FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN

March 1972 50¢



ARTICLES

What Happens Between Death and Rebirth? ..... William E. Anderson 45
Scientology Wins in Court ..... Richard E. Saunders 73
Winged Weirdies ..... Jerome Clark and Loren Coleman 80
Grimoires and Black Books.. Ken Nahigian 98

STORIES

The Dark Side of ESP ..... Ruth Warner-Crozetti 36
The Graverobbers and the Ghost ..... Jules Wolfe 54
Can a Parlor Game Tell Your Fortune? .... Marguerette Gilmore 77
Monica—Mexico's Teen-Age Saint ..... Bill Starr 90

FEATURES

I See by the Papers ..... Curtis Fuller 7
Persistent Pooch 44
True Mystic Experiences ..... The Readers 59
Strange Fall From the Sky? ..... W. Ritchie Benedict 64
Your Path Around the Zodiac ..... Winifred Tennes 65
Ghost No Bull 79
Green Eggs Worth Gold 89
Atlantis—A Fable ..... Hugh Auchincloss Brown 109
My Proof of Survival ..... The Readers 111
New Books ..... David Techter 119
Report from the Readers ..... The Readers 139

WINGED WEIRDIES

Seen Any Lately?

Mrs. Zaikowski said, "I heard a sizzing and whizzing and there he was, just about 200 feet above my barn."

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(Continued on page 80)

FATE TRUE STORIES OF THE STRANGE AND THE UNKNOWN

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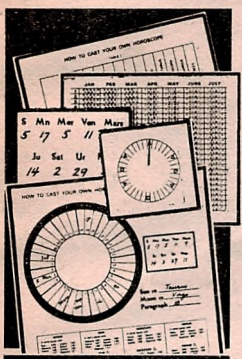
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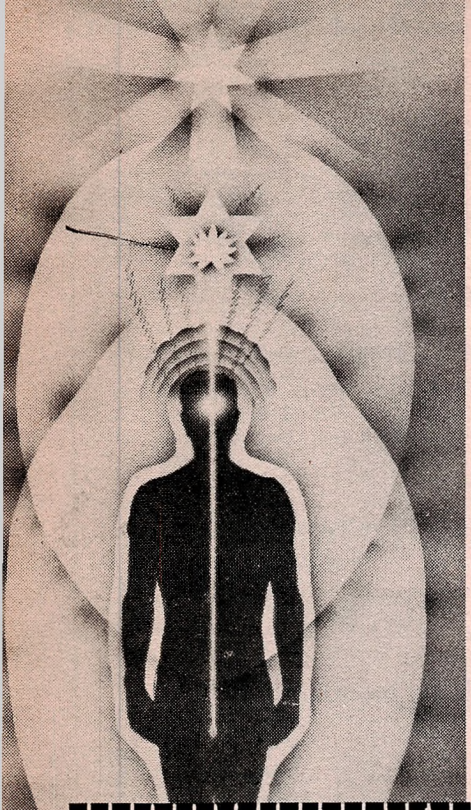
FEATURES . . . NEWS AND NOTES ON UNUSUAL TOPICS

I See by the Papers ..... Curtis Fuller 7
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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

Politics inevitably becomes interwoven with the substance of all institutions — often overriding other considerations. The institution wants to grow and dominate for its own sake (almost like a living organism) and resists everything that may limit its drive for expansion.

— Sydney J. Harris
The Chicago Daily News

THE AMERICAN Cancer Society has been supporting a United States Senate bill that would take cancer research out of the national institutes of health and make it an independent agency.

The *New York Times* has editorialized against this change and strongly criticized the Society for its stand on the ground that it is wrong to isolate one avenue of biomedical research from the others. The *Times'* view is supported by many major scientific organizations including the National Academy of Sciences.

Recently Sydney Justin Harris commented on the implications of the controversy in the *Chicago Daily News*. He points out the sad fact that all organizations seek to expand their own power and prestige — the American Cancer Society as well as all other groups.

"It is not that the ultimate aims of the American Cancer Society are bad, or even that the individuals who run it are self-serving or self-seeking; let us ascribe the most noble and disinterested motives to them. Nevertheless, it seems the nature of all single-focused organizations that they want all the reins firmly in their own hands."

∞

A HUMAN SICKNESS

WHAT HARRIS is describing is also a malady of government — federal, state and local. The military services seek to grow continually, inventing enemies to justify their growth if

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there are none at hand. Welfare services, educational services, government bureaucracies all always wish to expand, never to contract.

In our government Congress allows or encourages this because it also is expanding its powers; the executive staffs do the same; the judiciary moves more slowly because it does not have legislative clout to introduce appropriation bills and then pass them. There is never retrenchment, always expansion! And this expansion is ultimately at the expense of freedom and productive capacity.

When I was a young man of 26 I held a top executive position in the state government of Wisconsin. There I observed every single department head, without exception, making out a good case for the expansion of his departmental services. Apparently every one of us is a potential empire builder.

The same thing occurs in business bureaucracies — with one important difference. If a business becomes top-heavy with nonproductive activities it will go down the tube. This naturally tends to limit business expansions to viable programs. But few governments ever go bankrupt. They just grow and grow. Eventually they will absorb us all and regulate all our activities.

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VICTIMS ALL

ALL OF THESE power-hungry bureaucracies, large and small, become "establishments." Everything fitting their "establishment" view is accepted; everything opposing it is bad. We all become victims of our "establishments."

The single-mindedness with which the Atomic Energy Commission proceeds with its own plans for underground explosions and the expansion of atomic energy plants — despite the probably inadequate controls of radiation pollution — is an horrendous example.

In mid-1971, according to Paul Ehrlich and John Holden, 30 American-operated "Rome Plows" already had mowed down 800,000 acres of South Vietnamese forests and were clearing about three square miles daily — literally destroying the ecology of Indochina. A clandestine raid into eastern Cambodia in April 1969 defoliated 173,000 acres and damaged about one-third of the rubber trees then in production. The raid was flown by Air America, an airline run by the United States Central Intelligence Agency, Ehrlich and Holden wrote in the *Saturday Review*. We have applied lethal herbicides in Vietnam at an average 13 times the dose recommended by the United States

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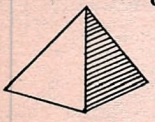
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The United States Department of Agriculture itself has recommended the use of dangerous chemicals to increase crops and livestock yields without considering that the chemicals threaten the nation's health.

Conversely, a good case has been made for the theory that overstrict United States laws against drug abuse, particularly those against marijuana, have played a large role in creating our present drug problem.

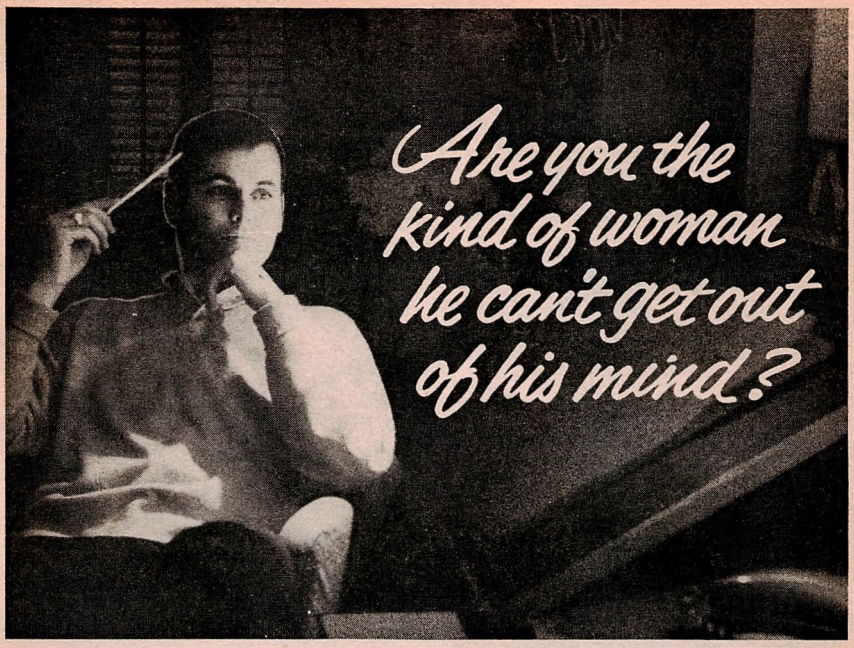
Each of these agencies, and similar agencies everywhere, can make good cases for their viewpoints, their policies and their desires to expand their authority and activities. But theirs are political arguments only — often unrelated to either truth or reality.

∞

THE CASE OF DMSO

IT SEEMS impossible to penetrate these various "establishments" and hierarchies with any unfamiliar idea or approach.

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ments, ranging from bursitis to arthritis to middle ear infections and even heart disease. DMSO (dimethyl sulfoxide) will pass through tissue when placed on the skin and permit movement of other chemicals with it.

It has been around since 1963 and more than 800 scientific articles have been written about it. As things stand the FDA has approved its use by veterinarians on horses but has refused to allow its use as a prescription drug for humans. Many Oregon physicians are up in arms over these FDA restrictions placed upon the use of DMSO.

Stanley W. Jacobs, M.D., associate professor at the University of Oregon Medical School and the discoverer of DMSO, says, "The DMSO principle may indeed be foreign to our way of thinking. This could be one of the reasons for the problems it has encountered. On the other hand, its potential benefit to mankind is such that it deserves the interest and attention of basic scientists as well as physicians in every specialty of medicine."

∞

NO HELP FOR MONGOLOIDS

HENRY TURKEL, M.A., (D. Sc.), M. D., has been doing work on mongoloid children with the "U" series of drugs and reports favorable results. Yet the

FDA objects strongly to the use of these drugs, primarily on the ground that mongolism has a genetic basis and that drugs cannot cure a condition with a cytogenetic basis.

Dr. Turkel replies that mongolism indeed has a genetic basis but the genetics are only the indirect cause of mongolism. They cause metabolic anomalies which bring about the mongoloid defects. The "U" series of drugs, he says, can ameliorate this condition. Since there are about 250,000 mongoloids in the United States, Dr. Turkel believes that the problem is so important the FDA should at least investigate his claims.

The British Department of Health and Social Security wrote him that there is nothing in his drugs that would ban them in England.

We admit ignorance of the efficacy of either Dr. Turkel's or Dr. Jacobs' treatments but their credentials are impressive and we must ask why the FDA refuses to investigate their claims.

And we reject the ready response that the FDA is always right. The manager of the Venture Bookshop, which sells products advertised in this magazine, has described the one brush he had with the FDA.

It seems he tried to market in this country a Japanese device

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which plugged into an electrical light socket and then created the sound of rain-on-the-roof in two different levels of intensity. The purpose of the device was to induce sleep for persons with insomnia, the restful sounds of rain-on-the-roof being thought to lull many to sleep. But the FDA confiscated the entire shipment, destroying it on the grounds that it is illegal to import and sell *any* sleep-inducing device.

It is all very well to hide behind legal verbiage and damn the gadget as a dangerous "sleep-inducing device." But what the FDA was doing was condemning a device that reproduced the sound of rain-on-the-roof — it did nothing more. This seems insane!

∞

WE AND THE KIDS

WE readers, editors and managers of FATE Magazine must face the unpalatable fact that because many of our causes do not meet the self-defined standards of the "establishment" we suffer accordingly.

We have pointed out in the past that of $15 billion of government money spent for scientific research annually not one cent ever is appropriated or spent on parapsychological research. The only money ever spent on Fortean research was the money as-

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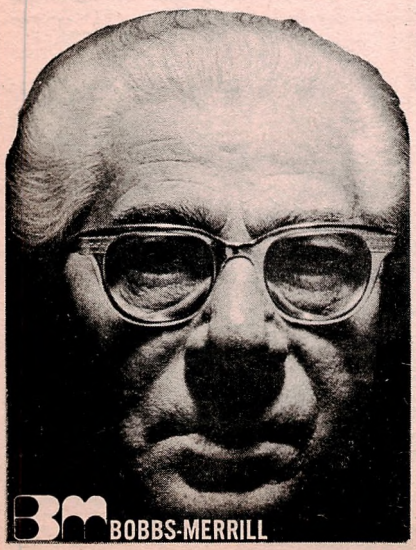
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This is one of three rocks found near Popham Beach, Me., by a Walter Elliott. They were inscribed with ancient Norse runic writing which may be the first authentic evidence of Viking contact with the continental United States. Elliott became so frustrated after trying for a year to find out what the runes said that in the fall of 1971 he reburied the rocks near the jut of land where he found them. (UPI Photo)

signed to the Colorado UFO study which was so patently designed to kill the whole UFO claim that it got into print even though its conclusions contradicted its evidence.

And it is sad to realize that the complaints of college youths against their university (and governmental) establishments are similar to ours and exist for the same reasons.

We and the college kids really face the same kind of crisis in credibility but we are not subject to the same pressure and attacks they are because we do not appear to threaten the "establishment" so directly. Yet we must understand that the power structure of science and of government really is aloof from the problems that concern us.

Consider religion, for example. In our view, religion is based on the problems of life and death, of bringing psychic life into reality, of probing meanings in terms of space and time, in terms of survival and communication and in terms of religious experience.

Yet — last year — perhaps the

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most attractive Democratic candidate for the presidency, Sen. Harold Hughes of Iowa, (from everything we have been able to learn) had his candidacy shelved because of his religious views — views which involve belief in the same psychic approach we just have described. Senator Hughes didn't hesitate to state honestly where he stands and what he believes. As a result he is not a candidate — this year.

It is hard to remember, but it is true, these various establishments, organizations and bureaucracies are not wicked or knowingly dishonest. They are following the inevitable pattern of human institutions: They are impersonal, hostile, monolithic and unresponsive.

∞

EFFICIENT NEEDLING

LON NOL, the Cambodian prime minister who was crippled by a stroke last February, is reported to be recovering since he began receiving medical treatment from a Chinese acupuncture specialist, according to Reuters.

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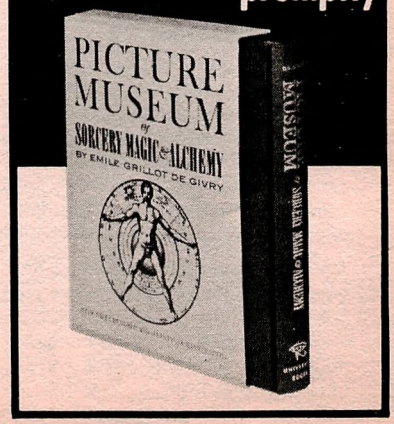
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Reuters stated that Dr. Wu was visiting Lon Nol for an hour daily and that his treatment consisted of sticking an average of 10 needles, some of them up to seven inches long, into his arms, body and left leg.

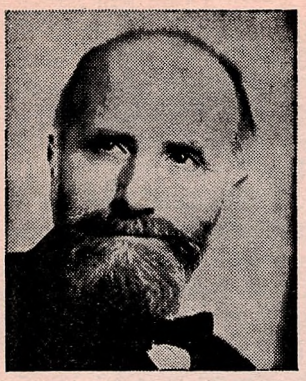
Chinese acupuncture is more than 1000 years old and is a system of medical treatment in which needles are inserted at key nerve points in the body. It is being used increasingly in mainland China after initially being discounted by materialistically-minded Communists. Now institutes have been established to study its scientific basis and to develop it further. A recent pharmaceutical exhibition in Shanghai illustrated new locations on the body where needles may be inserted with beneficial effects.

Tillman Durdin, writing in the *New York Times*, interviewed an acupuncture specialist in Tientsin who said that needle therapy is beneficial "for stomach pains and diseases, arthritis, headaches, paralysis, rheumatism, heart palpitations, ailment of nose and eyes, nervous disorders, mental illness and even blindness."

∞

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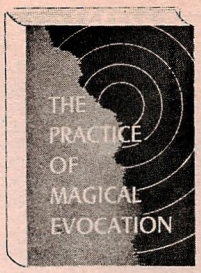
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tude toward the "monster" that has been reported near their town. Rather than feeling threatened by the mysterious hairy creature with large red eyes the local citizenry have taken to wearing T-shirts inscribed, "Save the Fouke Monster." Schoolchildren in North Little Rock enjoyed a draw-the-monster contest and the creature was even featured in an editorial cartoon in Little Rock's *Arkansas Democrat.*

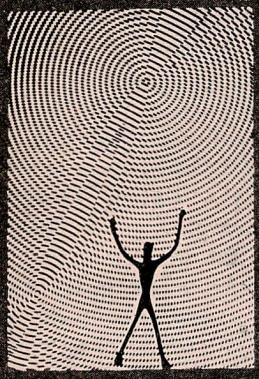
The object of all this admiration reportedly dwells in the pine woods near the small town and has a predilection for appearing on Saturday nights, which has led scoffers to suggest the monster might have some connection with the drinking habits of the town. W. M. Smith, who owns the farm where the creature has been seen a number of times, disputes that contention. Why, it had just been seen at eight in the morning at the crossroads south of town. "That codger is up and about, day and night," remarked Smith, who believes the monster is an escaped circus orangutan and has a young one with it.

An orangutan might well fit the usual description of a creature with long hair, brown skin and ape-like gait. It allegedly makes sounds like unintelligible speech and roars when threatened. Reports as to its size range up to

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eight feet, but A. L. Tipton of Fouke who spotted the monster last June contends that it is no bigger than a gorilla. Footprints of the beast measure 13½ inches from toe to heel. The earliest sighting appears to have occurred in 1953. Then the creature disappeared from sight for several years after a chap named Lynn Crabtree fired birdshot at it in 1955. Orangutans mature in 10 years, which leaves the youngster hard to account for if there's only *one* monster. Meanwhile, the local radio stations will be happy to sell you one of those T-shirts for $3.00. No doubt the monster will thrive as long as those shirts keep selling!

∞

ANOTHER AMERICAN MONSTER

A LOT OF folk around Lake Champlain figure it's time people stopped thinking about Loch Ness and did a little research on their own monster, named for want of anything better "Champ."

Champ is, according to all reports, 20 to 45 feet long with a snake-like body, gray or rust in color, topped by a horse-shaped head sprouting two small horns. John Gregory, reporting for the *Los Angeles Times*, has done some rather extensive research on Champ and says that a county sheriff, a school principal and

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a newspaper publisher join fishermen and riverboat excursionists in swearing they have seen Champ. Lake Champlain is 107 miles long and 700 feet deep and is home to 60 known varieties of fish — there's plenty of room for a monster.

The first sighting of record was by the French explorer Samuel de Champlain himself who discovered the lake and gave it his name. He recorded impressions of "a serpentine creature whose body was as thick as a barrel."

There have been sightings through the years and one of the best was in 1871 when passengers aboard the steamer *Curlew* sighted the monster about 40 feet away.

Even more sensational, the annual outing of the American Canoe Association in 1892 ended abruptly when the monster came into view, "scattering the flotilla in every direction."

In 1945 many persons aboard the *S.S. Ticonderoga* saw the beast raise its head as if to salute a bridge-opening ceremony the passengers were watching.

In that same year Mr. and Mrs. Charles Langlois of Rutland, Vt., came close enough to it in a rowboat to "whack it with an oar."

One 42-year-old Plattsburg, N.Y., man says he has seen the creature and complains that "if

the government can spend millions studying UFOs, it should at least take a couple of weeks combing the lake."



SOMETHING STRANGE

WHAT MOVED Frank Ehrhardt's shaving brush from the bathroom to the hall floor three times before it finally disappeared altogether?

What crushed a bar of soap in the hall?

How could a pack of chewing gum kept in the kitchen cabinet fly across the room and fan itself out like a hand of cards?

The Associated Press asked all these questions last January but it didn't get any better answers than we do — that is, to say it sounds like poltergeist activity is to explain nothing.

Ehrhardt is a retired New York City policeman who lives in Pittsfield, N.H., where he and his wife retired 21 years ago. Their two-story farmhouse, with garage and barn attached, is about 125 years old and nothing strange happened there until recently. Now coins fly about, hairpins are missing, doors don't close, a latch on the door frame disappeared and was found in a vase, nutshells were found in an upstairs bed, stomach tablets were found spilled onto the floor.

The Ehrhardts are Protestants

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but they called on a priest, the Rev. Hector LaMontagne, to bless their house. It didn't help. Finally Father LaMontagne confirmed what they already knew. "I think something strange is happening," he said.

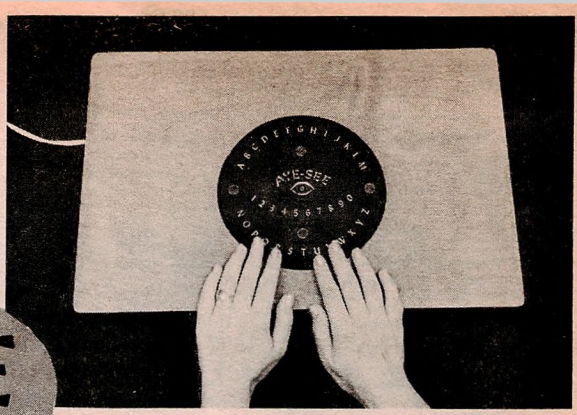
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THE PING-PONG HAUNTING

CERTAINLY the frequent reports of apparitions, poltergeists and alleged hauntings must be considered to be involved in survival. Field investigations of such phenomena have been carried out by Bill Roll's Psychical Research Foundation with openness and enthusiasm.

And there is no lack of such cases to investigate.

Bob Pratt, staff writer for the *Louisville Times*, recently described the plight of a couple in the Camp Taylor area. They are in their 50's and live in a house where typical poltergeist activities have been going on for years. Several nights a week, after everyone had left the recreation room, they heard the sound of ping-pong balls being batted back and forth. When they substituted a pool table for the ping-pong table, the sound of pool balls replaced the ping-pong ball noises. Occasionally a tremendous noise of crashing pots and pans shakes the house — it sounds like all the wall



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cabinets have fallen down but investigation reveals that no pan or pot ever is disturbed. The family pets also hear the sounds and sometimes appear to be badly frightened. Since the basement was made over into an apartment for their married son the pool ball sounds have stopped but others continue.

The Camp Taylor house is only 20 years old.

* * *

Similar activities seem to be going on in an even newer five-year-old split level ranch house in the prosperous suburban area of Wayne, N. J. There, in a home Mr. and Mrs. Leonard D'Aquino have occupied for little more than a year, are continued the same kinds of activity — footsteps, knocks, poundings, doors slamming — they experienced for several years before in a different house in Brooklyn. Recently Mrs. D'Aquino's aunt, of Bloomfield, was visiting and the two women were sitting in the kitchen drinking beer. The aunt was skeptical about the paranormal activity and she said, "I wish they would do something while I'm here."

"Suddenly a glass tumbler on the drainboard cracked into several pieces, Mrs. D'Aquino says," according to the June 20 issue of the *Bergen Sunday Record Call*. "The aunt was still

skeptical, saying the glass was hot and could have shattered because of the cooler air in the room. At this point, Mrs. D'Aquino says, a glass flew from the drainboard across the room, narrowly missing the aunt's head."

"She left in a hurry," added Mr. D'Aquino.

* * *

Somewhat different are the synchronistic events described in a letter to David Bubar, a columnist for the *Nashville Tennessean.* The correspondent wrote that she waked at 2:00 A.M. to find an elderly woman standing by her bed. The woman identified herself as Aunt Mildred who had died 18 years before.

The correspondent then said she recognized her long-dead aunt but decided she was having a bad nightmare. That weekend she dined with a sister who brought up the subject of Aunt Mildred. The letter-writer then described her "dream." At this "my sister almost choked on her food! Because it seems that she had had the same experience with Aunt Mildred that I had at almost exactly the same time — although my sister and I live 25 miles apart!"

— *Curtis Fuller.*





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For three generations
my family has struggled with

The Dark Side of ESP

By Ruth Warner-Crozetti



Harry W. Warner soon learned what he couldn't keep a secret from his wife Eva. Her mysterious "knowing" was a bone of contention throughout the 22 years of their marriage.

MY FAMILY HAS learned from bitter experience that the gift of extrasensory power is a mixed blessing. When words spoken in anger prove prophetic, when a mysterious "knowing" tries the souls of one's most intimate friends and even forecasts heartache for oneself, it behooves us to control our tempers and tongues and know the balance of good and evil in our souls.

Our lineage in this country begins with my Scottish grandmother Mary Osborn and my grandfather Rome Morgan who was Welsh and English. Their forebears came to the Colonies in the 18th Century with Gen. James Edward Oglethorpe who founded Georgia. The Welsh and Scottish people have a long tradition of being "fey" and my family got it from both sides. Now into the third generation, many of us have been "fey" and each in his time has used his powers unwisely.

