FATE

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November 1973 60¢

ARTICLES . . .

The Great Mother Goddess:
Artemis of Ephesus . . . . . Donald N. Wilber 38
Living Cells Broadcast Death Warnings 56
Tape Recordings
from the Other Side . . . . . Paul D. Kigar 72
New Horizons
in Human Consciousness . . . . David Techter 82
Tri-State Spook Light Explained
. . . . . J. Allen Hynek and W.T.Powers 92

STORIES . . .

Ghost Watch
at West Point . . . . . David Edwards 50
Mother's Third Eye . . . . . Beatrice Wells 67
Astral Witness
to Girl's Murder . . . . . Larry Ashby 78
The Woman Who Dowsed a Fortune, Part II
. . . . . Stanwood Cobb and David Techter 96

FEATURES . . .

I See by the Papers . . . . . Curtis Fuller 7
The Ghost
of Gelston Castle . . . . . Kay Flansburg 60
True Mystic Experiences . . . . . The Readers 61
Unseen Bell Ringer 77
Gilding the Cadillac 81
Ghostly Bells of Carpegna 89
Wheel of Fortune . . . . . Paul Steiner 90
Dream Locates Lost Couple 95
Quebec UFO Flap . . . . . W. Ritchie Benedict 104
My Proof of Survival . . . . . The Readers 109
New Books . . . . . David Techter 119
Report from the Readers . . . . . The Readers 139

Ghost Watch at West Point



DESPITE the allegations of hoax and persistent official silence from army brass the "West Point Ghost" remains an unsolved mystery. First published reports on the episode came in mid-November 1972 when the story was already a month old. And the subsequent "confession" by an Annapolis midshipman only further confused the already muddled picture.

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(*Continued on page 50*)

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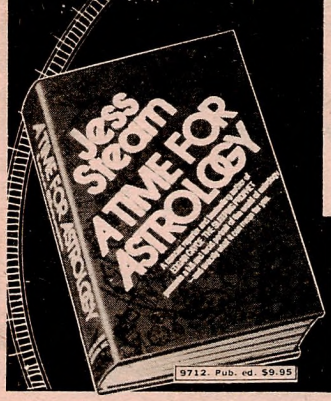
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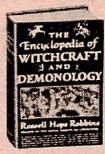
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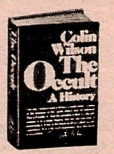
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ARTICLES . . . TRUE REPORTS ON THE STRANGE AND UNKNOWN

The Great Mother Goddess: Artemis of Ephesus .... Donald N. Wilber 38
Living Cells Broadcast Death Warnings 56
Tape Recordings from the Other Side ..... Paul D. Kigar 72
New Horizons in Human Consciousness ..... David Techter 82
The Tri-State Spook Light Explained ..... J. Allen Hynek and W. T. Powers 92

STORIES . . . DRAMATIC ACCOUNTS OF ACTUAL EXPERIENCES

Ghost Watch at West Point ..... David Edwards 50
Mother's Third Eye ..... Beatrice Wells 67
Astral Witness to Girl's Murder ..... Larry Ashby 78
The Woman Who Dowsed a Fortune, Part II ..... Stanwood Cobb and David Techter 96

FEATURES . . . NEWS AND NOTES ON UNUSUAL TOPICS

I See by the Papers ..... Curtis Fuller 7
The Ghost of Gelston Castle ..... Kay Flansburg 60
True Mystic Experiences ..... The Readers 61
Unseen Bell Ringer 77
Gilding the Cadillac 81
Ghostly Bells of Carpegna 89
Wheel of Fortune ..... Paul Steiner 90
Dream Locates Lost Couple 95
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New Books ..... David Techter 119
Report from the Readers ..... The Readers 139

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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

There is a kind of unofficial conspiracy to picture Americans as the healthiest people in the world. Reliable evidence indicates we are not. America is fast becoming a nation of invalids and blame for this sorry state of health in a large part should be placed on our diet. Americans are paying for mass production of food with their own health as well as the health of their plants and animals.

—Dr. Winston H. Bostick
in *New Jersey Business*
(June 1960)

FOR A number of years we have followed the controversies between the exercise and health food faddists represented by the health food stores and such magazines as *Prevention* and the orthodox food faddists represented by such members of the Establishment as Dr. Frederick Stare of Harvard, the Food & Drug Administration and the American Medical Association.

The former push all manner of fancies such as organic foods, vitamins, vegetarianism, rice diets, rose hips — you name it, they've got it. We've come a long way since food faddists were willing to settle for cod liver oil and blackstrap molasses! On the other hand, the representatives of the Establishment oppose all the claims of the food faddists — even vitamin supplements.

Our sympathies tend to lie with those who criticize the American diet because we personally object to bleached sugar, bleached flour, bread with the texture and taste of cotton batting, processed foods that have been chemically altered, hydrogenated, pumped full of preservatives and God knows what. When food has been treated so that it won't spoil — which means it resists bacterial invasion — one wonders how the human digestive system can cope with it. Adelle Davis, the famous

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nutritionist asks, "If the weevils won't eat it, will you?"

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WILDERNESS OF IGNORANCE

WHILE WE agree with most of the food faddists' criticisms of the American diet we doubt that they have the solutions to the problems. The fact is we agree with them on what they are against but we have deep reservations concerning what they are for — because they are for so many different and contradictory things and because they operate from prejudices at least as deep and information at least as inadequate as do the people they criticize. Hobbyism is no guarantee of expertise.

We believe that in the present state of our knowledge no one really understands what constitutes a healthy diet. If the theorists of *Prevention* Magazine are correct, for example, the late J. I. Rodale, its publisher, should not have dropped dead in his early 70's while being heard on a national radio program; he should have lived another 20 years at least. And if the Food & Drug Administration nutritionists are right and if our nutritional quality is constantly being improved older people should be living longer. Actually, once past 60 years of age the average man and woman has little greater life

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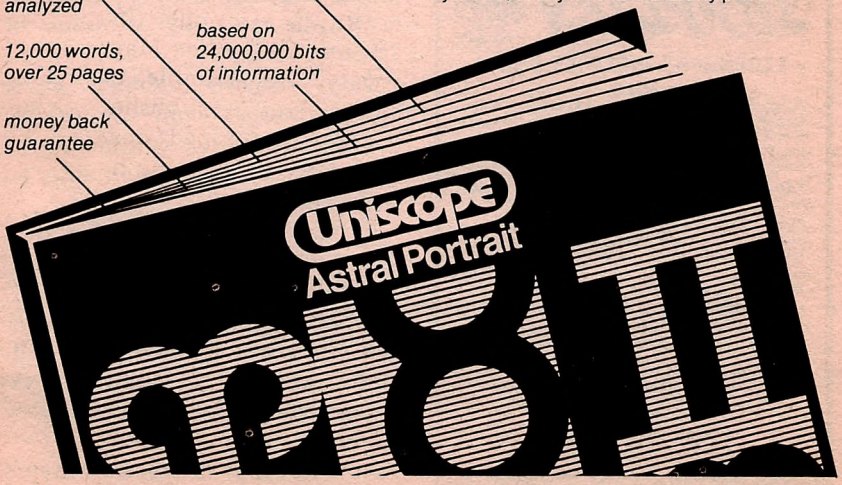
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TRACE ELEMENTS

NOT ONLY can one man's food be another man's poison, but we can't always tell the food from the poison. Remember, we discussed the fact that cow's milk cannot be digested by most of the adults of the world?

If any reader doubts this, consider the subtle and little-known problem of mineral trace elements and their effects on human health. Thomas H. Maugh II recently summarized what is known about many of these trace elements and their effects on human health in the July 20 issue of *Science*.

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have been identified as essential to human health. These include cobalt, zinc, manganese and iron. (Fluorides certainly help prevent dental decay but some scientists still argue they are harmful to other parts of the human system.)

It has been suggested that trace elements of selenium (cancer-producing in laboratory animals) along with vitamin E in breakfast cereals are responsible for the nearly 70 percent decline in the incidence of gastric cancer in the United States and Canada since the 1930's.

In addition, studies by H. A. Schroeder of Dartmouth Medical School indicate there is a substantially lower incidence of cardiovascular disease in areas where the municipal water supply contains high concentrations of dissolved minerals.

Maugh believes that the majority of the effects of trace elements on human physiology probably still are unknown. It has been discovered that at least 43 such elements are incorporated in human dental enamel!

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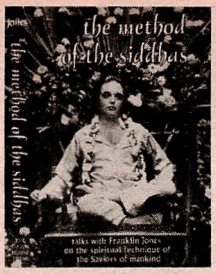
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and painful decalcification and multiple fractures of their bones. The courts awarded damages to the victims.

Maurice L. Sievers of the Phoenix Indian Medical Center in Arizona has made a study of the ailments of the Pima Indians of the Gila River Reservation. The Pimas drink water unusually rich in sodium, chlorine, calcium, magnesium, sulfate, strontium, boron, lithium and molybdenum and deficient in copper, zinc and manganese. They tend to be fat, have *high rates* of cholesterol, gallstones and cirrhosis of the liver and 45 percent of the adult Pimas are diabetic.

They have *low rates* of duodenal ulcer, hypertension, atherosclerosis and cancer of the lung and breast. Sievers believes that at least some of these effects may be due to the minerals in the Pimas' diet. He especially believes the mineral contents of the water may be responsible for the smaller rates of atherosclerosis and hypertension. The high lithium content of both water and plants, he suggests, may be responsible for the low rates of atherosclerosis and myocardial infarction (death of the heart muscle caused by lack of blood).

But the research problems are enormously complex and the answers are only beginning to come in. D. M. Hadjimarkos of the

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- Loomis was the victim of a "psychic attack" which ruined his chances for a promotion at work. To remove this burden, he turned to the Mystic Power Ray on page 161. Like a stroke of lightning, the diabolic condition vanished entirely! Soon after, Loomis was promised a big raise by his superior.
- Bob was convalescing slowly from an operation and his wife, Linda, was worried that he wouldn't recover. A friend suggested she turn on a Mystic Power Ray to improve his condition. Anxiously, she passed her fingers over Bob's body, exuding a strange power. In a short time, to the doctors' amazement, Bob was back on his feet, completely recovered!
- Mary Lou, a waitress, wanted to get married but her chances were slim. Then she turned on a special Mystic Power Ray. Suddenly, a wealthy executive started taking notice of her. Within a brief period, she eloped with him, and is now living in the lap of luxury.

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University of Oregon Dental School, for example, doubts that many minerals are ingested in drinking water. He believes that except for fluorides, food is the main source.

Very little application of scientific findings in this area has yet been made in clinical medicine. One Russian researcher reports that blood manganese and nickel concentrations in the blood rise sharply just before the onset of myocardial infarctions. He suggests that these changes might be used to diagnose the onset of an attack. But isn't it also possible they cause the attack?

Our peek into this complex can of worms suggests the problem of human health and nutrition are far more complicated than the health faddists or the medical nutritionists imagine. Only a handful of scientists are working in the field and their findings have not filtered down into medical practice.

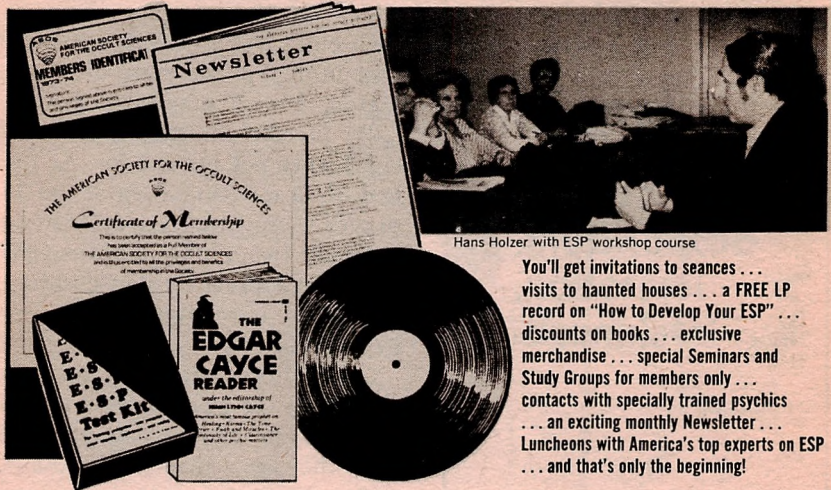
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A DOCTOR PRAYS

DR. PLATON COLLIPP, chief of pediatrics at the Nassau County Medical center in East Meadow, N. Y., finds himself in the midst of a controversy because of his published report that prayer helped a number of leukemia patients.

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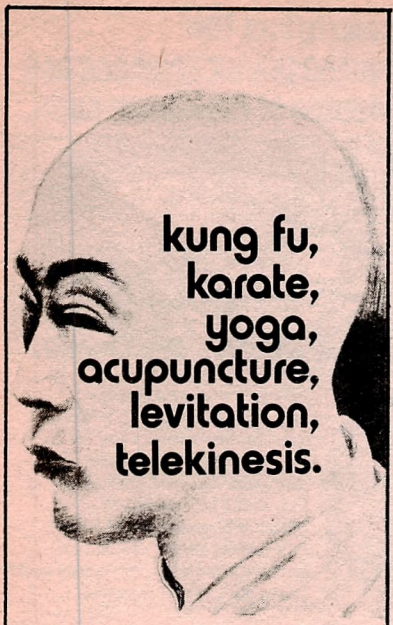
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Dr. Collipp studied 18 young people aged one to 19 who were suffering from leukemia. He divided them into groups of 10 and eight. Of the 10, one name of each child was given to a Protestant family in the state of Washington whose members prayed daily for the children. The other eight were not prayed for. At the end of 15 months seven of the 10 prayer recipients were still living but only two of the unprayed-for eight were alive. Neither children nor their parents knew of the experiment.

Dr. Collipp's paper has been attacked on the grounds that it was not a large enough sample and that the age, type of leukemia and method of drug therapy were not matched. He has replied by admitting that his study "scientifically lacks a little" but added that no one could agree as to what aspects of the individuals in the two groups were important enough to pair.

Dr. Collipp told *Newsday*, "There was a bit of a feeling that it was a little out of place for someone in my position to be writing that kind of article. It is conventional thinking that this is not the kind of thing that scientists ought to be studying.

"I believe that this kind of thing is susceptible to scientific inquiry. And it would be very important if we could establish

once and for all the efficacy of prayer . . . . I think more studies ought to be done. I don't think God would mind."

∞

THE SEC AND ESP

AN ORGANIZATION which apparently objects to the psychic is the Security and Exchange Commission. The *Tattler* reports the SEC is attempting to curb the stock market predictions of psychic Joseph DeLouise.

DeLouise predicted that the price of gold would double and that the Dow-Jones Industrials on the stock market would climb to over 1000. He now sees gold going to $240 an ounce and the market dropping to 750.

The Federal Securities and Exchange Commission (SEC) has advised him to stop commenting on "stocks, bonds, the Dow-Jones averages or the price of gold" or he may face prosecution.

DeLouise has been warned that he can be fined $10,000 or given two years in jail or both. Sam Elliott Pfeffer, his attorney, has replied that DeLouise expresses his impressions only and states whether he has a good feeling or a bad feeling about the market. "He has a constitutional right to express his psychic feelings."

The SEC claims DeLouise is violating the 1940 Investment Advisors Act.

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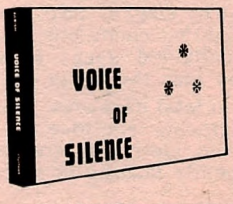
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When he returned a few days later he found a crazy jumble of destruction that looked as if a gigantic explosion had taken place underground. Boulders weighing more than 30 tons had erupted. Rocks weighing over 100 pounds had been blown 175 feet away. Trees were tilted at crazy angles, foot-wide cracks had opened in the ground and the creek had disappeared into a kind of cut and now emerged at the other end as a spring.

Dr. Robert Fay of the Oklahoma Geological Survey puzzled over the problem. "You can tell that the rocks just blew out of the ground," he said. "There are indications that they are still emerging."

One reporter said the scene looked "as if a giant bubble had burst from a pudding except that the pudding is of stone and sharp chunks of rock were thrown hundreds of feet."

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smooth and grassy pasture into a jumble of rocks and boulders some of which tower 20 feet into the air.

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FROM UP THERE

IT'S BEEN some time since we reported on news from the heavens where, according to the Forteans, all manner of strange things are held in limbo until released to fall back to earth—presumably their original source.

On May 29 a green "ice-like substance" crashed through the roof of the one-story home of Mrs. Esther Kochanowicz in Alden, N. Y. There is no question about that. The strange chunk of ice must have weighed at least 50 pounds and tore a two-foot hole in the roof and ceiling of the Kochanowicz home.

Mrs. Kochanowicz had just gone from the family room into her kitchen when she heard the crash. Running back into the family room she found large chunks of green ice, ceiling tiles and roof timbers all over the place, she said.

There was the usual speculation that it fell from a plane!

A more exotic type of fall occurred in Houston, Tex., on April 17. Gilbert Ramirez, construction superintendent for Ventura Homes, was supervising a group of workmen in the 8700 block of

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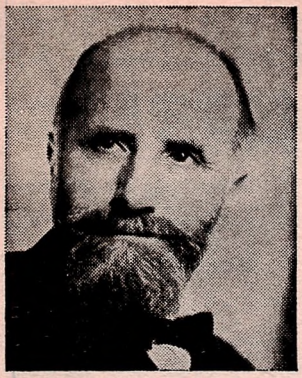
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Covent Gardens when a "big wind" came up and was followed by a heavy cloudburst. When it stopped raining, workers found more than a dozen crabs crawling around the building site. Ramirez and his co-workers claim the crabs came down with the rain.

This kind of thing happens frequently, of course, and the explanation usually is that a waterspout picked up the crabs (or fish, or frogs, or whatever) and carried them many miles before putting them back down with the rain. But no one explains how a waterspout picks up salt water and rains it as fresh water. Odd that we have no reports of salt water rains!

∞

TONGUE IN CHEEK?

MRS. INA Blann and her daughter Mrs. Nancy Connell were doing housework in their home at Marlin, Tex., according to a printed (but unidentified) source we have at hand when they heard a "strange crackling noise outside." This was followed by a loud thud. They rushed out onto the front porch and saw a small object on the ground about 15 feet from the house.

A paleontologist at the University of Texas later identified it as a badly weathered fossil bone

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— a back vertebrae of a marine lizard called "mosasaur" probably extinct for 70 million years.

The explanation? A tornado "most likely" dumped it.

* * *

No tornado was reported from O'Hare International Airport, Chicago, during a snowstorm on February 15 but this did not prevent a large ball of ice, estimated as being 10 inches in diameter, from crashing through the roof of a home at 4026 Bobby Lane in nearby Schiller Park. The chunk made a three-foot hole in the roof and ice scattered all over the floor of the bedroom. This fall was blamed on an airplane.

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This fall the famous shroud of Turin will receive a thorough scientific investigation to determine whether the 14-foot linen cloth authentically dates to the time of Christ.

Let us also quote from a letter that appeared in the January 29 issue of the *Fort Myers* (Fla.) *News-Press* and many other newspapers as well:

Dear Abby: About 35 years ago while I was driving through a thunderstorm near Hershey, Pa., dozens of tiny frogs came down and pelted the hood of my automobile. David F. Gardner, Baltimore.

Surely the frogs didn't come from airplanes, too? And they didn't come from tornadoes. Where then, dear friends, did they come from?

We get some very nasty letters

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because we admit we don't know the answers. But, at least, we know some of the questions!

∞

BUT WHERE ARE THEIR BRAINS?

ADD TO THE claims that plants respond to human emotions the contention of orchid grower Alfredo Blaumann of Caracas, Venezuela, that plants have intelligence.

John Virtue of United Press International interviewed Blaumann who explained that "man can make a decision in an instant. The thought of a plant might take 100 years."

He cites as evidence the fact that some orchids have evolved shapes identical with those of the insect the orchid wants to attract. "There is a Mediterranean orchid called the 'Ophys' which looks so much like a female wasp that the male wasps try to mate with it. There is another type that wanted to be a butterfly. It has acquired the same shape and red and yellow colors and a stem which is so strong and thin that from certain angles it appears invisible. When this flower is moved by the wind it has the same flight as the butterfly."

Botanist friends of Blaumann, who has one of the largest orchid gardens in Venezuela, think he's "a bit crazy."

"But I'm just telling them

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things that are there. I'm not saying that orchids get together at night and hold a dance in the clearing," he says.

Blaumann feels these changes must be accomplished by will. "Plants must have enormous willpower to be able to transform their cells. Can such things be created by accident?"

He believes all this hasn't been observed before because it takes plants so long to "think through their changes."

∞

NEW SEARCH FOR ATLANTIS

ONE OF THE strangest archaeological expeditions to set forth in recent years is the Los Angeles group which left Encino, Calif., in July believing that psychic vibrations would guide them to the lost continent of Atlantis.

