turn are sometimes the occasion for ESP experiences.

However, until relatively recently it was thought that the individual had no conscious control over his brain rhythms. Now a number of researchers (led by Joe Kamiya) have demonstrated that many individuals can be trained to produce alpha rhythm at will by a technique known as biofeedback. By this means the subject comes to know when he is producing alpha rhythm because a continuous EEG monitoring system activates a signal when alpha is present. Thus if a light comes on whenever the subject produces alpha rhythm he can be trained to keep this light on for relatively long intervals.

Using this new technique parapsychologists have undertaken a variety of experiments to test the relationship between alpha rhythms and ESP experiences. The results, alas, have been mixed and even contradictory. Clearly, no one unique mental state is revealed by alpha rhythm; different subjects, or the same subject on different occasions, may experience quite varied states of mind during alpha activity.

In the Maimonides experiment Charles Honorton, the chief experimenter, attempted to deal with this problem by having the subjects report on their mental states, using a five-point scale ranging from "0" for completely external attention to "4" for completely internal attention. Subjects were tested for ESP both while attempting to produce alpha rhythm and while attempting to suppress alpha.

The best ESP results were attained by subjects engaged in introspection while producing alpha. If the alpha generation was not accompanied by internal attention — the choice of a higher rather than a lower number — the ESP was below chance.

While it is premature to draw conclusions from a study involving only 23 subjects, it would seem the mental state is as important as the alpha rhythm in its relationship to ESP.

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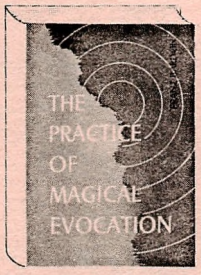
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Maimonides researchers we still wonder why American rather than Soviet parapsychologists were chosen to present the first paper on ESP to the Institute of Psychology. Certainly there are Soviet researchers who have done work creditable enough to deserve the honor. But perhaps it simply is the old business of the prophet in his own country! This same tendency may partially account for the popularity of Ostrander's and Schroeder's *Psychic Discoveries Behind the Iron Curtain.*

However, a vigorous divergence from the generally favorable acceptance of the Ostrander-Schroeder volume appears in the *Journal* of the American Society for Psychical Research for January 1971. Dr. J. G. Pratt, the author of this lengthy review, is prominent as a pioneering parapsychologist and has been one of the few American researchers who has visited the Soviet Union and conferred with our Russian colleagues. It would take too long to comment adequately on his many specific objections to the book. In the main, it boils down to the fact that the book is journalistic rather than scientific. He feels that too often the authors have distorted the facts in order to tell a good story and that they offer too little solid evidence to document their favorable reports on Russian research. In addition, apparently his professional pride is hurt by Ostrander's and Schroeder's unflattering comments on Western parapsychology. But even if we assume that Dr. Pratt is correct in debunking the Soviet Union as the front-runner in parapsychology does this automatically discredit Ostrander's and Schroeder's criticisms of American research? I think not.

The girls raise five major objections to the state of parapsychology in the United States. Summarized, these are:

(1) ESP enjoys no support what-

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ever from the United States government.

(2) "American ESP research was until recently mainly concerned with finding statistical proof of the existence of psi" and has given insufficient attention to the *uses* of psi.

(3) "Divisiveness among" American parapsychologists "is appalling," whereas psychic researchers ideally should "pool experience, skills and techniques of many fields in an interdisciplinary approach."

(4) Psychical research should properly be "regarded as linked with many of the established branches of science" and be pursued by "pure scientists" in those areas, whereas in the United States ESP research has been "a stepchild of psychology."

(5) As a result of this "Western parapsychologists are rarely able to . . . publish parapsychological research in the established scientific journals."

Come now, Dr. Pratt, can you in all honesty deny these five objections?

I find them a singularly accurate picture of contemporary parapsychology. I only wish it were not so.

OTHER REVIEWS

FAITH HEALING by Louis Rose, Penguin Books, Baltimore, Md., 1971, 194 pages, $1.50 (paperback).

This is a revised edition of a 1968 book written by a British clinical psychiatrist who for many years has been actively interested in faith healing.

Overall well-written and well-documented the book is in two parts. The first is a five-chapter history of paranormal healing and its association with orthodox medicine, religion and hypnosis. The section on hypnosis is a bit dated, containing a number of statements implying a casual acceptance of certain hypnotic phenomena which recently have received skeptical attention from

leading investigators. The final chapter of this section discusses current issues relating to the status and efficacy of faith healing.