Grandmother's family went pioneering to Indiana Territory and Grandfather's family settled in North Carolina. When the Civil War came Rome was a young man and strongly opposed the war between the states. Nevertheless he was drafted by the Confederate Army before he could escape the south to join the Union Army. Wounded in the battle of Antietam, he lay on the battlefield three days playing dead while the southern troops looked for their wounded. When the Union Army came along he gave himself up, took the oath of allegiance to the United States and joined the Union Army.

When the war ended Rome went to Indiana to find out what he could about the Knights of the Golden Circle, a secret antiwar society.* No one knows what his motives were but this venture brought him to the Osborn farm near Belleville, Ind., in the fall of 1865. In June 1866 he and Mary Osborn were married.

Mary, a Quaker, suppressed all thought of out-of-the-ordinary powers but tales of her "hunches" and other evidences



Author's lineage in America begins with grandparents, Scottish Mary Osborn and Welsh-English Rome Morgan.

of ESP have been told through the generations. Rome, on the other hand, used his abilities widely and wisely. Through the years his wisdom gained the respect of his neighbors in the Indiana countryside and many persons came from miles away to ask his advice. He numbered among his friends such men as Lew Wallace, James Whitcomb Riley, George Ade and Jay Gould.

In 1890 the Morgan family — which now included Eva, my mother — moved from the country to Indianapolis. They took a house on Kentucky Avenue across from two vacant lots on a corner. There was a grocery on another corner and a drugstore across the street. In this home Eva, then in her early teens, had her first brush with the unknown.

* Localized groups of men, believed to have been loosely leagued in this society during the Civil War, opposed conscription, gave aid to deserters, hindered shipments of men and supplies and terrorized Union sympathizers. It is likely Rome Morgan was unsuccessful, for at the end of the Civil War the name of the society had been changed to Sons of Liberty.

Just after noon on a Friday in the spring of 1891 a three-year-old girl disappeared from the neighborhood. She lived a few houses up the street from the drugstore. By dark the neighborhood swarmed with men searching for her. All Friday night they searched with lanterns and torches, all day Saturday and into the early evening, checking houses and basements and sheds and vacant lots, even the nearby woods. By Saturday night everyone was certain she was dead. Because the searchers had had no success they concluded only bloodhounds could find her.

The neighborhood settled down to uneasy waiting while someone went to Noblesville where a man lived who owned bloodhounds. It would be late Sunday morning before the hounds could be brought.

That night Eva dreamed she stood in their upstairs hall, looking out the window toward the corner. It seemed to be daylight and she saw the missing child come out of her house and walk down the wooden sidewalk toward the drugstore. In her dream Eve also saw someone come out of the grocery store and start across the street. She recognized him as the 17-year-old son of her father's best friend, Frank . . .

As the dream unfolded Eva saw the boy meet the child in front of the drugstore, talk with her a moment, then take her by the hand. Then they walked across the street and through the vacant lots. They were near enough so that Eva could be positive of their identities. The pair crossed the lots and the alley and entered a shed fronting on the alley. After a long time the boy came out of the shed, furtively looked around, then reentered the shed.

Now Eva herself became active in the dream. She went downstairs and outside and approached the shed. She found a knothole and peered through to see if she could discover what the boy was doing. He was on his hands and knees and in front of him in a shallow grave was the body of the little girl. He was scooping dirt over her with his bare hands. Eva watched the boy pat the grave smooth, then rise to his feet and pull a huge heavy wooden case over the makeshift grave.

Eva awoke from her nightmare screaming. Her father came to see what had awakened her and found her crying uncontrollably. He carried her downstairs and into the kitchen and held her on his lap until she finally calmed down.

When she could talk she told

her parents about the dream. She wanted them to get a lantern and look for the child's body right then, but her parents upbraided her. A dream is not reality, they told her. She couldn't run the risk of getting an innocent person in trouble. They warned her never to tell anyone about her dream.

The next day, instead of going to church, Eva's father took her to Riverside Park. The girl knew they were going because her father didn't want her to be home when the child's body was found — and the bloodhounds were sure to find it. They spent the whole day at the park and returned home after dark.

Her mother seemed upset and hurried Eva off to bed but the child couldn't sleep. She sneaked downstairs to listen to what her parents were saying.

Mary Morgan was crying as she said, "I stood in the upstairs window to watch. The hounds stopped at the corner, then went straight across to the shed. Frank . . . told me later the dogs went right to a big wooden packing case and sniffed around the bottom of it. When the men moved it they found the grave. It was just like Eva saw in her dream."

Eva burst into the kitchen, very excited. She wanted to go to the police and tell them about the . . . boy. It took all her father's persuasion to convince her they did not dare run the risk of accusing the boy. Such a scandal could ruin his whole life and cause nothing but harm. Eva saw that he was right and again reluctantly agreed never to tell anyone about the dream.

However, many years later — in November 1927 — the boy she had seen in her dream shot himself, leaving no suicide note, nothing to explain his action. But Eva believed his conscience had condemned him.

* * *

IN 1898 EVE MORGAN married Harry W. Warner and her mysterious "knowing" was a bone of contention between them all the 22 years they were married.

It must have been disconcerting for my father never to be able to keep a secret from her — like the time in 1902 he hocked his watch and loaned her brother Charley money to go out of town to look for a job. Charley was deaf and he would vanish for months at a time, finally writing from a distant state. This was so upsetting for Grandmother that Mother didn't want Father to help Charley do it again. Knowing he'd be in the soup Father told her the watch didn't run and was in the shop for repairs. My mother didn't believe him but

said nothing until she had a dream about two weeks later.

She dreamed she found a letter in the backyard postmarked Saginaw, Mich. It was from Charley to my father and its message was that he had gotten a job and would send him the money to get his watch out of hock.

The next morning at breakfast Mother casually mentioned that he should be hearing from Charley soon and then he could get his pawned watch. My father hit the ceiling, for he had gotten a letter at work the day before from Charley. That night he brought it home and Mother found the letter the same as it had been in her dream.

Every so often Mother would stop what she was doing and take off for her mother's or one of her brother's homes. She would know somehow that someone was sick and needed her help — she was always right.

She was right about her own troubles, too. Mother bore four children but only two survived — the oldest, my sister Helen, and I, the youngest. A boy born in 1907 lived five days and a girl born in 1910 lived only three days. They were both blue babies and years later Mother told me she had known what to expect a week before each confinement.

Other persons besides Father learned — sometimes the hard way — they couldn't keep secrets from Mother. She and Father belonged to a euchre club with their friends Fred and Bess Short, a married couple named Deede and several other couples just "going together." They met once a week regularly at their different homes.

After Christmas in 1916 Belle Deed showed around a pair of red satin garters with 24-carat gold bells on them. They had been a Christmas gift but she wouldn't tell anyone who had given them to her, not even her husband. Everyone was dying of curiosity.

One night Fred and Bess Short had dinner at our house before going to the Deedes' house for cards and Bess suggested they ask the Ouija board who gave Belle the garters. The board wouldn't work for anyone but Mother but for her it spelled out the name "Jeeters," the name of a young single man in the club. That night, they waited until the players had rotated and Fred and Mother were playing Belle and Jeeters. Then Mother dropped her bombshell.

"Those sure were lovely garters Jeeters gave you for Christmas."

Belle turned beet-red and Jeeters became upset. Angrily he

reminded Belle she had promised never to tell anyone who gave her the garters. Belle protested she had not until to ease her embarrassment Mother finally told them she had learned it from the Ouija board.

* * *

EARLIER THAT YEAR — 1918 — Mother had gone to work for Nordyke and Marmon, a firm that had a contract with the Canadian government to make Liberty motors for airplanes. Mother's immediate superior was Fosse, a man who let a little authority go to his head. Mother became a valuable employee, the highest-paid woman in her department, but for months there was friction between her and Fosse.

When the war ended the contracts ran out and Mother knew that within a few weeks her job would run out too. One day in January 1919 Fosse and two other men came through the factory and stood behind Mother, watching her operate her machine. Her job was to bore 16 holes in an engine part. She had to pound it onto the jig, bore eight holes, pound it off, turn it over and repeat the process.

Mother knew that one of the men with Fosse was the superintendent of all the plants but the third man was a stranger. Always nervous when someone watched her work, Mother finally managed to make a slip, skinning her knuckles. However, she just licked them and went on with her work.

Fosse immediately ordered her to get first aid. Mother didn't like anyone to order her to do anything so she refused. She said she could take care of it herself but the work was hard enough without a "trio of idiots" looking on.

The superintendent and the stranger laughed and agreed with her and left. Fosse was furious. He informed her that the third man was Mr. Nordyke himself. Mother replied she didn't care if he was President Wilson, she still didn't like to have anyone looking over her shoulder. Fosse became so angry he told her she was fired, to go pick up her time.

"You didn't hire me and you can't fire me," she retorted, "and what's more, I'll be working here when you're pushing up daisies!"

That night on the way home Mother stepped on a piece of broken pavement and dislocated her ankle. She fell quite hard and was incapacitated for two weeks. When she returned to work a new man had Fosse's job. When she asked where her old supervisor was, one of her co-workers told her he was

"pushing up daisies." He had died of influenza. Everyone teased her about it, saying they didn't want her ever to get mad at them. But Mother passed it off as coincidence.

Nevertheless, Mother's temper was a problem, for things she said in anger all too often came true. Many times I watched her struggle to hold her tongue, fighting the impulse to say something that might turn out to be a prophecy. She knew she had powers she could neither handle nor control.

Her anger could jinx even material objects. I was five years old in the spring of 1918 when my father used money earmarked to pay debts to buy an expensive watch. He was out of work and Mother knew they'd have hard going, for he was a cabinetmaker and his work was seasonal.

In a heated argument over the watch she said she hoped to God the damned thing never ran. It stopped that night and Father spent weeks taking it to the jeweler to have it checked. The jeweler never could find anything wrong with the watch. It ran in his shop but not while my father carried it. The jeweler exchanged it and the second watch wouldn't run either. After while Mother relented and took the watch to the jeweler herself. Again he said he could find nothing wrong with it. Mother returned home, wound the watch and gave it to Father. It ran after that.

* * *

WHEN SOME BOYS took to playing ball in the two vacant lots across from our house in the fall of 1919 Sigenthaler, the policeman on the beat, always chased them away. It got to be a running battle between him and the boys which continued into the winter. The boys would make snow forts in the lots and every time Officer Sigenthaler made his rounds he would chase them home.

One day he collared one of the boys and because he was several blocks from his call box he came to our door to call the station to have someone come for the boy. Mother blew up. She refused to let him use the phone and told him that instead of harassing kids he'd ought to go up to Lesser's billiard parlor and arrest him for bootlegging. She knew he was aware of Lesser's activities and was taking bribe money not to turn him in. After quite an argument Mother wound up by telling him he ought to be shot, that he wasn't fit to be a policeman.

A week later Sigenthaler was transferred to the night beat. Lesser's place had been raided

and a shake-up in the police force followed. A rookie policeman from Alabama was assigned to patrol with Sigenthaler.

Lesser reopened his billiard parlor on a Saturday morning in December. About noon snow began to fall and by dark we had six inches. It was a hard winter and that night the temperature fell below zero.

Every hour the policemen were supposed to call the station from the call box. Sigenthaler was cold and took the rookie into Lesser's place to get warm. When it was time to call in he sent the rookie out to do it. The next hour when he told his partner to go again the rookie refused, saying that if they were going to sit around Lesser's they at least should take turns pulling the box. Several men in the place heard their argument.

Finally the two policemen left together but evidently by the time they reached the call box their argument had worsened. In the end it was the rookie who called in — but to ask for an ambulance. He had shot Sigenthaler.

During the investigation the rookie said the senior officer had drawn his gun and threatened to shoot him. They fought over the gun and Sigenthaler had been shot. Witnesses to Sigenthaler's character testified he was a bully and a hard man to get along with. The shooting was ruled accidental and the young man went back to Alabama.

No one kidded Mother about that because I think they were beginning to be a little afraid of her. At least they recognized she had some kind of unusual power. Another death the next year didn't help Mother's peace of mind either.

A man driving a team got his wagon stuck in a mudhole in front of our house in April 1919. He was a cruel man and when the team couldn't pull the wagon free he took a whip to them. Mother couldn't abide this so she went to the closet, got out a shotgun and warned the driver to let the horses alone or she'd blow his head off. She gave him a good tongue-lashing and told him he deserved to be beaten to death.

Knowing she was Rome Morgan's daughter and capable of doing exactly as she said, the driver took off. Mother had to call the team's owner to come to get the horses and wagon out of the middle of the street. The owner of the team was a hauling contractor, Billy Roberson, who lived in West Indianapolis, about a mile from our home.

Three nights later the driver of the team was found in an alley behind his home beaten to death.

Mr. Roberson was questioned closely about the man's death, for he was known to have a sharp temper, easily aroused if anyone hurt one of his horses. The police even came to our house to question Mother as to whether Mr. Roberson had made any threats against the driver. As it turned out there was no evidence against Mr. Roberson and he was released. Later, two men who had been drinking with the murdered man were accused and convicted of the crime.

Mother worried about the three deaths. She felt the incidents pushed coincidence too far. From then on she tried even harder to hold her tongue and to keep a tight curb on her temper.

(This is the first of two articles. Part II will appear in the next issue of FATE.*)*



PERSISTENT POOCH

A FRENCH workman's dog traveled 800 miles on foot to rejoin his master. What baffles Jean-Marie Valembois most is that the two-year-old sheepdog tracked him to a town the dog never had visited.

Valembois, a foreman with a Marseille-based building firm, adopted the animal as a stray and gave him the name of Black. Thereafter the dog accompanied his master to a job in Bethune in northern France. When Valembois was called back to the Marseilles area in December 1970 he left Black behind with a cousin in Bethune thinking the dog would forget him. But Black very soon ran away.

Valembois was working in Chateaurenard, 20 miles from his home in southern France, when he heard that a stray black dog was wandering the streets there in June 1971. Though doubting it could be Black, Valembois sought it out. The dog let out a howl of recognition upon seeing him, reported the *London Sunday Express.* Black had covered the 800 miles in about six months. But how had he found his way to Chateaurenard where he had never been before?

Pioneer parapsychologist Dr. J. B. Rhine and his daughter Sarah Feather have made a special study of those cases in which an animal seemingly exercises ESP to follow a loved one to a strange place. Dubbed "psi-trailing," such cases, involving cats and pet birds as well as dogs, have been authenticated. Some psychic researchers argue that the presence of psi ability in the animals suggests that such powers appeared early in evolution rather than having been newly acquired by man.

What Happens Between DEATH *and* REBIRTH?

For centuries Tibetan lamas have led the dying to a life after death. How do their ideas compare with our Heaven and hell?

By William E. Anderson

A SUBSTANTIAL quantity of literature dealing with the phenomenon of rebirth has appeared recently, some of it coming from the East and some from researches in Europe and America. Evidence has been accumulated to illuminate the essential characteristics of individual transmigration and specific case histories are cited to support theory — but all of this material has as its primary concern the incarnate phase of the birth-death-birth cycle. For this reason the *Tibetan Book of the Dead, (Bardo Thödol),* having as its main concern the Intermediate State — from the instant of death through the time of rebirth — is unique.

Dr. W. Y. Evans-Wentz, who edited the only translation extant in the West* (having obtained it from his guru in Tibet), has interpreted the original title, *Bardo Thödol,* as "liberation by hearing on the after-death plane." For many centuries it has been used in the funeral rituals in every part of Tibet and it is read aloud over the dying and the dead even today. Its purpose is to help the deceased focus his attention on the ultimate goal — liberation, to encourage him to aspire to a higher existence by setting him face to face with the "Clear Light of the Void" and to help him overcome the many terrors he will encounter on the Intermediate Plane (the astral world).

In the West we are frightened of death, partly because we

*The information set forth in this article is derived primarily from *Tibetan Book of the Dead* by W. Y. Evans-Wentz, published by Oxford University Press.

know so little about it and because death represents to us the cessation of all that we value most. We tend to consider everything important in life as involved with activity. Action is equivalent to power, to fulfillment of duty and destiny, to finding meaning and enjoyment in life. This is also the reason we do not appreciate contemplative disciplines — quiescence, silence (although it requires *active* listening) and solitude — which like death are inner pursuits. We seem to feel such "inactivity" deprives us of the sensations we associate with full life — but these disciplines prepare one for the experience of the Intermediate State.

An incident in the New Testament involving Mary and Martha illustrates the polarity of activity and contemplation in Western tradition. Martha was right in busily working to finish all the things that had to be done but when she complained to Jesus, at whose feet the "idle" Mary was sitting in adoration, He made it clear that quiet drinking of knowledge is even more important. The appreciation for this kind of activity distinguishes East from West and partly explains why Easterners do not share our dread of death. In India and Tibet death is an integral part of life, and contemplation (practicing quiescence, silence and solitude) is a preparation for the transition to, and existence on, the Intermediate Plane.

In Tibet it is part of the responsibility of every individual to be concerned with the salvation of the other members of his community and especially the members of his own family. Thus he must attend many funerals where he absorbs as a matter of course the teachings of the *Bardo Thödol* — about death, existence after death and rebirth, and the concomitant certainty of karma.

The extension of these teachings probably was the goal of the legendary Padma Sambhava, the founder of lamaism, when he first came to Tibet in 747 A. D. Originally he was invited to Samye, Tibet, by the king, Thi-Srong-Detsan, to drive out spirits and demons bedeviling the builders of a monastery. (It seemed that no sooner was a section of wall put up than local earthquakes brought it down again and the king was convinced that a conspiracy of anti-Buddhist demons was responsible.) Clearly Padma Sambhava who had been teaching as a professor of Yoga in the great Buddhist University of Nalanda, India, did not come all the way to Tibet merely to exorcise spirits. Rath-

er, he must have seen it as a grand opportunity for spreading the Wisdom of Tantric Buddhism. Nonetheless, he drove out the demons (and the earthquakes ceased), personally supervised the completion of the King's monastery and went on to establish Tibet's first community of monks or lamas.

As Padma Sambhava's fame spread throughout Tibet he came to be known as *Guru Rin-o-ch'e*, "the precious teacher," and became something like a national hero to the Tibetans. He brought many Tantric books from India, the *Bardo Thödol* among them apparently, and had them translated into Tibetan from Sanskrit. Then he saw to it that several of these profound and scientific works were hidden in mountain caves. Mystical ceremonies shrouded their concealment and it was said that each book would be brought forth only at the precisely right time in man's long journey of evolution. It also was claimed that Padma Sambhava conferred on certain disciples the power to reincarnate at the proper astrologically-determined times to bring forth the books.

The texts purportedly brought back in this manner now are estimated to be the equivalent of an encyclopaedia of 65 volumes of the kind of manuscripts in Dr. Evans-Wentz's possession, each consisting of some 400 folios measuring nine and a half by three and a quarter inches. (The space actually occupied by text is about eight and a quarter by two and a quarter inches.)

According to another version of the legend Padma Sambhava himself was to return as a *Terton* (taker out of treasures) in eight different incarnations until all of the writings had been restored. The *Bardo Thödol* is supposed to have been recovered in the fifth such incarnation although the exact date of its recovery is unknown. Since it is used in one form or another as part of the funeral rituals of every sect in Tibet it seems reasonable to assume that it must be many centuries old. In addition there are reasons to believe it has roots in the Pre-Buddihist Bön religions which also embody a primitive concept of rebirth. This would date the *Bardo Thödol* back at least to the time Buddhism first entered Tibet in the Seventh and Eighth Centuries A.D.

* * *

WHAT THEN is the teaching of the *Bardo Thödol?*

The book is divided into three main parts corresponding to the three states experienced on the Intermediate Plane of existence. If we liken this to taking a trip abroad we may imagine the first phase as realizing we no longer

are at home. In the second we come to grips with the knowledge that we are in foreign lands, glimpsing but hardly grasping the reality of the places we pass through. Finally we feel homesick to the extent that we somehow must get back home even if it means that opportunities of one kind or another must be bypassed along the way.

The most critical single event in death is the departure of the *Bardo* (astral) body from the physical body. This separation may not be concluded for three or four days after all the symptoms of death have been observed. During this time, according to the teachings of the *Bardo Thödol,* the Knower (the consciousness principle of the deceased person) is in a state of swoon or shock. In this period, which is known as the *Chikhai Bardo,* comes the dawn of the Clear Light, a beautiful reassuring glow.

The first part of the *Bardo Thödol* is read to the deceased at this time to help him perceive the Clear Light of the Void, to set him face to face with it and to encourage him in every way to transfer his consciousness to it — that is, shift his identification from the body, which is no more, to the Clear Light. Only by succeeding in such a transfer can he hope to be liberated, which of course means that his karma must be exceedingly favorable. The ability to remain in the Clear Light is acquired only through long practice of silence and solitude to achieve and maintain tranquility of mind. But even if he is not ready to achieve full liberation he still can aspire to remain conscious through most of the journey between death and rebirth and to enjoy it in the glow of this Clear Light. If his karma is good and if he can control his consciousness to the extent of overcoming restlessness he may spend most of his time between incarnations among the beautiful astral gardens and pleasant experiences to be had in the Western Paradise of Amitabha, which symbolizes eternal life and enlightenment.

However, most people are not ready for liberation from the chain of birth and rebirth nor even to remain long in paradise. As the Clear Light grows fainter the deceased being begins to experience the second phase, called the *Chonyid Bardo* or Glimpsing of Reality, in which he will meet in vivid forms the unresolved conflicts of his past life. Here he inclines toward ever more confused states. At this time comes the realization that he is separated from his physical body. When he lapses into dreams he begins to work out

some of the serious conflicts he had not been willing to face previously.

The reading here warns at each step of the need to face the dreams or visions, to accept them and remain unafraid. The "setting face-to-face" is written as an instruction to the lama who is reading, explaining how best to address the spirit of the deceased to encourage him to find liberation through merging with the visions. All these visions are illusory, emanating from the being's own consciousness.

Throughout the second *Bardo* the deceased being usually is under the impression that although he no longer is in the physical world he still possesses some kind of body similar to that he had in that world. When he discovers this is not the case, that he has no body at all, he begins to seek in earnest for reentry to worldly existence. In the third phase, *Sidpa Bardo*, karma asserts itself fully. The process of settling past accounts culminates in an urgent drive to return to the physical plane. In the final state he must endure, the being is driven from behind by terrors and demons of unresolved karma and drawn forward by inviting opportunities ahead to fulfill desires still vibrant and unsatisfied.

In the sometimes frantic search for a way of reentering the human world the being races past visions of nude men and women in various attitudes of sensual enjoyment and often settles for the first situation toward which he is drawn. Although this determination is almost entirely karmic, in some instances it may be affected by last-minute exertions of will. One may be sufficiently disciplined to heed the instructions of the *Bardo Thödol* and shut a "womb door" against his own entry so that he may seek a more propitious place. But a being of restless nature, fiercely driven by the terrors of the karmic maelstrom, may forget all the admonitions of the readings and dive headlong into the first vacancy.

* * *

THE DEATH process is not simple, it is not always the same and several things are happening at once in a way that is never altogether clear. In the beginning of the process a guru or close friend must be available to recite to the dying one the symptoms he ought to be feeling: a bodily sinking into water ("earth sinking into water"), a physical sensation of clammy coldness gradually merging into fever-like heat ("water sinking into fire") or a feeling that the body is being blown to bits ("fire sinking into air").

Each of these internal psychic symptoms is accompanied by specific physical changes which a trained lama can detect and therefrom deduce when the separation of the *Bardo* body is complete. It still remains however for the presiding lama to convey this intelligence to the departed one, for he himself may not realize it for some time.

When the preliminary gesture of reading the symptoms has been completed a white cloth is thrown over the face of the corpse and no one then touches it until it is certain the separation is complete. A special priest may be called to aid in this process of separation. He is called the *hpho-bo*, "extractor of the consciousness principle." Even if he is successful in extracting the surviving consciousness from the decaying body the deceased still may not realize his situation any sooner, sometimes not until several days after the separation.

However, the *hpho-bo* does perform the kindly function of clearing the lamenting relatives from the death chamber, at the same time ordering its doors and windows closed, to secure the stillness needed for the proper performance of the *hpho-bo* service. The priest then sings a chant giving directions to the deceased for finding his way to the Western Paradise of Amitabha so that he may escape the less desirable Intermediate State.

Meanwhile, an astrologer-lama has cast a death horoscope for the deceased based on the moment of physical death. The horoscope is used to determine who may touch the body, the best method of disposing of the corpse, the particulars of the funeral and the kind of rituals best suited to the departed spirit. The corpse is tied in the position we know as the fetal posture, symbolic of the birth he is going through into the next realm.

Friends and relatives gather in the house and are fed and lodged until the ceremonies are over and the corpse disposed of. While the mourners are being entertained — for at least two days but more often for three — the spirit of the deceased is offered something of everything served in the meals, both liquid and solid. At first the food is left in a bowl near the corpse but when it is removed from the house portions of every meal continue to be offered to an efficy of the deceased until the 49 days of the *Bardo* have expired.