According to Everett R. Holles in the *New York Times* some 70 "scholars, teen-agers, vacationing teachers and footloose adventurers signed up for the search. Leader of the expedition was Mrs. Maxine Asher, a specialist in audiovisual techniques at Pepperdine University.

"We literally sold the family jewels, my mother's, to raise $75,000 to get this expedition going," Mrs. Asher said. "I simply know we will find it because I am psychic. Oh God, how strong the



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vibrations are these days and I know that the highly civilized people of Atlantis also were very psychic."

Interviewed at the Ancient Mediterranean Research Association headquarters in Encino, Mrs. Asher told Holles, "We are finally combining psychic knowledge with scientific and academic data. There are proofs of Atlantis but no one has recognized them before. We have not discovered this lost continent because our civilization was not ready to discover it."

The search was to be concentrated along the Atlantic ledge off Cadiz, Spain, north of the western entrance to the Straits of Gibraltar. Here many Roman, Greek and Phoenician artifacts have been discovered on the sea bottom and responsible students have proposed in the past that this area may be the source of the Atlantis myth.

According to Mrs. Asher, the Spanish Government had granted permission for the expedition to explore the underwater areas off Cadiz provided that any historical relics found within 12 miles of shore became the property of the Spanish government.

∞

THE SAD LOST ENDING

ON JULY 17 Mrs. Asher, bubbling with excitement, said

her scuba divers had found evidence of roads and large columns with concentric spiral motifs "in the exact place described by the Greek philosopher Plato." Co-director of the expedition, Dr. Julian Nava, professor of history at California State University at Northridge, said no more details would be given out until underwater photographs are studied.

Leaders of the expedition reported at a press conference on Friday, July 20, that they had discovered ancient ruins possibly dating from 6000 B. C. spread over a 2.5 square mile area, 14 to 16 miles off the coast of Spain at depths of 95 feet.

But alas, on Saturday the Spanish government dismissed the reports as "a complete lie" and banned the expedition from further deep-sea exploration. "They did not have proper authorization and certain procedures were incorrect," Spanish Naval authorities said. "It is impossible for them to have found anything new at that depth and that distance. It is well known that this area is full of Roman remains — columns and such."

The Cadiz Museum Curator, Concepcion Blanco, tended to agree. "It's very unlikely you can plunge into the water and find an undiscovered city with

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walls and columns on the first attempt," he said. "But it's too early to say."

Expedition members said they had photographed roads, columns and walls of a city but did not display these photographs. Drawings of fragments of amphorae and columns appeared to Blanco to be of the Punic era of around the Third Century B. C.

As we go to press the Spanish Government's ban on the expedition is still in force. Unless more evidence is forthcoming or further search is permitted we never will know whether Mrs. Asher's psychic vibrations were leading her to a genuinely unknown sunken city — however unlikely this might appear to Concepcion Blando.

∞

EASY OUT?

A PURPORTED British "ghost hunter" named Frederick Holiday has published a new book called *The Dragon and the Disc* in which he offers his own explanation for the Loch Ness monster.

Old "Nessie" is a ghost!

Holiday lumps the Loch Ness phantom with similar unexplained phenomena such as UFOs. "There is no rational explanation," he says.

— Curtis Fuller

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By Donald N. Wilber
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Who was the mysterious Artemis whom all Asia and the world worshiped? The answer begins 4,500 years before the birth of Christ.

THE REGION of modern Turkey stretching inland from the Aegean Sea and long known as Anatolia (from the Greek word for "sunrise") is strewn with the ruins of such renowned cities of antiquity as Sardis, Pergamum, Hierapolis, Aphrodisias and Ephesus. Of all these Ephesus is the best preserved.

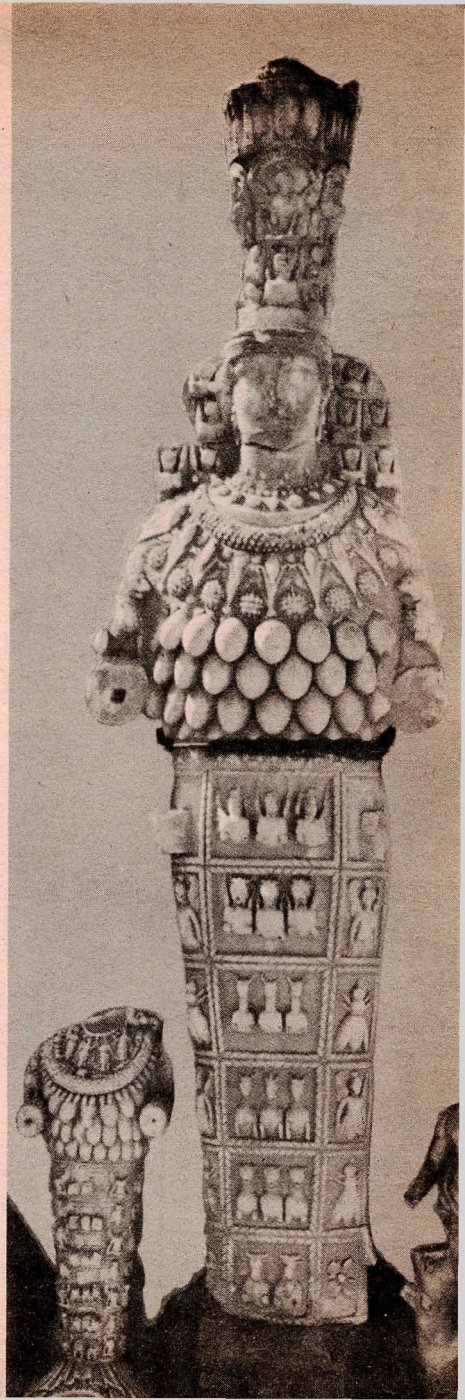
Colonized in the 10th Century B. C. by Ionians from the Greek mainland, Ephesus soon drew other settlers from the interior of Anatolia. The city had a fine natural harbor and by 200 B. C. it was the most densely populated city in the entire region. In the First Century B.C. it became part of the Roman Empire.

Saint John wrote of Ephesus:

"Is there any city larger than this? Those who have ships at sea become rich through it. Its merchants are the richest in the world and its magic arts fascinate all the nations."

After the birth of Christ, Ephesus came under Christian rule from Constantinople and continued to prosper through the reign of Justinian in the Sixth Century A. D. However, as the centuries passed, silt from the surrounding hills filled in the coastline, moving it ever farther west away from the city. The loss of its harbor hastened the city's decline and finally it was deserted.

Since Ephesus spreads over a large area, for purposes of simplification its ruins may be grouped into three separate sites: one, a towering hill crowned with the remains of a vast basilica built by the emperor Justinian over the tomb of Saint John; two, the Artemision below the hill; and three, the city itself situated in a valley between mountains which slope down to the sea. Excavations carried out over more than 100 years have cleared away centuries of debris, including the deep soil deposits



Artemis Polimastros (Artemis of the many breasts) was sculptured in First Century A.D. Along with other likenesses of her it is in Ephesus' Archaeological Museum.

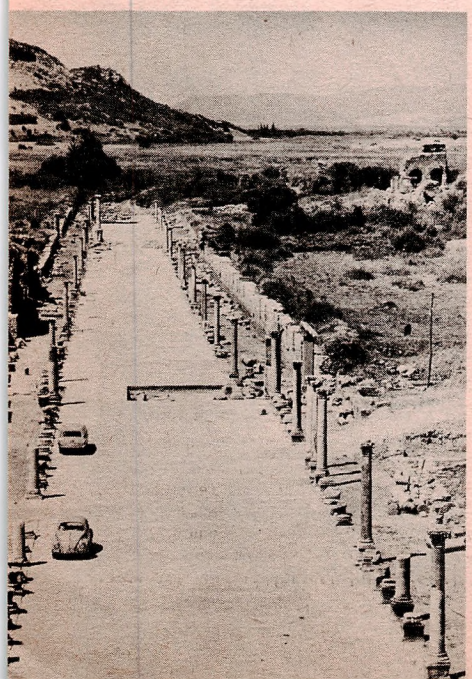


FATE

Despite barbarian invasions, once-great Ephesus prospered until the Sixth Century A.D. The silting up of its harbor hastened its final decline and desertion.

washed down from the higher slopes.

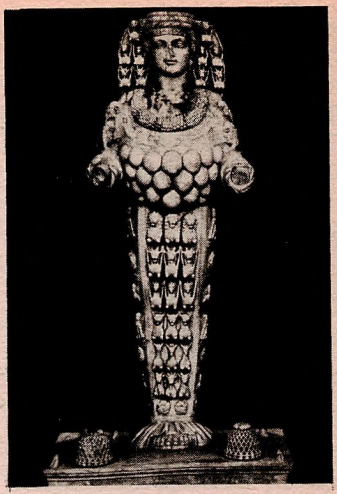
We enter the city through the Magnesia Gate which opens into the Curetiae Avenue. Paved with marble slabs and flanked by colonnades it descends fairly steeply to the west. Many structures in relatively good condition, although roofless, stand along its course. Most of them are built of marble; some date from Hellenistic times and others from the later Roman period. These structures include an odeon (concert hall), the prytaneion (town hall), the fountain of Trajan and the temple of Hadrian which has a large public bath behind it. Strewn along the hillsides are the remains of elegant private houses. One can imagine a bustling throng of shoppers, pilgrims and sightseers from the countryside moving along Curetiae Avenue. It ends at the so-called Marble Avenue which runs to the north, that is, at right angles.



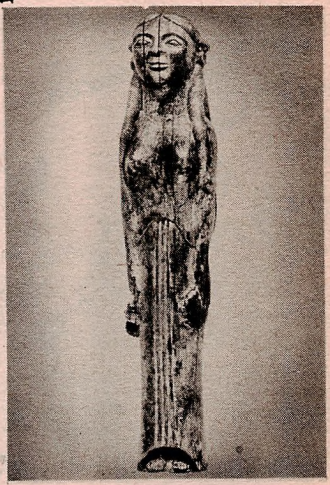
The avenue starting at the Grand Theater and stretching to the harbor is called the Arcadian Way. It is named for the Roman Emperor Arcadius who repaired it.

Passing along the Marble Avenue we see on our left the Celsus library, an extensive









Photos after Ekrem Akurgal: "Die Kunst Anatoliens von Homer bis Alexander"

Limestone statue (top left) in Ankara museum depicts Kybele, predecessor of Artemis. Another Artemis from First Century A.D. (top right) lacks towering crown but retains bases of staffs and feet of stags. Ivory statuettes from Sixth Century B.C. found at site of Artemision show Megabyzus, an early high priest, lower left, and high priestess, lower right, holding pitcher and basin.

agora (marketplace) and the temple of Serapis. On our right is a spacious brothel patronized by sailors of long ago who found their way by following a series of directional signs scratched on the stones bordering the avenue. Then we come to the great semicircular open theater which could seat 25,000 spectators in its 66 rows of well-preserved seats. When performances were given a huge awning was stretched above it. Just beyond the theater a wide colonnaded avenue called the Arcadian starts and runs west to the harbor. It is flanked by the baths and gymnasium of the Roman period. Other structures in the city, too many to mention, include a Fourth Century church of the Virgin Mary which was converted from a Roman building.

The vast theater takes us back to between 53 and 56 A.D. when Saint Paul was preaching in Asia and spending months at a time in Ephesus. According to *Acts 19: 23-30:* "About that time there arose no little stir concerning the Way.

"For a man named Demetrius,



Ephesus is the best-preserved of such renowned cities of antiquity as Sardis, Pergamum, Hierapolis and Aphrodisias in the region of Turkey known as Anatolia.



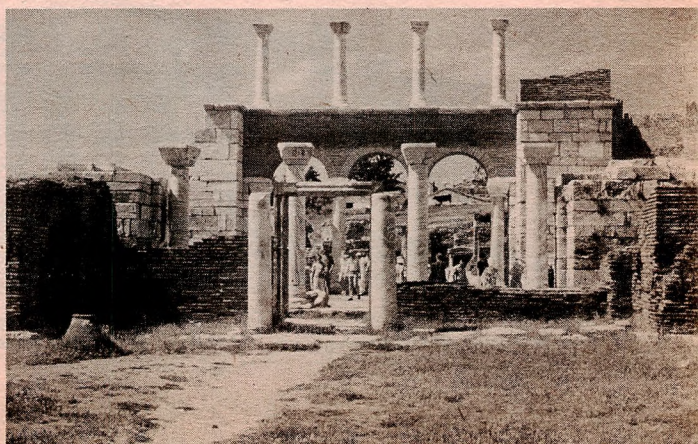
Ornamented building on north side of Curetiae Street is temple of Hadrian. An inscription found among the ruins indicates it was built during reign of Emperor Hadrian (117-138 A.D.)

a silversmith, who made silver shrines of Artemis, brought no little business to the craftsmen.

"These he gathered together, with the workmen of like occupation, and said, 'Men, you know that from this business we have our wealth.

" 'And you see and hear that not only at Ephesus but almost throughout all Asia this Paul has persuaded and turned away a considerable company of people, saying that gods made with hands are not gods.

" 'And there is danger not only that this trade of ours may come into disrepute, but also that the



The Basilica of St. John was built over the apostle's grave by the Roman Emperor Justinian. Some of its columns came from the temple of Artemis which the Goths had destroyed in 262 A.D.

temple of the great goddess Artemis may count for nothing and that she may even be deposed from her magnificence, she whom all Asia and the world worships.'

"When they heard this, they were enraged and cried out, 'Great is Artemis of the Ephesians.'

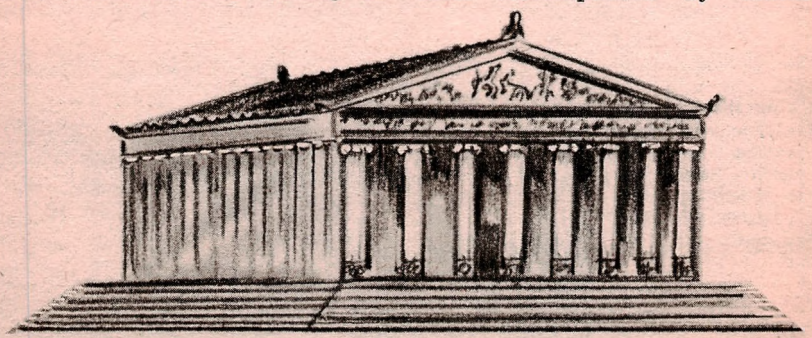
"So the city was filled with the confusion; and they rushed together into the theater, dragging with them Gaius and Aristarchus, Macedonians who were Paul's companions in travel.

"Paul wished to go in among the crowd, but the disciples would not let him. . . for about two hours they all with one voice cried out, 'Great is Artemis of the Ephesians.' "

Who was Artemis of the Ephesians, whom all Asia and the world worshiped?

The answer begins far back in time. Excavations in Turkey of sites dating from about 4,500 B.C. have yielded terra-cotta figurines of women who have very small heads, massive buttocks and marked pubic triangles. These represent the Mother Goddess, regarded as the source of life in those distant times when the role of the male in procreation was not understood. Much later the role of Mother Goddess was taken over in Asia by Kybele, goddess of fertility and fountainhead of a cult of orgiastic rites. Still later Kybele emerges in Greek mythology as the mother of several of the gods and as a lover of the sun god.

Statues of Kybele may have inspired later ones of Artemis. A limestone statue of Kybele now in the museum at Ankara, executed in the second half of the Sixth Century B.C., displays the so-called archaic smile common to early Greek sculpture. Accompanied by dimin-



More than 115 yards long and 56 wide, Artemis' temple was larger than four Parthenons and justly ranked among Seven Wonders of the World. It may have been the first.



Jesus gave his mother into the care of Saint John and she is believed to have spent her last years in Ephesus. In 1967 Pope Paul VI gave papal recognition to the authenticity of her last home on earth, this restored house which is now a shrine.

utive attendants — a flutist on her right and a zither player on her left — she holds her breasts as if offering them to her worshipers. She also wears a towering crown — probably the forerunner of those crowns worn by Artemis.

In the Sixth Century B.C. the Phocaeans, migrating from Greece to Asia, brought with them the goddess Artemis, the virgin huntress and mistress of wild animals. Much later, in Roman times, Artemis took the Latin name Diana and remained chaste. In Anatolia, however, Artemis took on Kybele's attributes (more licentious than chaste).

At Ephesus she received the highest honors. According to an inscription at the site she bore all these titles: Great Mother of Nature, Sponsor of Banquets, Protectress of Suppliants, Ruler, Most Holy, Our Lady, the Queen, the Great, First Leader, Listener, Ruler of All Ionia and Savior. She was also called "Queen Bee."

Her temple, the Artemision, was located in a swampy hollow, possibly because it was thought to be the spot where her statue descended from the sky. The site first was cleared and partially excavated by J. T. Wood who dug down to its foundations and recovered quantities of architectural fragments, sculpture

and statuettes of ivory and gold.

Wood was a British architect who had been sent to Turkey to design and build railway stations. However, he became determined to find the temple of Artemis and he worked off and on from 1863 until 1874. At first he was living in Smyrna (now Izmir) and every morning took a train at six o'clock to the station nearest Ephesus, a trip of 50 miles which took three and a half hours; he made the same trip back in the afternoon. Beset with troubles with Turkish officials, local brigands and unruly workmen, he was determined and resourceful and managed to send great quantities of sculpture back to England on British naval vessels which called at Ephesus.

The first structure on the site was an altar built about 700 B.C. The original temple was built at the beginning of the Sixth Century and between 560 and 550 B.C. was replaced by a temple which was not only the largest building in the Greek world but the only one constructed entirely of marble.

In 356 B.C. a man called Herostratos had the infamous idea of making his name immortal by burning down the temple. Some 20 years later Alexander the Great offered sacrifices in its ruins and offered to pay for its rebuilding if his name were inscribed on it as the donor. The Ephesians refused his offer, saying, "It is not fitting for a god to build a temple to a god."

The citizens themselves undertook to rebuild the temple. The ladies even pawned their jewels to help defray the costs. The new structure followed the earlier plan: the naos or central area, a rectangular hall, was surrounded by two rows of columns on all four sides. More than 115 yards long and 56 wide, the temple was bigger than four Parthenons and justly ranked among the Seven Wonders of the World.

This temple to Artemis was leveled to the ground by invading Goths in the Third Century A.D. and after Christianity became dominant it was plundered. Some of its columns were reused in the nearby basilica of Saint John and others were taken to the church of Hagia Sophia in Constantinople. Plans and drawings based on the remaining foundations and the descriptions by Pliny and other classical writers attempt to show us the original appearance of the temple. Today fig trees grow among its scattered remnants.

* * *

THE STATUE of Artemis stood within the naos behind a

curtain which was drawn only on certain occasions. Aside from the statue said to have fallen from the sky, the first on record was carved from hardwood by the sculptor Endoios and dressed in robes of silver and gold which were changed frequently by the mistresses of the robes. The statues of the goddess that have survived are known as *Artemis Polimastros* (Artemis of the many breasts). Several of these are on display in the museum of Ephesus. The one I will describe was executed in the First Century A.D. Far from realistic, it is a 15-foot-high idol decorated with an incredible number of attributes.

The goddess wears a tall crown of superimposed castles. Flanking her head are halved disks of the full moon with five horned griffins on each side. Around her neck are trinkets representing plant life and just below the necklace are the signs of the zodiac, and also for Orion. Most startling are her breasts — more than 20 thrusting out. It has been suggested that these protuberances are not breasts at all but eggs, dates or bees (the latter engaged in impregnating the goddess). However, it seems most likely that they are breasts, the mark of the all-caring Mother Goddess. On her upper arms, carved in relief, are lions, rams, stags, bulls, sphinxes, griffins, snakes and bees.

From the waist down Artemis is enclosed in a tight sheath patterned in rectangles in which these animals — and the queen bee — are repeated. Her hands originally rested on staffs of gold and she was flanked at the base by statues of stags, a reminder of the virgin huntress. Another statue of the same period lacks the towering crown but retains the bases on which the staffs rested and the feet of the stags.

The Artemision was the heart of a priestly city which attracted pilgrims from all over the ancient world. They came to worship the goddess and to ask for the miraculous cures for which she was renowned. In addition to its primary function the temple was a museum, a bank and an archive. The goddess was held responsible for the commercial prosperity of the city. Stones which had been set up in the temple, possibly under the colonnades, record grants of citizenship to some 25 persons. One of them, Philaenetus, also was granted a crown of gold, a lifetime front seat at the sacred games and exemption from customs duties on all the goods which he might export or import. Memorial stones were numerous.

T. Flavius Sarpedon, a boy comedian, was recognized for his excellence and studious training, the care he bestowed on his acting and his victory in the contest at the great festival of Artemis.