The second and most interesting part of the book describes Dr. Rose's own unsuccessful but ongoing efforts to find solid evidence for the existence of successful and miraculous faith cures. To be evidentially conclusive Dr. Rose sought cases involving serious and documented organic pathology. Ideally, they had to be a type unlikely to end in spontaneous remission and preferably incurable by (or at least highly resistant to) present medical procedures. Moreover, the faith healing ought to take place without prior or concomitant medical treatment and organic change should accompany improvement. Finally, the cures should be permanent.

In his quest, Dr. Rose faced a number of difficulties including poor cooperation from a few but by no means all of the healers, the patients and his colleagues. Also, many of the allegedly cured patients either did not stay cured or experienced symptomatic relief without accompanying organic change. Finally, contamination of evidence in the medical examination proved a formidable problem.

For example, a cancer patient, after receiving a faith healing treatment, showed no evidence of cancer upon subsequent examination. Was this improvement due to the faith healing or had the patient experienced a "biopsy cure"? That is, could the surgical sample removed in the process of diagnosing cancer have contained all of the cancerous tissue? Though relatively rare, biopsy cures have taken place in the absence of faith healing.

One way around the contamination problem which was not suggested by Dr. Rose might be to design an experiment involving both medical and faith treatments and to separate

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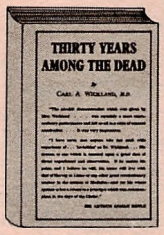
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statistically the effects of the two approaches. Interaction effects also could be measured by this means. Perhaps someone with suitable research facilities will try it. — *C. J. Parshall.*

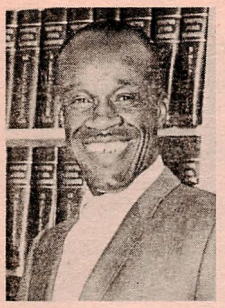
STRANGERS AT THE DOOR by Marcus Bach, Abingdon Press, New York, N. Y., 1971, 189 pages, indexed, $3.95.

The "strangers at the door" are the foreign religions, new and old, now turning the tables on Christianity by invading the United States with evangelistic problems. The churches have complacently ignored them but they are catching the imagination of youth because of "all our failure to live the love that Christianity demands."

Dr. Bach, an authority on comparative religions, has written prolifically on the subject. His books always are readable and interesting not only for content but for his prose style. He has researched the newcomers here and abroad and also was chosen to escort 11 Japanese religious leaders across America. He knows his subject thoroughly and presents it well.

Beginning with the ancient Vedanta and its new leaders among us, he discusses their search for self awareness and their doctrine of karma and reincarnation as seen through Christian eyes. He follows with the physical and spiritual benefits of yoga, then goes on to the Baha'i movement.

Especially interesting is the section on the new Japanese and Korean religions which are making thousands of American converts. Astonishingly, Japan has 20 major new faiths. The only one with an English name has one base in Glendale, Calif. Its Osaka headquarters boasts 2500 acres and a Peace Tower as tall as the Washington Monument. Its ministers are trained in the arts and have a computerized system of



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spiritual-medical healing. Some submerge ego and intellect; others stress the "*now*, here in our life, that we must change."

The Korean movement of Sun Myung Moon believes he is the new messiah. Arthur Ford had several trance sessions with Moon and wrote much about him. Its "Unified Family" resembles a Jesus commune in its teachings and songfests, with a bit of spiritualism thrown in.

Dr. Bach deals with the Jesus People and Hare Krishna together because both share a frenzied piety and exclusivism. The latter shave heads, don saffron robes and dance barefooted in the streets: "Krishna says you give up all nonsense occupations and simply surrender to him and he will take charge of you and give you protection."

The Jesus People say much the same, handclapping and roaring over the deafening din of amplified guitars, "I'm born again an' never goin' to die!" There are at least 125 Christian communes and houses, one near Hollywood's Sunset Strip.

After a session of song and a period of deep silence Dr. Bach writes he almost felt they had the answer. But then came the ego-ridden accusations and warnings that the end was near for those outside the fold.

"The longer I listened, the more the feeling of fraternity that had thrilled me faded away . . . the wonder and joy of the singing, the radiant faces . . . became a highly exclusive, far-right army ready to condemn those whose sensitivity might still see Jesus as the Lord of love."