The 49 days of the *Bardo Thödol* readings must be taken as only symbolic and not as the actual duration of the Intermediate State. In consideration of the magic number seven multiplied by seven, the 49 days

originally may have derived from the concept of the seven levels of consciousness or the seven stages of evolution of the universe, each with seven phases, as Dr. Evans-Wentz suggests. It would be unreasonable to suppose that the ritual intended to say that every being will find rebirth after exactly 49 earth-days. For most persons we may be sure that many years will be spent on the *Bardo* plane and that very likely at least seven times seven different kinds of experience will be encountered.

The effigy to which food is offered and to which the readings are addressed after the removal of the corpse is constructed of whatever is available. In poor circumstances it may be a block of wood, a stool or chair, dressed in the clothes of the deceased. But always in place of the face is a sheet of paper. It is called the *spyang-pu* (pronounced "chang-ku") and it bears symbolic drawing.

A typical *spyang-pu* will have as its central figure a representation of the deceased in an attitude of worship. Five symbols surround him representing the "five excellent sensual things": a mirror symbolizing the body which reflects phenomena (and sight as well), a conch and lyre symbolizing sound, flowers symbolizing smell (and perhaps reproductive functions), holy cakes symbolizing nutriment and the sense of taste, and drapery and clothing on the figure suggesting dress and art and the sense of touch.

The *spyang-pu* probably will bear also an inscription of six phonetic syllables referring to the six worlds of possible existence: the world of the gods or men not yet liberated although highly evolved, the world of titans or giants of great psychical power and brute strength who have gained their powers through practice but are not highly evolved, the world of human beings as ordinary as you and I, the world of animals or brute beings, monsters and the like who either are not yet evolved to the human level or have regressed temporarily to a monster level, the unhappy ghost world where dwell those who cannot let go of previous situations on earth or those who have erred so badly that they must burn some of their karma in a hell-world before they can begin to progress again.

* * *

WE HAVE SEEN that in the first stage, the few days of *Chikhai Bardo*, the readings are to assist the deceased in separating his consciousness from the body. The next suggests that the

second part, the *Chonyid Bardo,* be read from the first to the 14th day, and from the 15th day onward the third, the *Sidpa Bardo,* to the conclusion of the readings.

During the funeral ritual, including the reading of the *Bardo Thödol,* several lamas may chant in turns all day and all night to assist the being to reach the Western Paradise of Amitabha. After the funeral the lama who reads returns to the house once a week until the 49th day of the Intermediate State ends.

Wealth buys an elaborate ceremony but the rites in a poor family are likely to end on the 14th day. In grand situations as many as 100 lamas may assist on the first day although in all cases after the 14th day only one lama is retained for the readings which, depending on the family's circumstances, may continue for 21 or even the full 49 days.

It is interesting to note in these proceedings that the needs of both the mourners and the deceased are considered throughout. It has been observed recently in Western psychology that the need of the mourners is to continue to *care* for the departed one, to act out a kind of last service while they make the adjustment to the loss in their lives. In this process the mourner needs to identify with the deceased, to go through a period of shock and melancholy from which he finally can emerge transformed and adapted, whole and new — revived, as it were.

But the need of the one *departing* is entirely different, a distinction Western societies tend to ignore. He needs to be allowed (sometimes coaxed or coerced) to separate as quickly and smoothly as possible from the physical circumstances he is attached to — his body, his family, home, friends and so on. This is best accomplished in an environment encouraging him to come away, first from the body, then from the situation he still feels himself at home in and then to go on to the experiences awaiting him on the *Bardo* plane.

* * *

DR. EVANS-WENTZ had spent three years in Egypt in research on the ancient funeral lore of the Nile Valley before going to Tibet. There he was instantly struck by the similarity of several practices in the Tibetan funeral rituals and those of ancient Egypt. However, the Tibetan funeral rites and the *Bardo Thödol* have distinctly different origins. While the greater part of the *Bardo Thödol* could only have come into the culture with Buddhism the rituals themselves probably antedate it by at least a millenium. Furthermore, even the *Bardo Thödol* has

been corrupted by copying and tampering so that much material has crept in which belonged to the pre-Buddhist Bön imagination. The *Bardo* may have been introduced by Padma Sambhava but the funeral rites performed even today were already very old when he came to the country. At least one history has it that Padma Sambhava disapproved of the Tibetan funeral ritual, possibly because it contained too much distraction from the essential teachings of Buddhism. For this reason Dr. Evans-Wentz could not help but speculate that the ancient Bön rites and some important parts of the *Bardo Thödol* may have had common origins with the Egyptian rites.

Especially coincidental is the use of the effigy which in the rites of ancient Egypt was called "the statue of Osiris" and identified with the deceased. The headpiece — *spyang-pu* — has its Egyptian counterpart in the images made for the *Ka* or spirit. Sometimes these were complete heads to replace or duplicate the head of the mummy and to aid the *Ka* in its search for a body to rest in. And just as the lamas read to the effigy the ancient Egyptian priests once read to "the statue of Osiris" their *Book of the Dead.* The Tibetan and Egyptian writings are alike, too, being nothing more than guidebooks for the sojourner in the shadowlands beyond physical existence.

Furthermore, the initial rituals of the Egyptians were supposed to give the deceased the magical power of rising in the spirit-body (*Ka*) with all his sensory faculties, the service having effected the "opening of the mouth and eyes" and a restoration of all the other parts of the body. The lamas too aim in the beginning to restore full consciousness to the departed, to revive him from the initial swoon and to set him aright in his new environment.

Other similarities are too technical and lengthy to cover properly here but taken together with those given they comprise enough evidence to justify Dr. Evans-Wentz's speculation regarding a common cultural origin of these two sets of rituals and perhaps some of those of Christendom as well.

Aside from the similarities of the exoteric practices he felt it was even more significant that all the great religions seem indeed to share the same esoteric basis, which supports the claim of great sages that religion ultimately must have its origin in a common experience of consciousness. For this reason, too, the books thus evolved, including the *Bardo Thödol,* are just as relevant today as they ever were.

IT PROBABLY wouldn't have happened if Paul Long hadn't assembled the Indian bones into a complete skeleton and hung it from a tree in his front yard. But 13-year-old boys are impressed with that sort of thing and my best friend Thorndyke "Flookie"

The Graverobbers and the Ghost

No bones about it, our search for Indian remains was to become truly a skeleton in my closet.

By Jules Wolfe
as told to B. Ann Slate

Flue and I were no exceptions.

In June 1926 in Holbrook, Mass., the days were growing warmer and longer. School was almost over and Flookie's father, a wealthy corporation lawyer, had given him a fancy Cole sports car for his birthday. Everything pointed to an exciting summer ahead.

In those days Holbrook was a quiet, slow town with only 2,500 residents. There wasn't much to do; as soon as you passed the town square you were in the woods. We often looked for arrowheads and tomahawks in the nearby Indian burial mounds and sold them to people passing through. That's where Paul got the bones with which he constructed his amazing skeleton. It didn't matter that some bones were Shawmeek and Mohican while others were Chicopee. At first sight Flookie and I vowed our mission for the summer would be to hunt for bones and become collectors too.

One Friday night after school we took off to begin the search, driving down remote dirt roads intended only for horses and wagons. At various stops we'd reconnoiter the surrounding wilderness on foot. Instead of finding bones we succeeded only in losing our way and taking a long time to get back to the car after darkness fell.

The following Friday with two other school buddies we again set out, this time equipped with flashlight, matches, compass and a Boy Scout kit with a hatchet. All piled into Flookie's car, we headed off the main road and finally onto a dirt trail that terminated in the middle of nowhere. This seemed a likely place to find untouched Indian burial grounds.

"Now, so we can cover the



most territory and won't get lost again, Flookie and I will head that way. You two start over there," I said, pointing to the woods on either side of the car. "When you get out a ways, call and we'll answer. When you can barely hear us, start making a circle."

It was agreed and we separated. Flookie and I walked for about an hour, making our way slowly through the woods until we came upon what seemed a level spot on a slight rise. We continued our path from this vantage point until I stumbled and slid down the rise through thick and thorny bushes. As I got to my feet cursing my own clumsiness I saw below me at the base of the incline what looked like four huge square granite stones piled one on top of the other.

I looked up at Flookie standing at the top of the rise, on his face a big nasty grin which was warming up to outright laughter at my fall.

"Tell the others to come!" I yelled. "I've found something." Then I hurried down to those square boulders which couldn't have been so neatly stacked by nature.

Sure enough, facing me was a plain iron door black with age but with its chain and padlock still intact. On the other side of the door was another pile of stones identical to the ones I'd glimpsed. Barely visible through the overgrowth was the date 1774 chiseled into the keystone over the door.

I'm certain all of us realized we'd discovered an old family burial crypt but we didn't reason the ethics of the situation any more than do excited miners with gold rush fever. By the time the others had arrived, Flookie and I had hammered the ancient lock open and were digging like crazy to clear away the earth obstructing the door.

Dusk was falling as we finished excavating. The woods creatures were already beginning their night songs. Our immediate problem was *who* was to be the first to open the iron door and go in. I seemed to be the one elected as I found the flashlight in my hand.

Making very certain the others were close behind me, I pulled on the weathered door hasp and cautiously peered around the corner. A terrible musty odor of moisture, slime and unknown things assaulted my nose but there was no turning back. As I took a step into that eerie blackness, I fell heavily three feet to the dirt floor inside.

Had anyone made the suggestion that we get the hell out of there, everyone would have scrambled away but as it was our show of young bravado had to be maintained at any cost. After Flookie and the others had climbed down next to me, I played the beam of the flashlight slowly around the hard-packed dirt walls.

We were in a sunken room about five by six feet. Several rotting wooden posts shored up the sides. Roots from the bushes above our heads dangled through the ceiling like thin twisted fingers. In one corner were seven coffins, some standing open to reveal assorted bones and bits of tattered cloth. In one were the remains of a corset.

About halfway up each wall were crude shelves hand-hewn from trees. There teeth and smaller bones had been placed. Most likely the crypt had flooded on occasion so during subsequent burials the remains of the previously buried had been consolidated.

Our hunt for bones had been successful! Now we wanted out of there! While the others quickly sorted through one shelf looking for gold teeth, my attention was drawn to a shelf on the other side of the room. Tied with a braided sash of some sort stood a small closed box. I didn't know what was in it and I wasn't about to look. All I knew was that it was small enough to carry under my arm so I claimed it for my own.

"Let's get out of here!" someone said and we bolted for the opening like one man.

We walked around in circles

for a while until we located the car. Backing up all the way out of that narrow dirt trail seemed like a ride of 100 miles because we were scared now. We knew we'd done something illegal by breaking and entering private property and what was worse, robbing a crypt. Our initial plans for getting a good set of bones together to make a whole skeleton had turned into something else and we hadn't even had the guts to sort out the parts when we actually found them.

Each of us was deep in silent thought on the nightmarish ride home. By the time it finally ended about 10:00 P.M. I'd told myself we'd done what we'd done and that was that. The excitement of perhaps finding my closed box full of gold teeth outweighed my fear of the law. I hurried to our garage to open the sealed box which still was clutched under my arm.

But as soon as I'd pried open the weathered lid, I slammed it shut again with my stomach churning. For one brief instant, spotlighted in the flashlight's beam, I had gazed on the skeleton of an infant, complete, intact. I shoved the little box under our garage worktable and hurried into the house.

As I undressed quietly in the upstairs bedroom and climbed into the bed I shared with my younger brother Albert, I thought about taking the coffin back to that spooky place in the wilderness but decided against it. The most reasonable plan seemed to be to bury it somewhere and forget it. Thinking my problem solved, I fell into a sound sleep with all the innocent callousness of youth.

I awoke to my favorite day of the week, Saturday, which always was spent in baseball practice. Any worries about breaking the law vanished with the sunlight. I played ball all day and spent the evening reading and munching dried apples. By the time I went to bed my younger brothers were asleep.

A soft voice repeating something over and over finally waked me. I sat up in bed to listen but I couldn't quite make out the words. Assuming it was Albert mumbling in his sleep, I gave him a sharp nudge with my elbow and closed my eyes.

Again the audible voice began to speak, just loud enough to keep me awake. "Shut up, Al!" I ordered, this time giving him a good kick under the covers. I'd just started to drift back to sleep when I became aware of something else. I didn't know what it was — just a feeling. I glanced through the bedside window out to the upstairs porch which connected to our bedroom and al-

most thought I saw something. But as I looked it was gone.

I'd just about convinced myself that it must have been a shadow from the big elm tree when I did see the figure outside. The only way I can describe it is to say, if you were able to pour milk from a bottle and it suddenly took shape and form, this was what now moved slowly through the door and stood at the foot of my bed.

I was so scared that if I'd wanted to holler I couldn't have. The voice I'd been hearing was clearly associated with the female figure holding its arms outstretched toward me.

"Give me my baby," the plaintive feminine voice said.

That did it! I pulled the covers over my head, put the pillow over my ears and shook. If it was going to say anything else, I didn't want to hear it!

I don't know when sleep came but finally it was daylight. I didn't tell anyone for fear they'd think I was nuts. But when the figure came again the second night, standing at the foot of my bed repeating, "Give me my baby," I had to tell Flookie about it. He teased me.

"You're just having a bad dream, that's all," he said.

"With my eyes wide open?" I insisted. "We've got to take the box back!"

"What do you mean *we*?" Flookie replied with his eyes widening at the thought.

"Because you've got the car!" I said with perfect logic.

Flookie remained unconvinced until my ghostly visitor came back the third night asking for her baby. Maybe because Flookie was afraid she'd start coming to talk to him, he agreed to drive me.

It took several attempts before we located that remote place again; back and forth we went with our little coffin. Curiously enough, the woman didn't appear during that time, almost as if she knew we were trying to do what she wanted. At last, on our fourth attempt, we got on the right dirt trail. I was more scared going back into that awful sunken room than I was the first time but it was something I *had* to do. I put the box back where I'd found it.

I thought it was all over now but I was wrong. I was to see that ghostly mother again about a week later. As before, I woke up feeling something was wrong and there stood the milky form.

"Oh, no!" I groaned, reaching to pull the covers over my head.

The figure spoke for the final time. "Thank you for my baby," she said quietly. And as I watched she melted into the floor and disappeared.

True Mystic Experiences

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

THE FLAMING CURSE

By Judith E. Dixon

AT TWO YEARS of age my niece Pammy was an unusual child in many ways. Her bright red curls matched her personality and she was so intelligent she seemed older than her years. And she was a happy child — until her parents moved to a new home.

Connie and Dan had been delighted to locate a huge old house in Terre Haute, Ind., with spacious bedrooms to house their growing family. Pammy was the fifth child and another was expected soon.

On moving day Pam's parents were alarmed to find a smoldering teddy bear in the attic of their new home but in the confusion of getting settled it had been promptly forgotten. Later events, however, made it seem a significant omen.

In this house Pammy began having severe nightmares and visions which everyone put down to an overactive imagination. Often in the wee hours of the morning, clutching her beloved rag doll, Pammy would come whimpering to her mother's bed.

"Mommy, he's pushed me out of bed again. He won't let me sleep and he's trying to take my dolly!"

At other times in the middle of the day Pammy would rush into the kitchen exclaiming, "Mommy, he pulled my hair and pinched me!" She could not explain who "he" was but she sounded as if it always were the



Judith Dixon

same person and never a female. Once she told us her pesty visitor was big and old like "Pappy" (her pet name for her great-grandfather) who was about 70 years old.

At times these experiences were so upsetting that Pammy would be near hysteria; perspiration would mingle with the tears streaming down her face. At other times she passed "his" visits off with a shrug of her shoulders and refused to discuss them.

Connie and Dan decided that Pam was overstimulated by television or perhaps playing alone too much. She needed more companionship to discourage such alarming flights of fancy. Their solicitude, however, did not keep Pammy from awakening terror-stricken in the night.

Then, one sunny afternoon in March 1961 the unseen tormentor nearly killed Pammy. She was standing in the center of the dining room when suddenly her panicky screams filled the air. Connie ran to her — to find Pammy's entire tiny body on fire! The flames leaping from the hem of her skirt engulfed her completely.

She suffered horrible disfiguring burns over 75 percent of her body requiring months of hospitalization and many skin grafts. In her torment of pain and drug-induced nightmares Pammy never once cried — but often she repeated, "Please, Mommy, don't let him hurt me again."

Careful investigation of the room where Pammy stood revealed nothing to account for the blaze. But while Pammy hovered between life and death in Saint Anthony's Hospital I heard a strange story, one that I believe explains the tragic occurrence.

I was working as a nurse's aide in the hospital. In the small coffee shop there it was not unusual to share a table with a complete stranger. One day I was seated with an elderly nurse's aide I had not previously met and as usually happens among hospital staff we were discussing our patients and complaining about the particularly nasty ones. I'll never forget her words as she unwittingly disclosed the mystery surrounding my sister's home and Pammy's accident.

"Of all the nasty people in the world," she said, "I had a neighbor who had everyone beat — old Mr. Clayton. I'll never forget that old man. He hated everything, kids most of all. In fact, he swore that if any child ever moved into his house, the parents would be sorry. He was really wild. If anyone could come back and haunt a house, it would be him. He died last year,

a horrible death, and I think he deserved it."

She paused to sip her coffee, then continued, "He burned to death in his bed."

I felt a sickening lurch in the pit of my stomach. I had to ask, "Where did Mr. Clayton live?"

Yes, George Clayton had lived in Connie's big old house! Further questions elicited the information that Mr. Clayton's deathbed had been in the room Connie and Dan used for a dining room, exactly where Pammy had been burned.

Could all this be sheer coincidence? Or did a bitter old man wreak vengeance from the grave? — *Safety Harbor, Fla.*

ARE DREAMS PROPHETIC?

By Mary R. Sheehan

CAN DREAMS foretell the future? Skeptics will say no and the most open-minded persons will insist that dreams recall only past events. It is not so. I have proof that a dream can be prophetic.

In November 1969 things were going well for our family. My husband Edward, a thin wiry man, was a hard worker who never had been seriously ill. He had a good-paying job and we were making big plans for the future — such as paying off the mortgage and buying a larger house.

One night that November after my husband and I had done some early Christmas shopping, we went to bed quite exhausted. Almost as soon as I fell asleep I found myself in a strange room with my husband's sisters, Helen and Carol Van Atta. I was crying and I could hear myself saying, "Why, how could it happen? He never was sick and he was only 47 years old."

Then I asked Helen, "How are you going to tell your mother? Are you going to call her?"

She replied, "No, I think we'd better go there in person. She is too old to hear such sad news over the phone." I awakened and touched my husband. This awoke him and he asked me what was wrong. I told him only that I had had a bad dream. The next day and for a long time thereafter the dream was forgotten.

At the end of February 1970 Edward came home from work and told me he had been hurt. A big piece of wood hit his cheek and he said it felt numb. Nevertheless, he went to work the next day as usual. At the end of the day one side of his face was paralyzed and by the next morning so was his whole face. He was admitted to Springfield Hospital Medical Center where the doctors thought he might have had a stroke, but various tests

and X-rays did not support this. After a few days he was released and back at work.

About a week later as he was coming down a ladder he twisted his ankle. The X-rays showed a bad sprain and he stayed home for about a week, then went back to work again despite the pain. He worked for nearly a month, then felt so bad he decided to take a week off to rest. I persuaded him to see the doctor who immediately sent him to the hospital again where he remained for 24 days. His condition had the doctors completely baffled. He never seemed to get better. He suffered intense pain in his feet and had to take a drug every four hours. This went on for six months until January 1971. He went back to the hospital where he remained until the day he died, March 17. The death certificate read: "generalized sepsis with liver abscesses."

On that awful day two of our six children, his two sisters and I were with him. After he drew his last breath the nurses led us into another room and I cried, "Why did he have to die? He was only 47 years old."

Then I turned to his sister Helen and asked if she were going to call her mother and she replied, "No, I think we'd better go there in person. She is too old to hear such sad news over the phone." — *Springfield, Mass.*

WAS I REALLY THERE?

By Gloria M. Foster

ON THE afternoon of August 23, 1962, I was napping, trying to catch an extra wink before the long evening of playing the piano in our small combo, a three-piece dance band I worked with every weekend. While I was in the stage between sleeping and waking the fire siren in our little town of Philomath, Ore., started to blow and kept it up until it seemed like the record was stuck! Suddenly I seemed to be standing on railroad tracks in a place I'd never seen before, watching a fire raging a short distance down the tracks. There were small trees and brush on both sides of the tracks. The fire seemed to be centered around some buildings that looked like a lumber mill. I particularly noticed an aluminum building.

While I was watching the fire, I also saw a telephone pole near the buildings burn in a peculiar fashion. The bottom had burned out of it and the pole just slid down, still attached to the electric wires. Very odd — it looked as if someone had chopped the bottom out of the pole and left it hanging.

Just then my young daughter Chris came into the bedroom all

excited by the prolonged blowing of the fire siren. "Gee, Mom, I wonder where the fire is?"

Automatically I answered, "Oh, it's down by the railroad tracks somewhere." I was jolted awake now and felt rather foolish for giving her an answer when I really had no idea where the fire was. Even if my vision had seemed real, it could only have been a dream.

Later my friend Joan Shaw came by and asked if I'd like to ride with her to Kings Valley to see the big mill fire which was probably still burning. Kings Valley is a small community about 12 miles or so from Philomath. Her father worked there and she had seen the fire earlier but had had to return to Philomath to drive her mother to work. Now she wanted to return and I said I'd go along as I never had been in Kings Valley. On the way Joan was telling me the particulars of the fire.

"Oh, I must tell you about this weird telephone pole! The bottom burned out and it just slid down as if someone had chopped the bottom right out of it! It didn't fall over but just hung by the wires."

A little shiver went through me. This was exactly what I had seen in my so-called dream. When we arrived at the mill, it was exactly as I had "seen" it earlier. There were the wooden structures, the aluminum building, the railroad tracks with the trees and brush on each side —



Gloria M. Foster

and the telephone pole still suspended by the wires!

It seemed hard to believe. I often wonder if I actually was transported there — but for what reason I can't imagine. And I've often wondered what would have happened if my little girl hadn't bounded in to ask where the fire was. — *Philomath, Ore.*

MY REWARD

By Louise Reich Batke

WHILE HANGING laundry on the clothesline in my backyard the morning of March 15, 1959, a flash of intuition swept through me. I felt I must call my sister Anna Aschenbrenner.

She answered the first ring. "Louise," she cried, "help me. I'm dying!" My husband and I

drove immediately to her house not far from ours in Fresno, Calif. Her front door was unlocked. This was unusual for she always kept her doors locked when she was alone. I found her lying on the sofa.

"I've tried to phone you," she said weakly, "but I couldn't see the numbers." Then she lapsed into a semicoma.

I've had enough experience with diabetes to recognize the symptoms. I lifted her head and gave her one aspirin and one teaspoonful of sugar. She sipped a little cold water. Meanwhile my husband called Dr. William Schottsted, Anna's doctor. Her skin was damp and cold and her body shook with chills. I covered her with warm blankets and placed a pillow under her head, then brought a hot water bottle for her feet.

When the doctor arrived he told me, "You did the right things. She has been ill with progressive diabetes for the past 10 years but she has refused to take insulin. She would have died this time if you hadn't come."

I always had been close to Anna but she had kept the real nature of her illness a secret from me. I knew she hadn't been well but I didn't know that diabetes was her main problem.

Dr. Schottsted and I explained to Anna exactly what she must do. From that day on she took insulin regularly until her death on July 9, 1966. Due to lack of proper care at the onset of her illness, her health never returned to normal. But instead of losing her on that fateful day I was rewarded with her companionship for an additional six good years. — *Fresno, Calif.*

STRANGE FALL FROM THE SKY?

By W. Ritchie Benedict

WHEN NEW GUINEA natives reported seeing, of all things, an automobile in the jungle island's interior a party of Dutch scientists set off to search for it. Sure enough, 18 miles from the coast in the impenetrable wilderness they found the rusting remains of a 1961 model French car. The jungle was the densest in New Guinea and no roads of any description led in or out.

Dr. Per Windler who led the research stated, "We haven't a clue as to how it got there. The only cars hereabouts are rugged Land Rovers, the only cars that can stand the jungle. Even they have a hard time. We can only guess this auto was dropped from the air."

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

THIS MONTH your thoughts and plans are likely to revolve around your personal life. During the first week organize and consolidate your arrangements involving travel and/or communication with relatives. Have the courage and confidence to overcome any objections from a marriage or business partner. If your plans include someone other than a close associate be sure you are not dealing with a person of questionable reputation.

The planet Neptune in your ninth solar house turns retrograde March 7 meaning you may have to postpone any plans you have made for studying or traveling.

They say a fool and his money are soon parted: remember this is March when you feel the urge to buy unnecessary items. Between March 8 and 11 you may tend to be extravagant because of a desire to improve your appearance and to beautify your home.