The naos probably was crowded with statues and statuettes of Artemis. A certain Gaius Vibius Salutarius left his estate to the temple and during his lifetime spent large sums to honor the goddess. He gave a gold statuette of Artemis weighing three pounds along with "a silver deer and two of silver of over six pounds each." On days of public assembly they were to be carried from the temple to the theater by the "priests with the golden ornaments" and the victors in the sacred games. He also provided funds to support the priests who delivered oracles, for those who sang the goddess's praises, for the custodians of the temple, for the acrobats and for those who cleaned and purified the statues in the temple.

The "priests with the golden ornaments" probably were those of highest rank. From historical writings we know that one early high priest was named Megabyzus and it is believed that he is depicted by an ivory statuette found at the site of the temple. Clad in a priest's mantle and headdress his hands seem to clasp the chain which was his badge of office; it may well have been of gold.

Others in the service of the temple included eunuchs attended by young virgins, priestesses, bearers of the royal scepter, flute players, acrobats and guards. Another ivory statuette of the Sixth Century B.C. shows a young priestess. Long braids fall over her shoulders and straight locks hang far down her back. In her right hand she holds a small pitcher and in her left a shallow basin. Historical sources indicate that the opening of a religious ceremony in honor of Artemis was marked by pouring wine into a container.

In the calendar of Ephesus one of the months was named for Artemis and it was a month-long time of celebration. Athletic games took place in the stadium, concerts in the odeon and plays in the theater. All the citizens, dressed in their very best, thronged the streets to cheer the final event, a procession in which the statue was carried through the entire city. Choirs chanted hymns and young girls clad as nymphs in fawn skins and carrying bows and arrows performed eroti dances.

We may speculate as to what else took place during the month

of Artemis by comparing the accounts of the related festival of Kybele held in Rome. In a "festival of blood" the priests danced to the clang of cymbals and the sound of flutes and drums while they scourged their backs with whips and cut their arms and shoulders with sharp knives. After the novice priests had castrated themselves with sacred swords their organs were dashed against the statue of the goddess and then carefully wrapped and buried. Also, at festivals of Artemis held at other temples priests dressed in the skins of wild beasts offered human sacrifices — but this is not believed to have occurred at Ephesus.

* * *

ARTEMIS of Ephesus was not immortal. She died when Christianity triumphed over the pagan gods and her worshipers deserted her. She was succeeded by an infinitely nobler female figure, the Virgin Mary.

At the time of the crucifixion Jesus gave His mother into the care of Saint John and according to his gospel, ". . . from that hour the disciple took her to his own home." Since John died in Ephesus the Virgin Mary well may have spent her last years there.

The Third Ecumenical Council held in her church at Ephesus in 431 A.D. accepted the dogma that Jesus, the son of the Virgin Mary, was born the Son of God. In 1890 a German nun saw the house of the Virgin Mary at Ephesus in a vision, and the place, later identified by a priest from the details of this vision, is now occupied by the Virgin's "restored" house. In 1967 Pope Paul VI visited this house. In a ceremony held in her church he read Saint Paul's *Epistle to the Ephesians* and gave his papal recognition to the authenticity of her last home on earth.

Nevertheless, Artemis still lives — in the lobby of the Hotel Grand Efes at Izmir, of all places. Izmir is a base of the American fleet attached to NATO but probably few of the American sailors passing the great replica of the statue of Artemis give more than a passing glance to the goddess who once was worshiped not only in Ephesus but throughout Asia.

SORCERY OUTLAWED

IN 1971 the assembly in Australian-administered Papua-New Guinea passed a bill to ban sorcery. Under the legislation prison terms await persons convicted of claiming to be sorcerers or attempting to work magic. — *W. Ritchie Benedict.*

Ghost Watch at West Point

Military personnel are still scratching their well-clipped heads over the mystery of the elusive apparition who hobnobs with lower classmen.

By David Edwards

DESPITE ALLEGATIONS of hoax and persistent official silence from army brass the "West Point Ghost" remains an unsolved mystery. First published reports on the episode came in mid-November 1972 when the story was already a month old. And the subsequent "confession" by an Annapolis midshipman only further confused the already muddled picture.

The 168-year-old United States Military Academy, high on the west bluff of the Hudson River 60 miles north of New York City, dates back to the days of the Revolutionary War. In the past other ghosts have been reported to roam the superintendent's mansion and a house on Professor's Row but there is nothing romantic about the locale of this latest disturbance — a sparsely furnished 16-by-12-foot room in 47th Division Barracks.

There are two quite separate and distinct accounts of what transpired. One was carried, with small variations, by the newspapers of the country, including the *New York Times*. The other was presented by The Members of Company G-3, titled "A Modest Report," in *The Pointer* which is published by the United States Military Academy itself.

According to the newspaper reports: On the night of October 21, 1972, Room 4714 was occupied

by two unnamed plebes (freshmen). One of them, a 19-year-old plebe belonging to G Company, Third Battalion, Fourth Regiment, awoke in the middle of the night and saw what he thought was a figure coming through the door of the room. He awakened his roommate but by then the apparition was gone.

The next night the strange man appeared again and this time both young men saw him. They said the apparition walked out of the bureau and stood approximately in the middle of the room. Cadet Capt. Keith W. Bakken heard the plebes let out a yell and rushed to the room, which he later reported seemed unusually cold. The next night Bakken stayed overnight in Room 4714 with the two obviously shaken freshmen but saw nothing unusual.

The following night Captain Bakken brought a first classman from the battalion staff to sleep with the two plebes. About 2:00 A.M. all three saw "a figure partially extended out of the wall." The upperclassman placed his hand on the spot where the apparition had vanished and said it felt "icy cold."

The two plebes and the upperclassman agree the mysterious figure was of a calvaryman about five-feet-three-inches tall, with a handlebar mustache,



dressed in full 19th-Century military garb and carrying a musket. Later they did some research in the West Point library and picked uniforms of the 1830's as being the most nearly like that worn by the apparition. They all agree, also, the ghost wore boots and a plumed shako (hat).

Another upperclassman who slept in the room on the night of October 24 reported seeing "a face and shoulder" apparently come out of the wall locker. A few days later a first classman volunteered to spend the night alone in the room. "He was taking a shower prior to moving into the room," reports Lieut. Col. Patrick Dionne, the academy's information officer. "On leaving the shower (across the hall from Room 4714) he noticed that his bathrobe was swinging back and forth on the hook. The door was closed; the window was closed. So there was no breeze and there was no other person in the shower. He promptly put his bathrobe on and left the building."

Shortly after this incident Lieut. Comdr. Michael Macdonald, tactical officer of the barracks, declared the haunted room "off limits" and transferred the plebes to other quarters. Even the furnishings were removed from Room 4714. The ghost had attained a private room and bath! But apparently he was not permitted much privacy. Curious cadets took turns sleeping in the room to see if the apparition would return. Various news reports stated that the ghostly visitor was seen as late as November 12.

From the very first report controversy has raged over the authenticity of the apparition. Skeptics point out that the apparition first appeared only five days after a lecture at the Academy by Ed and Lorraine Warren of Monroe, Conn., self-syled "ghost hunters." However, the lecture was not open to plebes so the two young men who first saw the phantom had not heard the talk.

Officers who personally know the cadet witnesses vouch for their reliability. "I don't believe in ghosts myself but the lads saw something," information officer Dionne told the *New York Times*. Others were impressed by the similarities of reports from different witnesses. Opinion among the army cadets themselves seems evenly divided between belief and skepticism. West Point refused to tell the newspapers the names of cadets who had reported seeing the apparition but at least four different men, perhaps as many as a half dozen, had seen it on at least

nine separate occasions. All reports agreed in general description and that the ghost was luminous and shimmering.

On Tuesday, November 21, 1972, Midshipman William Gravell of the United States Naval Academy at Annapolis, Md., claimed the West Point ghost really was a hoax he and another unnamed naval cadet had perpetrated. He claimed to have taken a photograph of a midshipman dressed in bits and pieces of old uniforms, overexposed it so it looked shadowed, and had a slide made of it. The two Annapolis men then had traveled up to West Point on Halloween — "an appropriate time to start" — equipped with the slide, a flashlight, some cheesecloth and a fire extinguisher filled with carbon dioxide. He lowered himself by a rope from somewhere above Room 4714 and shined the flashlight through the slide to project an image onto the wall. The cheesecloth covered the flashlight to soften the beam, Gravell explained. The fire extinguisher was lowered through an "air shaft" and the sound of escaping gas awoke the sleeping plebes. The carbon dioxide was responsible for the cold place on the wall, he claimed.

Gravell's story is as incredible as it is ingenious. He fails to explain why he had to be suspended from above Room 4714, which is on the first floor and easily reached by ladder. The lower two-thirds of the room's windows are frosted and would not admit an image, leaving little leeway for Gravell's flashlight. Furthermore no air shaft or anything that resembles one exists adjacent to Room 4714. The most glaring discrepancy, however, is in the dates. Gravell was misled by a *New York Times* story by John Corry that incorrectly dates the first sighting of the apparition as October 31 rather than 21.

The exploding of Gravell's story, however, simply threw the situation back to where it had been before he dragged in his red herring. Still unexplained was: what did the cadets in fact see in Room 4714?

* * *

THE CONFUSION is further compounded by the quite different version of the haunting which appeared in the December 1972 issue of *The Pointer*. The article "A Modest Report" is attributed simply to "The Members of Company G-3." The story gives the names of the two plebes in Room 4714 as Jim O'Connor and Art Victor. But this version says the unexplained events started on Friday, October 20, with the swinging bathrobe incident — O'Connor rather than the

anonymous first classman is the witness, however. Two days later, early on Sunday morning, O'Connor first sees the apparition, also in the bathroom rather than in the room across the hall. The report describes the figure as five feet six inches tall and "dressed in a worn full dress gray coat" with a Civil War musket in its hand. The glowing white eyes of the apparition terrified O'Connor.

The ghost's first visit to Room 4714 takes place the next night. Both Victor and O'Connor see "an unclear figure like the silhouette of a man's torso" floating about five feet above the floor. On Monday, October 30, the apparition returned and remained visible for 10 minutes. A pronounced cold accompanied both the swinging bathrobe and the apparition's appearances.

Except for the discrepancy about dates the second version now begins to parallel the earlier newspaper account. Bakken offers to sleep in the haunted room and is accompanied by one Terry Meehan, who is identified as "the platoon leader." Meehan sees "an image on the ceiling" at 1:45 A.M. and Bakken awakes too late to see anything but feels an abnormal cold. If we assume the "first classman from the battalion staff" is Meehan, this incident matches the newspaper version except that the earlier version would date the incident before October 24 and *The Pointer* would place it a day or so after October 30.

The next night, the later version continues, John Feeley, the "assistant brigade adjutant," shares the room with O'Connor and sees the ghost. His scream awakens O'Connor, who glimpses the apparition just before it disappears into the wall and reports that the spot on the wall is intensely cold. This seems to correspond to the events of October 24 in the newspaper account.

By far the most interesting additional details in *The Pointer* concern a later occasion, apparently about November 5. "The next night three cadets on the battalion staff stayed in the room with O'Connor. They had borrowed a thermocouple for measuring instantaneous temperature changes from the department of Earth, Space and Graphic Sciences. The first remarkable reading was when the device measured -18 degrees Centigrade. It quickly returned to normal, 27 degrees Centigrade, and remained there until O'Connor returned to his room. As he walked in the device immediately dropped to a reading of seven degrees Centigrade; the next time it dropped in O'Connor's

presence it registered 14 degrees Centigrade. The cadets carried the thermocouple around the room and discovered that it was always coldest near O'Connor."

On Monday, November 6, cadets Joe Tallman and Gary Newsom slept in Room 4714 and experienced nothing unusual. But O'Connor, spending the night in an upstairs room, saw the "spirit on the wall." The details of the haunting as recorded in *The Pointer* strongly suggests that O'Connor is the unconscious center of the disturbance.

The Pointer also speculates on possible origins of the apparition. The dormitory building with the haunted room stands not far from the site of an officer's house that burned down in the last century. The officer perished in the fire. The old graveyard for Execution Hollow lies not far away and offers a second possible source of a restless spirit. But *The Pointer* also mentions a seance held during the visit of Ed and Lorraine Warren. The Warrens had conducted the session in the reputedly-haunted superintendent's house, currently occupied by Lieut. Gen. William A. Knowlton, and *The Pointer* suggests that perhaps the seance drove the spirit out of the mansion into the barracks. A problem with this particular whimsy is that the mansion's reputed spectral inhabitant is "a 150-year-old milky iridescent maid named Molly, a tall, dark, domineering woman" whose best-known activity is rumpling the coverlet in one of the bedrooms. It seems unlikely that Molly would be mistaken for a Civil War soldier.

After comparing these two versions of the West Point affair one is left with the feeling that the discrepancies probably are due to the academy's reluctance to permit the original witnesses to be questioned. The newspaper reporters thus were forced to rely on hearsay accounts, many of them delivered some weeks after the unusual events and garbled in the retelling.

Neither account mentions anything unusual happening after the middle of November 1972. This West Point ghost seems to have vanished as mysteriously as he appeared and we are left with yet another psychic enigma.



THE PAROCHIAL TABLE

MR. AND MRS. Bishop, Mr. and Mrs. Abbott and Mr. and Mrs. Monk shared a table at a school social held early in 1973 in Johannesburg, South Africa.

Soviet Research Report:

Living Cells Broadcast DEATH WARNINGS

Discovery of amazing living "wireless telegraph" may mean there are billions of transmitters inside us!

Reprinted from Sputnik
Digest of Soviet Press and Soviet Literature

"IMPOSSIBLE!" This was the initial reaction to the discovery made by Dr. S. P. Shchurin and his colleagues, Vlail Kaznacheyev and Ludmilla Mikhailova, working in Novosibirsk, Siberia, at the Institute of Clinical and Experimental Medicine in collaboration with the Institute of Automation and Electrometry. The attitude of other scientists was not unexpected — although thousands of convincing experiments carried out on a sound scientific basis spoke for themselves.

The discovery, announced in 1972, is enough to amaze anyone: live cells, before they die from poison or some other clinically-administered deadly weapon, "radio" a message about the impending catastrophe. Moreover, live cells nearby which have not been exposed to any destructive substance also begin to die. It seems as if the alarming information itself causes their death.

But why and how? At such a primitive level of perception it would be absurd to speak of a "psychological effect" — the kind of shock that high-strung persons may experience. After all, we are discussing cells, the simplest "bricks" of life, no more . . . But the most interesting fact is that the warning is transmitted by a hitherto unknown channel.

To understand this newly-discovered signaling system better, let us compare it with one that long has been familiar, the human nervous system. All the cells of the human body — scores of billions of them — are linked together by one "telephone network." Every tissue is threaded with nerve fibers which serve as communication channels for

transmitting all types of signals. Any break in the line, however minute, will block the signals, at least those that are chemical in nature as are typical nerve signals. These can be communicated only by way of the nerves.

In the Novosibirsk experiments a different picture emerged. For the first time scientists detected an intercellular remote-signaling system operating on a physical basis. These newfound conductors of bio-information are electromagnetic waves that spread with the speed of light. Compared with these waves the fastest impulses running along the nerves which serve as "wires" are extremely slow.

However, the human body is an impediment to electromagnetic waves. They travel best through space. How were these live microtransmitters spotted and how was their mysterious network unraveled?

* * *

IMAGINE TWO hermetically-sealed vessels. Identical tissue cultures extracted from a living organism are grown in each. These two colonies of cells are neighbors, separated only by a wall of ordinary glass. They can "see" each other but cannot make direct contact.

The experiment begins with the introduction of a virus into one of the chambers. The cells fight back but perish one and all. This has no effect on the neighbors which go on living and multiplying. The experiments are repeated and varied. Other weapons of mass destruction are introduced. Virus infection gives way to lethal radiation and chemical poisoning. The results are identical: tragedy for one group, indifference for the other.

Now a change is made. The partition of ordinary glass is removed and replaced by a wall of quartz glass. The substitution produces an extraordinary effect. The cells which formerly had remained indifferent to their neighbors' fate as they died from bacteriological, chemical or radiation poisoning now share that fate, even though they themselves are not exposed to any lethal substance. What kills them?

Neither poisons nor viruses nor the cell-victims themselves can penetrate the quartz partition. Laboratory tests confirmed this conclusively. Nevetheless, something goes through the partition. What?

You will recall that the neighboring cells were affected only after the quartz glass replaced the ordinary glass. The former permits ultraviolet rays to pass through while ordinary glass does not. Is this the key to the

mystery? If so, where does the radiation come from?

The Novosibirsk researchers knew that back in the 1920's Soviet scientist A. G. Gurvich had observed a somewhat similar effect. He gradually reduced the distance between onion roots and saw that the cells of plants which found themselves in immediate proximity to another plant divided faster — for some reason or other. Subsequent investigations — of yeasts, cells of muscles, heart and liver — revealed the unbelievable fact that living tissue is capable of emitting ultraviolet radiation! Weak radiation, true, but easily registered by sensitive instruments.

Moreover, the visible glow of organisms is not a new phenomenon. Glowworms and fireflies are familiar examples. Science has long known that all heated bodies, including plants and animals, emit invisible rays — infrared (thermal) rays. But ultraviolet rays were not suspected until Gurvich found them in the 1920's.

The Novosibirsk scientists proved that ultraviolet radiation also is produced by living cells. Like other electromagnetic waves the radiation can be perceived by an electronic eye, amplified by a photomultiplier and registered by a recorder that traces its energy levels on a moving graph tape.

While life processes in the tissue culture remain normal the ultraviolet glow, invisible to the eye, remains stable, but as soon as the colony begins to battle against infection the glow intensifies.

The graph which reflects the hidden drama looks the same each time. The viruses can be changed but the feverish movements of the recorder clearly reveal four phases. And it is well known that a virus that takes root in a cell to destroy it from within performs its work in precisely four stages. The researchers became more and more convinced that their guess was right: ultraviolet radiation carries important information encoded in its fluctuations in intensity just as words are conveyed in the dots and dashes of the Morse code.

Experiments with various types of lethal substances confirmed that the cells do not merely issue a death cry; they have time enough to characterize the killer. For example, corrosive sublimate, a chemical poison, blocks the respiratory enzymes and the graph tape carries the victims' report that they died of asphyxia.

* * *

BUT WHY DO the witnesses to the tragedy die?

The ultraviolet radiation that penetrates the quartz glass is too weak to destroy the neighbors on the other side of the partition. Thus it apparently is not a question of energy but of its oscillations — that is, of the signals transmitted. This proved to be the case. When corrosive sublimate was introduced into the first vessel, the live cells in the second vessel also were asphyxiated. It seems as dangerous to be exposed to the signals as to the poison itself.

What then is the aim of the entire warning system? The researchers eventually established that as soon as the signal was received the cells began to mobilize for resistance. The likeliest reason for their demise is that under the conditions of these laboratory experiments this restructuring for "war" proved fatal. The researchers had to create such a critical situation to make it easier to study the interaction of these tiny live "transmitters" and "receivers" and the effectiveness of this amazing "wireless telegraph."

The work done in Novosibirsk will help to ascertain what inner resources the human body possesses to resist disease. Further research well may portend a real revolution in chemical and pharmaceutical treatment. In addition to immediately signaling the onset of disease and reporting on its progress the cell also can help assess the effectiveness of medicines — by their success or lack of it in quenching the sudden intensified glow of tissues in experimental animals.

All that remains is to find remedies that will suppress the process most efficiently. By so doing at the onset of disease, the chain — the bio-information being relayed from tissue to tissue — will be broken. In fact research already has established that aspirin and probably antibiotics such as tetracycline derivatives fulfill this function.

New horizons in diagnosis also are opening up. "We are convinced that the radiation is capable of giving the first warning about the beginning of malignant regeneration and of revealing the presence of particular viruses," comments Dr. Shchurin. "At the present time the early identification of many ailments, such as the numerous forms of hepatitis, presents major difficulties."

If scientists succeed in completely deciphering the language of waves by which cells communicate with each other, perhaps someday it will be possible to transmit commands to tissues to help them combat any infection, poison or irradiation.

The implications of this dis-

covery for the future are fantastic. At the moment it is impossible to give an all-round evaluation of its importance but obviously the newfound communication affects not only medicine but biology as well. In recognition of the value of their research, in late 1972 the Novosibirsk scientists were commended by the USSR State Committee for Inventions and Discoveries.



THE GHOST OF GELSTON CASTLE

By Kay Flansburg

FOR THE price of a castle estate in Mohawk, N.Y., the buyer will receive a bonus: an authentic ghost. Harriet Douglas Cruger, who built the Scottish castle in 1832, still lives there. Strange happenings reported by seven generations of the Douglas-Robinson family still go on.

When Harriet died in New York City on May 5, 1872, at the age of 80 relatives had her interred there instead of abiding by her wishes and returning her body for burial in the Gelston Castle crypt. A final insult was the use of Harriet's sarcophagus in Mohawk as a watering trough. Since then the Robinson family has heard the organ playing in the middle of the night. Doors close themselves and a picture refuses to stay on the wall of Harriet's tower bedroom.