Dr. Bach wonders if soon another breed of stranger will come rapping at the door of the Jesus People, to be scorned in their turn. There would be fewer denominations today if the historic churches had not ridiculed the founders of Christian Science, New Thought and Unity. Only decades later, after the split-offs had cost

them many thousands of members, did they quietly assimilate their powers for healing and happiness. Will the same blindness, the same divisiveness, operate in the church today toward the strangers at the door with the same results? All followers of the "one true faith" build walls — and spiritual growth topples them.—*Margaret Gaddis.*

THE GHOSTS THAT WALK IN WASHINGTON by Hans Holzer, Doubleday and Company, Garden City, N. Y., 1971, 232 pages, $5.95.

Probably no writer on matters of ESP turns out books at the rate maintained by Hans Holzer who now teaches parapsychology at the New York Institute of Technology. Latest fruits of his ubiquitous tape recorder are gleaned from Washington and the surrounding countryside. According to Holzer, "Whatever the reason for this strong interest in phenomena of a psychic nature, Washington is way above the American average in its interest."

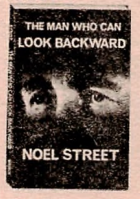
The pattern of this book will be familiar to readers of Holzer's earlier ghost books: Someone requests his help in investigating strange happenings in a home and the ghost-hunter finds a willing medium (in these pages, it is usually Mrs. Ethel Johnson Meyers), takes her to the site of the haunting and tapes her responses to questions asked of her while she is in trance. Some eight or nine hauntings are described in great detail here but few seem to be cleared up. Each chapter ends with Holzer's speculations and unanswered questions.

The scene of one of these hauntings is the Woodrow Wilson House in which Holzer believes he encountered the spirit of the late president. Another section has to do with various discarnates in the White House, of which Abraham Lincoln is of course

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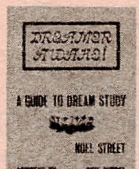
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the best known and the most often seen (or at least heard). Still another site is the Octagon House, once home to President Madison and filled with echoes of long-ago happenings on the staircase (already described in *Ghosts I've Met*, excerpts from which are printed here). The rest of the book relates to ordinary citizens living in or near Washington.

Although the book is fairly easy to read (it is filled with endless taped conversations) most of the chapters are far too long and become tiresome long before they end. Of greatest interest perhaps is the opening chapter, a discussion of psychical phenomena connected with "The Ill-Fated Kennedys," many of which will be familiar to FATE readers as they have been written up elsewhere before now.

Mrs. Holzer, too, has contributed to this book. Catherine Buxhoeveden (as she is listed on the title page) has made a charming pen-and-ink sketch of the scene of each haunting to precede each chapter. — *Nan Cooke Carpenter.*

MYSTERIES FROM THE PAST edited by Thomas G. Aylesworth, The Natural History Press, Garden City, N. Y., 1971, 102 pages, illus., $3.95.

Forteans and FATE readers, I firmly believe, are made, not born. They are persons who allow natural curiosity full rein rather than channel it into preconceived pigeonholes.

I'm not sure Dr. Aylesworth, whose book is subtitled "Stories of Scientific Detection from *Nature and Science Magazine*," had Forteans in mind when he picked the topics for this collection but they are an excellent selection for youngsters just becoming aware that this earth of ours has many unsolved mysteries. Among the nine essays the young reader will find introductions to Stonehenge, Atlantis and Easter Island. He'll learn



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about the puzzling stone spheres of Central America, of the likelihood of pre-Columbian Norse explorations of America and of the strange map belonging to the Turkish Admiral Piri Re'is.

FATE readers of course already are familiar with such mysteries. They even may have tried to encourage curiosity in their young friends only to run into rebuffs from parents who believe FATE to be a magazine of speculation and pseudoscience. Dr. Aylesworth's book is a way around such objections. As a Ph.D., a teacher of science on every level from junior high through graduate school and editor of a nationally-circulated weekly junior high school science newspaper, Dr. Aylesworth has bona fides enough to satisfy the most orthodox parents.

So for the inquiring young minds among your acquaintances, pick up a few copies of *Mysteries of the Past* for Christmas presents. The minds you open today may solve tomorrow some of today's mysteries! — *George W. Earley.*

THE FORGE AND THE CRUCIBLE by Mircea Eliade, translated from the French by Stephen Corrin, Harper Torchbooks, New York, N.Y., 1971, 230 pages, indexed, illus., $1.95 (paperbound).