The first three weeks of the month favor romance. But your personal plans may be delayed after March 22 when the planet Mercury turns retrograde in your first solar house. As the month ends use caution, avoid accidents when traveling—and when using knives.

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

YOUR MONEY and possessions and your attitude toward them will be your major concern all year but in some periods you can plan soundly for the future, for you will be seeing things more clearly. March (the first to eighth in particular) is a period when you should plan constructively — but quietly. Secret decisions at this time will improve your long-range financial position. A better time to take action will come later. Some opposition may be expected from co-workers, or possibly the conditions under which you work — too many interruptions, for example — are not helping you do your best. You must be alert to the changes around you to stay on top of the situation.

Your popularity is on the upswing and your social and romantic life is stimulating and rewarding. But if you are a woman chasing a man you may find it hard to pin him down. Candy, flowers, baubles and fancy words — but no ring!

Between March 6 and 31 some persons may be talking behind your back but don't worry, perhaps they simply are jealous of your progress and popularity.

Abundant energy in March makes you anxious to start on new plans. If they involve traveling to faraway places the planet Jupiter in your ninth solar house will encourage you.

GEMINI

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




1st week




2nd week



3rd week




4th week

THE DECISIONS you make before March 22 pertaining to your career, goals and/or social life should be good ones. After that date you may meet delays as Mercury turns retrograde in your 11th solar house. Be careful between March 1 and 8 that your decisions don't lead to unnecessary extravagance. Some project you have in mind may require investing large sums of money. Geminis who have gone into debt should find March a good month to pay off obligations. Needed funds for debts, taxes and insurance may become available through partnership endeavors. Jupiter in your eighth solar house may bring a gift or stroke of luck when you need it most.

After March 7 you may concentrate on private plans. A secret romance may bring you joy. Should you feel impulsive during March 17 to 21 take care; don't make promises you can't keep.

March 13 to 15 and 26 to 28 are unfavorable periods for pushing matters relating to your domestic affairs or your career. Accidents involving falls, cuts or fire may occur in the dangerous period from March 27 to 31 causing injuries that require hospitalization.

CANCER

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

ACCENTED DURING March are your career, profession or reputation among the people who are important to you. You may be rewarded or praised by someone who is your superior or just older. In business this could be a boss with influence over your decisions. In other cases a parent may give advice helpful in furthering your career.

Expect opposition during March 1 to 7 from someone in your home but don't be deterred from proceeding with your plans. If there is unrest and uncertainty in your domestic life it must be dealt with on a day-to-day basis. Relationships at home seem to be regressing, not progressing; probably this will continue until the middle of June. Keep your cool and the situation eventually will work out.

If you are trying to improve your social life you should be successful. From March 7 to 31 old friends and some new acquaintances can help you. For some Cancerians this period will bring greater popularity while for others it will bring increased income. At any rate your superiors will see you in a favorable light.

March 27 to 31 is a difficult and dangerous period for any sub rosa activities. Try to avoid accidents and arguments.

1st week  

2nd week 

3rd week 

4th week 

LEO

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

EARLY IN MARCH your mind is sharp; so take care of any partnership debts, insurance and/or tax matters as they come up. Then you will be ready for travel or study between March 7 and 21. This is a favorable time to push ahead with your creative endeavors. You can expect encouragement and a helping hand from an old friend or someone much older or younger than yourself. Until March 8 take with a grain of salt what you hear and read about your co-workers; someone is exaggerating or telling tall tales. Or are you the one overstating the facts? What you are hearing may influence plans you are making for a long journey.

Those with whom you work are more optimistic now and

1st week  

2nd week  

KEY 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

greater opportunities should arise for you in your place of employment.

Travel plans, legal matters, publishing business may slow down after March 22 when the planet Mercury turns retrograde in your ninth solar house.

Be alert for any sudden and unexpected visits or communications from close neighbors or blood relatives. If someone comes for a visit and stays too long your life could be disrupted.

Try not to argue with an old friend between March 27 and 31. You would regret the loss of this relationship.

VIRGO

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



1st week



2nd week



3rd week



4th week

YOU SHOULD reach a decision before March 6 regarding a marriage or business partnership matter. If you are dealing with the public you may find this a good time to enhance your popularity. The remainder of the month your financial problems are apt to take up more of your time. Not only must you try to increase your income but also take care of debts, taxes, inheritance and/or insurance matters. The most favorable period for this is between March 7 and 22. A person of prominence, a boss or parent could be most helpful if you decide to seek advice.

Until March 8 you may be feeling overly generous toward a sweetheart or child with both your money and your affections. If such spending brings indebtedness or your show of affection is not appreciated try to curb this tendency.

Those of you having difficulties in your careers or over your reputations shouldn't push any issue on March 7 to 9, 14, 15, 19 to 21 or 27 to 29. If you have had problems with in-laws, canceled travel plans or legal troubles, things should improve after March 7. Although there is still a chance of argument and disagreement Venus entering your ninth solar house should benefit you. Foreign travel could be rewarding and the persons you meet may become fast friends.

LIBRA

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





1st week



2nd week

IT WOULD BE be wise to have a physical checkup early in March, particularly if you have been unusually nervous over personal problems. This also is an advantageous period to settle any differences you may have with co-workers. From March 7 to 21 partnerships or public matters may demand your attention and decisions should be made before the planet Mercury turns retrograde on March 22 in your seventh solar house. After this date your plans may



KNOW YOUR ASPECTS: Persons born when the moon is in adverse aspect (square or opposition) to the planet Venus will experience sorrow in their love affairs at some time during their lives. They are amorous, flirtatious, vain, self-indulgent and likely to make incompatible marriages or find marriage blocked in some way.

encounter delays and other obstacles. From March 1 to 7 be discriminating if you are considering entering into a partnership with a new associate. It is possible this individual is not all he or she pretends to be. It would be worthwhile to investigate thoroughly this person's character.



3rd week

March 1 to 11 is a good time to improve your home, redecorate, remodel or even look for a new place to live. Those in real estate or allied business should find this a profitable time. Domestic affairs are favored so you really can enjoy all the comforts of home. Young love flourishes and young lovers will be eager to have a home of their own.


4th week

The end of the month (March 27 to 31) is a bad time for taking long trips. Guard against accidents, particularly falls or burns.

SCORPIO

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

COMMUNICATIONS OF all kinds — by phone or letter or through travel — should be satisfactory during the month of March, for Jupiter, the good-luck planet, now is in your third solar house. Pleasant and successful ventures can be


1st week



2nd week



3rd week


4th week

arranged with relatives or neighbors. If you have been planning a short vacation with friends, a brother or a sister, GO!

In the first week of March a child or sweetheart may need some assistance. While you can render some service or give advice it probably would be best if you do not allow yourself to become too deeply involved. Help — but don't try to take over.

From March 7 to 21 you probably should pay more attention to what goes on in your place of business. A co-worker or close associate needs your cooperation so give it willingly. Be wary of anyone who wants to involve you in any underhanded activity. Someone interesting and exciting is bound to come into your life but he may wish to keep the association secret. Be careful with whom you join forces. Your life could be radically changed if your friend's intentions are not honorable and you are not alert to this possibility.

Unless you are very cautious financial affairs could become chaotic or confusing. Tax matters, partnership funds, insurance and/or inheritance business should be cleared up before March 26, for delays and disappointments may occur during March 27 to 31.

SAGITTARIUS

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



1st week


2nd week



3rd week


4th week

SAGITTARIANS WHO love to travel will be champing at the bit to go someplace in March. *Where* doesn't seem to matter so long as you can pack a suitcase and head for an exciting place. You seem unusually restless and are dreaming of doing something different. Unfortunately many of you will have to curb that urge, stay home and take care of a partnership responsibility. This could concern a mate, a business associate or a relative you have taken into your home as a partner. It is a frustrating circumstance. Some problems concerning domestic affairs should be settled before March 7.

March 7 to 21 may bring a romantic situation into the lives of some Sagittarians while others may have to help a child make a decision. If you are in a creative field this should be a good time to promote your talents.

For some health has become a problem due to abnormal pressures. Things should improve after March 7 when Venus enters your sixth solar house. It also could bring about renewed harmony among co-workers if there has been a disturbance in your place of business.

March 26 to 31 is a difficult period, a time for you to be cautious. Arguments entered into now could make for hard feelings and disruption which will not be easily mended or glossed over.

CAPRICORN

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

MANY CAPRICORNS are feeling just great this month — optimistic and generous — and thus, uncharacteristically, they may throw caution to the winds where money is concerned. Jupiter in your first solar house makes you see some things through rose-colored glasses. Make sure your secret dreams are practical and won't lead to chaos.

March 1 to 7 is a favorable time for communicating with brothers, sisters and neighbors or for taking short trips. Now is the time to attend to any documents that have to be signed, sealed and delivered. Real estate, or any situation pertaining to your home, requires attention March 7 to 21. After the 21st the planet Mercury turns retrograde in your fourth solar house and activities may slow down on the domestic scene.

From March 7 to 31 love pops into the picture. A young person may find his or her true love or renew an old love. Be careful, however, of friction over sex. Capricorns with children may find them anxious to break away from parental guidance. This situation could come to a head as the month ends.

Many Capricorns have had to slow down due to a health problem—something to do with the bone structure of the body. Watch yourself March 27 to 31 to avoid accidents. You easily could break an arm in a fall.

1st week





2nd week



3rd week



4th week



AQUARIUS

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

EARLY IN MARCH you should attend to financial matters. You may find yourself discussing possessions and income with a younger person but advice from an older wiser person should be heeded. From March 7 to 21 communications are good. Independent though you are, you may find yourself involved in love and romance by letter or telephone. If it is serious you may even travel to be with your loved one. Any papers that need signing should be taken care of before March 22. At that time the planet Mercury turns retrograde in your third solar house slowing down these affairs.

After March 7 you could pay more attention to your home or domestic affairs. You seem to have a desire to get away from your present location and find a new place to live. Don't make rash moves or decisions between March 19 and 23; they could be wrong. Redecorating or remodeling in your present home may be more advisable. Also, be cautious of what you write and say during this period. Harmony returns to your home as Venus enters your fourth solar house on March 7.

1st week



2nd week





3rd week





4th week



You may have a frustrating or trying time with a sweetheart or child from March 27 to 31; avoid arguments. Or if you are working in the creative or educational fields you may encounter annoying delays or hindrances.

PISCES

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




1st week



2nd week



3rd week




4th week

DECISIONS CONCERNING your personal life are of primary importance early in March. Take advantage of Jupiter's influence in your 11th solar house to improve your social life and to work toward attaining your cherished dreams. A friend — a VIP — may be the one individual who can help you progress, although friends should be plentiful.

March 7 to 21 is an advantageous period in which to make decisions concerning your financial affairs. Invest or save money at this time and do so before the planet Mercury turns retrograde in your second solar house on March 22. You may have to decide the disposition of some of your possessions if you are making major changes in your life.

A friend in need may want to borrow money between March 1 and 9 but if you lend it you might have difficulty collecting. You should take care of debts, taxes, inheritance or insurance matters so you are not taken by surprise when bills are larger than you anticipated.

You may wish to travel to visit blood relatives during March. Such a visit may result in meeting someone who in time you could come to love. Whatever antagonism has existed among brothers, sisters or neighbors now can be overcome through understanding and compassion.

Be alert to danger in or around your home March 27 to 31.









WERE THE ROMANS HERE FIRST?

IN AN INDIAN mound in Arkansas a hobbyist has found Roman coins dated 400 A.D. The bones and relics also found in the mound were judged by experts to be more than 1200 years old. How did the Indian buried in the mound come to own such coins? Were the Romans here hundreds of years before Columbus? — *John D. Selvidge.*

FDA case cost time, money and anguish but outcome makes it unlikely that any government agency will meddle with religion from now on.

SCIENTOLOGY WINS IN COURT

By Richard E. Saunders

AFTER ALMOST 10 years of what only can be called harassment by the Food and Drug Administration the Founding Church of Scientology in Washington, D. C., has emerged from the courts victorious.

The controversy traces back to an ill-considered raid by the FDA on the Founding Church on January 4, 1962. (See "Scientology and the FDA," October 1966 FATE). With a truckload of Baltimore longshoremen hastily deputized as United States marshals, officials of the agency abruptly entered the church and without showing a warrant seized its E-meters and a large amount of literature, justifying this action on the grounds that under the Food and Drug Act the FDA has jurisdiction over any physical object or substance for which medical powers are claimed. The agency contended that false claims were being made concerning the healing powers of the electronic device known as an E-meter which is used in the Scientologists' religious services.

A final court decision recently shot down the government's case. On August 30, 1971, Federal District Court Judge Gerhard A. Gesell in Washington handed down a ruling sustaining the right of the Scientologists to use the E-meters. And even more surprising, the judge went further. He ordered the suppression of secular use of the E-meters, thus in effect forcing the government to become defender rather than prosecutor of Scientology.

However, it seems clear to those who have followed the long

drawn-out litigation that FDA bungling more or less forced Judge Gesell to come out with his somewhat equivocal rulings. Anyone who has studied the case must be shocked by the agency's inability to distinguish a religious practice from a possible violation of the Food and Drug Act. The feeling was virtually unanimous that the FDA had stumbled into a course of action which conceivably could lead it to challenge all faith healing, no matter how many religious toes it stepped on.

Judge Gesell stated in his ruling that he could not go into the case on religious grounds because such action is forbidden by the First Amendment to the Constitution which guarantees religious freedom. (In the early phase of the litigation it had been established in the Court of Appeals that Scientology is indeed a religion).

Despite his reference to Scientology as a "pseudoscience that has been adopted and adapted for religious purposes" Judge Gesell had no alternative but to exonerate the church. Therefore he had to reject the FDA's claim that it had the power to prevent the use of E-meters in the Church itself. Then the only part of the case left to deal with was the nonreligious use of the devices.

Proceeding along this line he not only limited the use of E-meters to bona fide religious counseling but expressly banned all other use. He further ordered that the devices be appropriately labeled — that is, they must bear a printed statement that they have "no proven usefulness in the diagnosis, prevention or treatment of any disease" and are not "medically or scientifically capable of improving any bodily function."

The Scientologists don't mind these restrictions at all. The labeling requirement poses no problem because E-meters already display signs stating they are not effective in the treatment of disease. The ruling forbidding the unofficial use of the devices outside the church's jurisdiction pleases them no end.

The Rev. Arthur J. Maren, Scientology minister of public relations, was particularly delighted with this prohibition. "We may be the only religion that can call on the government to chase out heretics," he said gleefully.

The Scientologists always have claimed that the root of their trouble with the FDA was the unauthorized use of E-meters by persons outside the church. They say the charlatans have made false claims about the therapeutic value of the machines and

point out that the FDA would have shown more discrimination if it had taken action against these "imposters."

For their part the Scientologists repeatedly have denied in the courts and in press statements that they ever have claimed the E-meter has any virtue as a healing device. They insist it is used only as a counseling aid, that it is designed to indicate to an "auditor" (counselor) when an area of stress is encountered during a counseling session.

They explain that the E-meters are used by the church in a process not too different from the Catholic rite of confession. Instead of hearing a person confess his sins the "auditors" of the Church of Scientology use a long list of questions covering almost every sin in the book. As these questions are asked the person seeking counseling grasps the handles of the E-meter. These handles look for all the world like tin cans. They are connected by wires to a battery-powered apparatus which registers emotional reactions in a manner somewhat similar to the lie detector.

However, the Scientologists emphasize that while the E-meter is a helpful shortcut it is not indispensable. Another point they stress is that it is not harmful — a contention the government has not challenged. In this connection the Scientologists express bewilderment that the FDA never has seen fit to confiscate electric shock machines sometimes used by psychiatrists since there have been cases where these machines have electrocuted persons undergoing treatment.

In fact, Scientologists wonder why they have been singled out for prosecution by the FDA. If all substances or artifacts for ministering to spiritual needs come within the FDA's purview, why has it overlooked the major religions?

For example, what about the wafers, wine and holy water so prominent in Catholic rituals and the sacramental wine used in both Protestant churches and Jewish temples — or for that matter what about the rubbing oil the Mormons consider an element of faith?

The Scientologists' complaint that alone among the nation's sects they have had to fight government prosecution has not gone unnoticed by other denominations. Without endorsing Scientology's tenets several churchmen have expressed concern over the FDA's action. They look on it as a threat to the principle of religious freedom throughout the country.

Even consumer advocate Ralph Nader got into the act —

although from a different angle. While the government's case was pending he demanded in his usual blunt fashion that the FDA drop its "witch-hunt" and get on with the proper enforcement of the Food and Drug Act. A study group he set up released a blistering report denouncing the FDA for focusing on wrong targets such as the researches of Dr. Wilhelm Reich, the vitamin and health food industries and the religion of Scientology, while woefully neglecting its responsibility to protect the public against misbranded drugs and adulterated foods.

* * *

THE HISTORY of the case has been long and lurid. It began when the Scientologists brought suit to recover the E-meters and literature seized by the FDA. The District Court decided against the Scientologists. The litigation then was carried to the Court of Appeals and an attempt to take it to the Supreme Court was unsuccessful.

Finally the case was remanded to the District Court on the question of religious freedom which because of FDA ineptness had become an almost inseparable part of the proceedings. This is the sort of issue leading legal lights believe the government should always avoid.

Needless to say, the litigation has cost the Scientologists time and money and a lot of anguish. But they have gained something too — mainly, the right to practice their religion without government interference. They recovered most of the confiscated material when the District Court in its final verdict ordered the FDA to return 100 E-meters (an undetermined number had been lost in the shuffle) and some two tons of literature. The FDA had asked the courts to allow this property to be destroyed.

As matters now stand the dispute appears settled. The FDA is keeping mum but most observers believe the agency will not seek an appeal. Scientologists have no need to appeal, for they feel that in addition to coming out whole they have written a new chapter in the legal annals of the country, a chapter which will make it less likely that the FDA or any other federal or state agency will meddle with religious practices in the future.

FOR THE RECORD

IN THE OREGON town of Troutdale the city recorder's name is Truly Wright.

Was it an unseen friend from spirit or simply my unconscious mind that caused Gong Hee Fot Choy to make such amazing predictions?

Can a Parlor Game Tell Your Fortune?

By Marguerette Gilmore

I HAVE BEEN a student of psychic phenomena for several years. I have experienced premonitory dreams and warning hunches and for seven months I lived in a house I'm sure was haunted. I have consulted mediums and seers and experimented with the Ouija board and the pendulum with quite remarkable results. However, a simple fortune-telling set, called Gong Hee Fot Choy, has me baffled.

The exotic name means "greeting of riches." Designed and patented by Margarete Ward, Gong Hee Fot Choy is marketed as a game but some of my experiences with it suggest it is more than that.

I first saw a set in January 1964 while staying in Nebraska with my daughter Ann and her husband Bob Markowski. It was so cold and miserable we spent most of our evenings at home around the fire. Ann and Bob recently had become interested in using the Ouija board and the pendulum and we had long discussions about psychic matters.

One day Bob received a gift from his mother—Gong Hee Fot Choy. The set consists of a board and book and 32 playing cards. On the board are squares for the cards with labels like journey, health, love, etc. The book contains explanations and information concerning the squares where the cards fall. We were eager to try it but we didn't think it was anything but a game. We took its messages lightly until we discovered that some of them seemed to foretell the future or had special relevance for one or another of us.

Ann is an artist and was looking forward to designing for the manufacturing business her husband planned to start. More than once when we were telling Ann's fortune with Gong Hee Fot Choy there were references to her designing. As nothing about design-

ing ever appeared in Bob's or my fortune we couldn't help noticing this.

Then came the message that I was about to receive a large present and a few days later Bob presented me with a 1956 Plymouth. He had been looking for a good used car for weeks and finally had found a suitable one. Yet Bob had had nothing to do with the way the cards fell.

We tried the fortune-telling set on guests who dropped in. Some were openmouthed with surprise at the information they got and its relevance to their lives. One young couple I remember wanted to get married but the girl, Judy, was under age and they needed her parents' consent. Gong Hee Fot Choy didn't come right out and say her parents would consent but it did promise Judy's wish would be granted soon. That was in March 1964 and the following November they became Mr. and Mrs. Robert Tapparo.

One day when I was reading my own fortune Gong Hee Fot Choy stated flatly that I would make a trip to the dentist within a week. We laughed, for I had just had my dental checkup and the doctor found nothing wrong. Anyway, one usually had to wait longer than a week for an appointment with our dentist, Dr. Haggerty. A day or so later, however, I accidentally broke a gold filling. Dr. Haggerty said I had better have it taken care of right away and he stayed after hours to attend to it.

From then on I took the so-called parlor game more seriously. Of course it didn't always answer correctly and much of the information was unimportant. But it was correct too often to ignore or attribute to chance. I learned this the day it said I would be stopped by a policeman. I considered that unlikely as I am a very careful driver. By now I had returned to my home in Colorado accompanied by a kitten my granddaughter Susan had given me. Often Mittens rode with me when I went shopping. One spring morning he was with me when a patrolman sounded his siren. I pulled off the highway trying to think what I had done wrong.

"It's the kitten," explained the patrolman. "You're not supposed to allow pets to climb on you while you're driving." Then I realized that Mittens was sitting on the back of the seat with his front paws on my shoulder. The officer merely gave me a polite warning and sent us on our way.

I've wondered a lot about Gong Hee Fot Choy. According to my Spiritualist friends an invisible entity decides where the cards

fall. But I feel the answers come from our unconscious minds as in the use of the pendulum. I gather that Mrs. Ward, who devised the game, tends to agree with my interpretation. On the instructions included with the set Mrs. Ward is quoted: "Power lies within ourselves to possess the good things of life. We must concentrate on the things we want and not fret and worry about them . . . By means of Gong Hee Fot Choy everyone has what I believe to be an infallible method of concentration and by it each person can discover the road to a better and fuller life."

I had separated from my husband Wilburn in October 1963 and I was very unhappy while we were apart. Many times I wished that he would return. When I appealed to the fortune-telling set I received only vague unhopeful messages. Then in June 1964 when I made the wish once more, the answers were emphatic: "A relative returns from a distance." "You should get your wish." "You are facing a change." And "your mate loves you." Within a week my husband returned.

When I consult Gong Hee Fot Choy today I often get meaningful messages. If it warns of coming misfortune I take precautions but if it predicts good fortune I feel hope and anticipation. At the very least it helps me maintain a positive attitude!



GHOST NO BULL

THE REPUTED GHOST at the Black Bull Pub in London, England, wasn't intimidated by a pair of skeptical observers. He obligingly allowed one of them to record the sound of his footsteps on tape.

Bill Dales, a clinical supervisor at St. John's Hospital, Lincoln, was dared by some drinking companions to spend the night in the old coach house in nearby Welton, Lincolnshire. He accepted and took along his tape recorder and a companion, Gerry Gregory, 25. In the wee hours of the morning the pair distinctly heard shuffling footsteps ascending the stairs to the second story. And their ears played them no tricks for the tape recorder captured the creepy phenomenon.

Dales also reported that heavy curtains were blown outward about 10 inches and that they heard the sounds of clinking glasses, according to the *London Sunday Express*. Both Gregory and Dales were rather unnerved by their experience.

"There's something odd about that pub," admitted Dales.

The pub's owners Gresham and Margaret Price agree that the place is haunted but vigorously denied that Dales' story was a publicity stunt. "We could do without it," said Price. "We are busy enough as it is."

Seen Any Lately?

WINGED WEIRDIES

Since 1947 sky observers have been reporting "conventional" UFOs. But what about those that flap their wings?

By Jerome Clark and Loren Coleman

"IT SOUNDS like one of those saucer deals," said an army official at McChord Field, Chehalis, Wash., when he heard the story in early 1948. "I just can't put any stock in it at all."

His reservations were understandable. Just six months before Kenneth Arnold's report of nine disc-shaped flying objects had generated a public clamor which showed no signs of abating. Flying saucers were bad enough — but a flying *man*?

Still, the witness, 61-year-old Mrs. Bernice Zaikowski, who lived on a farm just outside Chehalis, was sticking to her story despite public ridicule. "I know most people don't believe me," she said, "but I have talked to some people in Chehalis that tell me they saw the man too and that he flew south from Chehalis and apparently came in from the north or west.

"It was about 3:00 P.M. on the Tuesday after New Year's Day (January 6, 1948) and there were a lot of small children coming home from school at the time. They saw the man too and asked me if they could go into my backyard so they could watch him longer as he flew toward the south end of the city."

When she went out to check, Mrs. Zaikowski said, "I heard a sizzing and whizzing and there he was, just about 200 feet above my barn."

Stunned, she watched as a man equipped with long silver wings fastened over the shoulders with a strap ascended "very rapidly," hovered, banked and then continued in level flight. He flew in an upright position, appearing to manipulate the wings with controls strapped to his chest. There was no propeller or any other indication of what the "birdman's" motive power might be.