When the estate was sold outside the family in 1962, Harriet had to test out the new owner, Mrs. Jean Blair. The French windows of the Great Hall and the door in the Red Room would be found open in the morning, no matter how securely locked the night before.

Mrs. Blair's daughter Iva came to spend the night in 1971. Not believing in the ghost, Iva spent the night in her mother's bed. After much tossing and turning she saw a white form beside the bed. When the specter said nothing Iva asked what it wanted. The ghost replied, "What are you doing here?" When Iva said everything was all right the apparition vanished and Iva immediately dropped into a sound sleep.

When Mrs. Blair decided to sell the house in 1972 all the freezers stopped working for two days. Repairmen were called in but they found no mechanical defect. That night Mrs. Blair announced in her bedroom that there was nothing to worry about. She even invited Harriet to her new smaller home to live. But apparently Harriet decided to stay when Mrs. Blair moved out in February 1973.

At that time I was renting the Gate House from Jean Blair. Two days after she moved out I was awakened at 6:20 in the morning by a voice crying, "Jean, come home." Harriet needs to be understood. She wants someone to care for her castle and love it the way she does.

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.

VISION OF MY SON'S CRASH

By Phil Kurtz

IN 1955 I was operating a hobby shop in Shreveport, La. I was separated from my wife and living in a small apartment. My younger son Bob lived with his mother.

My son Jim was a first lieutenant in the air force. Even as a youngster Jim had been fascinated with model airplanes. When he attended college at Louisiana Tech he enlisted in the ROTC and received his officer's commission upon graduation. After his flight training he was sent to Okinawa in the spring of 1955 and became the pilot of a B-29.

Throughout the day of April 28, 1955, I kept thinking of Jim and it bothered me. I was sure he must be in some kind of danger. I went to bed earlier than usual that night and a few hours later dreamed I heard the sound of an airplane engine missing badly. Then I heard Jim's voice saying over and over again, "Help me, Dad, I can't see." I seemed actually to be on the B-29 with Jim. I was sitting where I could look out of the bubble on the bottom of the plane. The ground below us was so bright I could see a mountain just ahead.

I yelled at Jim and told him to pull the plane to the left or we would crash. He kept on repeating, "Help me, Dad, I can't see." Then it happened! All of a sudden there was an explosion which awoke me.

I jumped out of bed thinking the water heater in the kitchen had blown up but nothing was



Phil Kurtz

amiss. I sat down on the edge of the bed and lit a cigarette. I sat there in a cold sweat while the details of my vision came back to me. I knew it would be impossible for me to get back to sleep that night. Although it was only three in the morning I dressed and went to my shop. I started to fill some orders that had to get out the next day.

I turned on the radio in time for the seven o'clock news to hear if there were any word about a plane crash. Sure enough, almost the first thing the news announcer reported was a B-29 crash in Okinawa in which the pilot and nine crew members were killed.

I was so sure that it was Jim's plane that had crashed I phoned my wife's friend Mrs. Smith and told her about it. She was preparing breakfast for her husband and didn't want to talk. But before she hung up I told her I was sure my wife would receive a telegram by 7:00 P.M. telling her that Jim had been killed.

That evening as I was getting ready to go to a Scout meeting my son Bob drove into my driveway a few minutes before seven. I came out the door as he was getting out of the car and before he could say anything I told him, "You've come to tell me your brother has been killed, haven't you?"

He was surprised and said, "Yes, but how did you know?" I told him Mrs. Smith would verify that I had told her that morning of Jim's death and a telegram coming to announce it. Bob said the telegram had arrived at 6:45 P.M.

I later learned that Jim and his crew were on a mission to the Philippines carrying all the gas the B-29 could carry when the plane developed engine trouble about 30 minutes out from Okinawa. The engines were missing badly and Jim tried to get back to their base but there was a cloud cover that caused them to crash into a mountain. That must have been why — in my dream — Jim had complained about being unable to see. My vision corresponded so accurately to Jim's plane crash that I feel sure his last thoughts before dying were of me. I always will be grateful for that. — *Columbia, Mo.*

A SPECTRAL WARNING

By Elizabeth Henderson

WHEN GRANDPA Melton suffered a stroke in 1932 and had to be taken to the hospital it upset our entire household. My parents and grandparents always had lived together in West Los Angeles so I knew Grandma and Grandpa as well as I knew my mother and father and brother Bill.

Because I was only a child I was not allowed to visit my grandfather in the hospital. I felt I was his favorite grandchild and I adored him — but I could only stay at home and imagine the horrors of the hospital. After a few terrible weeks he came home, so thin he looked like a stranger and so weak he had to stay in bed. But we rejoiced to have him back.

Then, about the time we had begun to think he was out of the woods, he had another stroke and was taken to the hospital again. Throughout the long days and nights none of us could relax or sleep except when total exhaustion overcame us. Grandpa was so much a dominating force in our lives and so beloved, we felt the end of the world had come. Finally, one afternoon about two weeks after Grandpa's second stroke, I had an experience I shall never forget.

My father returned from the hospital one day looking as if he would collapse at any moment. Mother and Grandmother were still at the hospital and my brother was out with his friends.

"I've got to lie down," my father told me. "If I don't I'll fall down and if I get sick it won't do this family any good."

I said I'd lie down too so that he wouldn't have to wonder where I was. We decided to share the front bedroom and each took a twin bed.

I closed my eyes and tried to will myself to sleep. How long I had been lying there I have no idea. All I know is suddenly the room felt different and my eyes popped open.

An icy cold permeated my body as fear grew like a giant icicle. I stared and stared, unbelieving. I knew I was not dreaming. It was really there — a robed and hooded figure standing at the end of the room, indistinct like thick smoke. While I couldn't actually see a face I could *feel* its eyes on me. And somehow I sensed the specter's deep sorrow.



Elizabeth Henderson

Abruptly I was released from my paralysis and found myself dashing to the front door. My only conscious thought was to get out of that room!

To my amazement my father too was running toward the front door. When we compared notes I learned beyond doubt that I had not been dreaming or imagining. My father also had seen the figure just exactly as I had and he too had been aware of an aura of sorrow. Also, the specter had turned and looked at him from beneath that hood through unseen but strongly-felt eyes.

Grandfather John died during the early hours of the morning after this spectral visitation.

During the year that followed the apparition was for the most part forgotten but occasionally someone would attempt a feeble joke about "our ghost" and speculate as to who got to the door first. But my father and I knew we indeed had seen and felt someone — or something — that had come to warn us that grandfather would not survive his second stroke. — *Alhambra, Calif.*

AM I SENTENCED TO DIE?

By Steven C. Smith

I HAD been in Charleston, S.C., only a few months when I met Richard Ponder. We hit it off immediately and became fast friends.

Before long I noticed Richard had an uncanny ability: he seemed to know about things before they happened. Because of this I called him "the prophet" — but I had no idea how ironic this nickname would prove to be.

One night in October 1970 Richard and I had been taking drugs — a habit I regret starting — and as we sat listening to records, Richard produced a deck of Tarot cards. He explained to me that he would arrange them in what he called the "tree of life" and from this arrangement he would tell my fortune. I will remember his "prophecies" until the day I die.

He told me I would have a short period of trouble over a crime; then a trip to a place I had known before would further complicate my difficulties. At this point I remember Richard fell silent as he stared glumly at a card bearing a grinning skeleton astride a black horse. Then he said, "It looks like you're going to have an accident on your return trip." I smiled at this. I couldn't understand his seriousness over a deck of picture cards.

Later I suggested that he read his own future from the cards. To my astonishment the same grinning skeleton appeared in the tree of life exactly as it had been positioned for me. Richard grew very serious and I couldn't help but laugh — but I'm not laughing anymore.

On November 13, 1970, I was

arrested in Florence, S.C., on a drug charge. I was released on bond — which I jumped a month later. That stupid act was my downfall.

I fled to Fort Pierce, Fla., and the night of December 14 I parked my car behind a school to try to get some sleep. I was awakened by a police officer tapping on the car window. In a panic I started the car and sped away. The officer fired several shots but I managed to escape — only to be caught the following morning as I walked down the street, having wrapped my car around a palm tree. In short order I was sentenced to three years in the Florida State Prison.

In January 1971 I received a letter from a friend saying that Richard had died on Christmas Eve from an overdose of drugs. The shock of this news brought back the memory of the night Richard read the Tarot cards and I knew the skeletal rider of the black horse signified death. All Richard had said that night had come true — except the accident that I now believed would occur on my return trip to South Carolina.

Why should I return to South Carolina? Fort Pierce was my birthplace; after my release in February 1974 I would make my home in Florida, I decided. But as fate would have it, on April 16, 1971, I was presented with a detainer — which means I must return to South Carolina to stand trial for jumping bail on the drug charge. Needless to say, I feel as if I'm on death row. — *Starke, Fla.*

THE DIVINE EYE

By Janet Gilbert

MY AUNT Gertrude Drury lives next door to me in Dorset, Vt. She's in her 80's and although she's brighter than I am with my two college degrees she sometimes misplaces things and often seems a little careless.

On June 7, 1973, while Aunt Gertrude was cutting the tall grass which had begun to encroach on our garden she lost her favorite ring — a stone in a lovely gold setting. As soon as I learned this I rushed to the garden and found she had cut a five-



Janet Gilbert

by-15-foot swath. Despite the near-impossibility of finding the ring in the bushels of cut grass or the dirt and weeds that remained I searched the area twice without any luck.

Then I remembered the words of a minister-friend who believes that prayer is all-powerful. So I prayed, "Dear God, this is not for me but for my aunt. Please help me find the ring." Somehow I was guided to look at the ground and there was the ring directly at my feet. Aunt Gertrude burst into tears when I returned it to her.

I always have thought prayer should be unselfish and this experience seems to prove it.— *Dorset, Vt.*

THE DOUBLE DREAM

By George A. Threewitts

THE MORNING of August 4, 1971, I was awakened by the sound of my wife's sobbing. I had been having an unpleasant dream and I realized that Linda too was dreaming. I began to shake her so that I might assure her everything was all right.

Linda often has nightmares but on this occasion, strangely, I *knew* what she had been dreaming. I told her she had dreamed about our three-year-old son Bert, that in her dream he had fallen off a boat dock into the Pamlico River near our home in Washington, N.C. Further, I said we were trying to rescue him but we could not see his body in the water.

Linda agreed that this was exactly what she had dreamed. "But how did you know?" she asked.

"I have just had the same dream."

By morning the dream was forgotten and we did not mention it again until three days later when our youngster stumbled on a pile of rope and fell from the pier into the river. Linda and I had our backs turned but we heard the faint splash. When we turned around we could not see him. This was just like the dream — until I glimpsed his head under the water and jumped in to pull him back to safety.

Despite that experience I am reluctant to admit that dreams are prophetic but the "double dream" leaves me baffled. Perhaps it came to us both to emphasize the need for extra care and caution in looking after our little boy. — *Washington, N.C.*

My nearly fatal automobile accident in 1923 in the mountains of California early taught me to heed my mother's premonitions.

By Beatrice Wells

Mother's Third Eye

TODAY ANYONE can visit the the Audubon Canyon Ranch, a nature education center on the outskirts of Bolinas, Calif. It was acquired in 1961 by the Marin County Audubon Society and San Francisco's Golden Gate Audubon Society. However, in the late 1800's it was the Peter Lewis Bourne Ranch and home to my mother Henrietta, the pampered daughter of retired sea captain Peter Bourne and his wife Maria.

Henrietta was a frail child and her parents always excused her from ranch duties. She was free to roam the wild foothills or row out on the lazy waters of the lagoon near the road fronting the ranch. Perhaps the psychic predilections she displayed throughout her life had their beginnings in this bucolic atmosphere. However they developed, she never doubted her premonitions; in her mind they were predetermined facts.

My mother Henrietta married my father Charles Milton Wells in the early 1900's and soon we were a family of five. My brother Charles was the oldest; I came along in 1912 and baby brother Vincent a few years later. The boys, unable to say "Beatrice," called me "Bissy."

Once when I was about three I decided to push Vincent and his buggy around the garden. It didn't matter to me that he and his buggy were on a high porch. I called on Charles, then five years old, to help me take the carriage down the steps. Holding the handle of the buggy with all our combined miniscule strength we pushed the wheels down one step. Mother, talking to a neighbor at the rear of the house, suddenly shrieked, "The baby's falling!" and came dashing to

the front of the house.

Just as Mother appeared, the buggy's overpowering weight tore it from our tiny hands. It lurched down the steps and upended. Mother rushed to lift the hood. Baby Vincent hung upside down, held by the cinch strap, smiling toothlessly.

In 1917 we were living in Berkeley, Calif., and Mother often spooked Vincent, then three years old, by correcting him even when she couldn't see him. Without turning her head, she always knew exactly what he was doing.

"Mommy has an eye in the back of her head," he said. We all learned to respect her "third eye."

* * *

IN AUGUST 1923 I was to visit Grandmother in Bolinas. Mother didn't know exactly where the danger lurked when she initially forbade me to go. Eventually she relented but she had strong forebodings as I left our San Francisco home to join my older cousin Florence Bourne.

We had been in Bolinas only a few days when a messenger boy raced into Grandmother's kitchen calling out, "An emergency message from the city!"

My grandmother took the note and read it. Looking perplexed, she scribbled her reply on the back: "Don't worry, I'll tell Beatrice not to get into an automobile. Love, Grandma." She slipped the boy a coin with the note. "Now hurry back and tell the operator to send off this message," she directed.

"Thanks, Grandma," he replied and dashed back to the general store which still buzzed with excitement over the early morning long-distance call from my mother. She had instructed Grandmother "not to allow me in any automobile," adding it was "an emergency and very urgent."

Suzie Adams and I, two excited 11-year-olds, knew nothing about this interchange as we walked up the path to Grandmother's house listening to cousin Florence's plans for our automobile trip into the mountains that Saturday.

"Mr. Bragga will drive us," she said. "He plans to be here at 11 o'clock so let's not be late!" (Joe Bragga often drove Grandmother on her errands in town.)

I looked up beyond the rolling foothills to the Coast Range Mountains of Marin County. "Don't they look close?" I said. "To think we'll be way up there by noon!"

We hurried into Grandmother's kitchen where she stood washing dishes and frowning.

Florence hesitated. "Something wrong?"

Grandma told us about Mother's telephone call and its urgency. "I told Henrietta I wouldn't allow Bissy in any automobile," she stated firmly.

"No, Grandma," I exploded. "I'm going!"

Florence took my shoulders. "Grandma," she said, "We can't leave Bissy just because her mother 'sees' an accident in her mind."

I started to complain that the day was spoiled and it wasn't fair.

Florence pulled me to her. "You know no one sees into the future. Besides Bissy came up here in a car safely," she reasoned.

Suzie looked downcast. "Mr. Bragga is waiting for us," she pleaded.

Grandmother seemed to be washing the same dish over and over as Florence pressed on. "The arrangements are made and if Bissy doesn't go, then neither can we!"

A loud cry of protest followed. Grandma was overwhelmed; her craggy old face softened.

"Well, Florence, you are taking Bissy against my judgment," she said, then turning to me, "and against your mother's wishes, Beatrice Wells."

We gathered around Grandma, hugging her and squealing with joy, but she pulled away, obviously still distressed.

"Let's go," I called impatiently. I waved good-bye to Grandma and beckoned to Florence. "Don't worry. We'll be back by sundown!"

Leaning against the Model T Ford, Mr. Bragga waited.

"Hi, Mr. Bragga," Suzie called, climbing into the back seat.

Florence nudged me forward. "This is my little cousin Bissy."

I mumbled hello but I drew back. For some reason Mr. Bragga repelled me.

"We'd better get started," he said impatiently.

Florence rushed to the other side of the car and got in, pulling me onto her lap. Soon we climbed the foothills into the mountains.

"Right around this curve we'll see the Pacific Ocean and all of Bolinas lying below," Florence said. We strained forward.

Mr. Bragga took the wide easy turn and all the splendor of the ocean below came into view. But even as I gazed at the cobalt waters and the cloudless sky I felt a mushiness in the movement of the car. Florence's arms tightened around my waist and slowly, as if time were suspended, a front wheel slid into the soft yielding dirt of the shoulder which fell off sharply, a drop of hundreds of feet.

Mr. Bragga flung his arms wildly above his head. His face contorted, he cried out, "God, here we go!"

I remember wondering why he took his hands from the wheel — and then in that strange moment of suspended time everything came together: my mother's alarm, my strange feeling of revulsion when I met Mr. Bragga — two warnings that had gone unheeded.

Still feeling no fear I looked for the last time at the beautiful sea and sky. Nothing ever had looked so spectacular as the automobile slid slowly sideways, then rolled over. Suddenly I knew nothing more.

Gaining consciousness at the bottom of the ravine I somehow clawed my way up the 100-foot embankment only to collapse at the top. Florence had preceded me, I soon realized, when a car appeared and a man lifted me onto the back seat and into his wife's waiting arms. Florence had found them at a nearby ranch.

Winding down the mountainside at a snail's pace I felt nothing at first but soon every bump caused a stabbing pain. Finally, we came to a stop at the emergency medical station at the bottom of the mountain. Inside a large room divided into cubicles by hospital screens, nurses and attendants scurried around us. Mr. Bragga, Suzie and Florence were bruised and scratched but a doctor pointed to me and said, "This one's an emergency." They carried me to a waiting ambulance and I endured another painful ride to the Ross General Hospital in San Rafael.

There I lay critically injured and unconscious for days. Occasionally I heard a distant sound and sometimes I felt sharp jabs of pain. I was vaguely aware of a nurse standing over me at times and repeatedly heard my Dr. Dufficy threatening the removal of a kidney!

* * *

THE DAY following the accident my mother learned the the hard way that her premonition of an accident had been tragically correct. She and Father were 100 miles away that weekend, picnicking near Palo Alto, and thus the periodic ring of the telephone in our home went unanswered. Only when she opened the *San Francisco Sunday Examiner* did Mother learn that her fear had become fact.

"Look!" she cried, almost hysterical, "Bissy! An automobile accident!"

Father grabbed the newspaper to read for himself the large black letters spelling out my name "critically injured and in Ross Hospital."

When at last I opened my eyes, more than a week had passed. Grandmother was sitting at my bedside. She had left her safe Bolinas home and traveled 20 miles to Ross Hospital over the same road where we went off to pour out her misery.

"I told you not to go," she mourned. "Look at you now!"

Mother and Father had come at once, of course, and were overjoyed when I finally regained consciousness. After a month in the hospital Dr. Dufficy allowed me to go home. He purred with satisfaction over my recovery, proud that he had gambled on the recuperative powers of my body and had not resorted to surgery.

Everyone involved in the accident now had recovered and the authorities found no evidence of mechanical failure or bad road conditions, nor did they place responsibility for the accident on Mr. Bragga.

* * *

I WAS IN my late teens in 1930 when Mother gave us an appalling example of her ESP. I was with some youngsters on an evening ride only minutes away from our Palo Alto home when the car stalled on the Churchill Avenue railroad crossing. A train was steaming toward us, its whistle shrilling.

"Get out and push!" someone shouted. The boys jumped to the sides of the car and shoved, moving the car off the track just as the thundering train rushed by. Thoroughly benumbed, we headed home. There we found a doctor attending Mother.

"What's the matter?" I cried, rushing to Father.

"Everything is all right now," he said, patting my shoulder. "Your mother had another of her premonitions. She heard the train whistle and 'saw' you children on the track unable to move off. Her heart failed and we almost lost her."

Through the years I often have wished I had Mother's powers and could see ahead — but when I recall the frightening times that accompanied her prognostications I'm not so sure. Of one thing I'm certain: my nearly fatal accident in the mountains taught me early to heed my mother's premonitions and to respect her "third eye."

DAILY INTEREST

SCHULTZ, a Weimaraner belonging to Irving Thomas, collects his interest daily from a Winston-Salem, N.C., bank, reports United Press International. Schultz trots into the bank every afternoon with a deposit pouch from Thomas' service station and drops it at teller Linda Church's window. She rewards the dog with a lollipop.

Tape Recordings from The Other Side

An Italian psychiatrist has pioneered exciting variations in the tape recording of "spirit" voices.



By Paul D. Kigar

A NATIVE of Indiana, Paul D. Kigar studied business and liberal arts at Northwestern University School of Commerce, the University of Illinois and the University of Colorado. His World War II service in the navy took him to Brazil for two years. After the war he returned there and has held financial and managerial positions with American firms in Brazil ever since. Among his hobbies are free-lance writing, psychic research and philatelic and historical studies. He has published articles in English, Spanish, Portuguese, Italian and Japanese.

AN ITALIAN psychiatrist and psychic researcher has pioneered some exciting new variations on the "spirit" voices tape-recorded by Friedrich Jurgenson and Dr. Konstantin Raudive.* Dr. Giuseppe Crosa, director of the Psychiatric Hospital in Genoa, recently visited Brazil to attend a psychiatric conference in João Pessôa in Brazil's Paraiba State and to lecture at Saõ Paulo, where I was able to interview him and hear his paranormal recordings.