Mircea Eliade is the foremost living authority on the history of religions. With the growth of popular interest in mythology, non-Western religions and the occult, nearly all of his works have been reprinted as paperbacks. The most recent reissue is *The Forge and the Crucible*, a comparative study of alchemical traditions (the crucible) in relation to the development of ancient metallurgy (the forge).

Like Jung in his alchemical researches, Eliade is not primarily interested in the history of alchemical science and technology nor in the

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physical transmutation of elements. Instead, he emphasizes the spiritual or mystical side of alchemy, the transmutation of the individual into spiritual "gold." This form of alchemy, Eliade argues, is related to the revolution in human thinking which was brought about by the discovery of agriculture and metals in ancient times. Agriculture supplied a new vocabulary of growth which soon was applied, to metals: metals were alive, ores were embryos slowly growing into mature metals, miners and smiths were sacred persons who intervened in the natural process to accelerate the growth rate and who accordingly had to undergo spiritual purification to prevent defilement of nature.

Eliade does not prove that Hellenistic, Western, Indian and Chinese alchemy (Islamic is not discussed) were in fact derived from the earlier "mystical metallurgy," but he does demonstrate a basic structural similarity between the two. He also detects the survival of popular traditions about metals in alchemical texts. The alchemist, like the sacred metalworker, employed a vocabulary implying growth and also underwent spiritual purification as a prerequisite to intervention into natural processes. The chief innovation of the alchemist was the concept of the "suffering" of metals. Metals not only grow, they also suffer and can be "saved" by a process of purification, initiation and rebirth. In alchemy, then, salvation applied to both man and matter.

Eliade's view of the nature of alchemy makes abundantly clear that it cannot be considered an early form of chemistry. Its aim was quite different: salvation. Still, Eliade contends that in the West the alchemical belief in man's ability to transform nature eventually influenced the rise of the modern scientific world view. But whereas the alchemist main-

tained a sacred regard for his work and for nature, the modern scientists' attitude is profane, nature is desecrated and time and the cosmos ultimately become meaningless.

Historians of science generally recommend this book for its originality. FATE readers should know, however, that it is a difficult volume, its materials are not well integrated and it is not intended as an introduction to alchemy. (For that, see works by Taylor, Read, Holmyard or Burland.)

Nevertheless, *The Forge and the Crucible* is an exciting work, for Eliade's personal quest for meaning is apparent throughout. The result may be uneven but the book is indispensable to anyone seeking a deeper appreciation of the meaning of alchemy in human experience. The value of this edition of the book (first published in French in 1956 and in English in 1962) has been increased by the addition of a 1968 postscript in which the author provides a bibliographical survey of more recent materials relating to his themes. — *Robert Galbreath.*

OUT OF THE MOUTHS OF BABES by Aileen H. Cooke, Foreword by Canon John D. Pearce-Higgins, James Clarke and Co., Cambridge, England, 1968, 192 pages, $2.90.

As the title signifies this is a book on extrasensory perception in children. Seasoned parapsychologists such as Charles Richet and Hornell Hart always have stressed the importance of psychic experiences in children — who would have no reason for fabricating them.

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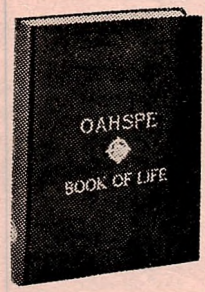
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ly anecdotal and popular aspects of parlor psychics or to an honest scholarly interest in well-documented academic psychic literature. Luckily Miss Cooke has elected the latter.

Little of the short volume is devoted to common ESP-type experiences. Instead Miss Cooke, who has a strong Spiritualistic bent, concentrates on the more exotic aspects of psychical research and those relating to survival. Thus the bulk of her book is concerned with precognition, phantasms of the living and the dead, astral projection, deathbed visions, extracerebral memory and even mystical experiences.

It would seem that Miss Cooke would have included many firsthand accounts of children's psychic experiences. Unfortunately she did not. She limited her sources to such antiquated literature as *Phantasms of the Living* and Flammarion's trilogy on psychic phenomena and death. Thus many of the cases in this potentially attractive book seem hackneyed. Except for some material from Robert Crookall and Ian Stevenson, hardly anything in the volume will strike the reader as novel.

Miss Cooke has not attempted to analyze the material and the volume is structured as a casebook. Case after case is summarized (and often overabbreviated) with practically no editorializing from the author.