* * *

MRS. ZAIKOWSKI'S story might have received a fairer hearing if the hearers



had been aware of similar sightings in the past. For example, there was a report in the *Louisville* (Ky.) *Courier-Journal* for July 29, 1880. The previous evening two residents, C. A. Youngman and Ben Flexner, had seen what they at first took to be the wreck of a toy balloon. But when it got closer they saw that it was really "a man surrounded by machinery which he seemed to be working with his hands." On his back were wings or fans whose flapping seemed to direct the construction's movement. When it would begin to descend the man would make the wings move faster and he then would ascend to continue flying in a horizontal position. Eventually he passed out of view in the twilight.

That same evening the Royster family of Madisonville, Ky., about 100 miles to the west and south, saw a peculiar lighted object — what today we would call a classic UFO — "hopping" southward over the city. They reported that it changed shape, from a circle to an oval, as it passed over the railway station half a mile away.

A month and a half later, on September 12, *The New York Times* drolly recounted an even more astonishing story:

"One day last week a marvelous apparition was seen near Coney Island. At the height of at least 1000 feet in the air a strange object was in the act of flying toward the New Jersey coast. It was apparently a man with bat's wings and improved frog's legs. The face of the man could be distinctly seen and it wore a cruel and determined expression. The movements made by the object closely resembled those of a frog in the act of swimming with his hind legs and flying with his front legs. . . . When we add that this monster waved his wings in answer to the whistle of a locomotive and was of a deep black color, the alarming nature of the apparition can be imagined. The object was seen by many reputable persons and they all agree that it was a man engaged in flying toward New Jersey."

Then there was the weird apparition that sailed over Mount Vernon, Ill., on April 16, 1897, in the midst of the great "airship" scare. The *Saginaw Courier Herald* reported, "What is thought to have been the mysterious airship was seen (at Mount Vernon) by more than a hundred persons. It was first observed about 8:30 o'clock and continued in sight for half an hour. Mayor Wells, who had an excellent view of the mysterious visitor from the observatory attached to his residence, says it resembled the

body of a huge man swimming through the air with an electric light at his back."

* * *

BY APRIL 1948 Mrs. Zaikowski's claims had slipped from the memory of Washington citizens. With the skies already growing crowded with discs, cigars, balls, crescents and all manner of weird manifestations there was more than enough to hold the attention of those who chose to concern themselves with such things. But the "flying men" had not made their final appearance.

On April 9 at Longview, Wash., Mrs. Viola Johnson, a laundry worker, and James Pittman, a janitor, told newsmen they had seen peculiar objects in the air high above them. "They looked like three men in flying suits flying through the air," reported Mrs. Johnson. "They wore dark drab flying suits and as far as I can judge — I'm not very good at judging distance — they were 250 feet high, circling the city.

"They were going at about the same speed as a freight train and had some kind of apparatus on their sides which looked like guns but I know it couldn't have been guns. I couldn't see any propellers or any motors tied on them but I could hear motors which sounded like airplane motors, only not so loud.

"When they first came into sight I thought they looked like gulls but as they got closer I could see plainly that they were men. I couldn't make out their arms but I could see their feet dangling down and they kept moving their heads, like they were looking around. I couldn't tell if they had goggles on but their heads looked like they had helmets on. I couldn't see their faces."

Mrs. Johnson and Pittman called to the workers still in the laundry but by the time they came outside the flying men were gone. Other Longview residents told of hearing the sounds of plane motors at the time of the sighting and some said they had seen three aircraft circling over the city at a high altitude.

Since 1948 flying saucers have dominated the air but weird flying men continue to be seen from time to time. On June 18, 1953, for example, three persons in Houston, Tex., saw "the figure of a man with wings like a bat," as one of them put it. "He was dressed in gray or black tight-fitting clothes." The "man" was seen in a pecan tree holding onto a branch and was reportedly encased in a halo of light.

Europe also has had its share of winged weirdies including, it seems, some that cavort around without heads. In the summer of

1915 four Cabeco, Portugal, children encountered an entity very much like a headless "angel" — "a figure like a statue made of snow which the rays of the sun had turned somewhat transparent." It was hovering in the air.

Four young persons in Kent, England, had an equally startling experience on the evening of November 16, 1963, as they walked home from a dance along a country road near Sandling Park, Hythe. Their report is one of the few that links winged creatures directly with their more celebrated brethren, UFOs.

The incident began innocently enough with what at first sounds like a more or less ordinary UFO report. John Flaxton, 17, was the first to notice a bright light in the sky. By the time he called it to the attention of his companions it had begun to descend. Only when it got low enough to disappear behind some nearby trees did the witnesses panic and start to run.

The light quickly reappeared closer to them, floating 10 feet above the ground about 200 feet away. "It was a bright gold and oval," one witness said. "And when we moved it moved; when we stopped it stopped."

Once it vanished behind a clump of trees. After several minutes of ominous silence strange sounds of snapping twigs and branches announced the movement of someone or something. When the four caught sight of it they fled down the road and did not stop until the thing was far behind them.

"It" was black, of human size and — up to a point — human shape. "But," as witness Mervyn Hutchinson, 18, told police, "it didn't seem to have any head. There were huge wings on its back — like bat wings."

* * *

NOT ALL OF the flying weirdies are quite so bizarre as these. There are a number of other cases in which the strange sighting is described as resembling — and in fact might actually be — a bird, although of unusual features.

Curiously enough on April 9, 1948, the same day as the Longview, Wash., sighting, on a farm outside Caledonia, Ill., Mr. and Mrs. Robert Price saw what they called "a monster bird . . . bigger than an airplane." It had a long neck, huge powerful wings and in Price's words, "what I suppose were its feet trailing behind it." It flew out of sight in the northeast.

Shortly afterwards a Freeport, Ill., truck driver came forth with corroborating testimony admitting that he had seen the creature from a different location on the same day. "I saw the bird,"

Veryl Babb said, "but at first I didn't say anything because I thought people would laugh at me. When I read that Price had seen it I decided to report all about it."

And then a former army colonel related that nearly a week before, on April 4, a gigantic bird had passed above him at an altitude of about 4000 feet while he stood talking with Col. Ralph Jackson, head of Western Military Academy, and a farmer near Alton, Ill. He did not point it out to his companions. He said, "It looked too incredible."

"I thought there was something wrong with my eyesight," Walter Siegmund said, "but it was definitely a bird and not a glider or jet plane. It appeared to be flying northeast. Two army planes had just flown over in the same direction and I thought it was a pursuit craft following them. But from the movements of the object and its size, I figured it could only be a bird of some tremendous size."

It was a 12-year-old boy named James Trares, however, who first sighted the mysterious bird. Three months before, in January 1948, James was playing outside his parents' home in Glendale, Ill., just before sunset when he saw something that sent him scurrying inside to his mother, Mrs. J. J. Trares.

"There's a bird outside as big as a B-29!" he exclaimed breathlessly. He said he knew it was not a plane because he saw its wings flapping. The creature was gray-green in color and flying toward the sun.

On April 10, 1948, the day after the Price and Babb sightings in Caledonia, the bird appeared over Overland, Ill., and was reported by Mr. and Mrs. Clyde C. Smith and Les Bacon. They said they thought it was a pursuit plane until it began to flap its wings furiously. The creature appeared to be dark gray in color from where they viewed it in the Smiths' backyard just before noon. As it happened, it was Smith's second sighting of the day. "I first saw it when I was out in the yard that morning," he said later, "and I thought it was a type of plane I had never seen before. It was circling and banking in a way I had never seen a plane perform and I kept waiting for it to fall."

A week later, on the 18th, Chet Burke of Richmond Heights, Ill., reported that a strange bird passed over his house. But this one was much smaller than a plane and resembled an albatross, a seabird that does not fly as far inland as western Illinois.

On April 24 a more impressive report was made at Alton, Ill., where E. M. Coleman and his 15-

year-old son James gazed on an astonishing sight. "It was an enormous, incredible thing with a body that looked like a naval torpedo," Coleman said. "It was flying at about 500 feet and cast a shadow the same size as that of a Piper Cub at the same height."

Cpl. Clarence Johnson and Patrolman Francis Hennelly of the St. Louis police force got a look at the bird as it flew silhouetted against the moon that night. "The thing was as big as a small airplane," Hennelly said. "Its wings were flapping and it was headed southwest, flying at altitude of several hundred feet. I thought it was a large eagle but I've never seen one that big before."

Two days later on April 26, 1948, a St. Louis chiropractor, Dr. Kristine Dolezal, just had finished breakfasting in her second-floor apartment. About 8:40 she got up from the table and started across the kitchen. Suddenly the sounds of a nearby airplane flying low over the house broke the silence. "It sounded like something was wrong with the motor," Dr. Dolezal commented later. "It sort of roared and sputtered."

She stepped out onto the porch to see what was wrong but was hardly prepared for what greeted her. "I looked at the plane, then I glanced over the other way," she reported. "I saw this bird just come from nowhere it seemed like. I thought, 'What is it? Is it a big bird, or what?' " As the creature came nearer it seemed inexplicably to grow larger. Dr. Dolezal at first thought her eyes were playing tricks on her but then realized it had spread its wings which previously had been folded back.

In the meantime the plane changed course and for a moment it looked as if the bird would crash into its side. But it flapped its wings lazily three times and both bird and plane vanished into the clouds.

In the May 2 issue of the *St. Louis Post-Dispatch's* "Everyday Magazine," writer Dickson Terry commented, "Like others who have seen the thing, Dr. Dolezal describes it as grayish-black in color. Her description of the deliberate beating of the huge wings also jibes with other descriptions. However, where others describe it as having no tail to speak of, the thing she saw had, she says, quite an exceptional tail. It was like a rectangular box which had been sawed or divided down the center. When its wings were spread, she said, she could see ridges across them, like the ribs which show beneath the covering on the wings of a plane."

The following day instructors

at the Mississippi School of Aeronautics at Lambert-St Louis Field sighted an "awfully big bird" at an altitude of about 1200 feet.

Little more than 24 hours later salesman Harry Bradford, while in the process of turning off the Red Feather Express Highway at Kingshighway, saw the bird, stopped his car and turned a spotlight on it. The creature circled for a moment or two, then streaked northward, "I've seen it three times in the last four days and that's too much tomfoolery for a man of 50 to take," Bradford told the papers.

Apparently it was getting to be too much for other persons as well, if the letters stacking up in St. Louis Mayor Aloys P. Kaufmann's office were any indication. "Why has nothing been done about this?" one letter-writer demanded to know. "All St. Louis is upset about it. Who knows? Maybe it's a man-killing bird." Another wrote, "I don't think it's a bird — but I hope it is." Still others offered theories: it was an albatross, a blue heron, a pelican, but these "explanations" were as unlikely as the sightings themselves.

The mayor for his part passed the buck to his administrative assistant, Charles Hertenstein, who was given instructions (evidently seriously) to set a trap for the beast. However, after discovering blue heron tracks on an island in the Meramec River on the 30th, Hertenstein, relieved, suggested this might be the explanation — although the reports had suggested a considerably larger bird than the blue heron, a common enough sight along the Illinois-Missouri border.

The next day Hertenstein's sigh of relief had turned into a groan. "Don't tell me we now have a self-illuminated flying monster," he complained. But that is precisely what three St. Louis citizens, Charles Dunn, an inspector for U.S. Steel, his wife Mary and Clifford Warden, had reported seeing the night before at 10 o'clock.

Said Dunn, "I thought people who reported seeing the thing were 'bugs' until I looked into the sky last night. It was flapping its wings and moving quite fast at about 3000 feet altitude and appeared to be illuminated by a dull glow. It looked about the size of a Piper Cub plane but there was no engine sound and it was not a plane. I could hardly believe my eyes."

At this juncture the Civil Air Patrol offered to make aerial searches for the bird whose appearances had begun to attract national attention. A man from Bowling Green, Ind., wrote Hertenstein to tell him he had seen it

or something very similar two years before and it had been the size of a 1200-pound horse. A South Dakotan thought it was a condor — "a harmless carrion-eater and very rare" — and should be treated with consideration. Albert T. Bertram, Jr., a meteorological aide with the U.S. Weather Bureau, describing his May 2 sighting, said the bird resembled the storks he had seen in Africa.

But ironically, just when public excitement reached its peak the sightings came to an abrupt halt.

To the Indians of the area the giant mystery bird was really nothing new. Their traditions are full of stories about the *piasa,* "an enormous bird with horns, terrifying red eyes, scales, a tiger's head and a long griffon-like tail." So when they heard the white man's reports the Indians merely nodded their heads.

Piasa or not, the creature had not yet put in its last appearance. On March 27, 1957, H. M. Cranmer of Renovo, Pa., and a young friend watched a huge bird flying 500 feet above them. Cranmer said, "Its wing motion reminded me of a blue heron, except the bird was lighter and grayer in color. I called the American Legion and inquired if anyone had seen a big bird half an hour before. A man who had just come in said it had flown over Westport, come down Fishdam Run and then flown up Two-Mile Run. He said its wingspread was 25 or 30 feet.

"A week later another flew the same course. Two weeks later another flew a different course, up the Shintown Run, down Hevner Run and up Hammersley Fork stream. Each time there were several witnesses." Cranmer reported still another sighting in the area on July 4, 1962.

In May 1961 a New York businessman flying up the Hudson River Valley was buzzed by something "like a fighter plane making a pass." When he got a good look at it he gasped in amazement. It was a huge bird drifting lazily in the air "with scarcely any movement of its wings." He had nothing with which to make comparisons and could not judge its size but he insisted it was "a damned big bird, bigger than an eagle. For a moment I doubted my sanity because it looked more like a pterodactyl out of the prehistoric ages."

Just months before Floridians around that state's Tamiami Trail had been puzzling about an enormous bird which numerous persons reported encountering. One witness, Eric Harnew, saw something at Matheson Hammock Park. "It was flapping

those huge wings and making a kind of rushing sound," he said. A woman said it "looked like a big vulture . . . wingspread about 55 feet. Isn't that sorta unusual?"

Another huge bird —"about as big as a Piper Cub airplane," in one witness's words — showed up over Salt Lake City, Utah, on July 18, 1966, and sent residents scurrying for cover. It circled the area several times before disappearing in the east.

* * *

FOR YEARS researchers have been so preoccupied with reports of unexplained aerial "constructions" that they have ignored a mystery of perhaps even greater dimensions: unexplained aerial creatures. There are all kinds of theories about the origins of UFOs — from secret places inside the earth to interplanetary space — but none to explain where these winged men and beasts come from, unless they are "simply" a variety of UFO phenomena. In which case we're facing all kinds of new and baffling questions!

Someday perhaps we'll know some of the answers. In the meantime, keep your eyes open. And don't be surprised if your "UFO" has wings that flap.



GREEN EGGS WORTH GOLD

DR. SEUSS may have been only spoofing when he wrote the delightful children's tale, *Green Eggs and Ham*, but Clara went and laid some. Clara is the pride of the henyard in Roy Smith's farm in Purleigh, England. Thus far Clara has laid some two dozen eggs of greenish hue. Smith recently sold one for $108, reports the *San Diego Evening Tribune*. A dozen others are being studied by researchers at London University and three have hatched.

Not to be outdone, Mr. and Mrs. Paul J. Woletskas of Los Angeles, Calif., report that they have several black hens that lay green eggs. Poultry fanciers speculate that the green-egg-laying hens might be of a South American strain known as Arancanas, who reputedly lay not only green eggs but pale blue, olive drab and pink ones too.





Maria del Carmelo Monica Lopez Almaraz, called Monica, was born May 4, 1958, in Mexico City with an intestinal imperfection. That she lived at all is called a miracle.

MONICA . . . Mexico's Teen-Age Saint

What mysterious laws of selection determine who shall act as healer, who shall be an instrument of God?

By Bill Starr

WHILE EARLY morning mists still hang in the air, long queues form along a street called Juan Bosco in Huipulco, a suburb of Mexico City. The people are of all ages and some come from afar — mothers carry wailing babies, old men hobble on crutches, a woman seeks help for her polio-stricken son. They have come to appeal to Monica, Mexico's girl-saint, who is said to have miraculous healing powers.

When 13-year-old Monica awakens at 7:00 A.M. and prepares for school the line of suffering people already is two blocks long. At her mother's insistence Monica eats a light breakfast before she picks up her books and starts out the door. There an old woman carrying a baby under her shawl greets her, "Miracle girl, pray for my baby. He is very sick!"

Monica looks down at the kneeling woman. "Get up off your knees," she says gently, making the sign of the cross. In gratitude the woman kisses the wooden cross which hangs from Monica's neck.

An old man pushes his way through the mob, shoving the old woman aside. When he tries to

kneel before Monica the girl pulls him to his feet.

"Miraculous Monica! Pray to God that he give me health," the old man pleads.

The girl blesses him. The old man's face lights up and he walks away with a light step, his shoulders straightening.

An old woman sitting on the curb rubs her aching legs and says to a bystander, "The newspaper said this morning that Monica had cured a deafmute."

"Who knows?" the other retorts. "Reporters are liars. Anything for a story."

At one side of Monica's house a door opens to a small chapel



Throngs come for water "blessed" by Monica, for it has proven curative.

where men, women and children kneel to pray. In the small yard Monica shakes each person's hand as she makes her way to the street and on toward school.

* * *

SUCH SCENES occur daily — not just near Monica's house

The Rev. Jose Vidal Medina, Monica's confessor, conducts service in Lopez home.





Early morning finds crowds queued for blocks near Monica's home. Hundreds of ill and crippled persons come daily to plead for her help.



The child miracle-worker receives thousands of letters every month. Above picture of Jesus is heart-shaped stone which Monica mysteriously "materialized." It bears messages in Latin and Hebrew which no one has been able to read.

nor in Mexico City nor even in the Mexican Republic. Thousands of pseudosaints are scattered throughout the southwestern part of the United States and Central and South America. Some hold sway for a few days, weeks, months, even years. Some clearly are charlatans and frauds trafficking in the fantastic credulity of simple uneducated people. But a few are genuine healers who accept no money for their works. In short, a few of them are different. Maria del Carmelo Monica Lopez Almaraz, called Monica, is one of these.

She was born May 4, 1958, in Lourdes Hospital on Alvaro Obregon Street, Colonia Roma, in Mexico City. Her father, Antonio Lopez Liceaga, works in the national pawnbroker shop in Mexico City where he holds a

position of some importance. Her mother is Maria del Carmen Almaraz de Lopez. Monica is the seventh of 10 children, not counting four who died.

The morning of Monica's birth the attending doctor brought bad news to her parents. He had found the baby girl's stomach was closed completely where it should have opened into the small intestine.

"The baby is in delicate health anyway," the doctor explained. "She can't possibly live more than a few hours. You must pray. God knows what He is doing."

The baby named Monica was hastily baptized to prepare her to return from whence she came.

Next morning the doctor who had expected the child to live only a few hours was amazed to find her still alive. He examined her heart and found it beating normally. He called the night nurse and prepared to reexamine the baby. When he had completed his examination he said, "It is not possible. It simply isn't possible." Nevertheless he could find nothing wrong with the baby.

The news of this inexplicable "healing" spread like wildfire. Some persons believed the story while others suspected the ability or the sobriety of the doctor.

Four months later Antonio Lopez saw something strange happen in the nursery where Monica lay among her toys. Her teddy bears seemed to have a life of their own; he saw one suddenly take flight and fly across the room. He kept quiet about this for fear his wife would accuse him of having visions. But his wife already had seen toys and teddy bears flying through the nursery. She remained silent for the same reason.

Now 13 years old, Monica believes God has a message of love and peace to be given the world through her.



Both parents were apprehensive for their child's safety but the flying objects could not be stopped. As the months passed Lopez and his wife were anxious to tell someone what they had seen but they were afraid people would laugh at them. They kept silent.

Then when Monica was four years old, Lopez came home from work one day, the children returned from school and they all sat down to supper. They talked about plans for the coming Sunday and after a while the children began to drift off to bed, Monica among them.

Finally Fernando, the oldest child, decided to go to bed. As he passed Monica's room he glanced in, then after a frozen moment he let out a yell.

Lopez took the stairs three at a time. Fernando stood at the door of Monica's room, his stare fixed over her bed and pointing with a shaking forefinger. Lopez saw the figure of a man as it began to disappear. It became a point of light about the size of a quarter. Father and son watched stupefied as the strange light hovered over the sleeping child, then disappeared completely.

"When I looked through the door I saw this man bent over Monica's bed," Fernando told his father breathlessly. "And you saw how he disappeared!"

Lopez said later that mysterious events became commonplace in the household but Monica seemed unaware of them and continued the normal life of an exuberant child. At the age of six in 1964 Monica entered first grade. She made friends easily among her schoolmates and applied herself diligently to her studies.

* * *

MONICA'S POWER to heal had not yet become apparent when on Good Friday 1966 she and her parents, brothers and sisters and some friends gathered in the Lopez family's chapel to pray. In the group was Sir Y. de Jesus Guth, a highly placed official of Petroleos Mexicanos, the Mexican oil company which is run by the government and is the only distributor of oil and gasoline for automobiles in the country. Also present was Miss Lily Lichtemberg, a well-known Mexico City socialite. Both have signed statements attesting to what they saw in the silent chapel that day.

Suddenly a transformation came over Monica and she seemed faint. A white mist began to flow from her mouth and drift in the air. The mist slowly formed a human figure which every one of the 37 witnesses took to be the semblance of Jesus Christ. A strange light filled the

chapel and everyone saw that someone "who was not of this world" stood next to Monica, "someone slim and full of grace."

Lopez managed to move closer to his daughter and taking her hands he led her to a sofa where she lay down. Then he saw blood on her prayer rug. Others in the chapel moved closer and saw it too, as well as a footprint in the blood and two thorns lying on the prayer rug. Suddenly the aroma of flowers filled the chapel

A few days later Monica talked of the experience. "God spoke to me," she said. "He told me to work for people so that they will stop being bad and so that there will be love and peace among them."

When word of this incident got out throngs of newspapermen and magazine writers converged on the Lopez home. They interviewed the persons who had been in the chapel and soon Monica's fame had spread throughout Mexico and Latin America.

Seasoned newspapermen, usually cynical, speak of the glow of sympathy and spirituality which emanates from the girl.

Monica's confessor and spiritual guide is the Rev. Jose Vidal Medina whose parish lies in the heavily-populated Colonia Morelos of the Sacred Heart of Jesus in Mexico City. The Reverend Medina testifies to the girl's unusual powers and recalls the time when Father Vicente, one of his co-workers, was jarred out of his skepticism by the cure of a deafmute who drank water blessed by Monica.

The child, Maria de los Angeles, daughter of Jose and Esperanza Ortiz, had been examined by the best doctors in Mexico City and declared incurable — she had been born deaf.

Father Vicente, a brusque but kindly man, laughed when told of Monica's powers. "One must not believe in such things. It is the foolishness of the simple people."

Father Medina insisted that Father Vicente accompany him to the Lopez home where he showed him the thorns and a stone which had materialized out of thin air. Father Vicente thought these were trickery and said so. Just then someone came in from the street and asked for blessed water. Thus Father Vicente learned that common tap water was used and after Monica had drawn a cross on the outside of the bottle the water was "blessed."

As a joke Father Vicente said, "Let's see. Give me a bottle of that water. I have a parishioner who is a deafmute. If this is truly miracle water the little girl will have to talk."

The following Sunday he gave the water to Maria's parents.

"It won't do any harm," he told Jose and Esperanza Oritz. "Who knows? Perhaps the child will talk."

Two hours later Ortiz came running to Father Vicente's rectory shouting, "My daughter speaks!"

Father Vicente could not believe his ears. He went to the Ortiz home to see for himself. Maria's mother was crying but the little girl was ecstatic.

"Pa . . pa. Now I can . . t-t-talk Now they w-w-won't call me stupid."

The child's halting words erased Father Vicente's doubts of Monica's healing ability.

* * *

ANTONIO GARZA Ruiz, a professional newspaperman and historian who lives in Mexico City, has followed the story of Monica for most of her life.

"The girl's birthplace is on the south side of Mexico City near the highway to Xochimilco near the Azteca Stadium," he said. "It is a rough zone thereabouts. Bands of troublemakers used to roam the area but since the girl's birth there have been no robberies nor crimes of any kind within five blocks of the place where she was born.

"Now around Lopez's new house in the Romero de Terreros section something miraculous has happened. There is no trouble in the neighborhood — not even traffic accidents.

Ruiz also points out that several people complained when Lopez built the small chapel for Monica. They seemed to think she was trying to start a new religion. "But government and church officials inspected the chapel and found it was only a private place to pray. Certainly she was doing nothing against the law or anyone else's religion."