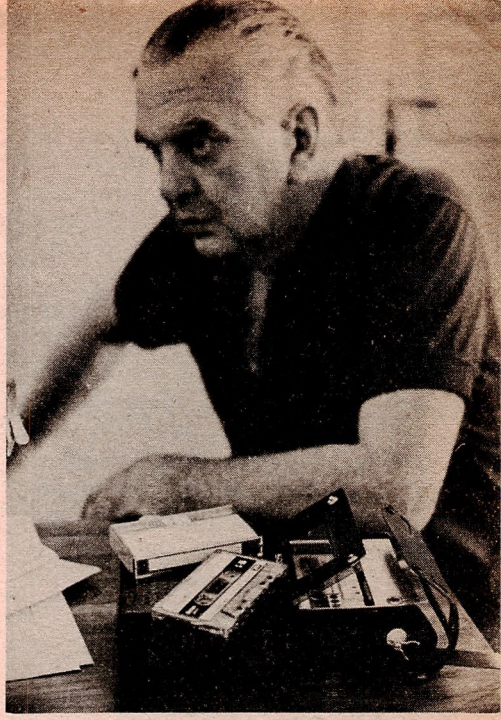
Dr. Crosa first encountered unusual recorded effects in October 1968 while he was attending an international congress of the International Catholic Association of Parapsychology (also known as Imago Mundi) in Berne, Switzerland. With a battery-operated tape recorder Dr. Crosa recorded a speech by Dr. Fritz Kallita on the mysticism of yoga. That night when Dr. Crosa played back the tape he was greatly surprised to hear, besides the voice of Dr. Kallita, the soft sweet sound of a woman's voice singing a Hindu mel-

*See "Spirit Voices Tape Recorded" by Rolf Schaffranke (July 1970 FATE.)

ody accompanied by string and percussion instruments. None of the 50 persons in the conference room at the time of the speech had heard the music. The 90-second song was audible only on the tape recording. The music is fainter than the speaker's voice as if it were providing a background.

At the time of the recording Dr. Crosa had not heard of the taped voices recorded by Jurgenson and Raudive and attributed the strange music to some technical error in the recording. Since then he has had other experiences with unusual tape recordings, has visited Dr. Raudive and consequently now considers the music paranormal.

A few months later Dr. Crosa attended the Eighth World Congress of the International Spiritualist Society in Glasgow, Scotland. In addition to the public lectures private seances were available to the participants. Together with a German medium, Herr M., Dr. Crosa attended a seance conducted by Mona Van Der Watt, a South African trance medium currently living in Germany. While he was tape-recording the seance he clearly heard in addition to the medium's voice a humming sound or indistinct murmur that created a rhythmic beep, beep, beep. At the end of the seance Herr M. asked Dr. Crosa if he had heard anything unusual and he confided that he had heard the humming sound but had assumed it was due to a defect in his tape recorder. Herr M., however, stated that the rhythmic beating seemed to come from the heart of the trance medium.



Director of Genoa Psychiatric Hospital, Dr. Giuseppe Crosa has worked with many European investigators.

The tape clearly recorded the rhythmic beep, beep, beep. The unexplained sound is strongest at the times when Mona Van Der Watt is in deepest trance. If the sound is indeed paranormal it

differs from all other recorded phenomena in being audible at the time the recording was made. The Jurgenson and Raudive voices can be heard only when the recording is played back.

Dr. Crosa made his third tape recording in Florence, Italy. on October 16, 1970, while visiting Signora R., a medium who previously had lived in Saõ Paulo. While in Brazil Signora R. had gone through an unfortunate psychopathological episode, from which she had recovered in a spiritualist hospital. She explained that after this sad experience she discovered that she possessed a number of paranormal abilities, including clairvoyance and mediumship. She also did absent healing, praying for people who had sent her their names, addresses, photographs and brief descriptions of their illness. During their discussion she glanced at her watch and remarked that it was then six o'clock, her customary time for her healing prayers. But she felt that her discussion with Dr. Crosa took precedence and she would attend to the absent healing later on. Shortly afterwards the psychiatrist concluded his visit and left

Dr. Crosa did not listen to the tape until about 15 days later. Then he was surprised to hear another presumably paranormal recording. At the point in the interview when Signora R. remarked that the sick could wait until later clearly audible in the background were the sobbings, moanings and groanings of the sick people who were disappointed at having to wait. No one but Dr. Crosa and the medium had been present at the time of the recording.

Shortly thereafter Dr. Crosa discussed this recording with D. E., a sound technician at Philips Recording Company. Thinking that possibly there had been some defect in the tape, the technician supplied the psychic researcher with new tapes which had been submitted to a special demagnetizing process to eliminate defects. With the new tapes Dr. Crosa went back for several additional conversations with Signora R. at four o'clock in the afternoon but no strange sounds appeared on the tapes. From this Dr. Crosa concluded that the paranormal recordings did not depend on his own will but were completely independent of his desires. This belief was confirmed by a later recording when he visited Signora R. during her six o'clock healing prayers. Whenever during her prayers the medium mentions Christ, in the background is heard the heavenly music of a flute and cymbals

and when she briefly mentions Albert Schweitzer organ music is heard.

* * *

SEVERAL MEMBERS of the Roman Catholic clergy also are engaged in research on paranormal tape effects, reports Dr. Crosa. Foremost is Fr. Leo Schmid of Oeschgen parish in the Swiss canton of Argau. A respected Catholic scholar and author of numerous writings on theology and on lives of the saints, Father Schmid purposely has been assigned to this parish of only 200 people so he will have time to devote to his researches. After visiting Dr. Raudive Father Schmid began his own experiments but nothing unusual was recorded until two months later. Then on March 10, 1969, he finally heard a voice say happily, "Well, then, it is so?" Several days later he recorded a voice saying, "I'm Nicholas, your protector. Hello, Leo." The patron saint of Argau is St. Nicholas of Flue. Another of Father Schmid's recordings bears a female voice saying "suitcase for the trip to the court" spoken in the archaic Argau dialect that died out about 1800.

Father Schmid's most recent technique is to record in his church at two or three o'clock in the morning. He places the tape recorder five or six feet behind him to reduce interference from his own breathing. He then goes into a relaxed state of meditation, prayer and communication; paranormal voices have been recorded at these times.

Dr. Crosa knows another Catholic priest in Padua — whose name he is not at liberty to reveal — who believes that walls of a building retain a "memory" of sounds heard there. During a musical concert at the Padua Cathedral Dr. Crosa heard a 13th-Century *Laudus* (hymn of praise) performed. His priest friend explained that he had picked up the previously-unknown music on his tape recorder and then had transcribed it for performance. "This hymn was played so much in the 13th Century that it became impregnated in the walls of the cathedral," claims the priest.

Another Catholic clergyman involved in research on paranormal recordings is Fr. Andreas Resch of Innsbruck, Austria. The Vatican has given official authorization to Father Resch to conduct his psychic research. In 1971 Father Resch inaugurated a course in parapsychology at Pontifical University of the Lateran, the Vatican's school for priests in Rome.

Besides these clergymen Dr. Crosa has visited electronic engineer Theodor Rudolph of Ulm,

Germany, who has very complex equipment to avoid any probability of interference during the recordings. Now about 50, Herr Rudolph worked during World War II with the staff of Willy Messerschmidt, who helped devise Germany's radar equipment. Later Rudolph studied electronics in England and the United States and currently works for Telefunken, Germany's foremost electronics firm. The voices recorded by Rudolph speak in a mixture of languages in short telegraphic messages and in a fast rhythm, very similar to those voices obtained by Dr. Raudive. During one visit to Ulm Dr. Crosa conducted an experiment with Theodor Rudolph. When played back the tape appeared to lack voices until just before the end. Rudolph was about to turn off the recorder when the voice caused him to stare at the large window that opened on the garden. Rudolph had closed the window thinking his visitor was cold. The voice Rudolph heard at the very end of the tape asked in German, "Why did you close the window this time?" He played the tape again for Dr. Crosa and admitted that usually he conducted his experiments with the window open.

Herr Rudolph says that frequently on his tapes he has heard voices calling the name of his brother Otto who was killed in World War II. At times the name is followed by other words but he is unable to distinguish them clearly. Much to his surprise many of the voices he has recorded speak in Latvian, a language he does not understand.

Herr Rudolph allegedly communicates with his deceased wife by swinging a small pendulum above a sheet of cardboard bearing the letters of the alphabet arranged in a semicircle. Also by means of the pendulum he has received instructions for constructing an instrument called the goniometer, basically a modified radio receiver. With the use of the goniometer Dr. Raudive has produced a number of paranormal voices that are far clearer and louder than any he has recorded by any other method.

Another novel recording apparatus is the so-called "Psychofon" devised by Dr. Franz Seidl, an electronics engineer in Vienna, Austria. The Psychofon has a very wide frequency range combined with a very great amplification factor. Dr. Seidl explains that the Psychofon offers the voice-entities a source of energy — that is, a carrier frequency for modulation. He reported on his invention and played tapes he had obtained at

the Imago Mundi conference in Puchberg near Wels, Austria, in September 1970. Prof. Alex Schneider of St. Gallen, Switzerland, is collaborating with Dr. Seidl in further refinements with the Psychofon. In 1971 Dr. Seidl authored a book (in German) dealing with his apparatus and recordings — *Phänomen Transzendentalstimmen* (The Phenomenon of Transcendental Voices, published in Stuttgart).

Concluding his interview, Dr. Crosa said that recently when he was conducting some tape recording experiments with Swiss parapsychologist Dr. Hans Naegeli, his friend remarked, "Let's close the window to avoid outside noises." When the tape was played back immediately following Dr. Naegeli's remark a paranormal voice said, "You can open the window." As in his experiment with Herr Rudolph the voice entities seemed to prefer the window to be open.

When I asked Dr. Crosa what conclusions he had drawn from his investigations he said that he felt any conclusions at this time were premature. He was hopeful, however, that continuing, intensifying and improving research might be able to give us the true explanation and origin of these strange sounds.



UNSEEN BELL RINGER

IN HER book *Cape Cod Summer* (Houghton-Mifflin, New York, N.Y.) travel writer Eleanor Early tells about the day several years ago when she was collecting epitaphs in a cemetery near Truro, Cornwall, England. Darkness was descending when suddenly a bell in a neighboring church belfry rang seven times. She waited to chat with the bell ringer but to her surprise nobody came from the tower.

It grew darker and darker as she waited and finally she headed back to the village without seeing him. On the highway she stopped an old woman and asked, "Who rings the bell on the hill?"

"There don't nobody ring it," answered the old woman.

"But it rang just now—it rang seven times," persisted Miss Early.

"So it did," agreed the old woman.

"Don't you know who rings it?" asked the epitaph collector uneasily.

"That bell ain't rung with human hands," said the old woman as the darkness deepened. She hitched up her shawl and adjusted her cape. "It's 'lectricity in th' village."

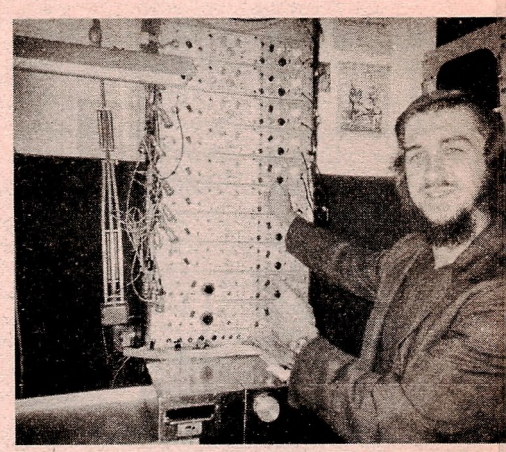
Astral Witness to Girl's MURDER

By Larry Ashby

ONE APRIL night in 1965 a young University of California coed, code-named "Miss Z," lay in a special laboratory bed in a dimly-lighted "dream room" on the San Francisco campus. Insulated copper wires trailed from the girl's body through cement walls to emerge in an adjoining brightly-lighted laboratory. There a white-coated technician monitored the electronic equipment to which Miss Z was attached.

The electroencephalograph, connected by wires to the surface of Miss Z's head, recorded her brain waves and provided an electroencephalogram (EEG). Another machine metered the girl's skin tension and moisture or galvanic skin response (GSR). A rapid-eye-movement (REM) indicator reported the slightest movement of her eyes and other equipment kept close track of Miss Z's blood pressure and heart rate.

The monitoring equipment was reporting a normal sleep pattern with occasional five- and 10-minute dreams when abruptly the



Parapsychologist Charles Tart has pioneered in scientific study of OOBEs.

Miss Z had learned to be quiet about her "bad" episodes. Her laboratory task was to read numbers, not recount nightmares.

EEG alerted the technician. The pen touching the cylindrical rotating card graph had ceased inking theta and delta waves. Simultaneously alpha waves — in a slower than normal pattern — began to appear. The technician

checked the other equipment and found everything else showing normal readings. This could mean only one thing.

In the "dream room" Miss Z should be undergoing an out-of-the-body experience or OOBE. At that moment the girl's consciousness should be leaving her physical body, rising above it and taking note of a five-digit number on a shelf six feet above her head. Moments later this was confirmed. Miss Z awoke and called out the mystery number — 25132.

Drawn at random from a large box the number was not known to anyone. Even Dr. Charles Tart, the parapsychologist in charge of the laboratory, had not looked at the card when he placed it on the shelf.

Miss Z's task had been to fall asleep, exit from her body, read the number, reenter her body, awaken and call out the number. She did this correctly and without tripping any of the several electronic traps which had been laid for her if she tried to cheat by any physical movement. Investigators calculated she had a one-in-a-million chance of correctly guessing the number and moreover, Miss Z observed that Dr. Tart had placed the card flat on the shelf, not upright. He had not told her this.

* * *

REASONS FOR this odd event — and a stranger one soon to follow — probably were rooted far in the past. Miss Z had not had an easy life. Despite having come from a broken family she was warm, outgoing and intelligent — but her difficult childhood had been punctuated with OOBEs, often several a week. As a child she had thought they were normal — but when she reached her teens friends told her these experiences were "peculiar."

They continued to occur but she stopped talking about them. Naturally she had a deep desire to learn more about her "peculiar" experiences and when she heard about Dr. Tart's work she consulted him.

Charles Tart, after nearly earning a bachelor's degree in electronic engineering from North Carolina University, switched to psychology. Embarked on his professional career he became interested in parapsychology, then meditation, drug states and mysticism. He is one of a few dozen full- and part-time psychic scientists in America and the only one to study actual out-of-the-body experiences. According to Dr. Tart OOBEs, called by various names, have a wide-ranging, important place in myth, legend and history.

Unlike Miss Z the majority of persons who report OOBEs remember them as amazing once-in-a-lifetime experiences. They say they "float" and can see their physical bodies from an outside vantage point. Many persons call the experience pleasurable but they have no idea how it happens or how to make it happen again. On the other hand, psychics say OOBEs are common occurrences, repeatable by natural talent or training.

During Miss Z's OOBEs her encephalogram registered the slow alpha waves. This is not normal for dream states but it has been recorded on the EEGs of entranced Zen Buddhists who claim they have access to a variety of experiences, including OOBEs.

During Miss Z's dream states her REMs normally were vigorous and frequent but her eyes remained relaxed during the times she reported OOBEs. Similarly, her GSR, blood pressure and heart rate remained normal, whereas dream states almost always hike these measurements. This suggests Miss Z could not have been dreaming her out-of-the-body experiences.

* * *

ON HER second night as a parapsychological subject, Sunday, April 17, 1965, Miss Z had a strange and frightening experience. After "wiring up" and relaxing the coed finally had fallen asleep. Hours later the on-duty technician noted an OOBE pattern emerging.

Not until some days later did Miss Z report that she apparently floated far beyond the confines of the laboratory, to a "fearsome" place. *Someone,* she said, was walking out-of-doors. She felt it was she; yet somehow it was not. She had the odd sensation that she and *someone else* occupied the same body.

Suddenly she sensed violence and heard footfalls drawing closer behind her. She glimpsed a motionless white automobile as she began to run. Then intense pain exploded in her head — a blow of some kind, then another. It was horrible, she said, "a nightmare of cold slender steel and blood, the ground rushing up. . . ."

Miss Z had waked in her own body, too shaken to report this experience. She had learned in her teens to be quiet about her "bad" episodes. Her task had been to read numbers, not recount nightmares.

Then on Tuesday, April 20, 1965 — unfortunately *before* she disclosed her frightening experience — she saw a televised report of a murder in Marin County. Until she saw the telecast she felt that what she had

undergone was a meaningless nightmarish side effect of leaving her own body.

The *San Francisco Chronicle* for April 20 reported, "A pretty Daly City high school girl was found murdered on a flower-covered slope in Muir Woods in Marin County yesterday afternoon.

"She had been stabbed savagely in the head at least six times and her skull was crushed, Coroner Frank Keaton said. There was no indication that she had been raped. . . The young victim was identified as Nonita Miguel Vicero, 16.

Her boy friend is . . . sought for questioning . . . He was identified as Virgilio Billy Restauro, 19, a resident of a San Francisco hotel . . . He is driving a white 1960 Thunderbird, police said. . . ."

The *Chronicle* reported on April 21 that a sharp slender blade like an icepick was the weapon used to pierce Nonita's brain. Coroner Keaton said the murder occurred "three or four days" before the discovery of the body on April 20. That would mean Nonita's death occurred Saturday, the 16th, or Sunday, the 17th. The University of California lab experiment had been conducted Sunday, April 17.

Miss Z was certain her second laboratory OOBE coincided with Nonita's death, that in some mysterious way she shared the horrifying experience. Her EEG record indicates she could have been having an OOBE that night. All that anyone, including Dr. Tart, can attest to are the EEG readings.* These are the only "objective proof" available other than Miss Z's own account. And if we accept her account, its implications about the interrelationships of men are surprisingly boundless.

*Dr. Tart reported his experiments with Miss Z in the *Journal* of the American Society for Psychical Research, Vol. 62, No. 1 (January 1968).



GILDING THE CADILLAC

WHEN THE Grosse Pointe, Mich., Yacht Club sponsored a benefit to raise money for nearby St. John Hospital in 1969 the chief attraction was a raffle for a new Cadillac. The winner was rather embarrassed by his luck. Not only did James M. Roche already own two Cadillacs, his own and a company limousine, but he was at the time chairman of General Motors Corporation, manufacturer of the automobiles. Roche's annual salary was $700,000, seven times that of the President of the United States. At Roche's request, the car was sold and the money given to the hospital's radiology department.

NEW HORIZONS in HUMAN CONSCIOUSNESS

Research in transpersonal psychology proves we all possess mental powers that extend beyond space and time.

By David Techter

PART ONE

THE ONGOING revolution in consciousness concerns many observers of contemporary society. The popularity of Zen and other Eastern religions, yoga courses at the local YMCA, the widespread use of hallucinogenic materials, college kids practicing transcendental meditation — all are symptoms of a growing revolt against traditional Western thinking and ways of doing things. Reactions within the Establishment have ranged from indifference to dismay to violent antagonism. Many other thousands of persons having no interest in explorations into alternate ways of viewing the universe still share the unspoken malaise afflicting contemporary society and wonder what went wrong.

Perhaps the only common theme running through the diverse reactions against conventional thinking is the agreement that 20th-Century Western consciousness is not the only way of looking at the universe nor necessarily the best. The most outspoken critic of conventional patterns of thinking, Andrew Weil, in his book *The Natural Mind* (Houghton Mifflin, New York, N.Y., 1972), levels five complaints against current scientific orthodoxy or what he terms "straight" thinking.

First, straight thinking tends to know things through the intellect rather than through other

faculties of the mind. Second, it is attached to the senses and through them to external reality. Consequently, straight thinking pays more attention to outward forms than to inner contents and thus lapses into materialism. Fourth, it suffers from a tendency to perceive differences rather than similarities among phenomena. Last, it often leads to negative thinking, pessimism and despair.

The unconscious, Weil argues, is aware of the shortcomings of the solely rational, materialistic framework of Western society and from childhood the individual seeks other states of consciousness in which intuition supersedes the intellect and infinity, in its positive aspects, can be experienced. The drug problem is a result of this inborn need to rise above the polarities and ambiguities in life and attain a unitive consciousness. "All of us spend time in nonordinary states of consciousness," writes Weil, "whether we use drugs or not."

An alternative to straight thinking, Weil argues, is "stoned" thinking. Despite this designation Weil asserts that stoned thinking "develops spontaneously as we unlearn habitual ways of using the mind." Drugs are not required to produce it. Stoned thinking has three hallmarks: reliance on intuition as well as intellection, acceptance of the ambivalent nature of things and the experience of infinity in its positive aspect.