While Miss Cooke has assembled a well thought out, compact and absorbing book, a little broader scope, more imagination and background in psychical research might have made the volume better. Nonetheless it is a noteworthy attempt to summarize a vast subject. — *D. Scott Rogo.*



Report FROM THE Readers

THE WHOLE TRUTH

I have been under the impression that you publish only true experiences and so it was a great surprise when I read Gordon Collier's account entitled "Four Fingers Make a Whole Ghost" in your September 1971 edition. I found the story very interesting but it sounded slightly familiar.

I have in my library a book entitled *Ghosts, Spooks and Spectres,* published in 1967. It is a collection of weird stories, some true and others purely fiction. This book contains a story written by Sir Arthur Conan Doyle entitled "The Brown Hand." The two stories resemble each other in many ways even to the point of complete passages being exactly the same.

Please be kind enough to check this out as it is very puzzling. If there is an explanation for this similarity I'd like to hear it. — *Mrs. C. G. Neal, Los Angeles, Calif.*

* * *

Gordon Collier took the story "Four Fingers Make a Whole Ghost" from a story called "The Brown Hand" written by Sir Arthur Conan Doyle. I found the story in a book called *Ghosts, Spooks and Spectres.* The editor states in the acknowledgements that this story was originally from Doyle's *Round the Fire Stories* copyrighted in 1908.

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I like FATE very much and I am getting a subscription to FATE not only because you have interesting articles but also because you waste no time in correcting your mistakes.

I feel that it is your duty to expose Collier in the same way you exposed Ken Cantrell. I am sure you agree with me that there is no room for fiction in FATE. — *John Devany, Toledo, Ohio.*

THE AUTHOR REPLIES:

I was really shocked by your letter of September 17.

As a matter of fact the story about the four fingers did not actually happen to me. I have to make a confession; it was sent to me by a subscriber to our books 17 years ago. He wrote that it was a true experience and I had no idea he got parts of it from a Doyle story which I never even heard of.

We settled on a fee of $60 which I paid him intending to use it in the next edition of *Will You Be Alive In 1965?* but it would not fit into the revised edition. I later wrote the major but the letter was returned to me marked "deceased."

Since then I sent the story to a number of occult magazines, 10 years ago, and it was published in *Borderline, Psychic Observer* and *Cosmic Star* and nobody ever complained about it. I enclose a copy of the letter written to me by the major.

As I happened to be in Cebu at the same time as the major I took the liberty of changing a few paragraphs to make it appear that it happened to me. Please accept my humble apologies for the deception. — *Gordon Collier, Ossining, N.Y.*

SOME NOTES ON TIME AND SPACE

In a letter in the September 1971 FATE Dulcie Brown comments on one of Curtis Fuller's items about "time transportation." She denies the ex-

istence of time and space as objective, manipulatable realities, suggesting instead that they are only fictions or "nominals" created to describe the physical world — as the quart is used to describe liquid capacity.

Well, hardly.

Many of Dulcie Brown's ideas make sense but her claim that time and space do not exist per se needs clarification. For what *is* time and what *is* space? And what do we mean when we say something "exists"?

My thesis is that something exists if and only if it forms a consistent unified part of one's own world of perceptions, and that from this basic definition we can show that time and space exist in the same way a material object exists. Moreover, we also can show that time and space, in theory at least, can be manipulated.

Visualize any material object — say a vase of flowers — and then blank out, one at a time, the mental sensations of imagining its existence. Does the vase still exist from your point of view? If it does, then in what way are you aware of its existence? And in what way is this invisible vase different from a nonexistent object? The answer is: in no way. You must conclude that since you no longer can perceive the hypothetical vase at all, it follows that the vase no longer exists relative to you.

Material things exist then only as part of your own perception. Indeed, as many philosophers point out, the concept of existence-beyond-perception is meaningless because there is no rigorous way to define it. This is not to say that an object ceases to exist when you are not looking at it. But it is to say that an object is said to exist only insofar as it is perceivable.

Conversely, if something forms a part of your own perception, then by definition it exists for you. "Substance," for example, is a pattern

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your mind sets up to explain the way your perceptions tend to gather in clumps. "Causality" is a mental description of how these clumps follow in certain orders. And "volition" is a pattern in your perceptions signifying how your will corresponds with your actions.

Since all reality is merely a set of perceptions we may define *space* as that which separates perceived objects from each other and *time* as that which separates perceived events. Thus space and time exist as things sensed, which is an existence quite as concrete as that we give to physical objects — although certainly time and space do not have the same attributes as physical objects.

Space, to be precise, exists by virtue of the fact that objects occupy different positions within it. Time exists by virtue of a flow of thoughts in the consciousness. If neither events nor thoughts occurred, time would not exist.