Church officials in Mexico City have the stone Monica is suppose to have "materialized." It is heart-shaped and greyish-white in color. Engraved on it is a message in Hebrew and ancient Latin but so far no one has been able to make out the meaning. On another side of the stone is a message in Spanish asking people to live in peace with each other.

Monica has been investigated by church officials and scientists. The scientists who examined her are from the National University of Mexico — Dr. Armando Contreras of the Department of Psychology, Prof. Nicolas Gonzalez-Garza of the Department of Anthropology, and Dr. Timoteo Santos Coy of the Facultad de Medicina. The consensus of the three was that they "could discover no signs of fraud in the

girl or her family and could offer no explanation for the phenomenon within the framework of conventional science."

Meanwhile the church officials' investigation under the leadership of the vicario general of the archbishop of Mexico, Bishop Francisco Orozco Lomelin, drags on and on.

"The church knows of Monica," Lomelin says. "We have named a commission to study the case. The church is especially careful of such cases which periodically pop up. Sometimes if you ignore them they go away." But he was prompted to add, "The case of Monica and everything about it will be studied in every detail until we come to a conclusion which will be given out for the instruction of the Catholic people of Mexico."

* * *

ONE OF THE most recent revelations of Monica's "voices" is attested by her father and her confessor, the Reverend Medina, among others. The message she was given went like this:

"Child of the Lord, in the light of your life there is much Love for God. Listen, the time is running out and nobody can stop it because it is beyond the powers of mankind's hands.

"The date is fast approaching in which destruction and evil will increase; yet the good will remain.

" . . . Mankind's arms which are considered powerful are nothing compared to what the Creator of the Universe can send on mankind: Many catastrophes, great movements of the sea and lands and thus the extinction of humanity.

"Races and creeds: elevate your reason, your judgment, live in love and peace and kindness.

"Know that the Kingdom of God is very near and won't delay much longer in coming."

This message was received the Thursday before Easter Sunday 1970 in the presence of some 300 persons of all classes. Many of them were professional people and many were skeptics.

The message itself was taken down in Latin by the child Monica. Neither she nor any member of her family knows Latin.

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THE FOUR SEASONS

ALONG THE SHORES of Lake Pokegama near Grand Rapids, Minn., year-round cabins are rented. In one of the rows of rental cabins four were occupied during the winter of 1969-70 by Harry Somers, Jack Spring, Dan Winter and Paul Autum.

One year-round resident on Lake Pokegama is Mr. Ray Snow. — *Joy Terzich.*

GRIMOIRES and Black Books

Survey of thaumaturgical manuscripts reveals true content of legendary texts, some purportedly written by demons.

By Ken Nahigian

PART ONE

EVERYONE HAS heard of the legendary Books of Magic or Black Books — those texts of sorcery and mysticism by the Devil which form one of the major bases for the lore. When Faust sold his soul to Mephistopheles one of the payments he received was a book of magic. And when, on the advice of spirits, the chiefs of the Jews dug under King Solomon's throne they found books of occult art. For the mere possession of such writings the medieval church burned men and women at the stake.

These Black Books have been the subject of a thousand legends. They are, according to tradition, imparters of diabolical wisdom and unholy power. With them the sorcerer can cross miles in a single step, cast death from a distance, command wind and water, prolong life. They are treasure houses of strange knowledge.

Unfortunately until the end of the 19th Century the few Black Books still in existence were almost unobtainable. The occult student either had to spend long hours searching through dusty manuscripts in some European library, pay exorbitant prices for copies still in circulation or be satisfied to listen to the distorted legends concerning them. Actually few persons knew much about them firsthand.

But then, starting with the publication of *The Key of Solomon* in 1889, several remarkable collections of Black Books began to appear. They brought many of the magical "grimoires" to light and some of the ancient mysteries began to fade. The Black Books weren't so sinister after all! Where one expected to find magic formulae and the secrets

of sorcery, one finds obscure mystifications and vague superstitions. And the ultimate goal of the grimoire, the occult student soon discovered, rarely was more than the finding of hidden treasure. Their "art" is difficult to follow — which must have exasperated many a beginning sorcerer. They treat demons and evil spirits as imbeciles and send the poor magician to perform a series of near-outrageous "rituals" the outcome of which is at the very best doubtful.

Thus the occult student finds that most of the grimoires hardly deserve their diabolical reputation. If the grimoires were compiled by the Devil then it seems he was a very amateur magician indeed. For obviously no occult student could become another Apollonius of Tyana, Merlin or Gandalf the Gray through these Black Books.

But vulgar corruptions or not, the grimoires still remain interesting aspects of magic and mysticism.

* * *

THE THREE best known works of Black Magic are the *Grimorium Verum*, the *Great Grimoire* and the *Grimoire of Hondrius the III.*

The *Grimorium Verum* or True Grimoire, by tradition a work of Black Magic, quite possibly is the best known of the three. No one could call himself a sorcerer unless he had a copy. The evil legends concerning it were innumerable and it is conspicuous for its boast to summon "devils."

According to the title page of the oldest known edition of this most infamous Black Book it is the work of a Dominican Jesuit, published in 1517 by one Abibeck the Egyptian at Memphis. More probably it is Rome circa the middle of the 18th Century. Backdating and naming fictitious publishers of magical works is a common crime. Subtracting a century or two from the date gave an air of mystery and made for better sales, it was thought, while shifting the place of publication helped avoid trouble with an intolerant church.

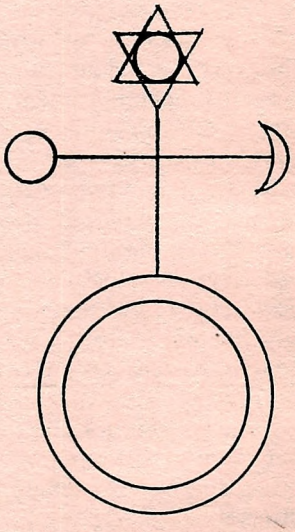
Like many magical books the *Grimorium Verum* really is a compilation from earlier sources. It borrows from the *Key of Solomon* for the preparation of magical instruments and from the *Lemegeton* for the names of spirits. The book is poorly organized and full of confused Latin. Many important parts are missing although they are included in later Italian versions.

The *Grimorium Verum* is not modest. It claims to be translated from the original Hebrew and to reveal the "most hidden se-

crets" of Solomon himself. It gives a complete hierarchy of demons and a ritual of evocation which is, occult writers admit, comparatively simple for one of its class. The black magic ceremony demands the ritual sacrifice of a kid and also calls for fasting, sexual abstinence, prayers and solitude. However, it hardly deserves its sinister reputation although it is one of the most interesting of the Black Books, being a complete handbook of all the preparations necessary for a conjuration, together with details on several curious spells.

The grimoire is in two parts. The first gives personal advice to the magician, instructions for making the magical instruments and the actual progression of a conjuration. The second part contains secrets of the art — spells and sorceries — and includes the work known as the *Little Albert*. The grimoire claims also to have a third part but apparently this has been lost — or inscrutably merged with the other two.

The demonology hierarchy of the *Grimorium Verum* is interesting. It sets up three powers over all other demons: Lucifer, Beelzebuth and Astaroth. Lucifer, whose domain is Europe and Asia, has two inferior demon-helpers named Satanackia and Agalierap. Beelzebuth, on the other hand, dwells in Africa with Tarchimache and Fleruty for inferiors. Astaroth's homeland is America; his servants are Sagatana and Nesbiros. Beneath them all is a duke named Syrach and under Syrach serve 18 lesser spirits who themselves may rule over still other infernal chains of command.



A spell from the second part of the *Grimorium Verum* will help illustrate this Black Book. To conjure up a vision of the past or future, says the *Grimorium Verum*, the sorcerer must write his name and the names of several angels in the magical image above. Placing it beneath his right ear before retiring, he must

speak the following prayer:

"Oh, glorious Name of Great God the ever-living, to whom all things are present, I am Thy servant (your name). *Father Eternal, I beg You to send me Thy holy angels, who are written in the Circle, and that they shall show me what I want to know, by Jesus Christ our Lord. So be it."*

* * *

THE *GRAND GRIMOIRE* is the most fantastic of all grimoires and, some say, the most atrocious. Its pretended editor is one Antoino Del Rabina and like the *Grimorium Verum* it purports to reveal the lost craft of King Solomon. It even claims that its editor copies the arcane mysteries directly from the manuscripts of Solomon himself!

Occultists seem pretty well united against this Black Book. Its magical processes, they say, are such as only a madman would carry out. Nor did the famous 19th Century French occultist Eliphas Lévi hold it in esteem. He referred to one part of the grimoire which tells of a poison, the "Composition of Death," and accuses the grimoire of pretending to give the Power of Projection while actually giving the Power of Consecution. (This latter power, however, appears to be Lévi's own invention.) Other occult writers go further and brand the *Grand Grimoire* as either diabolical and deadly or foolish and unauthentic.

Diabolic or foolish, its reputation appears to stem from the grimoire's traditional "Pact with the Devil" in which the magician summons a demon and agrees to "reward" it after 20 years for services rendered — the Black Book hints that this reward is to be the magician's soul and body. In return the demon helps obtain some hidden treasure.

But it is easy to see that the pact is grossly unfair to the demon. The grimoire words the contract in such a way that any sorcerer can slip out of it and it seems that as long as the magician hands over a gold or silver coin on the first day of every month his soul is not even in peril. Thus the grimoire treats the poor demon as a near-idiot and has him revealing treasures for a mere monthly pittance.

It appears that some parts of the *Grand Grimoire* are borrowed from the same sources as those of the *Grimorium Verum*. The demonologies of the two works are similar: Both place Lucifer, Beelzebuth and Astaroth on the throne of Hell and with one exception give identical lists of their six subordinates. However, in the list of lower-ranking spirits the two grimoires differ: The *Grand Grimoire* places three

subordinates beneath each of the six inferiors, giving them names which the unknown author apparently took from the *Lemegeton*.

The *Grand Grimoire* has two parts. In Part I the operator summons Lucifuge Rofocal who is the unfortunate demon that the grimoire treats so badly. In Part II the Black Book reveals its "Genuine Sanctum Regnum" or "true method of making pacts," concerning itself with a specific ritual of pact-making the magician "must follow exactly" if he is to succeed.

* * *

THE *GRIMOIRE OF HONDRIUS*, otherwise the *Hondrius the Great* or *Hondrius the Third*, is the work occult writers generally consider the most diabolical. Masquerading under the sanction of the Church, it frankly admits to the evocation of "spirits of darkness" through various profanations of religious mysteries including the bloody sacrifice of a lamb and a black cock. Eliphas Lévi called the work a "monument of human perversity."

The introduction to this monument of human perversity, if such it be, purports to be an actual papal bill instructing the operator that the Church fully supports the use of the grimoire for summoning spirits and demons. Inside it has a good deal in common with the *Key of Solomon* and the *Grimorium Verum* but does not have as much cabalistic magic as these other works. Indeed, it is one of the grimoires that contain the least cabalism and the most Christian elements.

As previously stated, legends and criticisms have tended to distort the actual wickedness of the grimoires wildly out of porportion. If a work is slightly nefarious the old writers branded it demoniac; if it is demoniac then under their expert criticisms it became an unimaginably foul book. This process was obviously at work against the *Grimoire of Hondrius* when in truth it is one of the most falsely charged and misinterpreted of the Black Books. It remains a remarkable work — sinister enough not to need exaggeration — certainly worthy of the occult student's second glance.

Catholic writers brand it a forgery and it does seem unlikely that Pope Honorius wrote it. More likely it appeared in 1629, 600 years after the death of its pretended author. At least the grimoire did not become popular as a magical writing until the end of the 17th Century.

Apparently it was originally written in Latin. Later it appeared in French and Italian. One edition, which came out

around 1800, gives different magical images for use in some of the operations.

And it is not without imitators. Perhaps because of the ill fame that surrounded the *Grimoire of Hondrius* several other occult works deceptively appeared under this title.

* * *

NO SINGLE magician has inspired as many legends and mysteries as has Solomon, the son of David. Both in the Bible and the Koran he is called a man of mighty wisdom. Tradition gives him riches and knowledge beyond conception, dominion over the spirits of rain and wind; with his ring he controlled demons; a 60-mile-square magic carpet carried him, seated upon his throne, over the world. Once he locked 72 powerful spirits in a brazen vessel, merely because of their pride. Another time he summoned legions of djinn to work on his temple. Writer of a thousand books of sorcery, he knew the language of every creature on earth. He was a founder of the Cabalah; the knower of the Great Names of God; the inventor of the famous Seal of Solomon which strikes terror into the hearts of rebellious spirits.

But if he was the wisest man in the world he also was one of the most ill-fated; for the story tells how he bent to false idols and died fallen from the grace of God. "For this I wrote the *Testament*," he says in one of his last magical works, "that (he) who gets it may pray for me."

Of course, such a grand and tragic legend could not be allowed to go to waste. Dozens of Black Books have ascribed themselves to this sorcerer-monarch, hoping to benefit from his fame. We already have described two such magical works, the *Grimorium Verum* and the *Great Grimoire*.

The occult writer S. L. MacGregor Mathers seems to accept Solomon as the actual author of the *Key of Solomon* but many of the Solomonian grimoires and occult writings probably are outright frauds or the works of later authors also named Solomon. Or perhaps, as legend has it, they really are the work of evil spirits attempting to blacken the monarch's illustrous name.

Whatever their origin, the Solomonian magical writings worth noting are the *Key of Solomon* or *Greater Key*, the *Lemegeton* or *Lesser Key*, *True Black Magic*, and the *Testament of Solomon*.

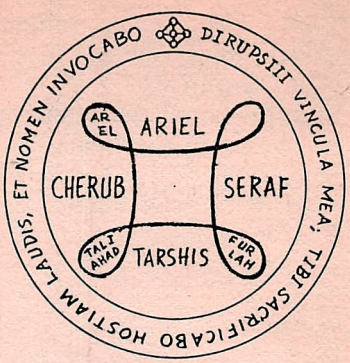
The Black Book called the *Greater Key of Solomon* is an unusual grimoire which some consider to be that illusive central ritual from which almost all

other magical works have borrowed. At the same time it is not the most often used grimoire.

It has been the subject of endless criticism and argument. Eliphas Lévi apparently favored it for he based much of his own magical system on the *Key*. Others are less certain of the *Key*'s worth. On the one hand, some occult writers accuse it of being full of diabolical sorcery; other writers insist anything diabolical found in it is a later addition. Some consider the *Key* a "work of major importance;" others call it "an absurd combination of pomposity and nonsense." Arthur Edward Waite, in his *Book of Black Magic and Pacts*, says, ". . . where the intention is not evil, it is frivolous, hyperbolical or paramountly foolish."

Even the origin of this work is the subject of a centuries-old controversy. It is not certain a Hebrew version ever actually existed. The manuscript appears in French, Latin, Italian and German; and although the earliest version extant belongs to the 16th Century, it seems possible it has been around in one form or another since the 14th Century or even before.

Some students believe Solomon could not have written the *Key* because he was a "good man" or because the work is "injurious to



According to Key of Solomon, "when this talisman is engraved in gold in the day and hour of the sun, it will open all prisons and release all chains."

his intelligence." But tradition disagrees, claiming that Solomon's slaves even buried a copy of this manuscript beside the king in his tomb.

An introduction to the *Key* suggests that Solomon wrote the work for his son Roboam. But the whole subject bogs down in confusion for, like the *Grimoire of Hondrius*, completely unrelated works have capitalized on its fame by appearing under the same title.

Nevertheless, the *Greater Key of Solomon* is the only major magical ritual which astrologically keys certain planets to certain days and hours of the week, thereby regulating the times for all magical operations. It mixes white and black magic with later European superstitions. The ceremony of evocation depends

upon a blood sacrifice and is a very dangerous ritual of the Dark Arts according to most occultists. The famous Words of Power fill its incantations but, as with many Black Books, its chief intention seems to be to find hidden treasure.

The *Key of Solomon* is in two parts. According to its own words, "In the first thou mayest see and know how to avoid errors in Experiments, Operations, and in the Spirits Themselves. In the second thou art taught in what manner Magical Arts may be reduced to the proposed object and end."

Actually Part II concerns itself with advice to the magician and basic preparations for fundamental rituals the magician must perform before he may begin the evocation or spells in Part I. All in all, it is a very formidable amount of preparation — error leads to disaster.

Part I includes a remarkable list of 43 Holy Pentacles. Many of these aid the operator in controlling unruly spirits; others help to strike down enemies, bring earthquakes and storms, attract prophetic visions, banish disease and other marvelously useful things. Some will serve more than one function but all must be prepared precisely.

A typical spell from the *Key* is for the manufacture of "Magic Garters" which have the wonderful virtue of carrying the magician over great distances by magic. The magician can begin this spell only on one day of the year: the 25th of June. On that day he must (1) gather some green mugwort before sunrise; (2) capture and kill a hare, reserving the blood; (3) cut a short rod of holm-oak. Taking enough of the skin of a stag to make two tubular garters, he must fill the hollows with the mugwort and place within each one eye of a barbel fish. Before sewing the garters up, he must also write, using the blood of the hare, the following magical signs on the inside surface of the skin of each:



Then he will stitch up the garters and put them away until he needs them.

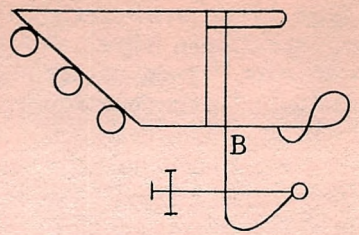
To use these magic garters, the operator rises before dawn, washes them in a running stream, dons each just above the knee and facing his destination writes the place-name on the ground with the rod. The garters will magically transport him there in a few days' time. (This is not as quick as a jet airliner and these days perhaps not less expensive!) To stop the operator merely swishes the air with the rod and pronounces the magic word "Amech."

The *Lemegeton* or *Lesser Key of Solomon* is not as popular as the *Greater Key* but at least as worthy of note. The possession of this curious work was a must for the 17th Century sorcerer. With it he could summon legions of spirits and once summoned the spirits would perform a hundred useful acts: provide riches, grant the power of flight, supply wisdom and occult knowledge, and destroy enemies — to name a few.

The *Lemegeton* was not without its influence on later grimoires. Some of the most important Black Books have drawn from it, especially for the names of demons. It was a source for many major reference works in the 17th and 18th Centuries and two famous occult writers, Weirus the Demonologist and Cornelius Agripps, are known to have drawn from it.

The earliest complete copy of the *Lemegeton* is a 17th Century French edition. Older versions must have existed, however, because of references to it by earlier authors. The grimoire itself claims to have come from a very ancient Hebrew manuscript.

The *Lemegeton* contains four books, the last three of which seem to be later additions. Only the first and fourth books are presently in print. A De Laurence, Scot & Co., edition of part of the *Lemegeton* lists a fifth book, "Ars Nova," but most occult writers do not mention "Ars Nova" as a book of the *Lemegeton*.



With magic seal from "Goetia" of the "Lemegeton," one may summon "good familiar" Valefor.

"Goetia," a Greek word meaning witchcraft, is the first and oldest book of the grimoire. It deals with the evocation of 72 powerful evil spirits, servants of the four kings of Hell: Amaymon, Corson, Zimamay and Goap. Each of these 72 spirits rules over legions of lesser spirits. The spirit Focalor, for example, commands 30 legions. Since some demonologists give the number of spirits in a legion as 1,111 this places quite a formidable army at the magician's service.

According to a legend set forth by the "Goetia" King Solomon once commanded these 72 spirits with their legions into a vessel of brass and cast it into a deep lake in Babylon. But certain citizens of Babylon, too curious for their

own good, retrieved the vessel and broke it open hoping to find treasure. As from Pandora's box, the demons rushed out wailing over the land. One of them, Belial, set himself up as a god for the people of Babylon to worship. Thus, says the ancient chronicle, the people were paid for their curiosity.

An elaborate listing of the 72 spirits of the vessel makes up the main part of the "Goetia." The spirits are of seven different ranks: kings, dukes, princes or prelates, marquises, presidents, earls or counts and knights, each with their own magic seal and powers. For example, the entry for the spirit Valefor is done in this manner: "The sixth spirit (of the 72) is Valefor. He is a great Duke, and appeareth in the shape of a lion with an ass's head, bellowing. He is a good familiar but doth tempt his master to steal. He governeth 10 Legions of spirits."

The second book of the *Lemegeton* is "Theurgia Goetia." It names air-spirits who are partially good and partially evil and who, with their inferiors, reign over the four cardinal points.

The third book "Pauline Art" (a name of unknown significance) deals with good spirits who govern the planets, the signs of the zodiac and the hours.

Book IV is the "Almadel," from the Arabic words *al madal*, "the circle." It lists four "altitudes" of angels, corresponding to the four points of the compass. By means of this book's ritual the operator may summon whichever angel he wishes after which, in a dialogue with the angel, the magician sets forth his desires and requests.

The "Almadel" gives a complete ritual of ceremonial magic and heartily condemns the use of its art for harmful or destructive purposes. In it the magician deals solely with good spirits and requests rather than demands his desires. Thus the "Almadel" would appear to be White Magic.

True Black Magic is another Solomonian grimoire. Actually, it is not a separate Black Book at all but an adaptation of the *Greater Key of Solomon*. The preambles, pentacles and talismans of the two works are identical. Of course, its author may have copied the grimoire from the same earlier manuscript which served as the basis for some later version of the *Key*. In any case, this adapted version is known for its concentration on works of hatred and harm.

The only known edition of *True Black Magic* is the one of 1750. It is nearly as confused as the *Grimorium Verum* and omits important rituals.

The *Testament of Solomon* forms an important link between the major magical systems of the Middle East. Not only does it set forth a strange and interesting demonology but it relates the details of Solomon's fall and sheds new light on the king's famous ring — the same ring mentioned so often in the *Arabian Nights*.

The powers of this ring were threefold. Solomon could use it to summon spirits; he could bind a summoned spirit to him by pointing the ring at its breast; if he wished the spirit to enter a jar he merely had to place the ring by the vessel's mouth.

As usual, it is impossible to discover the true author of this magical work. One legend says it was authored by demons. It first appeared in the middle of the 19th Century as a German translation of a Greek manuscript. Another edition appeared in prerevolutionary Russia; still other copies exist in Greek manuscript form.

The Black Book opens with a legend about Solomon and the building of his temple in Jerusalem. The monarch himself tells how it came to his attention that an evil spirit was haunting one of his young workers. Not only was the spirit sucking the youth's blood, in vampire fashion, but was demanding half his food and pay. Immediately the king prayed for aid and the Archangel Michael appeared and gave Solomon the famous magic ring. With this ring Solomon captured the evil spirit who revealed itself as a demon named Ornias.

King Solomon then sent Ornias as an official messenger to Hell to summon Beelzeboul, chief of all demons. Such was the awful power of the monarch's ring that Beelzeboul must come and through him Solomon summoned and interrogated 36 other evil spirits.

Among the spirits Solomon summons and sends to work in his temple are Onoskelis, a beautiful female spirit who strangles men and lives in a cave of gold, Tephros, the Spirit of Ashes, who takes the form of an angry wind and brings darkness and fire. Still another curious demon who appears before Solomon is seven-bodied — seven female spirits joined together. Their names are Deceit, Struggle, War, Hatred, Power, Error and a nameless one whose hellish function seems to be too terrible to relate.

Of these 36 demons some have their own adversaries in Heaven and even their own particular exorcisms. Obizuth, for instance, a female spirit who destroys children, has the Archangel Raphael for an enemy; Ana-

treth, who causes internal fever, vanishes when the victim utters the powerful words "Arra Charara."

The *Testament* goes on to describe Solomon's further magical feats and finally his fall into idolatry. An unfortunate victim of love, he builds pagan temples to please a fair Shunamite, realizes his mistake too late and comes to an unhappy end.

❖

Author Nahigian will discuss the Books of Magic by Albertus Magnus in next month's issue of FATE.



IMPOSSIBLE — SO IT TOOK LONGER

ZOOLOGISTS INSIST it can't be done but London pet shop owner Roy Tutt says he's done it. He claims he has crossed a cat and a dog to produce a new animal he calls a "dat." Bred, according to Tutt, from a black cat and a Scottish terrier, the animals have heads like dogs but the fur, whiskers and claws of cats.



ATLANTIS — A FABLE

By Hugh Auchincloss Brown

PLATO OPENS his discussion of the lost continent of Atlantis by stating that when he was 10 years old he heard his grandfather Critias tell someone that he had gotten the story of Atlantis from a great-grandparent who had been a friend of Solon, the famed Athenian lawgiver. Solon allegedly had visited Egypt in 600 B.C. and had heard the story from Egyptian priests of Sais. Thus the story reportedly was handed down by word of mouth for 200 years. Plato's story of Atlantis probably was an historical novel written about 400 B. C.