Weil, of course, is not the first writer to try to define the characteristics of nonordinary consciousness. The late Abraham Maslow wrote on peak experiences; Bucke defined cosmic consciousness; Stace and Evelyn Underhill described the mystical state; and Marghanita Laski considered ecstasy. To my mind, writers on altered states of consciousness often make the mistake of lumping together different states or conversely, of failing to recognize the similarities. A major stumbling block in the past has been the spontaneous nature of most altered states of consciousness. The scholar was forced to rely upon reports given by the experient after he returned to normal consciousness. The mystical state, for instance, could not be produced upon demand just to allow note-taking.

All this changed in 1943 when Albert Hofmann accidentally discovered LSD. Suddenly a chemical means of inducing altered consciousness was available. For good or ill, the Psychedelic Age had begun. Actually hallucinogenic materials were there all along. Nearly every society in the world ex-

cept our dominant Western culture has had some sort of drink, food, snuff or smoke capable of inducing altered consciousness. In their recent volume, *The Botany and Chemistry of the Hallucinogens* (Charles C. Thomas, Springfield, Ill., 1973, 267 pages, $14.75), Hofmann and Harvard botanist Richard Evans Schultes identify and illustrate dozens of plants used in various parts of the world as hallucinogenic agents.

The enthusiasm for LSD and other hallucinogens in this country supports Weil's contention that individuals have an innate need to experience altered states of consciousness. When the extravagant claims made for psychedelics by Timothy Leary and his followers clashed with the equally exaggerated charges against the drugs by members of the Establishment the tragic result was the furore of the 1950's. As a result illegal use of LSD continued unabated while scientific investigation of the drug was halted by governmental action. Among those projects forced to end was the pioneering work being done by R. E. L. Masters and Jean Houston.*

Happily Masters and Houston had progressed far enough in their research to reach preliminary conclusions. Briefly, they analyzed the psychedelic experience in terms of the depth of the altered state. The shallowest effect was simple sensory enrichment and distortion. If a subject went deeper he encountered material from his past including long-forgotten episodes from childhood; Masters and Houston termed this level the recollective-analytic. In the two deeper states, the symbolic and the integral, the subject may move on to the symbolic level where historical events and emotions are transformed into symbolic representations, sequences from mythology, the enactment of rituals and the like. The symbolic state represents an emotional catharsis during which the materials evinced in the recollective-analytic stage are worked out and resolved. On the fourth or integral level the newly-comprehended emotional materials are integrated into the personality; self-renewal occurs and occasionally this leads into a truly transcendental or mystical state.

* * *

THIS ELOQUENT volume by Masters and Houston was only the opening chapter of the new science of consciousness. As new instrumentation made study

*Their masterful volume, *The Varieties of Psychedelic Experience* (Holt, Rinehart & Winston, New York, N. Y., 1966), was the subject of my article in the February 1967 FATE.

of consciousness possible the principle of biofeedback led to techniques for altered states of consciousness training. The implications of meditative states for mental health encouraged psychologists and psychiatrists to take an interest in the study of consciousness. The *Journal of Transpersonal Psychology* in 1969 began to provide a publishing vehicle for studies in this growing discipline.

One of the most impressive articles to appear in the new journal is "Varieties of Transpersonal Experiences: Observations from LSD Psychotherapy" by Stanislav Grof. Czech by birth, Dr. Grof has unique credentials. While a medical student in Prague in the mid-1950's he observed some of the earliest experiments using LSD in psychotherapy. He had an LSD experience himself and found he was "leaving my body and expanding to cosmic proportions."

During the 1960's he treated some 50 patients with LSD psychotherapy. Rather than using a single massive dose of the chemical as pioneer researchers in the United States and Canada usually did, the Prague therapists preferred repeated sessions with relatively low dosages of LSD. As Grof explained his results to reporter Tom Huth of the *Washington Post,* the progress of the psychotherapy sounds suspiciously like the framework suggested by Masters and Houston. The Czech patients typically went through a long "Freudian" stage during which they faced and tried to resolve childhood traumas and other painful memories — reminding one strongly of the recollective-analytic stage of the two American researchers. Up to this point the patients appeared to make significant progress despite occasional "difficult experiences." But inasmuch as these negative episodes suggested residual problems the patients had not faced, Grof continued the LSD therapy and the patients nearly always entered a "dark period" during which they engaged in a dramatic struggle against negative forces, usually depicted in symbolic form. Once they had worked through this ego death-and-rebirth process they entered a final stage which Grof terms "melted ecstasy" characterized by peace, stability, joy and bliss. In the terms used by Masters and Houston the patients worked through the symbolic stage into the final integral stage.

In 1967 Dr. Grof came to the United States where he currently heads the psychedelic therapy program at the Maryland Psychiatric Research Center in

Catonsville, just outside Baltimore. Research at Catonsville is concerned with alcoholics, heroin addicts and terminal cancer patients. One of a handful of American researchers legally permitted to use LSD, Dr. Grof estimates that in his 16 years' research in Europe and the United States he personally has conducted over 2,000 sessions involving psychedelics and has studied the records of an additional 1300 sessions conducted by his colleagues.

In his paper Dr. Grof does not analyze the psychedelic state by levels but rather by content. Since he limits his account to transpersonal elements — those involving "an expansion or extension of consciousness beyond the usual ego boundaries and the limitations of time and space" — he perforce limits his analysis to the content of the symbolic and integral levels, the two shallower levels being pretty much confined to consciousness that stays within ego boundaries.

The elements that can be considered transpersonal are so bewildering in their richness and variety that their classification and analysis are difficult. Dr. Grof first divides this mass of material into elements commonly accepted as part of objective reality and those which appear to lie outside it. Thus if a subject seems to relive some stage in the evolutionary development of man, his experience lies outside his normal ego boundaries and limitations of time, but the evolutionary stage itself is accepted as "real," whereas a patient who meets and talks with angels is reporting an experience that lies outside conventionally accepted reality.

A large number of transpersonal experiences, Dr. Grof believes, can be interpreted in terms of the subject's memory of events before and during his physical birth, or what he terms "perinatal" experiences. In this case the birth experience itself is accepted as objective. What is surprising is the individual's ability to remember it. Dr. Grof remarks, "Vivid and complex pictorial reliving (as compared to a mere recall) is in itself beyond the usual realm of personal experience." In addition, the perinatal experiences frequently are accompanied by other transpersonal elements such as the sensation of spiritual death and rebirth and encounter with archetypal images.

The physical birth process is a complex one. The relatively tranquil womb existence during which all needs for nourishment and oxygen are supplied by the mother is interrupted by chemical and physical changes that

herald the approaching birth. Then follows a more or less protracted period during which contraction of the uterus forces the fetus from the mother's body. The baby passes through the birth canal into an environment of unexpected sensory experiences including the necessity to begin breathing. Dr. Grof recognizes transpersonal elements corresponding to each of these stages in physical birth.

He compares the mystical or "cosmic unity" experience with life within the womb where the fetus enjoys tranquility and union with the mother. The stage of physiological changes immediately preceding labor pains correlates with transpersonal experiences during which the subject feels threatened by an unknown and invisible force. "Intensification of this experience," writes Dr. Grof, "typically results in the vision of a gigantic and irresistible whirlpool, a cosmic maelstrom sucking the subject and his world relentlessly to its center." Other subjects will experience being devoured by whales or monsters or being swallowed up by the earth.

A large group of transpersonal experiences are correlated by Dr. Grof with the onset of uterine contractions before the cervix opens to permit birth, a stage that he likens to a hell or "no exit" experience. Numerous subjects report experiencing a situation where there is no escape; this is frequently accompanied by fear of impending death. Some subjects experience this stage in terms of viewing the world as meaninglessly plagued by war, suffering and tragedy without possibility of relief. Others experience some sort of hell or world of endless suffering, sometimes in Christian terms and sometimes in terms of Greek mythology. He adds, "Agonizing feelings of metaphysical loneliness, alienation, helplessness, hopelessness, inferiority and guilt are a standard part of these experiences."

The "no exit" stage yields to the death-rebirth struggle which Dr. Grof compares to labor after the cervix opens to allow passage of the fetus. The experient is no longer passive and helpless but can resist the forces that attack him. Frequently the subject will see himself in the midst of battles or revolutions. At times more intense explosive energy is felt. "Visions typically accompanying these experiences," writes Dr. Grof, "involve various dynamic geometrical images in rich colors, exploding volcanoes or atomic bombs, launched missiles, gigantic fires, dramatic scenes of war, destruction, power plants,

hydroelectric stations, high-voltage electrical power lines and flash discharges, cosmic fireworks, etc." Sometimes the visions take on sensual or sexual overtones, such as scenes of wild orgies, or include strong aggression, such as scenes of bloody torture.

When religious imagery occurs during this stage of the death-rebirth struggle typically it is concerned with bloody sacrifice or orgiastic ceremonies. The subject will view scenes of sacrifice from the Bible or will have visions of pre-Columbian cults in Mexico. Frequently the experient has no prior knowledge of the cult practices he sees but the details when checked can prove to be quite accurate.

Toward the end of this struggle stage two further elements frequently are encountered. Some subjects experience rather disgusting encounters with feces, menstrual blood or rotting matter, intensified by smell and taste sensations. Others experience a purifying fire that destroys anything corrupt within the person and prepares him for rebirth. Dr. Grof points out that occult societies in the Hermetic tradition frequently have required initiation rites involving tests by fire, oily or muddy matter and sexual temptation.

Following the death struggle comes the rebirth. The death struggle terminates the experience of "ego death" in which the subject undergoes "total annihilation on all levels — physical, emotional, intellectual, moral and transcendental." Just after the subject has "hit the cosmic bottom" he moves on to an experience of "blinding white or golden light. . . . The universe is perceived as indescribably beautiful and radiant; the general atmosphere is that of liberation, redemption, salvation, love and forgiveness. The subject feels cleaned and purged and talks about having disposed of an incredible amount of 'garbage,' guilt, aggression and anxiety. He feels overwhelming love for other fellowmen, appreciation of warm human relations, friendship and love." The mystical light is often followed by imagery of God from various cultures: Christian, Hindu, Greek, Egyptian, etc. Or he will walk through "gigantic halls with richly decorated columns, huge marble statues and crystal chandeliers" or amid beautiful natural scenery.

* * *

WHILE THIS mystical experience of death and rebirth is the most dramatic and transforming of the transpersonal experiences occurring under LSD, many other experiences

have as great or greater a theoretic importance for our understanding of man's potential. Reliving of one's embryonic development, genetic heritage or racial history, even of organic evolution with a surprising awareness of animal and plant consciousness, is only one of the other transpersonal experiences reported.

(To be continued next month.)



GHOSTLY BELLS OF CARPEGNA

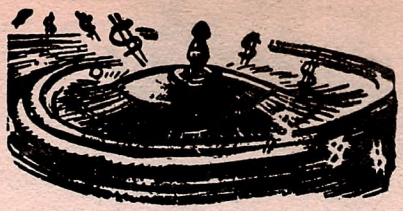
GEORGE ZORAB in *Parapsychology Review* quotes a report from the Bolognese Society of Parapsychological Studies in Italy. Dr. P. Cassoli headed a group of investigators who went to check on news reports of mysterious bells ringing at the chapel of the monastery in Carpegna, a small town in the hills overlooking the Adriatic Sea. Numerous visitors to the chapel had reported hearing the sound of bells at noon although the steeple bells themselves remained motionless. The investigators employed a complete battery of registering apparatus and were accorded the monks' complete cooperation as they studied the phenomenon.

The researchers heard the bells repeatedly and tape-recorded the sound while observers verified that the steeple bells were not in motion. Oscillator studies made later in Bologna indicated that the sounds made by the "real" bells and the "phantom" bells were identical. A thorough search of the monastery revealed nothing to explain the phenomenon. The monastery also runs a boys' boarding school but a schoolboy prank seemed ruled out when the mysterious bells continued to sound during the school's Christmas recess.

The investigators noted that although the unexplained noon bells could be heard clearly inside the chapel, Dr. Cassoli, stationed outside the building, could not hear them. To rule out the possibility that some electrical impulse caused the sound of bells, the team persuaded authorities to cut off the power supply to the entire district from 11:45 A. M. to 12:15 P. M. but the mysterious bells were heard promptly at noon — although sounding as if they came from a great distance.

The spooky ringing, however, does take special days into account. The ringing stopped abruptly on the Thursday before Easter 1971 and then did not resume until the following Saturday.





Wheel of Fortune

By Paul Steiner

While seeking shelter during a bad storm, one of two escapees from a federal youth center near Morgantown, W.Va., was killed by lightning. His companion was hospitalized with injuries.

●

The Warner Brothers science-fiction film "Omega Man" opened in New York City on a Friday the 13th. Even so, it got good reviews, proved a money-maker.

●

Emily Bronte's classic novel *Wuthering Heights* almost missed being written. In fact, the authoress almost missed being there to write it. Her clergyman father was turned down in marriage a few years before he finally took Emily's mother to the altar.

●

When everyone was disturbed recently about a long period of drought in Dallas, Tex., Dick O'Connor, Pepsi-Cola bottler there, did something about it. He hired some Indian rain dancers to perform their ritual. It started to rain and kept it up for days.

●

In London the Bishop of Peterborough has warned churchgoers in his diocese against "toying with black magic." He also warned that so-called poltergeists manifest themselves in a feeling of intense cold, "an evil stench and a pervading sense of terror.

"Manifestations of evil intelligence are too common to be rejected as nonsense," he added.

●

Psychic tours of Britain under the aegis of Pan-American Airlines sift the psychic surface of Britain for wonders, mediums, fortunes and outstanding authorities on things to come. The 14-day tours leave about once a month and are scheduled in ac-

cordance with ascendancies of Mercury.

●

An explorer far up the Amazon credits a harmonica with saving his life. Menaced by hostile Indians, he whipped out his harmonica and began to play. The Indians relaxed and smiled, encouraging him to continue. "Odd," he said, "they preferred Mozart."

●

At the Diamonds International Awards Presentation at New York's Hotel Plaza judges select winning designs without knowing who their creators are. Recently, for the first time, an award went to an artist from Israel. His name: Leon Israel.

●

Two men carrying suitcases full of stolen property from a house in London, England, suddenly had a sinking feeling as they scampered across the yard, making their getaway. It was not a lawn but a swimming pool. Police fished them out with the loot.

●

The motion picture "Claire's Knee" was filmed in France in six weeks, from June 15 through July 31, 1970. Since the shooting time was almost exactly that of the scenario, director Eric Rohmer decided to follow the chronological order of sequences. Luckily the cherries ripened on time, the roses (planted by Rohmer seven months earlier) blossomed exactly on the scheduled day and the storm burst at the right moment.

●

Two much-publicized chartered plane crashes figured into the accidental death statistics of Northwestern Mutual Life Insurance Co. One plane, carrying members of the Wichita State University football team, crashed into a Colorado mountainside in October 1970. The other, carrying members of the Marshall University football team, crashed near Huntington, W.Va., the following month. Each plane carried an NML insured and his wife, who was the direct beneficiary of the policy in each case. The Huntington plane also carried four others insured by NML.

●

An Edinburgh University study of successful men revealed that those in the sciences are five times as likely to get married as men in the arts. The study, based on entries in *Who's Who*, also revealed that biologists are the group most likely to get divorced — and the most likely to have children. Few experts in the classics had children, according to the University's research.

THE TRI-STATE SPOOK LIGHT EXPLAINED

The multicolored lights continue to be a fine spooky phenomenon — with a most mundane explanation.

By J. Allen Hynek and W. T. Powers

IN THE "Authentic Guide" to the Tri-State Spook Light by Bob Loftin, numerous quotations from newspapers such as the *Kansas City Star* and *The St. Louis Globe Democrat* extol the mystery of these spook lights. It is stated that many scientists have visited the locale from which the lights are seen but that they failed to locate the source and during World War II the United States Corps of Engineers spent weeks in the area with the latest scientific equipment and came away baffled.

Far be it from us to disparage the prowess of the United States Corps of Engineers and the "prominent scientists" but the writers have solved the problem without the use of "the latest scientific equipment" but using only their eyes, an automobile and some patience.

This will be stoutly denied by the operators of the local spook light concessions were descriptive booklets and spook light souvenirs can be bought. Indeed, we were somewhat reluctant to publish our findings but we have been assured that in the interest of science this should be done. We agree: the legends will live and prosper and so will the local entrepreneurs. And so will the Spook Lights. They are not a fake. They exist and can be seen virtually every evening. Furthermore, they are worth seeing. It is easy to see why they are a source of local pride. But they have a most natural and mundane explanation!

Since it is always fun to keep up the suspense (except in pedantic scholarly works) let us describe first the experience that led to the denouement.

In 1967 one of us (Powers) and two investigators from the Condon Committee went to Joplin, Mo., to investigate the spook lights. The location was a T-intersection of two dirt roads

in the wooded hills south of Joplin; here a soft-drink stand and a telescope were being operated by a local entrepreneur. (The location for viewing, should you be in the vicinity, can easily be obtained from the local chamber of commerce or, actually, from almost any native. At one point, we sought the advice of a local filling-station attendant.)

After dark, looking horizontally and west down one dirt road from the intersection, the observers saw point light sources of varying colors and brightness moving in the distance, somewhere down the corridor made by the road through the trees. As one particularly bright light waxed and waned it appeared to move closer and farther away, convincing one of the Condon Committee investigators that the light was poised over the hood of the automobile in which the observers were sitting! The lights were bright and seemed no more than a block away. (One unidentified observer was said to have likened the appearance of one bright light to that of a lantern being carried by a little old bald-headed man walking up the road! Why it was necessary for the little man to be bald was never explained.)

When the observers walked west down the road toward the lights and had covered some 100 yards the predicted phenomenon occurred: the lights disappeared. Although the observers went on at least another 300 yards, the lights did not reappear. But when we backtracked to the starting point, there they were again and seemed as before — just a short distance down the road. It was a fine spooky phenomenon and well deserving of the alternate name of "ghost light." It is worth a side trip if you happen to be in the general neighborhood.

The 1967 observers drove down the road toward the lights, apparently a thing previous observers neglected to do. The lights again dutifully disappeared and were not seen for the next 3/4 mile. Then however, they reappeared straight ahead. They were easily identified as the same lights by their brightness, color and general appearance. They disappeared almost immediately but the observers doggedly drove on, even though the road is not inviting.

Finally about 2.7 miles down the road the observers came to a hill at the top of which the spook lights reappeared dead ahead, together with several dozen other lights. They were the lights of a town still some miles away — primarily street lights.

Later the town was identified as Miami, Kans., an airline distance of 18 miles from the soft-drink stand.

Mr. Powers, a longtime associate of mine at the observatory, told me of his findings and so in 1971 when he and I were driving to Northwestern University's astronomical observatory in New Mexico, I insisted that we make a short side trip so that I might verify the findings for myself. The spook lights were still there, and so was Miami, Kans. I verified in detail the findings of Powers and his companions. There remains in my mind no question of the natural cause of these lights. Examination of the terrain shows that the line of sight from the initial sighting point grazes three rises in the road, perhaps even as closely as a foot. The crests of the hills form, thus, a series of "knife edges" along the line of sight, a perfect setup for the exhibition of light refraction. Air currents and slight variations in air density along the line of sight could thus easily produce light brightness and color variations. I remember getting my eye progressively closer to the ground at the initial sighting point; the lights disappeared. Had there really been a little old bald-headed man coming up the road carrying a lantern, his lantern would have remained visible.

The few natives of the area who were let in on the secret of the spook lights quite understandably objected. They remarked, amongst other things, that the lights had been seen there since Indian times. This is inadvertently denied in the Spook Light Souvenir booklet, where it is stated that the lights were first seen in 1903, and that "there isn't any town out there." But there is. Miami, Kans., shines brightly every night.

The local reactions are an example of how folk stories become assimilated as facts. Nobody we talked to, of course, knew whether the lights had been seen in Indian times — only that they had been *told* that the

ABOUT THE AUTHORS

J. ALLEN HYNEK, chairman of the astronomy department at Northwestern University in Evanston, Ill., is author of the recent authoritative volume, "The UFO Experience," an excerpt of which appeared in the August 1972 FATE.

Professor Hynek's associate, WILLIAM J. POWERS is a native of Salem, Ore., and holds a B.S. in physics from Northwestern University where he is a consultant to the electronics and astronomy departments. Aldine Publishing Co. of Chicago will publish his book "Behavior: The Control of Perception" in October 1973.

lights were ancient, which is an altogether different matter.

Even with the mystery lifted the lights are eminently worth seeing as a rare and excellent example of light refraction in open air. The heights of the hill crests are just right and the line of sight is just right to produce the weird effects. The lonely dirt road flanked on both sides by a considerable stand of trees forms a long corridor along which the lights are seen. This makes the display far more effective; one gets the impression one is looking through a natural telescope or viewing tube. The effect is dramatic, and we can hope that the soft drink and spook light souvenir concession stand will continue to prosper and the legends of the spook lights will continue to be told. But we also hope that the more scientifically minded will take the trouble to travel the three miles or so down the road and solve the mystery anew for themselves.