It may be that Dulcie Brown is right when she claims that the tradiational concept of time travel is an impossibility. Writers from St. Thomas Aquinas to Isaac Asimov concur. But Mrs. Brown herself gives insufficient evidence for this theory. Even if space and time are man-made fictions, movement through space certainly is possible — so why not through time? If time is an objectively-existing flow of events, as I have argued, why couldn't this flow be controlled? In Einstein's Theory of Relativity we find that a kind of one-way time travel is possible — one which takes us into the future. Dulcie Brown in no way shows that travel into the past is not possible too. In point of fact scientists have suggested that antimatter is really ordinary matter traveling backward through time.

Dulcie Brown claims we cannot travel into the future because it does not exist. But aren't we all traveling

into the future even now, with every tick of the clock? Perhaps this traveling can be controlled, speeded up or reversed. Certainly the future exists abstractly, as a theoretical forward-extrapolation of present trends. Might not there be a way to manipulate one's own perception's to conform to this forward-extrapolation? To all intents and purposes that would be the same as traveling into the future.

Dulcie Brown also claims that we cannot "bend" space. By definition she is wrong. Since "space" exists only by virtue of the objects occupying it, the geometric nature of that space is subtly linked to the behavior of those objects. If a projectile passing through a segment of space behaves according to Riemannian geometry, then that segment of space, by definition, is "curved negatively." And if the projectile behaves according to Euclidian geometry, then that segment of space is called "flat." Mrs. Brown's mistake here is that she insists on thinking of space as something absolute — independent of the behavior of the objects contained within it.

Experiments have established that space in a gravitational field always curves negatively. And Einstein himself hypothesized that the universe as a whole has an overall positive curvature.

Finally, Dulcie Brown criticizes Dr. Rhine as a "fumbling" investigator because he "brought forth nothing that psychics don't already know." She also says he could have gotten better results if he had "thrown those lousy cards down the sewer and used living objects instead." I suggest that Dr. Rhine's purpose was not to find new things that psychics did not already "know" but rather to establish scientifically what the psychics *claimed* to know. A good scientist always confirms his basic theories before he goes on to investigate

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more elaborate phenomena.

Further, I suggest that if Dr. Rhine had "thrown those lousy cards down the sewer" and used "living objects instead" he no longer would have been working with ESP at all, but with telepathy. A good scientist never mixes his experiments. — *Ken Nahigian, 6220 Jansen Dr., Sacramento, Calif. 95824.*

HYPNOSIS NOT INVOLVED

Ada Elliott's experience ("300-Year-Old Debt Comes Due," May 1971 FATE) which many would call miraculous, often has occurred in different settings and conditions throughout the 21-year existence of Dianetics.

The success of Dianetics lies in its pastoral counseling techniques which assist man as a spiritual being to correct the effects of the mind over the body. Many persons have discovered their illnesses are based on a happening in a former life and when revisualized, as in Ada Elliott's case, the condition is erased. I was pleased to discover her success through the application of Dianetic pastoral counseling.

I would like to correct Mrs. Elliott's misconception, however, that these techniques involve hypnosis. For 21 years we have been accused of using hypnotic methods and the accusation is made in a defamatory way. I am sure that Mrs. Elliott did not intend to be misleading but I would like to point out that hypnosis never could be successful in either Dianetic pastoral counseling or in the spiritual counseling methods used in the Church of Scientology, of which Dianetics is a substudy. Hypnosis is a form of control exerted over one person by another. The religious truths of the Church of Scientology cannot be forced on any person, by hypnotism or any other means, for to do so would inhibit his abilities and self-determinism. It is these which are increased through spiritual coun-

seling in the church. — *Emily Roubinek, Ministry of Public Relations, United States Churches of Scientology, Los Angeles, Calif.*

MANNA FROM INSECTS?

I was catching up on some back issues today when I came across the article in July 1970 FATE on the mysterious manna of Iraq. I would suggest it might be an organic product of protein and carbohydrate from some type of flying insect and the young larvae are in it. That would explain why it must be consumed quickly.

One of your Iraqui readers might test this hypothesis by putting separate pieces in capped jars to see if the same larvae appear in each, then let us know the results. — *William H. Boyce, M.D., New York, N.Y.*

PEPE'S GONE

In the July 1966 issue of FATE you published a story about my Pepe, the talking dog.