His wonderful details of Atlantis fill many pages with descriptions of geology, distances, government and buildings which hardly could have been repeated from Egyptian sources handed down through ancestors and child. The novel ends abruptly when Zeus calls the other gods together and is about to make a pronouncement. Plato apparently was about to divulge the spoken words of Zeus in a foreign language he said he had heard his grandfather repeat.

In my school days I read Donnelly's *Atlantis, The Antediluvial World,* and felt I had added to my education but later became skeptical. Historical novels always have been best sellers, from the story of the Garden of Eden down to Jules Verne. Plato brings to mind Aesop, a clever fabricator of fables.

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SLEEP AT LAST

By Alice Kelsey

ON THE MOST heartbreaking night of my life I was completely alone. The day before I had been healthy and vigorous, enjoying a three-mile hike with the bitter wind blowing in my face. Then, on January 28, 1939, one side of my face became completely paralyzed. The doctor diagnosed my affliction as Bell's palsy — paralysis of a facial nerve.

"When shall I get over it? I asked, terrified.

The doctor replied, "Perhaps never."

Those words tortured me as I lay awake that night in my home in Ithaca, N.Y. "Never" stretched a long way considering my long-lived ancestry. Half a life with a crooked face! If only I had someone to talk to, someone who would sympathize with me. Only the doctor and my sleeping children knew. My husband Lincoln was out of town and wouldn't know of my affliction until he returned. Ironically, it was our 20th wedding anniversary! In my agony and loneliness I tried to pray but I could not. My only company was the living room clock chiming the quarter hours all that sleepless night.

I don't know how long I had lain awake when suddenly I felt the presence of my father Curtis Geer who had died four years before. I didn't see him but rather sensed his presence beside me, bringing the same comfort he always gave me when I was a child. I felt enfolded by his strength, his wisdom, his courage. His message was clear, as if he had spoken aloud: "You can still do a lot of good even with a crooked face."

Panic left me and I found I could pray. Although I couldn't explain what had happened I felt grateful and at peace and I knew I could face the future. Now relaxed, I drifted off to sleep.

Happily, my concern for my appearance and health was unneces-



Alice Kelsey



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sary. The dull aching pain left rather suddenly six months later and today I am 80 to 90 percent cured of Bell's palsy. — *Tupper Lake, N.Y.*

LOVE FROM THE OTHER SIDE

By Elaine V. Worrel

MY GRANDMOTHER Nellie A. Gatchel was my first contact from the "other side." During my childhood years in Fort Dodge, Iowa, Grandma and I were close friends and shared a relationship unusual for a granddaughter and grandmother. In my teens her room was my sanctuary and often I sought her out to comfort me when adolescent pressures seemed too much to bear.

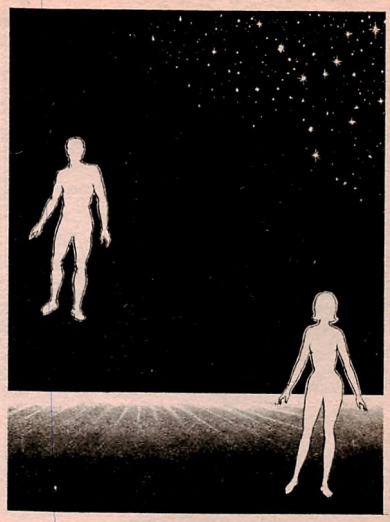
When I left for Briar Cliff College in Sioux City in 1941 I missed Grandma terribly, especially as I felt she did not have long to live. I did see her once more but she was becoming senile and she didn't recognize me. I believe she withdrew from the world because she had no dear one nearby to care for her. My parents had moved to California and I was married unexpectedly and went to live in Webster City, Iowa. The people who rented Grandma's home were caring for her. If only she could have known how I wanted to be with her!

In the spring of 1942 Grandma had a stroke and died six months later. With a heavy heart I saw her laid to rest in a cemetery in Fort Dodge.

Soon thereafter my husband Hal and I moved to Chariton, Iowa, where on a stormy night in November 1943 Grandma came to me. It was about 11 o'clock and my husband was asleep beside me but the buffeting of the wind had made me restless. I lay reading the small local paper when suddenly it seemed to dissolve. Although I still felt it in my hands I could see through the newspaper as if it were an open window — and I saw Grandma standing at the foot of the bed.

She was dressed in a dark blue

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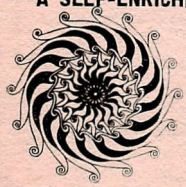
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dress trimmed with lace, her favorite, and her red knit shawl was around her shoulders. Under her fluffy, high-piled white hair her sparkling dark eyes looked directly into mine. She neither spoke nor moved but an aroma of camphor and rose water filled the room.

Grandma was dead and buried I knew, but here she was, five feet away, as real as the husband beside me. I closed my eyes but when I opened them she was still there. Then she gathered her red shawl more closely around her, turned and walked out. The paper, now clenched tightly in my hands reappeared before my eyes.

Deeply puzzled and somewhat frightened, I was slow getting to sleep that night! But I awakened the next morning feeling rested and at peace. Somehow I knew that Grandma understood why I had not been with her during her last months of life.

Twice in the next few weeks an overpowering scent of camphor and rose water filled the house but I have not seen Grandma nor felt her presence since. — *Anaheim, Calif.*

MESSAGE RECEIVED

By Maria Elizabeth Clanahan

IN NOVEMBER 1957 I was in my senior year at Texas Woman's University in Denton. One cold dreary evening I sat in on a dormitory Ouija board session. Our mood was playful and we asked the usual silly questions.

Eventually a new girl asked to operate the planchette. Mary Jean Nelson was a stranger to most of us, a transfer from another college. When she closed her eyes and placed her fingers on the board our mood changed. We knew she was trying seriously to communicate with another dimension.

The planchette moved slowly at first, then picked up speed as it



Maria Elizabeth Clanahan

spelled "B-E-T-H." All eyes turned to me. Could this be my middle name? The Ouija spelled out "Beth" once more.

"Who is it?" I asked, my voice barely above a whisper.

"D-A-D," it answered.

My heart seemed to stop. My father had been dead for three years and I still missed him terribly.

The planchette moved again. "M-O-T-H-E-R S-I-C-. C-A-L-L H-O-M-E."

I had talked to my mother by telephone earlier that week and she seemed in perfect health. "How do I know you're my father?" I asked. "Give me some proof."

All watched breathlessly as the planchette inched its way across the the board. "H-E-L-L-O D-I-M-P-L-E-S."

I shivered as I recognized the pet name my father had used throughout my childhood. I hurried to the telephone to call home. My aunt Ida Dodson answered the phone. The ambulance had just rushed my mother to the hospital for an emergency appendectomy. My aunt had called me earlier from Little Rock, Ark., but because I was in another room no one had located me. It took a Ouija board and my dead father's voice to deliver the message. — *Kennett, Mo.*

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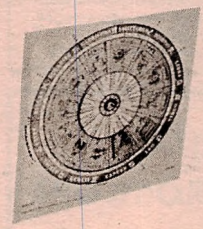
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JESSE JAMES' WARNING

By Jesse L. James

ALTHOUGH MY grandfather Jesse W. James reputedly was shot in 1882, in actual fact he lived more than a half-century longer. He finally died at the age of 107 in Granbury, Hood County, Tex., on August 15, 1951. More than 125 relatives and friends attended his funeral in Granbury four days later. Soon after the funeral I left Texas for Colorado, then moved to Great Falls, Mont.

Sometime during the month of November 1951 a friend who owned a store in Great Falls asked me to deliver several large packages to a ranch many miles north of Great Falls. It was important to deliver them on a certain date, for they were surprise gifts for the ranch-owner's wife.

I loaded a panel truck and started out early in the morning. The ranch was located about 28 miles straight east of the tiny village of Brady, Mont. I arrived at the ranch at noon to find no one at home although there were chickens in the yard and livestock in the fields. I returned to Brady to gas up and wait a few hours to see if they would return. I made another trip out about 2:30 P.M. with no greater success.

I began to worry about the trip back because in winter night falls early up there and the temperature had dropped to 36° below zero. I inquired around and learned that the ranch owners had been visiting in Conrad, a town farther north, but they were due back that evening. I was waiting at the ranch when they returned. I unloaded the parcels at the ranch and drove back to Brady. It was nearly midnight, a pitch-black night, when I started south on U.S. Highway 91 toward Great Falls. By now it was even colder.

A few miles south of Brady I topped a rise and started down a

long grade into the Teton River Valley. I saw a truck with very bright lights approaching from about two miles down the hill.

At that point I heard my grandfather's voice: "Son, you'd better slow down and stop quick. There's a herd of animals smack-dab in the highway."

I dimmed my lights and braked to a stop. The oncoming truck driver did the same. Not three feet away from my radiator I could see no less than 30 deer. Leisurely they moved to my right in single file and started down the steep embankment. Once they were clear of the road the truck driver pulled up even with me. We both thanked God we hadn't plowed into the herd of deer.

Before he died Grandpa had made many long trips across the country with me, so hearing his voice hadn't seemed unusual to me at that moment. Later of course I realized he had spoken from the spirit world. It was my grandfather, Jesse W. James, no mistaking that — and several times since I have heard his warning voice. — *Banning, Calif.*

VISIONS IN VAPOR

By Sylvia M. Ford

I HAD THE highway to myself as I drove slowly home from the



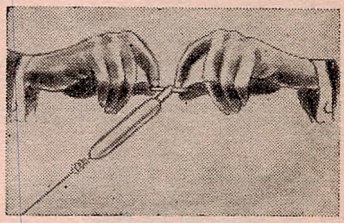
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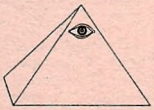
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hospital in the early morning of July 21, 1960. Only four hours earlier I had traveled the 33 miles in the opposite direction fast and furiously in response to the call from the Community Hospital in Mendota, Ill.

Gone! My brother Ralph Long was gone. I had seen the undertaker carry out his body. I was bitter and ached with grief and could not understand why he had to die.

In the east a faint pink was creeping over the horizon. When I was about two miles from LaMoille, Ill., I thought I saw something in front of me but at 3:30 in the morning alone in a car I first blamed fatigue, grief or even imagination. Yet there was definitely a cloud-like vapor hovering over the left front fender. The cloudy mass appeared to be whirling, twisting into a shape.

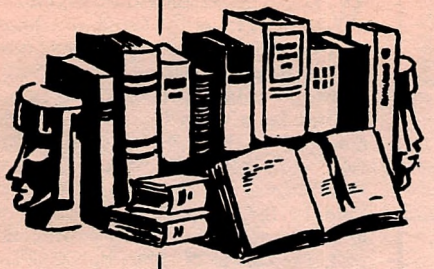
As it kept pace with the car the vapor began to lengthen, then formed into legs, arms, a face. Yes — Ralph! His form was so filmy I could see through it as if it were a lace curtain.

As the car rounded a bend in the road, another cloudy mass appeared and moved toward Ralph. Quickly it developed into the form of his wife Helen, who had been dead for five years. Her hair was flying in the breeze as it always had when she was in a hurry.

The two forms embraced, then hand in hand floated rapidly ahead of my car and disappeared.

My ache of grief ebbed away. I knew that Ralph still lived. — *Princeton, Ill.*





New Books



By David Techter

CONFERENCES IN CONFLICT

AFTER TWO years in the hinterlands it is somewhat bewildering at first to return to the Chicago area which seems to be beyond doubt the swingingest place in the nation when it comes to psychic activity. So many organizations and individuals are competing for any available time that I am forced to choose between two or more events going on simultaneously. For example, in October noted psychic Irene Hughes had scheduled a weekend "ESP Spiritual Retreat" in suburban Elgin. I was able to take in some of the Saturday sessions by foregoing a Chicago meeting featuring Bess Krigel whose radio show "ESP with Bess and Friends" is heard weekly over Evanston Station WLTD. But on Sunday I already was committed for an all-day "psyche-in" at a restaurant in nearby Bellwood, Ill. (The "psyche-in," a regular feature in the Chicago area, is a gathering at which various psychics, astrologers, palmists, card readers and similar adepts use their talents for a modest fee.)

Mrs. Hughes has been widely acclaimed for her psychic gifts but has had inadequate recognition for her role in presenting outstanding writers and psychic researchers to the public. Best-known names on her October program were William G. Roll and Dr. Milan Ryzl, the eminent Czech parapsychologist. I arrived in time to hear the Rev. George Emery, a former Methodist minister and now a roving evangelist for the Ontology movement of Loveland, Colo. His impressive oratory would be hard for anyone to follow on the platform but especially hard for a soft-spoken thoughtful chap like Bill Roll. But as always, those who listened discovered Roll had something worthwhile to say. On this occasion Bill discussed his observations during the Miami poltergeist disturbances of a few years back, when he and Dr. J. G. Pratt both saw objects moved by paranormal means. His discussion of our view of man as related to the implications of this research was particularly stimulating. I was sorry I could not stay for Dr. Ryzl's talk on parapsychology in Russia and Eastern Europe.

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We can save 1 out of 2 persons when cancer is caught in time, caught early. That's a good thing to know. All Daddies should know how to take care of themselves so that they can have the fun of taking care of their kids. Don't be afraid. It's what you don't know that can hurt you.

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PSI IN UNEXPECTED PLACES

WHILE INTEREST in psychic activity grows by leaps and bounds in many large metropolitan areas I am surprised occasionally to hear of a similar interest in outlying regions. Recent activity in two areas I tend to consider part of the midwest "Bible Belt" has come to my attention. On Halloween a "Psychic Fair" was held in Indianapolis, Ind., under the auspices of a new group calling itself PSI, Inc. (2343 N. Meridian St., Indianapolis, Ind. 46208). My friend Joseph DeLouise was a guest speaker and reports that a standing-room-only crowd packed the armory. Attendance was estimated at 1500 persons, which would be impressive in Chicago and is nearly incredible in downstate Indiana.

Also, I received a mailing from Expanding Human Awareness, Inc. (P.O. Box 1533, Peoria, Ill. 61602). Their speakers' list for the current year includes such names as Ambrose and Olga Worrall, Marcus Bach, Allen Spraggett and Brad Steiger, not to mention Curtis Fuller and Winifred Tennes. Only a little over a year old, the Peoria organization already boasts a membership of 240 persons. This impressive growth is due primarily to the efforts of the group's founder, my friend Quanah Bollen. Quanah is one of a rare breed, a talented medium who is willing to sacrifice the advancement of her own career to furthering the psychic field in general. The success of this fledgling group is ample demonstration of her dedication to the cause.

ON DIRECTORIES AND REGISTERS

THE RECEIPT in our office of W. J. Finch's *Who's Who In The Psychic World* (P.O. Box 11288, Phoenix, Ariz. 85017, 1971, 184 pages, $2.95) brings up the whole problem of communications within the psychic field and the feasibility of a project

such as Finch is attempting. His paperbound volume is in two sections. The first is the "Who's Who" proper and consists of biographical data and thumbnail sketches of various personalities within the psychic field. These are individuals nominated for this distinction (and accepted by Mr. Finch) on the basis of their accomplishments in or services to the psychic field. The second section is the "Psychic Register International" which lists all those persons who care to pay for the honor of being included. (A basic listing for the forthcoming 1972 number is $3.50, with additional charges for inclusion under various subject catagories such as "healers," readings, etc.)

Similar directories have been suggested in the past and occasionally even attempted. As Mr. Finch no doubt has discovered, the problems are enormous. For the honorary section there is the thorny matter of exactly who merits inclusion. No two observers will list the same notables. Critics will feel Finch has omitted outstanding personalities and included the obscure. Once the selection has been made there is the even bigger problem of getting the information from the chosen listees. Finch appends the names of celebrities he wished to include but had no address for. His selection is noticeably short on parapsychologists; not a single major researcher is currently named and his appended list includes only J. B. and Louisa Rhine and Ian Stevenson. He is apt to discover when he contacts parapsychologists that many of them prefer not to be included in the company of Finch's astrologers and self-styled psychics. The *Biographical Dictionary of Parapsychology* issued some years back by Parapsychology Foundation has given fairly adequate coverage to the active researchers, so perhaps Finch is wise not to duplicate the effort.

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The register section poses a whole host of other questions. There are countless people (including myself) who object on principle to paying for inclusion. For most purposes, the more complete the register is the more valuable it is. But if listings are included without fee, how is the project to be financed? The advertising, to be sure, could be increased substantially. But that will follow only if directory sales are large enough to attract advertisers and the promotion necessary to produce the sales can be financed only through the advertisements! Finch is to be commended for producing anything at all in view of these handicaps.

Why would one wish to be listed in the register?

The professional sensitives and occultists obviously hope to attract customers or at least be seen as supporting a worthy cause. Although for many the distinction of being included may be offset by the additional mail propaganda that inevitably will come as a result of being listed. The major motivation for nonprofessionals well may be "lonely hearts." An ardent enthusiast in South Armpit, Miss., may be pining to contact a sympathetic soul with whom to discuss psychicism. A 20-year student of the occult in North Armpit, Miss., may welcome the opportunity to compare notes. Behold, the directory brings them together.

These happy events, of course, depend on some unlikely circumstances. At least one of the two fans must be included in the register. The other must either see a copy or have an aunt in Memphis who sees a copy and writes the glad news back home. But, alas, it is just these lonely souls in the hinterlands who are the least likely ever to hear of Finch's opus.

OTHER REVIEWS

THE NEW RELIGIONS by Jacob Needleman, Doubleday & Company, Inc., Garden

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City, N.Y., 1970 245 pages, $5.95.

Jacob Needleman, chairman of the philosophy department at San Francisco State College, scrutinizes one of the major manifestations of the "spiritual explosion" in America today — the rapidly growing appeal of the Asian religions. *The New Religions* is not a textbook in comparative religion nor is it a hastily compiled assortment of misunderstood ideas. It emphasizes only those teachings to which Westerners are responding, the nature of their appeal, how they differ from the standard Judaeo-Christian tradition, what issues they embody and what effect they are likely to have.

Separate chapters focus on Zen (Soto rather than the more familiar Rinzai), Meher Baba, Transcendental Meditation, Subud, Krishnamurti and Tibetan Buddhism. The introductory chapter contains some penetrating characterizations of Hinduism, Buddhism and Sufism, while another chapter, "The Hunger for Ideas," briefly analyzes other sects and touches on astrology, reincarnation, Western esotericism, natural living and the worldview of the American Indian. These topics, it should be clear, were selected on the basis of their current interest to youth (hence the deliberate exclusion of Yoga and Vedanta which the author feels belong to an older generation) or — in the case of Tibetan Buddhist emigré teachers now settling down in this country — for their potential impact.

Despite this vast inventory and the brevity of the book, Needleman's comments are never commonplace nor are his discussions just potted summaries of doctrines. The underlying principles always are clarified and questions of substantial import are raised. The chapter on Zen, for example, a small masterpiece, carefully considers the role of mind in spiritual practice, the need of disci-

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pline, the function of a monastery and the empirical reasons for the incompatibility of drug use and Zen practice. Each chapter also contains illuminating comments from American disciples on their motives, discoveries, difficulties and in some cases, disillusionment.

Needleman presents the Asian religions as differing from current Christianity on fundamental points. They all teach the transformation of desire, not its satisfaction. They place man in organic relationship with the whole of the universe. They do not confine man to choice and action alone but include mind and thought as deeply rooted in the religious process. They all are instrumental in providing techniques and disciplines for transforming the quality of life. And they possess a much higher awareness of human possibility than either our clergy or psychotherapists. Just to list these differences suggests something of the nature of the new religions' appeal to an otherwise already rebellious youth culture and to many others as well. As Needleman aptly says, modern science may have succeeded in showing only that contemporary Western man — not the universe — is dead and meaningless.

Can the Asian religions be expected to influence American society seriously? Needleman, whose attitude is that of a sympathetic outsider and observer, concludes that if they do, if they rise above the status of fads, it will be because they have revived "the idea of the psychospiritual instrumentality of moral behavior." Morality, that is to say, no longer will be viewed as the product of authoritarian commands but as the natural outgrowth of the realization that behavior in both thought and deed bears real practical spiritual consequences for the individual and for society.

Yet Needleman cannot help won-

dering if we are capable of achieving this level of awareness. We still are so deeply embedded in the prison of our minds that we really cannot appreciate the sense of the Asian religions. We do not yet have the sense of urgency, the realization that the question underlying the new spiritual teachings is one of life and death — quite literally. It is likely, however, that *The New Religions* will help bend the bars of that prison a little.—*Robert Galbreath.*

GREAT GHOSTS OF THE WEST by Richard Webb, Nash Publishing Co., Los Angeles, Calif., 1971, 278 pages, $5.95.

A major annoyance in the field of parapsychology are books that attempt to "popularize" psychic phenomena. Such books generally distort cases, throw out all standards of evidence and feed the public an image of psychic phenomena so far from the truth that the scientific respectability of parapsychology is threatened. Even worse, such books are read and believed.

Great Ghosts of the West is one such volume. I feel qualified to make this harsh judgment because it is a hurriedly-written account of "psychic phenomena" which have occurred in southern California where I have lived all my life. I am familiar with many of the cases, events and personalities Mr. Webb writes about.

One chapter concerns a haunted house in the Los Angeles area which was investigated chiefly by Raymond Bayless. Mr. Webb's version of the case is a parody of the actual record. For example, Webb states that Bayless considered the haunting genuine when in fact Bayless told me there was no evidence of anything supernormal in the house. Yet Webb claims that Bayless saw a window supernormally opened; Mr. Bayless assures me he saw no such thing.

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"automatic writer" and an investigator for Duke University. In a 10-minute phone call I learned this is wholly untrue. The author himself would have made such a call in even a cursory attempt to validate his information. Another remark Webb makes amply illustrates his sophistication in the field: he writes that Bayless "claimed to be a ghostwriter which probably meant he did automatic writing."

Another lengthy chapter concerns Attila von Sealay, a gifted subject whom I have known and worked with for more than three years. Again, Mr. von Sealay's case is incredibly distorted. The book states that von Sealay claimed to have produced phenomena in a Faraday cage and has had "communications" from Thomas Edison. Mr. von Sealay assures me no such claims were made in his interview with Webb.

A final chapter deals with another allegedly haunted house in the Los Angeles area to which Mr. Webb was referred by a psychologist at UCLA. Some time ago the same UCLA source asked my opinion on the house and I spent considerable time interviewing the tenants. There was no evidence of any "haunting." None of the pseudosensational "testimony" added up and the claims made by the witnesses were absurd. Nonetheless a glorious write-up of the house is given in Webb's book. Oddly, the story he tells is somewhat different from the one I was given.

Several more cases are presented in the book but in the light of the ones I've cited, one could not accept Webb's descriptions without thorough follow-up. Usually such "ghost" books can be considered harmless and all in good fun but when fiction is cloaked in the respectability of names, dates and places, let the author beware! Mr. Webb not only has committed the sin of not attempting to verify his information

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but he has credited his errors to others by making false quotes and distorted inferences. One might hope that the publishers of this book would have an attack of conscience and retract it. — *D. Scott Rogo.*

WHO NEEDS WINGS? by Belle Braud, Powers Press, Sparta, Wis., 1970, 78 pages.

In the journalistic style of a one-time newspaper reporter author Belle Braud has recorded her personal psychic experiences and astral projections in *Who Needs Wings?* "Once a reporter, always a reporter," she says, "and this book is a report whether you believe it or not"

The accent of the book is on "believing" and the author explains in her foreword that its main purpose is to encourage and confirm the faith of those who already believe in the possibility of having psychic experiences. She admits, too, that she would like to "shake up" those who disbelieve in the validity of psychic experiences and clairvoyance.

Since the book is more or less a diary of personal experiences it indeed may serve to encourage those who doubt and give them the courage to experiment for themselves. However, *Who Needs Wings?* has little to offer the experienced explorer of the "psychic" world. The author does not attempt to interpret or analyze psychic experiences; she merely records them in descriptive fashion, leaving the reader to form his own opinion.

Who Needs Wings? is an appropriate title since the main subject matter and emphasis concern the author's journeys into the astral world under the protection of her appointed guide, Sebastian. He recommends vegetarianism, saying that "it is better for the soul and makes it easier to rise, because the flesh draws us to the earth." Later another guide,

Yael (or Yoesal), is substituted for Sebastian.

The author claims to have had more than 50 astral projections in all and describes them in a dramatic first-person style.

Mrs. Braud (who frequently refers to *Oahspe*) tells us that she followed Sebastian's advice and "found that after I gave up eating meat, my trips became more frequent and my memory of them better." She records astral projections to the homes of her relatives and friends (who later claimed they "saw" her at the allotted time), several spiritual healings and numerous Ouija board conversations with persons who have died but remain on the astral plane. The most interesting of these experiences from my point of view concerned the author's pets — in particular her adventures in the spirit world following the death of her favorite cat whom she claims she saw "on the other side." — *Edna Rowland.*

THE BOOK OF IMAGINARY BEINGS by Jorge Luis Borges, Avon Books, New York, N. Y., 1970, 256 pages, $1.45 (paperback).