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DREAM LOCATES LOST COUPLE

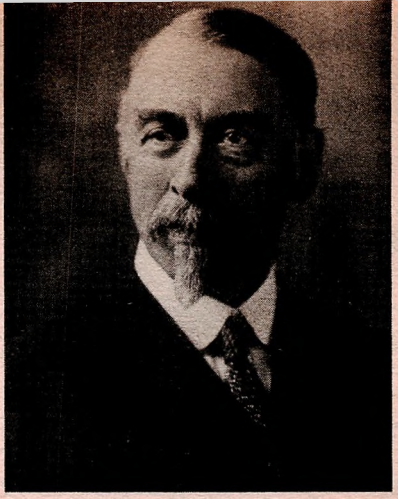
IN NOVEMBER 1950 Bertha and James Johnson vanished into the wild frozen interior of Manitoba without a trace. The couple had left in their powered freight canoe from their home in Flin Flon, a small mining town on the boundary line between northern Saskatchewan and Manitoba, to locate a wood-cutting site on Lake Athapapuskow. When relatives heard no news from the couple after several days they began a search for the missing pair but without success.

In June 1951 Donald McLeod, a 75-year-old trapper, went to police with a strange tale. Although he had not known the Johnsons he had had a dream, he explained, in which he had seen the young couple in their canoe. They had been shot and he described the spot where the canoe and the bodies could be found. Two days later an airplane spotted the canoe — at the location described by McLeod.

Mrs. Johnson's father Dave Oulette and his friend Ted Larson found the bodies 150 yards from the canoe, partially hidden by dense foliage on the edge of a tiny bay 15 miles south of Flin Flon. Bullet holes pierced their skulls. Nearby in heavy moss lay a .22 caliber repeating rifle, a spent bullet in the breach. Bones of the skeletons and bloodstained pieces of clothing were scattered around, apparently due to mauling by wild beasts. Police declared the deaths a case of murder and then suicide. The gruesome find proved a grim fulfillment of the old trapper's dream.

In part I of our three-part series on this remarkable psychic and healer of the 19th Century we learned about her early life and background, how the "Power" came upon her and some of the miracles that occurred as a result of her activities while under the influence of this "Power."

Mary Folsom Hayes Chynoweth accomplished these miracles without learned disquisition or calling upon her God but by the simple, almost childlike exertion of the inherent spiritual force that went from her into the lives of others as naturally as fresh air.



Mary's elder son Everis A. Hayes.

The Woman who DOWSED a FORTUNE

In 1833 Mary's "Power" told them that untold wealth in iron ore lay east of Ashland.

PART TWO

By Stanwood Cobb and David Techter

From THE SPIRIT DOMINANT
by Louisa Johnson Clay

BECAUSE OF his outstanding service in the Civil War, Col. John H. Knight had been appointed receiver at the land office at Bayfield in northwestern Wisconsin on the shore of Lake Superior. Colonel Knight made such judicious investments in timberlands that soon he had to neglect his law practice. Consequently in the winter of 1881-1882 he traveled to Madison to seek a young lawyer who might assist with the legal practice. His good friend Col. William F. Vilas advised him that he could not find



Iconographic Collections
State Historical Society of Wisconsin

Ashland, Wis., was bustling frontier port when Jay and Everis Hayes moved there in 1881.

any better prospects than Everis and Jay Hayes who had completed their law studies and opened an office in Madison. Colonel Knight interviewed the two young attorneys and declared he would be well pleased with whichever man decided to move to Bayfield. As Everis had practiced longer and thus was better known in Madison he decided Jay should be the one to take the colonel's offer.

In May 1882 Colonel Knight opened an office for Jay in Ashland, a larger town across the bay from Bayfield. Two months later Mary Hayes moved to Ashland to keep house for her son. By June 1883 Jay's business had boomed and Everis closed his Madison office to rejoin his brother. In their first term of circuit court at Ashland in 1883 the Hayes brothers were involved on one side or the other of all 26 cases tried.

After only a year of law the brothers had money to invest in real estate. In February 1883 they purchased a tract of land in Bayfield County for $850. Although at that time the property was mere pine slashing with little apparent value, their mother had an impression that it someday would be valuable and told them, "Don't sell that land until you get $5000 for it."

They didn't have long to wait. By that same summer land speculators had under way a scheme to plat 300 acres in Bayfield County as a townsite to be called Washburn in the expectations that the Chicago, St. Paul, Minneapolis and Omaha Railroad would choose that site for the terminus of their line towards Lake Superior. The Hayes

brothers' property was in the very center of the proposed townsite and they promptly asked $5000 for their land. The speculators balked at this figure but agreed to paying $4000. Colonel Knight, who had bought a similar tract, sold his interest for $4000 and Jay argued that they were foolish to hold out for an extra thousand.

On the day in July that Jay gave in and agreed to the $4000 figure his mother was in Madison attending to business. At three o'clock in the afternoon Mary Hayes had the sudden impression she must return to Ashland immediately. She managed to get the next train north and once in Ashland hurried to her sons' office. Her haste proved necessary, for she arrived just before Jay was about to close the deal on the land. "If you are to sell for $4000," the indignant mother declared, "I'll buy the land myself!" The deal was off and a few days later the speculators raised the offer to $5000.

The handsome profit on the land was to prove the cornerstone of the family fortune. Mrs. Hayes had meditated on the financial success all during the previous winter. Her "Power" had indicated that they should no longer invest in pine lands, that there was untold wealth in iron ore east of Ashland. When Mary Hayes brought this news to Jay he replied, "Very good, but how are we to find out about this iron ore?"

"Across the street from here is a man who is a client of yours," she answered. "He knows about it. Ask him."

Jay obediently crossed the street and entering a store encountered a client, Capt. N. D. Moore, just as his mother had said. He took Captain Moore aside and asked about iron ore prospects. The captain replied that he had friends exploring the land east of Ashland, at that time an unbroken wilderness without even wagon trails. Indications of iron ore were limited but promising. Jay told the Captain that the Hayes brothers were interested in investing in the operation should the opportunity occur.

Captain Moore did not report back until August, a few weeks after the brothers had pocketed their $5000. Jay and his mother were in Madison but Everis agreed to back the Captain's scheme to explore a large tract of land in Michigan's upper peninsula. Everis purchased one-eighth interest for himself, one-eighth for Jay and offered to buy another eighth in his mother's name but the remaining shares were spoken for.

Mrs. Hayes, replying to a let-

ter from Everis, urged him to acquire everything he could. When she returned to Ashland and heard Everis was unable to buy a share for her, her Power replied, "Never mind. If it belongs to her, she will get it." Only a few weeks later one of the partners in the scheme backed out and the brothers bought his share for Mrs. Hayes. Later they bought another eighth interest and a few extra shares to give them control of the operation, which became known as the Ashland mine.

Although no mineral wealth had as yet been found, the Power assured them that the Ashland mine was to produce untold wealth for them and their descendents. In 1884 the brothers were offered an option on a tract of land just west of the Ashland mine property. They purchased the land, named it the Germania mine and apportioned shares among friends of the family, retaining only one-fifth for themselves.

Exploration of the Ashland mine property began in September 1883 under the direction of Capt. James Wood, who did not share the brothers' confidence in the value of the land. Although a small test pit at the west end of the property dug at the end of that year indicated ore, Captain Wood periodically returned to Ashland to urge the brothers to abandon the search. Wood's advice was seconded by an old friend of the family, Prof. W. W. Daniels of the University of Wisconsin, who stated that he had twice explored the area for the United States Geological Survey and that there was no likelihood of finding enough iron ore to prove profitable. The Hayes family preferred to believe in the Power.

After getting their option for exploration the Hayes brothers were required by their contract to show 10,000 tons of ore before they could obtain a mining lease. Each time Captain Wood returned to Ashland to present a new difficulty in his operations Mary Hayes' Power would issue explicit directions as to how to proceed, citing the exact number of feet to go and in which direction.

In the spring of 1884 Captain Wood was excavating a pit at the exact spot indicated by Mrs. Hayes when water began coming into the pit. As usual the Captain returned to Ashland and Mrs. Hayes insisted that there was ore further down. The Power directed Wood to get a hand pump and two extra men to work it and continue digging. He did so and managed to sink the shaft a few feet deeper when the water increased beyond the capacity of the hand pump. He returned dis-

gusted to Ashland and once again demanded they abandon the scheme.

The Power directed that they obtain a steam boiler and pump, find some way to get them to the mine and keep right on with the pit. Everis decided he must visit the operation himself. After a 32-mile trek through the wilderness from the nearest railroad stop at Mellen, Wis., Everis saw that his mother's impression was correct and immediately ordered the boiler and the pump. Getting them to the mine was another matter. The only way was to hire a crew of men to cut a trail through the woods and haul the boiler and pump by oxcart across the 32 miles. After 16 days of arduous struggle they got the boiler and pump to the shaft. From that time there was no difficulty in getting to the bottom. Iron ore was found five feet farther down and by February 1885 the Hayeses had produced the required 10,000 tons of ore. This completed Captain Wood's contract and he left the operation.

Meanwhile, other interests entered the young men's lives. In October 1884 Everis Hayes married Nettie Louise Porter of Madison. His younger brother had seemed disinterested in romance until that December. The Chynoweth family of Madison had moved to Ashland to be with the Hayeses and Ellen Chynoweth invited her friend Clara Lyon — daughter of Judge Lyon for whom Mary Hayes had gotten the message from General Smith — to visit them that month. The two young people were attracted to one another almost from the start and Mrs. Hayes strongly approved of Jay's interest in Clara.

The investors in the Ashland mine secured their mining lease and voted to begin operations in May 1885. This required an enormous amount of paper work and money raising and consequently the two brothers were astonished when the Power announced that they all should take a vacation trip in the south. But as usual, the Power prevailed and a party consisting of Mary Hayes, Jay, Everis and Nettie, Clara Lyon and her mother and Ellen Chynoweth took a leisurely trip through Mississippi, Alabama, Louisiana and Florida. They arrived home in early April with scarcely a month left to raise $7500 needed to open the mine. They did not send a notice or dunning letter to anyone but by the first of May clients came in and paid their bills; outstanding notes were paid voluntarily and a mortgage held by Mrs. Hayes on some property in southern Wisconsin was paid a year ahead

of time. The full amount was raised without a day's delay.

* * *

CAPTAIN TAYLOR, an experienced miner, took over operation of the Ashland mine in early June 1885. During his long years in mining he never had encountered a boss like Mrs. Hayes and her Power. "It was a Friday in June," Mary Hayes wrote later. "Jay and I were at home and Everis at the mine. I had never visited the mine and knew nothing about it except what I got through my impressions and the boys' descriptions. Neither Jay nor I knew that Captain Taylor had stopped the test pits and gone to sinking a shaft; but this Friday I was sweeping the parlor and not thinking about the mine when suddenly the Power took possession of me and my broom dropped to the floor. I exclaimed, 'Jay, I see them working in rock in a shaft; and even if they go down, they'll not get ore there. I must go to the mine.' Jay was very much worried and said, 'Yes, Mother, you must go at once.' But the Power said, 'Wait a few days; Everis is on his way home.' "

Everis arrived that evening and confirmed his mother's impression of the shaft but stoutly maintained it was producing good ore. Nevertheless Mrs. Hayes persisted in wishing to go to the location and she and Everis arranged for a train trip to Bessemer, Mich., seven miles from the mine. There they met a director of the Milwaukee, Lake Shore and Western Railroad who arranged for them to travel over a just-completed spur to a small town only a mile from the Ashland mine. The tiny terminus later was to become famous as the town of Ironwood, Mich., for both the Ashland property and the Germania property — across the Montreal River in northeastern Wisconsin — were in the heart of the Gogebic iron range, one of the richest iron deposits in North America.

"As soon as we arrived," continued Mrs. Hayes, "the first thing that Captain Taylor told Everis was that they had struck rock soon after Everis left and were at a standstill. After I stood on the ground, the direction came to me that it would be better not to abandon the shaft as Everis thought of doing; that it would save time and money though we were in rock to drift for the ore. 'Drifting' is moving out in another direction but on the same level. This was done and eventually saved time and money for we got out about 7,000 tons before the season closed and sold it that year. We could not have gotten along without it.

"On this trip I told them where

to sink the next shaft, which was Number Three. They wanted another shaft and neither of the boys nor the workmen knew just where to sink it. About 250 feet east of where Number Two was located I saw a test pit that had been put down a little way and abandoned. The Power directed me there. 'This is the place. **En**large this and sink your shaft here,' He ordered. They went to work and the shaft they sunk is now Number Three on the Ashland mine. At the 100-foot level in that shaft the ore was 146 feet wide and it has given us many thousand tons. It has been one of the best shafts on the mine.

"Then Everis and I went over to the Germania location where they were stripping the surface off the ore . . . When we reached the pit where the digging was going on, Everis took up one of the picks and, turning up some ore, showed me how nice it was . . . I looked at it but was impressed to tell him, 'This is not the vein. You are not in the vein at all . . . You have to go away down deep through rock and away to the north.' "

Again Mrs. Hayes was accurate. After about 4,000 tons were removed the miners struck barren rock. The ore proved to be merely a pocket on top of the hill. Mrs. Hayes had returned to Ashland and Everis traveled home to ask her help. The Power told them, "He must go down through the substance that has cut out the ore. Tell him to go back and walk over the ground; I will impress him where to sink." Everis did as he was told and as he walked across the ground to the north of the pit a strong impression came to him as to where the pit must be sunk. He put down stakes to mark the spot. When the derrick was brought in to sink the pit it could not reach quite as far as the stakes and so the pit was begun two feet farther south than the stakes.

Captain Taylor was aghast at this operation. Knowing how he felt Everis said, "I don't want you to have a thing to do with this. Detail me four men and I will give out the contract and see to the work myself." Not only Captain Taylor but all the other miners who had worked the old regions in Michigan were sure that Everis was being very foolish. The rock — commonly called soapstone but more properly a variety of diorite — had always proven to be the end of the iron ore. Everis' spirits sunk lower and lower as the shaft proceeded through hard rock and the ore-stains grew fainter with every foot. Everis made an arrangement with his men: if they struck ore at any time, day or night,

they were to blow three blasts on the mine whistle. By August the shaft had gone down 30 feet. One night after midnight Everis was waked by a shrill blast on the mine whistle. He listened for a second blast; it soon sounded and was followed by a third. Everis bounded out of bed and rushed to the shaft.

A miner was coming up the shaft and Everis asked, "What are you blowing the whistle for this time of night?"

"We haven't blown any whistle," the man replied.

Everis protested he had heard three blasts and the miner repeated that he hadn't blown the whistle. Everis dejectedly remarked, "I heard the blasts and thought you had found the ore."

The miner — a great honest-faced Cornishman — looked up with a twinkle in his eye and said, "We haven't blown the whistle but we've got the ore just the same. We wouldn't signal until another powder blast showed whether it was all right." The next blast proved beyond doubt they had encountered ore. Geologists later found that the ore bodies lay between two horizontal layers of diorite known as dikes. Until then everyone had assumed that the top dike was the end of the ore. Everis' shaft, Number Two of the Germania location, eventually yielded over 350,000 tons of ore. More remarkable was the fact that when the initial shaft was widened for mining operations it was found to be exactly two feet south of the proper spot. Had the shaft gone down exactly where Everis put in the stakes, it would have struck the ore precisely.

Following the discovery of the Number Two shaft came another impressive display of Mrs. Hayes' psychic ability.

"Later the boys wanted to sink Number Three shaft," Mary wrote later, "and sink it without exploration so they could get it down in time to help with the hoisting that fall. We wanted more ore to pay for work during the next winter. They asked the Power for directions. I can't remember the exact figures but it was something like this that the Power told them, 'Go 290 feet east of the shaft Number Two and 30 feet north of that line.' . . . Everis went out and measured it off exactly as the Power directed; then he came back and asked me to go and see if it was staked out all right. I walked over the ground, backwards and forwards, a few minutes. Finally I was impressed to stop at a certain place and tell them the center of the shaft must be right there. Everis found that he had to move the stakes about four or five feet farther north to get

them exact; and while the men held their shovels ready to work he made the necessary change in the position of the stakes.

"Captain Taylor was watching us and just as the men were about to start he gathered courage to say, 'You are making a very foolish move. You ought not to sink a great, expensive working shaft like this without sinking test pits first. The shaft you have staked here is altogether too far north; it ought to be at least 30 feet farther south.'

" 'Well, Captain,' said Everis, 'that may be your opinion but we'll sink the shaft where Mother tells us.' . . . They went down but 58 feet from the surface before they found ore and the shaft came down with the south edge of the wall right where we wanted it; and the center of the shaft was just at the apex of a chimney of ore. The captain admitted that if they had explored a year they could not have done better. Being at the point of a chimney of ore, the deeper they sank the longer the deposit of ore kept growing, so they had ore to mine as they went along to help pay the cost of putting down the shaft. We never could have done without it, for except in that chimney, there was no ore there within 400 feet of the surface."

(This is Part II of a three-part series.)



QUEBEC UFO FLAP

By W. Ritchie Benedict

DURING JULY 1972 residents of Campbell's Bay, Quebec, reported numerous sightings of UFOs above their town, located about 50 miles northwest of Ottawa. A local resident, Mrs. Donna Mercer, and her four children saw a mysterious bright light that appeared about 1:00 A. M. four mornings in a row starting on July 22. Mrs. Mercer called the police on the first occasion and three policemen arrived to watch the UFO, described as "orange and far too bright for a star." Word spread and about 30 witnesses were on hand the following morning.

Local school principal John Lunam said the light appeared red at the top as he watched it through his binoculars; it moved far too quickly for any earth satellite, he said. Other residents of the Ottawa area phoned provincial police with some half-dozen other sightings. After the sightings strange circular burn marks—similar to those reported in other areas of the world allegedly visited by UFOs—were found in fields near Westmeath and Campeau not far from Campbell's Bay.

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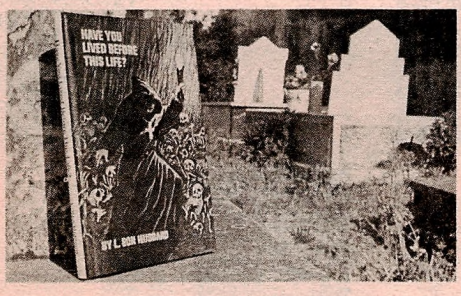
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24,	Nov.-Dec.	160



1952

No.	Month	Supply
28,	June	500
30,	Sept.	170
32,	Nov.	110

1953

No.	Month	Supply
36,	**Mar.**	240
37,	**Apr.**	200
40,	**July**	250
41,	Aug.	360
43,	**Oct.**	250
44,	Nov.	220



1954

No.	Month	Supply
47,	**Feb.**	500
48,	Mar.	400
52,	**July**	150
54,	Sept.	50
56,	**Nov.**	500
57,	Dec.	200





1955

No.	Month	Supply
58,	Jan.	50
60,	Mar.	100
61,	Apr.	200
62,	May	300
63,	June	100
64,	July	250
65,	Sept.	125
67,	Oct.	100
68,	Nov.	100
69,	Dec.	450



1956

No.	Month	Supply
71,	Feb.	300
72,	Mar.	150
73,	Apr.	400
74,	May	400
75,	June	100
76,	July	150
78,	Sept.	100
80,	Nov.	100
81,	Dec.	100

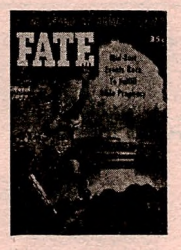
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83,	Feb.	180
84,	Mar.	200
87,	June	150
88,	July	80
91,	Oct.	150
92,	Nov.	100
93,	Dec.	200



1958

No.	Month	Supply
94,	Jan.	250
95,	Feb.	300
96,	Mar.	400
98,	May	200
99,	June	500
100,	July	250
101,	Aug.	400
102,	Sept.	200
103,	Oct.	275
104,	Nov.	270
105,	Dec.	320





1959

106,	Jan.	300
108,	Mar.	300
109,	Apr.	330
110,	May	300
111,	June	280
112,	July	150
113,	Aug.	270
114,	Sept.	360
115,	Oct.	400
116,	Nov.	360
117,	Dec.	300



1960

118,	Jan.	100
119,	Feb.	200
120,	Mar.	150
121,	Apr.	80
122,	May	250
123,	June	200
124,	July	300
125,	Aug.	100
126,	Sept.	240
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128,	Nov.	240
129,	Dec.	110

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THE TWO FAREWELLS

By James D. Fawnsworth

"GOOD-BYE, son, take care." With these words and a kiss my mother bade me farewell as I left to return to duty with the United States Navy.

It was December 1945 and World War II had ended only a few months before. I had been through the entire war, stationed at Kodiak Naval Air Station in Alaska when the war started and in the South Pacific when it ended in August. At that time I had been waiting for transport, for I had received orders to attend "B" school. I considered myself extremely lucky for "B" school provides advanced study and one must have a petty officer's rating second-class or higher to qualify. Also, to my delight, when I received my orders I was given 30 days' leave before I had to report to the school.