Little Pepe, who brought much joy to many persons and was loved by all, died April 5, 1971. He was placed in Pet Haven in Gardena, Calif., where many persons still go to visit his grave. — *Irene Genova, Torrance, Calif.*

THE HEALER

Your readers might like to know about the Rev. Stephan Douglas. He was here in our town for a week and the miracles he worked would bring tears to the eyes of the most hard-boiled man alive. He has a School of Metaphysics at 785 Junitera Ave., Long Beach, Calif.

He cured me of a long-standing affliction. I had rheumatic fever at the age of seven with the result that I couldn't lift my right arm and my right leg was so painful that I limped. The doctors could do no more than alleviate the pain.

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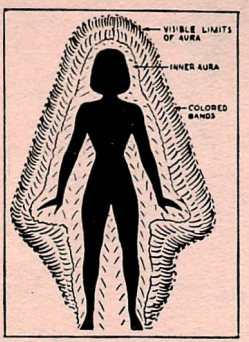


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to town he asked if he could try to heal me — and *he did!* I can lift my arm above my head and I walk with a spring in my step and without pain. — *Mrs. S. Tinsley, Sr., Hibbing, Minn.*

ANOTHER MAGIC MADSTONE

In the November 1970 FATE I read the story of a madstone. It reminded me of a childhood experience my sister and I shared. I am 74 years old now and she is 76. We both swear it is true but over the years no one ever has believed us.

We were a large family and in the early 1900's we were homesteading on an Indian reservation in the Wichita Mountains about 40 miles north of Lawton, Okla. We lived in a shelter built into the side of a hill and there were many little wild animals about.

The skunks kept stealing our chickens so two of our cousins and two of our older brothers decided to go skunk-hunting one summer night. They killed several and pitched the dead ones in a pile not far from our dugout. The boys then went to bed on blankets on the dirt floor. Before long they were attacked by a couple of skunks who had followed the scent of their mates right to our place. The boys fought and screamed but the skunks bit my oldest brother on the left ear and both of my cousins were bitten.

We knew of a man who had a madstone and charged $5.00 for the use of it. Our cousins got the stone and used it but my brother refused to. I remember my mother crying and begging him to use the stone but he would not. His ear swelled and kept getting worse. One day Mother slipped up behind him and held the stone out and suddenly it leaped from her hand to his ear. He could not pull it off. It clung to his ear for several hours and finally fell off. By then my brother was willing to keep using the stone for he was in less

pain as it pulled out the poison. I believe it saved his life.

This stone was grey and about one-inch square. It was very porous and to get the poison out of it we had to soak it in warm milk and the milk turned green.

We were told the stone was found in the head of a deer. I guess it would be rare indeed to find one.

I have been laughed at for telling this story but I would take an oath on the Bible that it is true. That is why I was so glad to read the story in FATE which shows that other persons know of the madstone. — *Gladys Axcell, Torrance, Calif.*

TOO MUCH FAITH

Michael Cohen's letter, "Atlantis: A Culture-Come-Lately" (September 1971 FATE), reveals that he takes the Mercator maps a little too seriously. These 16th-Century maps were based on information then available which was often fragmentary and inaccurate. Explorers would go halfway and assume that things just beyond the horizon were different than they actually were. Also, a careful examination of the early maps indicates that they often were drawn freehand and without any great attention to accuracy of detail. — *Robert Gillis, Denver, Colo.*

BUTTERFINGERS: A WARNING

Until a few years ago my brushes with the strange and unknown consisted of seeing a misty presence in my bedroom when I was a teen-ager and three unexplained sightings of aerial objects in the 1950's. Recently, however, I'm having a strange recurring experience.

When I was a child playing with my friends and an object dropped from my hands, I would say, "Oops! I've got dropsy again." All of us would laugh, not knowing there actually was such a disease.

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to time, of course, and so far as I know, I am no more butterfingered than most. But events of the past few years have made me uneasy whenever I break several things in a row, especially after going for some time without mishap.

About five years ago I was dusting some bottles on a shelf in the bathroom when one of them toppled over and fell to the floor. I picked it up and set it back in place only to have it drop again. Once more I replaced it, very carefully this time, but as I turned away it fell sideways onto the shelf and shattered into bits. Somewhat unnerved, I stopped dusting and started washing the breakfast dishes. The first cup I picked up slipped out of my hand into the sudsy water and when I managed to hold onto it after two more attempts, the handle came off in my hand. The next morning I received a phone call from the East telling me that one of my favorite uncles had died the previous morning.