Jorge Luis Borges is an Argentine writer whose surrealistic fantasies, which draw on classical literature, religion, folklore and mythology for their inspiration, are viewed by critics as among the great works of our time. *The Book of Imaginary Beings*, however, is certainly one of his least important contributions, as Borges himself somewhat coyly concedes in the preface. "As we all know," he says, "there is a kind of lazy pleasure in useless and out-of-the-way erudition." Perhaps. At worst his compilation of the creatures of human imagination (ranging from the Malaysian *A Bao A Qu* to the Eurasian *Zaratan)* is harmless, at best amusing and mildly diverting.

Unfortunately, Borges' arrangement

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of the material has no particular order other than alphabetical and his descriptions never go beyond three pages at their longest — passing over such potentially fascinating subjects as trolls, dragons, fairies and elves with a few short paragraphs.

Still, there is plenty here, certainly enough to inspire a hundred fantasy novels, despite Borges' disclaimer that "anyone looking into the pages of the present handbook soon will find out that the zoology of dreams is far poorer than the zoology of the Maker."

That's not true, of course — the imagination of man always has transcended even the most awesome realities. Nature has nothing on a creature described by Sir Thomas Browne: "Much wonder is made of the Boramez, that strange plant-animal or vegetable Lamb of *Tartary*, which Wolves delight to feed on, which hath the shape of a Lamb (with a golden fleece), affordeth a bloody juyce upon breaking and liveth while the plants be consumed about it." And there are dozens of others in *The Book of Imaginary Beings*, many of them even less credible. One wonders — and Borges never makes a serious attempt to explain — why people ever have chosen to believe in these things.

My own favorites are a couple of homegrown creatures. The mysterious "hidebehind," which figures in the legends of the Minnesota-Wisconsin lumber camps, "is always hiding behind something. No matter how many times or whichever way a man turns, it is always behind him, and that's why nobody has been able to describe it." And then Pennsylvania offers the tragic "squonk" which "because of its misfitting skin, covered with warts and moles, is always unhappy . . . Hunters who are good at tracking are able to follow a squonk by its tear-stained trail, for the animal weeps constantly."



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THE MYSTICAL "I" by Joel Goldsmith, Harper & Row, New York, N. Y., 145 pages, $4.95.

This is a book on transcendental metaphysics dealing with the mystical "I" that is timelessly in union with God — in oneself and in friend and enemy alike. We can get in its way, says Goldsmith, with "I," "me" and "mine," an idea that seems a welcome antidote to the gimmee-gimmee sects hawking instant happiness.

This "I in the midst of thee am mighty" is not to be used or manipulated but beheld for the benefit of all. And it is very far from claiming personally to be God. Impersonalize both good and evil, let the "I" abide in you and never pray for personal concerns, only for the all-sufficiency of the Grace of "I."

Do not rely on words, mantrams or prayers, Goldsmith writes, for he denies that humans can become miracle workers. Instead, through understanding the "Mystical I" they may become transparencies for the miracle-working Spirit. To cease from taking thought of personal needs or of reminding God of them is the first commitment and the rest follows. The personal "I" can do nothing but the *I* Within can do all things.

Occasionally the reader meets inconsistency but perhaps Goldsmith may be forgiven a few lapses. A man-made God gives or withholds. But to follow the Infinite Way, open the door to the *I* that is knocking there. What is true of the Absolute is not necessarily true of the here and now. But Goldsmith's rule for "nothingizing" evil seems questionable and other passages give the feeling that one who could accomplish all this would

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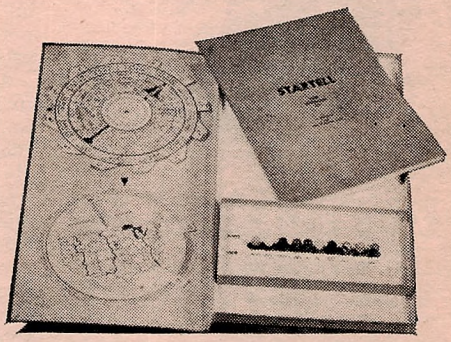
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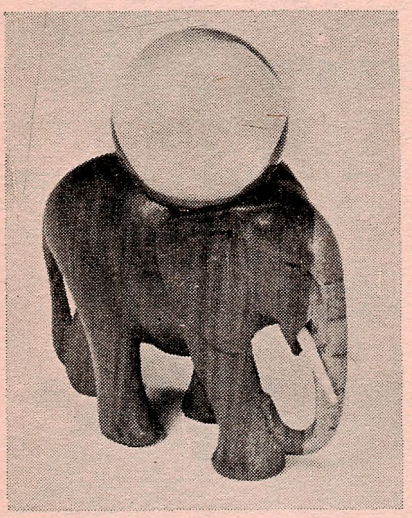
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be past the need for books. — *Margaret P. Gaddis.*

THE MYSTERY AND MAGIC OF THE OCCULT by John Stevens Kerr, Fortress Press, Philadelphia, Pa., 1971, 152 pages, $3.50.

In approaching the currently popular "magic" and "the occult" John Stevens Kerr describes himself as "not a believer" in any occult art and this attitude appears to have handicapped his writing effort. While the cynical reader may be satisfied that no blind faith is permitted, he probably will feel that too sympathetic a treatment is given to believers' expressed needs for spiritual magic or mysticism.

Telepathy (or intuitive power) is sympathetically analyzed. Kerr ascribes to this phenomenon the major influence toward widespread experimentation in occultism. The other arts do not come off as well.

Astrology as a provable and effective method of divination gets a rough handling. From the faulty Ptolemaic concept of the zodiac circle with the earth as its center Kerr traces astrology's problems with minor planets, the advent of a new North Star and the unreliable procession of equinoxes. In brief, Kerr could accept a horoscope only if the predictions came true based upon all signs moved counterclockwise one position (i.e., Aries should be Pisces, etc.). He sees the astrological forecasting presently taught and promoted as psychological therapy involving positive thinking and educated guessing.

In *The Mystery and Magic of the Occult* various systems of prophesying are discussed and casually dismissed. Only dreams get any positive reception and these are attributed to suppressed desires.

Witchcraft, the cabala and necromancy (or Satanism) are extensively

discussed and black magic is examined without the usual undue emphasis on voodoo.

One chapter, titled "Magic and Religion in the Bible," presents a collection of phenomena reports taken from the Scriptures. A major premise of the chapter summation is that the church today must find room for mysticism if it is to be relevant to the body and spirit of man. In losing its occult beginnings the church comes to lack religious vitality. Unless the church embraces a concept of spiritual "trips" the interest of religious persons will stray to the occultism now in vogue.

To sum up, this book is essentially an essay on the obvious popular interest in and experimentation with mysticism and occultism.—*Tom C. Lyle.*

ALSO NOTABLE

YOUR SCRIPT IS SHOWING by Renee C. Martin, Golden Press, New York, N. Y., 1969, 160 pages, $2.95.

In an interesting spiral-bound package with hard cover (it lies flat for easier studying!) Miss Martin, a leading handwriting analyst, provides a way to know yourself and others better through handwriting analysis, but warns, "Beware! You may learn more than you want to know about your friends, or yourself!"

FORECAST by Tom Corbett, Elm Tree Books, London, England, 1970, 217 pages.

Tom Corbett, internationally famous clairvoyant, has produced a "unique guidebook to tomorrow" which appears more mundane than it is blurbed. He deals with the juxtaposition of the stars in calculating guidelines by which you can plan your life. After the Introduction, each chapter deals with one sign of the zodiac, day by day.

TOM CORBETT'S STATELY GHOSTS OF ENGLAND by Diana Norman, Taplinger Publishing Co., Inc., New York, N. Y., 1970, 128 pages, $5.95.

These factual accounts are written by a professional journalist who accompanied Tom Corbett on a round of visits to stately homes known for their ghosts.

STRANGE HEXES by Warren Smith, Popular Library, New York, N. Y., 1970, 128 pages, 60 cents (paperback).

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ASTROLOGY IN THE MODERN WORLD by Derek Parker, Taplinger Publishing Company, New York, N.Y., 1970, 254 pages, $6.95.

This book is a careful, intelligent survey of the field of astrology and the people involved with it, including everyone from newspaper astrologers to the late psychoanalyst-philosopher C. G. Jung.

WITCHES U.S.A. by Susan Roberts, Dell Publishing Company, Inc., New York, N.Y., 1971, 264 pages, 95 cents, (paperback).

The author studies the growth of interest in witchcraft in this country and describes the kinds of people — housewives, politicians, engineers, movie produceds and others — who engage in black and white magic.

ASTROLOGY DIAL-A-SCOPE by Elbert Wade, Arco Publishing Company, Inc., New York, N.Y., 1970, 79 pages, $1.95 (paperback).

Included with this book is a "dial-a-scope" which allows the reader to cast a horoscope almost instantly by spinning a plastic wheel device around a chart until he finds the correct readings.

RADIX by Bill Looney, Branch-Smith, Inc., Forth Worth, Tex., 1970, 133 pages, $5.95.

Claiming to have contacted "light beings" while on a visit to Israel in 1967, the author explains why he believe UFOs are piloted by angels and demons who are in conflict with each other. He also relates UFO sightings and such current events as the Arab-Israeli War to biblical prophecy and an approaching cosmic war which will center on the earth.

AS ABOVE SO BELOW by Jossie L. Hughes, Philosophical Library, Inc., New York, N.Y., 263 pages, $7.95.

Jossie Hughes says that she lives in two realms — the earth plane and the astral, where she knows many persons who have left this life and who now are living out an existence that is nothing more than a reflection of the one we know ourselves.

EVERY MAN'S BOOK OF SUPERSTITIONS by Christine Chaundler, Philosophical Library, Inc., New York, N.Y., 174 pages (no price listed).

This light and entertaining account lists some of the major superstitions of this and other times and explains how they arose.

Report FROM THE Readers

PUZZLING FORD PHOTOGRAPH

In your November 1971 issue there is an article entitled "Arthur Ford Goes a Round with the Magicians." The article, however, does not mention the face on the forehead of the Ford illustration. Since no mention of spirit photography appears in the text, is it possibly an "extra" which appeared on the cut after it was made ready for the printer? Naturally, skeptics will label the picture as *superimposed.*

This is puzzling. Two clients have phoned regarding this "extra." Who is the gentleman whose features are so clear down to his necktie? Could it be Houdini as a young man? — *Israel Shotz, Philadelphia, Pa.*

* * *

The photo of Ford was from his last formal portrait, taken in a Philadelphia studio. The photo of Fletcher *was* later superimposed on his head. It is *not* a spirit picture. Ford owned only one picture of Fletcher and it always hung in his room wherever he lived. He obtained it from Fletcher's family when he originally checked out Fletcher's advent in the early days. Upon request he loaned this to a newsman doing an article for an Atlanta paper's magazine section. They put Fletcher in the middle of his head! I wrote to the photographer and purchased some

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prints for my collection. What we have are two pictures put together. — *Canon William V. Rauscher, Woodbury, N.J.*

WITCHCRAFT, PRO AND CON

Many months ago as a friend and I were reading FATE together, we remarked how *wonderful* it would be if such a dandy magazine *refused* to take advertising about the black arts, witchcraft and the selling of voodoo stuff. So honestly, we both were absolutely thrilled to see Max Vogt's letter with the *same* idea in your September issue.—*Mrs. Anne Oleshko, Creston, B.C., Canada.*

* * *

I would like to go on record as being wholeheartedly in accord with your reader Max Vogt and hereby cast my vote in favor of weeding out all the obnoxious advertising from your pages. You do yourself and this very worthwhile magazine a serious loss of favor and respect by including such destructive material. Articles dealing with personal experiences along these lines would be acceptable I'm sure as I am confident they would reveal the true dangers of dabbling in the black arts. — *Mrs. H. Ramsay, Erickson, B.C., Canada.*

* * *

I am very concerned about people, seemingly young, who want to join witches' covens. My Bible tells me witchcraft in any form is a sin and an abomination against the Lord. God told Moses this many times in the Old Testament and it has *not* changed.

I have been prompted to write this letter to you and to the coven hunters by a power higher than I. God has blessed me with a gifted ministry so I well know how innocent people can be led astray or take the wrong turn if they are not careful. It takes a lot of prayer these days to help those who are unaware. — *Mary Francis Wong, Los Angeles, Calif.*

I would like to recommend that you publish many more articles on satanism, black magic and witchcraft. I have over 150 issues and I have seen very very few things on these topics aside from advertisements. Also some articles on magick would be fine too. — *John Wood, Reseda, Calif.*

TWO PREMONITIONS

Last fall we were fishing high in the mountains in Colorado. One night I fought myself awake cold with sweat and fear. I peered into the darkness trying to decide what awakened me. Hearing nothing unusual I began to say Unity's prayer of protection. Soon I went to sleep again only to awaken the same way again. I continued to pray until I fell asleep but not soundly and I was glad when daylight came. The next morning we headed for home. Right after we came down Loveland Pass we heard a very bloodcurdling sound. It echoed so loudly down the canyon we surmised it must be some sort of siren. As we headed on toward Denver we began meeting police and ambulances with sirens screaming. Later we heard the news of the terrible airplane crash near Loveland with the deaths of the ballplayers. Then the thought came to me that in some way I had tuned in on it the night before.

Just this weekend we returned from another nice fishing trip with another couple in northern Canada. We fished two lakes across the road from each other. The first two days we fished one, then decided to move our boats to the other one. I was awakened early by something saying "don't go on the other lake today." At breakfast I suggested we stay on the first lake but all overruled me.

We moved the boats and the fish were bigger and we were having a good time. Then the smooth lake began to flare up and waves began to

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rise. We were several miles farther up the lake than our friends. Our boat is larger with a larger motor. Within minutes it was too rough to move out of the cove so we tied up and waited an hour and a half. We then decided we could cross down to narrow water and locate our friends. It was a very rough ride and we were soaked by waves sweeping over us. We found our friends also tied to the bank waiting for smoother water and decided to follow them in. All were glad when we docked.

Before we could get out of the boats another boat came in behind us. A man came stumbling out shaking so he could hardly talk and said he had come upon a swamped boat. He had picked up one man but the other had drowned. I then told the others of the words I had heard that morning. — *Mrs. Carl E. Leonard, Independence, Mo.*

A LONG-AWAITED VINDICATION

In the article "Spirits Speak for the Record" by J. Gay Stevens (March 1966 FATE) I notice what appears to be a deliberate fabrication.

"On April 23, 1933," it reads, "in New York City, a group of us from the American Society for Psychic Research . . . recorded a spirit voice seance that left all of us, including four erstwhile cynical sound engineers, convinced of the reality of the spirit voices we recorded."

Near the end of the article appears the statement: "The entire seance had lasted two hours and 15 minutes and had been recorded on nine 15-minute 33⅓ rpm LPs."

Perhaps you can explain how this was possible when there was no such thing as a 33⅓ rpm record until 1948? It was patented by Peter Carl Goldmark, now president of CBS Laboratories, according to *The New York Times Magazine* for Sunday, December 17, 1967. — *Reese Dubin, New York, N.Y.*

J. GAY STEVENS REPLIES:

Back in 1968 FATE and I had a rather brisk exchange when Reese Dubin challenged the veracity of my statements in "Spirits Speak for the Record."

In order to reply to Mr. Dubin I wanted to get something on paper from Western Electric to confirm my recording date. After two or three phone calls and two letters with no response from Western Electric, I feared I'd have to let the matter drop. But it kept bugging me.

Then at last, I came across the book, *The Fabulous Phonograph,* by one Roland Gelatt, a top executive for many years with Victor, Brunswick and the British Gramophone Companies. His book, according to all the record buffs I know, is the most definitive history of the phonograph business yet written.

On page 249 he says, " . . . The Edison Company launched a long-playing record in 1926 that would give up to 20 minutes of uninterrupted entertainment per side . . ."

In the back of the book under the general heading, "Chronology," he says, ". . . RCA Victor demonstrates a long-playing 33⅓ record in September 1931."

Perhaps I should have made it clearer — but I though it was self-evident — that I was not recording the seance on a *phonograph* record but on a *transcription* record, the type that had been in use since 1926 when Warner Bros. released Al Jolson's blockbuster movie, "The Jazz Singer." — *J. Gay Stevens, Hollywood, Calif.*

THE MISTAKE

In my story, "A Visit With Jonas" ("My Proof of Survival," September 1971 FATE), there is a mistake. The scene of the story was Nashville, Pa., not Nashville, Ohio. — *Gertrude Mummert, Dover, Pa.*

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Even before I had an opportunity to read Brad Steiger's article ("George Louis Pasteur, Healer," September 1971 FATE) we had received some 10,000 requests for healing from all over the United States. We have managed to reply to all of these.

I thought you would like to know that FATE has brought these many sad souls into contact with the divine influences of spiritual healing. — *George Louis Pasteur, "The Sanctuary," 40 Fairview Drive, Broadstone, Dorset, England.*

NO MORE ROTATION

Since the appearance of the December 1970 FATE article, "The Tombstone that Goes Round and Round," I have been investigating the phenomenon. I'm sorry to say I have seen no rotation whatever.

My first trip to the Marion, Ohio, cemetery was on January 3, 1971, and I saw that the large round ball was in the position shown in the photograph accompanying your article. In many subsequent visits I found that the large ball had not moved.

While there are stories among the locals that it once did rotate and that the cemetery had a problem with sightseers trampling the grass no one I talked to ever had actually seen the ball move.

I can only conclude that the only thing that "just keeps rolling — going nowhere" is the factuality in Jim Kane's potboiler. — *Benjamin Jacoby, Columbus, Ohio.*

HOW LUCKY CAN YOU GET?

The most mysterious experience I've ever had involved a spell of finding money in unlikely places. It started with a $1.00 bill I found in the yard. I didn't think that was so unusual but the next morning I looked into my desk for a $20 bill I had

put there and found not one but two. I thought it likely I had put the extra one there and forgotten it. Even so, it bothered me. I went back to the desk, opened the drawer and found a third $20 bill! I took out the contents of the drawer and put things back one item at a time. In the process I found three more $20 bills.

I was completely mystified by this time. My husband disclaimed any knowledge of the money and when I checked withdrawals from the bank I found there were none. By the end of the week I had found 11 $20 bills in various out-of-the-way places — then no more. But I began to find dimes. I would vacuum the living room or dining room, put away the vacuum cleaner and return to find dimes all over the floors.

When this happened again this morning I decided to write you to see if any other FATE reader ever has had such an experience. — *Millie Sherwood, Aberdeen, Wash.*

MORE FIREBALLS

We had a terrific electrical storm in late September 1970. Can any FATE reader explain fireballs in the house?

My husband and I saw four different ones — one in the corner of the bedroom which awakened us and three in the corner of the kitchen after we got up. They stayed only a moment. They made a crackling, sizzling sound and gave off tremendous light.

Our house sustained no damage but there was extensive damage to buildings in the nearby countryside. — *Gladys M. Sciortino, Elma, N.Y.*

TELEPHONE TELEPATHY

I seem to have the ability to avoid a lot of long-distance telephoning by knowing if the party is available on the other end. Last fall my wife wanted to telephone her mother at Springfield, S. Dak., but I said, "She's not at home." The next night she



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repeated the desire and the same instantaneous answer came from me. She wanted to see if I were right so she called. No answer.

The third night I was just sitting down to supper when suddenly I spun around, grabbed the phone and dialed her mother, saying, "She just got home now." Her mother answered on the third ring and said, "I was just unlocking the door when the phone rang. We just got back from Yankton. We've been gone three days."

Farthest out yet was a call several years ago when our son was attending the University of Wisconsin. I had to reach him immediately although I no longer remember the nature of the emergency. I dialed his boardinghouse and his landlady answered. She said, "Roger isn't here and I have no idea where he went."

"Didn't he leave a phone number?" I asked.

"No, he didn't."

"Are you sure?"

She laughed and said, "The professors and students who have stayed here have written a couple of dozen numbers here on the wall by the telephone, but that's all."

Without hesitation I said, "Give me one quick, any one. Right out of the middle."

She laughed again and said, "Well, here's one," and read it.

I hung up and immediately dialed the number. On the second ring my very amazed son Roger answered. His first words were, "Dad, how in Heaven's name did you know I was here?"

When I said I wasn't surprised he said, "I am. This is a pay phone in a swanky country club on the outskirts of Madison. I've never been here until a few minutes ago when I came to return a book to a friend. I was on the way out when this phone rang. When I saw no one around to answer it, I did. Shouldn't I be surprised to

(Continued on page 159)

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REPORT FROM THE READERS

(Continued from page 146)

hear you on the other end?"

My wife joined us on the extension phone and we talked to our son for a few moments. Later I figured out the odds on reaching him at a strange place by sheer chance would be about 400 trillion to one. — *Louis G. Poppe, Ogallala, Nebr.*

"THE ORANGE EXPLOSION"

I was happy to see some space in FATE devoted to the monarch butterfly. I was raised on what is — or was — a migration route. Ours and a few neighboring yards served as a rest and regrouping point for the insects. Those that arrived first would wait up to three or four days for stragglers and there would be literally thousands hanging from the trees with wings folded.

As a child I liked to whack the truck of a butterfly tree with the butt end of an ax. The result was a silent explosion of orange created by the startled monarchs in simultaneous confused flight. They would flutter a bit, then settle once more into their tree. The effect was uniquely beautiful.

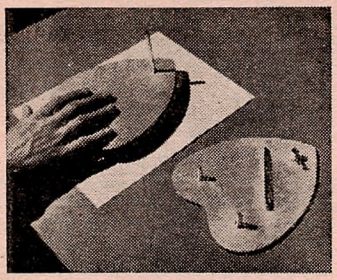
I haven't been there at monarch time for more than 10 years but I'm told their numbers are generally diminished and some years they are barely noticed. While this could be due to a shift in their route, their decline coincided with the increase in mass spraying programs. I fear the worst. — *Barney W. Nashold, Chicago, Ill.*

FLOWERS AT CHRISTMAS

In a back issue of FATE (December 1958) I read "The Thorn Tree that Flowers at Christmas." The story intrigued me since I study trees and flowers. I checked my *Western Garden Book* and the *Wise Garden Encyclopedia* with the following results:

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Perhaps this will clarify the identity of the Holy Thorn of Glastonbury. — *Carolyn Snyder, Tucson, Ariz.*

THE JOURNEY BACK

I wonder if any FATE reader can help me understand my strange astral journey.

On the night of October 31, 1970, I seemed to awaken. A part of me was in a room which appeared to be part of a castle. A group of people were standing around viewing a body on a stone slab. The body was mine in every aspect and it was dressed in a gold gown.

I felt no panic at all, only complete peace with the world. But what puzzles me most is that I could see above the body a bronze plaque which was engraved with the year 1883. — *Shirley B. Whalen, Clearlake Oaks, Calif.*

TAPED SPIRIT VOICES OLD HAT?

I have been told there's a lot of excitement about Konstantin Raudive's taped spirit voices. I have been doing this for 10 years and I have over 220,000 feet of tape recordings made while talking to the spirits.

Not in whispers, but in normal voices, they introduce themselves, giving their names and addresses and occupations on the earth plane. When we want someone in particu-

lar, all I need do is ask. We can communicate with anyone over there, provided they have not been reincarnated.

I called this to your attention five years ago but you did not answer my letter. You could have known all about it then. No one is as advanced in this work as we are and we have the proof and the tapes and the people who have been present at various recording times. This work of God's is not new. — *Henry A. Mandel, St. Petersburg Beach, Fla.*

"VOICE OF DEON SPEAKING"

I wish to thank each of your readers for your kind thoughts and letters concerning the article "Deon Frey, Chicago Medium" by Brad Steiger (August 1971 FATE).

Can you imagine receiving 552 letters in one month? (And they're still coming!) Each one must be answered personally and as I am only human it will take a little time. However, everyone who has written me will receive an answer. — *Deon, P.O. Box 3845, Chicago, Ill.*

PICTURE PUZZLE

Am I the only FATE reader who has noticed the base of a piece of furniture on the first step of the staircase ghost picture on page 58 of the December 1970 FATE? — *Irene B. Rowles, Homer, Mich.*

THE WONDERS OF FIBERGLASS

In your short piece "The Fish Retaliate" (November 1971 FATE) the author states, ". . . denting the fiberglass hull."

In many years of owning fiberglass boats I have *never* seen fiberglass dent. It will crack, puncture or chip but it never will dent. — *Michael Fuller, Highland Park, Ill.*

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∞ The late Arlington Mallery was vigorously attacked by professional archaeologists when he proposed that the Mound Builder Indians engaged in iron smelting. Now Clyde Keeler presents new evidence to support this claim of pre-Colonial metallurgy.

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



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