Some months later my uncle's widow died in Washington, D.C., and the day of her death a plate and a cup broke while I was setting the table. This time I mentioned it to my husband who commented, "Those things just happen. You shouldn't try to make something of it."

All of which brings me to December 30, 1970, my birthday, and the date of another uncle's sudden demise, although I was not notified until two days later when his body was discovered in the house in North Carolina where he lived alone. About nine o'clock that morning I went out in the backyard to hang up a load of washing. Right off, I couldn't hold onto a clothespin. When the first two dropped I didn't think much about it but when the next one fell out of my fingers four times in succession I took a walk abround the yard to regain my composure. After that, all

(Continued on page 145)

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2. Date of filing: September 21, 1971.
3. Frequency of issue: Monthly.
4. Location of known office of publication: 500 Hyacinth Place, Highland Park, Lake County, Illinois 60035.
5. Location of the headquarters or general business offices of the publishers (Not printers): 500 Hyacinth Place, Highland Park, Lake County, Illinois 60035.
6. Names and addresses of publisher, editor, and managing editor: Publisher: Curtis G. Fuller, 500 Hyacinth Pl., Highland Park, Ill. 60035. Editor: Mary Margaret Fuller, 500 Hyacinth Pl., Highland Park, Ill. 60035. Managing Editor: Betty Lou White, 500 Hyacinth Pl., Highland Park, Ill. 60035.
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A. Total no. copies printed (Net Press Run)	163,503	169,601
B. Paid circulation		
1. Sales through dealers and carriers, street vendors and counter sales	43,187	39,760
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C. Total paid circulation	106,691	112,679
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E. Total distribution (Sum of C and D)	160,326	166,483
F. Office use, left-over, unaccounted, spoiled after printing	3,177	3,118
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I certify that the statements made by me above are correct and complete.
CURTIS G. FULLER, Publisher

REPORT FROM THE READERS

(Continued from page 132)

went smoothly and nothing else dropped until I opened a cabinet door while cooking dinner and a saucer seemed to jump off the shelf to break at my feet. That didn't seem particularly noteworthy so I didn't mention it to anyone but later that evening when a light bulb literally flew out of my hands and shattered against the wall I was really frightened. So it was no surprise when word came of my uncle's death.

Several days later, though, I decided it was just a coincidence. I broke a little cream pitcher while rinsing the dishes. This time I managed a shaky laugh and said to my husband, "Well, I've really got the dropsy all right but at least I'm not a harbinger of doom. Uncle Ed's funeral was yesterday." Then I added, "Golly. I shouldn't have said that. Maybe someone else has died," and sure enough, the next day my sister called to tell me our first cousin had died suddenly of a heart attack.

When I was 14 and saw a white mist shaped vaguely like a human form drifting through my bedroom I ran crying to my grandmother and told her. She said, "Go back to sleep, child. You're imagining things."

She may have been right — but I'm *not* imagining my butterfingers. They mean bad news is coming. — *Elsie G. McCann, Van Nuys, Calif.*

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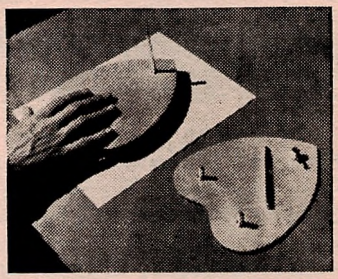
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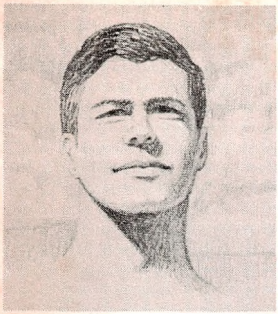
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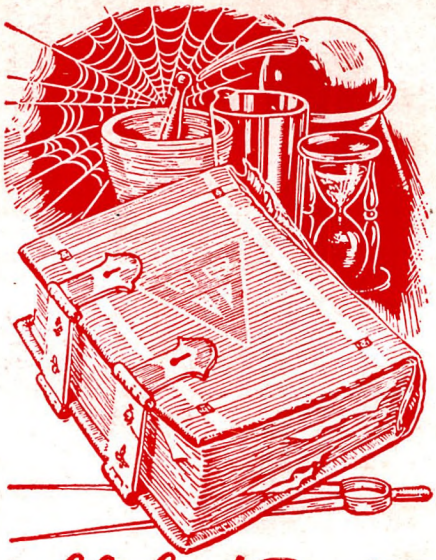
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