I spent the leave with my mother Vivian Shawley in Hammond, Ind., then reported to the school at 87th and Anthony Streets in Chicago, Ill. When I checked in the Duty Officer informed me, "We are finishing our last class here. After it graduates we are going to move to Memphis, Tenn., and set up the school there.

"Now," he continued, "I can give you two choices. You can stay here, help us move, then go through the first class in Tennessee. Or I can send you to any Fleet unit you choose."

To say I was disappointed is putting it mildly. I had planned to stay with Mother while I attended the school and the move to Memphis cooled my interest. If I couldn't stay in Chicago I might as well return to the Fleet.

"Can you give me orders to Fleet Air Wing Four at Whidbey Island in Washington?" I asked.

"Yes," the officer replied immediately. "Come by to pick up your orders Friday."



James D. Fawnsworth

So it happened that I was bidding my mother good-bye. I didn't know it but I would not see her alive again.

The trip to Whidbey Island was uneventful and after check-in I soon was involved in military routine. Because of the war's end there was a great surplus of planes at all the coastal facilities and the navy had plans to ferry them inland where space was not at such a premium. As a qualified flight engineer on several models of the heavy aircraft I soon found myself ferrying surplus planes to various places in Texas.

On May 2, 1946, I had a ferry job, a Catalina flying boat, and it would be a 12- or 14-hour flight. I wanted to be rested so I went to bed early the night before.

Just as I was dozing off I heard my mother's voice saying, "Good-bye, son, take care."

I bolted upright and looked around. Four men were playing cards on the bunk next to mine and they seemed to have heard nothing. I lay back pondering. The voice had been as clear as if Mother were standing next to me.

Finally I fell asleep and the next morning found me busy with preparations for the flight. I completely forgot the event of the evening before. As we started the Catalina's engines a seaman boarded the plane and shoved at me a piece of paper bearing my name.

"Is this man aboard?" he asked.

I told him I was the person he was looking for.

"You are to report to the chaplain's office at once."

With the pilot's permission I shut down the engines, then hurried to the chaplain. He held a telegram which informed me that my mother had died. He also told me they had started emergency leave procedures and would soon have me on my way.

I can't remember the exact time I heard my mother's voice. It was sometime before taps which sounded at 10 o'clock for I was asleep by then. I learned later that Mother had died before 10 and I believe she came to bid me a last farewell. — *Sunnyvale, Calif.*

WELCOME VISITOR

By Ruth Wickum

IN THE fall of 1965 I was at home recuperating from a serious operation and having a bad time of it. One night when I finally fell asleep — with my face toward the wall which is my normal position — I was violently awakened about 3:00 A.M. by a loud crash and the sound of breaking glass.

Thinking someone was trying to break in I struggled to get out of bed, which in my physical condition took some doing. Painfully I made my way in the dark to the back door. There was no one — nothing there. So I groped my way back to the bedroom, switched on the light and stood stunned at what I saw.

Alongside my bed stands a table upon which I keep a large lamp and a small TV set. During my illness a pitcher of water and a heavy drinking glass also stood there. The table had been pushed back; the lamp was lying bent on the floor; the drinking glass was shattered and water was everywhere.

I stood looking at the mess for several long minutes before I turned off the light and got back into bed. I had no sense of fright or apprehension but instead, a strange sense of peace seemed to fill me. As I lay there I suddenly saw an image gradually take shape. It was my mother's face. My mother Katherine Wickum had died about a year before and now she had found a way to let me know she was with me in my illness. I remember crying out, "Mom, Mom." I even extended my arms. Then her face was gone.

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ing. I have cherished the memory of this manifestation; more than that, it brought a swift and smooth recuperation. — *Chicago, Ill.*

A COFFIN FOR MY AUNT

By Gisela E. von Steuben

IN AUGUST 1969 while we were living in Ankara, Turkey, I had to undergo surgery three times in three weeks. Shortly after the second operation was performed I was allowed to rest at home. We lived only a few houses from the hospital and it was thought that if the need should arise I could be taken care of quickly by our neighbor, a Turkish doctor. The medication I was being given only dimmed the constant pain without completely eliminating it and sometimes I doubted if I would live through the third planned operation.

One day I felt extremely bad and was wondering about my chances of ever being well again when suddenly I saw the transparent bodies of my mother and my mother-in-law standing at the door looking at me. They never had met in life and both had died, my mother Paula Heise in 1968 and my mother-in-law Mabel von Steuben in 1967. If they had met, communication would have been difficult between them without an interpreter since my mother's English was limited and my mother-in-law did not speak German at all. Now they looked at each other and back at me and told me not to worry, I would get well. Then they disappeared, taking my fears with them. So much love had radiated from both women that I began to feel calm.

Several months later I saw my mother again, in a dream. She was surrounded by all of my dead relatives, my father, grandparents, uncles and aunts. When I entered the room in which they were assembled I found them in a happy expectant mood. Mother told me they had gathered to celebrate my birthday but

USING GOD'S HEALING POWER



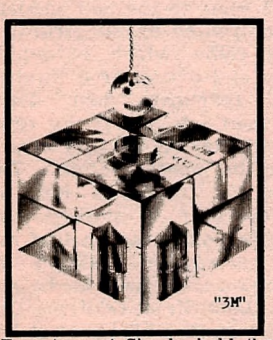
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that we must wait for her oldest sister's arrival.

This aunt of mine, Auguste Meyer, was still alive. After my mother's funeral she had tried to start a serious but unwarranted argument with me. In respect for her age I had left her house and broken off all contact rather than fight back. In my dream I remembered this and asked Mother why she had invited this aunt, knowing her cantankerousness would spoil the party. I was told not to think badly of my aunt.

Aunt Auguste arrived and barely greeting anyone she voiced snide remarks which everyone ignored. She again tried to involve me in an argument. I looked at her and said, "If you wish to fight with someone, please not with me. I refuse to oblige." After this I walked out of the room and my dream ended. I woke up feeling something had happened to my aunt.

A few days later I intended to walk from the kitchen into the living room but when I came to the hall suddenly I was confronted by the form of a large dark coffin which passed in front of me and disappeared through the closed apartment door. Quite shaken, I went into the living room and sat down, trying to calm myself and to find the meaning of this. The coffin was for an adult but for whom? For me? I pushed this thought aside, remembering that nobody had carried or followed the coffin. Therefore, it had to be for someone without direct relatives. Only my oldest aunt, who had lost her husband during the war and had no children, could be the one.

So it was no surprise to me when very soon, in January 1970, I received the death notice from another member of my family. Aunt Auguste, after an illness of just a few days, had passed over on the day and at the exact time I saw the coffin in my hall. — *Cannon AFB, N. Mex.*

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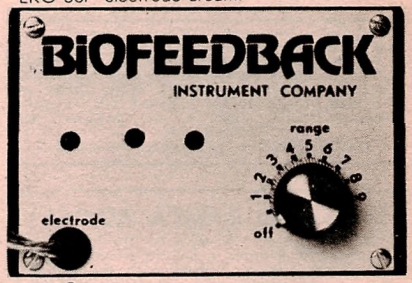
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IN FEBRUARY 1960 my husband Darrell Grove had everything: health, happiness, success he had made for himself, plus the sports he dearly loved to watch or participate in. Surely his sudden illness and subsequent operation for removal of a brain tumor had to be a nightmare from which we would awaken.

Numbly our daughter Julie and I heard the surgeon's words, "Unable to remove the entire malignancy. Right side paralyzed, speech center affected."

Darrell lay unable to move or talk on his bed in St. Clair Hospital, Pittsburgh, Pa. The nurses were astonished that Julie and I somehow could communicate with him, as if through telepathy. I sat with him afternoons and evenings. Julie stopped daily after school.

Weeks passed with little improvement. His right arm was useless, the fingers curled; he could move his legs only slightly. But we never lost faith that he would speak and walk again. One Sunday he suddenly began speaking as if he never had stopped. Within two weeks, limping and clinging to us, he was walking again. After more than three months in the hospital we brought him home on Memorial Day.

How wonderful it was to have him sitting in his accustomed place at the head of our dining table, enjoying the beauty and inhaling the fragrance of purple lilacs framed in the open picture window. He still bore signs of his affliction and the X-ray treatments but with love and care we would bring him back to health. During that happy summer seeing his friends and watching sports on TV helped to dull his pain. He took physical therapy for his arm and hand. Surely by fall he would be back in the swing of work and play.

But in early September tremors



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and familiar symptoms confirmed the doctors' verdict that the cancer was terminal. His drugs were stepped up but each day he grew weaker. The last word he could say was a faint "Whee" when Mazerowski hit his famous home run that won



Margarette Grove Parker

the World Series for the Pittsburgh Pirates.

Back in St. Clair Hospital he slipped into a coma and ceased breathing on October 26, 1960.

Julie and I sat at our table with no appetite for the food kind neighbors had set out. Then the unmistakable scent of lilacs drifted in on the breeze. We couldn't believe our eyes and went out to touch the purple blossoms. Darrell's favorite lilac bush had burst into full bloom while other lilacs were bare and trees beyond had turned crimson and gold. People came to look in awe. How could a lilac bloom so late in the year?

Julie said, "This is a sign of Daddy's renewed life — somewhere."

I believe this. What other explanation could there possibly be? — *Fort Lauderdale, Fla.*

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NEWS and REVIEWS



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SOME HORN TOOTING

I HAVE few opportunities to give advance notice of my own speaking engagements as most of these are before private groups and typically are arranged on too brief notice to mention in FATE. Recently, however, I have been invited to talk at two different conferences that are open to the public and so have this chance to toot my own horn.

The earlier of these is the second annual psychic fair sponsored by the Wisconsin Society for Psychical Research in Milwaukee on October 19 through 21. Last year's event attracted nearly 1,000 participants with a minimum amount of advance publicity. An ambitious program of lectures and workshops is being planned; among the speakers will be Elsie Sechrist, Brad Steiger, Douglas Dean, the Rev. J. Gordon Melton and FATE reviewer Paul Dimmitt. Further details are available from WSPR, 720 N. Third St., Milwaukee, Wis. 53203.

On November 10 and 11 an "ESP Adventure" will be held at the Tides Hotel in St. Petersburg, Fla. Besides myself, speakers will include astrologer Marcia Moore and noted mentalist David Hoy. Interested readers should contact Conference Coordinators, 4312 46th Ave. S., St. Petersburg, Fla. 33711.

APM IN CHICAGO

THE ACADEMY of Parapsychology and Medicine, sponsors of many exciting conferences in California, now have arranged to hold meetings in various parts of the country. The first of these will be at the Bismarck Hotel in Chicago on Saturday, October 13, 1973, and repeated the next day at Glenbrook High School in Glenview, Ill. Entitled "Dimensions of Healing," the program is cosponsored by Spiritual Frontiers Fellowship and will feature Dr. Carl Simonton, noted cancer specialist, parapsychologist Andrija Puharich and healer Olga Worrall. Further information is available from Spiritual Frontiers Fellowship, 800 Custer Ave., Evanston, Ill. 60202; or telephone area code 312, 864-6533.

ADDENDUM

A TWO-PART article in the July and August 1973 issues told of the research done by Dr. Richard Katz

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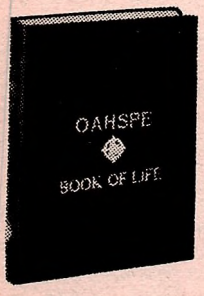
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on trance-curing among the !Kung bushmen of the Kalahari. We now have the name of the publisher of Dr. Katz's own volume on his research, *Preludes to Growth* — The Free Press, 866 Third Ave., New York, N.Y. 10022.

EDUCATIONAL OPPORTUNITIES

REQUESTS COME so frequently to every organization in the psychic field as to where one can study parapsychology that the American Society for Psychical Research (5 W. 73rd St., New York, N. Y. 10023) has compiled a nicely printed brochure, *Courses and Other Study Opportunities in Parapsychology,* that lists institutions throughout the United States and Canada and gives the addresses of the responsible persons to whom to write for information. A copy may be obtained for $1.00 plus a stamped self-addressed large envelope.

In the course of compiling the brochure Mrs. Nester of the ASPR's education department collected comments from the instructors of such courses about their successes and their problems. Most frequent complaint was the lack of a comprehensive textbook. Another problem was obtaining audiovisual materials. I raised the same point myself several months ago when I began a slide collection to illustrate my lectures in the psychic field. I found that virtually no such materials exist and I was forced to make my own collection. I now have several hundred 35-mm slides illustrating occultism, Spiritualism and psychic research and have had several inquiries from persons desiring copies for teaching purposes. I suggest that such requests be directed to me at: P. O. Box 362, Highland Park, Ill. 60035. I would be delighted to hear from anyone who might have slides to sell or trade or suitable photographs that can be made into slides.

TWO MONOGRAPHS

PARAPSYCHOLOGY FOUNDATION (29 W. 57th St., New York, N.Y. 10019) has issued the 13th and 14th in its series of Parapsychological Monographs. The 13th is a rather technical study entitled *Experimental Studies of the Differential Effect in Life Setting* by P. Sailaja and K. R. Rao (78 pages, $3.00). After studying under Dr. Rhine at Duke University and serving as president of the Parapsychological Association, Dr. Rao returned to India to establish the Department of Psychology and Parapsychology at Andhra University in Waltair, India. Dr. Rao set up the experiments and supervised them, although this monograph represents the doctoral thesis of Miss Sailaja, who also studied at Duke. The basic idea of the research is to motivate the subjects in ESP tests by making the tests seem important for their futures. Thus applicants for graduate studies in the library school at Andhra and in one case for a permanent job with the library were asked to take a "psychological test," with the tacit suggestion that their performance in the ESP tests will have a bearing on the acceptance or rejection of their application.

The rather involved technical details will be of interest primarily to students of laboratory ESP research; the average reader may find the statistics rather dull. In general the subjects did poorly on ESP runs taken before their interviews; presumably they were "keyed up" about being interviewed and could not perform effectively on the unexpected ESP test. ESP runs done by the subjects following their interviews generally showed above-chance scores. It occurred to Rao and Sailaja that possibly the subjects did poorly before the interviews because the test was a surprise. So some later applicants for appointments were

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told that a "psychological test" would be given and these subjects who were expecting the test did much better. Students planning to take the academic courses listed in the ASPR brochure mentioned above may wish to read this monograph to see the type of research involved in earning a Ph.D. in parapsychology.

TIPS FOR TEACHERS

MONOGRAPH NO. 14 — *Methods and Models for Education in Parapsychology* by D. Scott Rogo (71 pages, $2.00) — is a handbook for academicians who contemplate teaching a course in parapsychology. Like McConnell's earlier *ESP Curriculum Guide* this monograph is not intended as a textbook but rather as background information to assist instructors. Rogo discusses the boom in interest in psychic matters as an influence on the prior knowledge students bring to parapsychology courses and the various issues in educational philosophy which may affect the instructor's presentation. But the heart of the volume is three suggested course outlines representing different approaches to the subject matter: a history of psychic investigation, different forms of psi phenomena and an experimental approach.

My fear is that those persons who most need to read this volume are the least likely ever to hear of it. The high schools and Y's of the nation are flooded with courses on ESP conducted by presumptuous "experts," whose reading has been confined to a handful of popular volumes, and by well-meaning sensitives, who confuse parapsychology with how to develop one's psychic abilities. Nearly all the courses taught by knowledgeable instructors for credit are limited to the experimental approach and a glance at Rogo's suggested topics for the other approaches reveals why this is so. His historical scheme suggests individual lectures on Mrs. Piper and Mrs. Leonard and another unit to include "experiments by Geley, Richet, Schrenk-Notzing with such mediums as Palladino, Tomczyk, Stanislawa P., Kluski, Guzik and Rudi and Willi Schneider." Under his second scheme he proposes that the unit on clairvoyance begin by "discussing work done with Ossowiecki, Forthuny or Mme. Reyes de Z." and that the lecture on precognition conclude with "the theoretical discussions offered by Dunne, Saltmarsh, C. D. Broad, Tanagras and others." I will happily give Mr. Rogo a dime for every instructor of parapsychology he can locate who can *identify* all of those historical figures let alone discuss them with any competence. Scott gives a selective bibliography for background information on each of his suggested topics so that the instructor can search out the required information. But I'm afraid Rogo's is a voice crying in the wilderness in view of the current attitude in the profession that nothing really important happened prior to the work in the Duke Parapsychology Laboratory and very little has happened since except in a few selected university laboratories.

OTHER REVIEWS

PRINCIPALITIES AND POWERS by John Warwick Montgomery, Bethany Fellowship, Minneapolis, Minn., 1973, 224 pages, $4.95.

A professor of church history at Trinity Evangelical Divinity School in Deerfield, Ill., Dr. Montgomery is also the author of the recent book *The Quest for Noah's Ark*. At the outset he makes clear that this volume is meant as a reply to Hal Lindsey's *Satan Is Alive and Well*. Both authors are biblically fundamental but Dr. Montgomery is far fairer and more objective.

This book, however, does not "pre-



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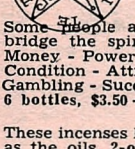
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sent the whole vast sweep of the occult realm" as the jacket blurb promises. Nor has the author done all his homework. For instance, he states "Rosicrucianism was (and is, in its American variety AMORC) a corporate technique . . ." At least two other distinct organizations of Rosicrucians in America differ from AMORC. Nor is his study of the occult enhanced by referring to the Masons and other such fraternal orders as "vultures feeding on the carrion of dead churches."

On the positive side Dr. Montgomery's chapter on the Kaballah is especially good and one of the book's bright spots. He also relates an interesting anecdote about C. S. Lewis and Owen Barfield and their views of the occult. While the book is fairly presented from the strict biblical position it is marred by the author's advocation of censorship and his overgeneralized remarks on matters not germane to the subject. — *Paul Dimmitt.*

THE PHYSICIAN by Andrew Jackson Davis, Arthur E. Rice, P.O. Box 418, Chelsea, Mich. 48118, 1973, 466 pages, $7.50.

A forerunner and contemporary of modern Spiritualism, Andrew Jackson Davis wrote prolifically on the "natural, spiritual and celestial universe" although his formal education was slight and he read little. His first book was dictated by him in a trance state but later books were produced in what he called the "superior condition," a state in which he said his conscious mind was opened to vast revelations both factual and philosophical.

His five-volume opus *The Great Harmonia* (of which *The Physician* is Volume I), written when Davis was in his 20's, has been through 40 editions. (The current reprint is an exact photocopy of the 13th edition



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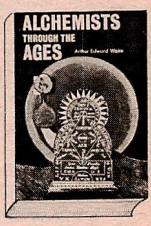
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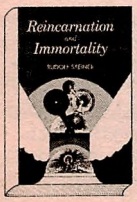
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of 1850.) In *The Physician* Davis deals with the nature of man, both in essence and in health, disease and death, with excursions into sleep, psychology and healing of disease. (The last-mentioned subject constitutes half of the book.)

I find it significant that Davis' factual knowledge is apparently only what was current at the time. Thus he shows no awareness of the bacterial origins of disease, knowledge that came later. He attributes the health of the body to a spiritual "substance." All disease results from a lack of equilibrium "in the circulation of the spiritual principle through the organism."

His cosmology in man-centered. He teaches (before Darwin) an evolutionary development but with Davis evolution is for the purpose of producing man. Davis hedges on the final step and disclaims that man is "the immediate transfiguration of any *particular* organization to be found in the animal kingdom."

Of greatest interest in this century-old volume is the section on death. Davis reports two spirit communications on the subject but more intriguing is his own clairvoyant observation of a dying woman. He saw her spirit body separate from the physical body and observed the astral cord as a "bright stream." After this cord parted the spirit body descended and walked through the door where it was joined by two welcoming spirits. Davis shows knowledge of temporary astral projection and warns against hasty burial.

Arthur Rice is to be commended for making this book available so modern readers may become acquainted with the writings of Davis, one of the most influential thinkers in 19th-Century Spiritualism. Mr. Rice hopes to reprint all of Davis' important volumes. — *Harold Steinour.*

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MAGICIANS, WIZARDS AND SORCERERS by Daniel Cohen, J. B. Lippincott Co., Philadelphia, Pa., 1973, 159 pages, $4.95; $1.95 (paperback).

This well-written and entertaining book focuses more on practitioners of the occult and on related history than on occult practice itself. Cohen states, "There is indeed no solid evidence that magical secrets of any kind really exist." He asserts that in magic what one believes is true may be more important than what is true. This statement is accurate to some extent but Cohen seems unaware of the objective side of magic.

This complaint aside, the book will appeal to the reader who wants to get some idea of the history of magic without having to wade through more scholarly, dry tomes that abound. Included are chapters on the pyramids, ancient magicians, magic in medieval times, alchemy, magic in the age of reason, magic in the early part of this century and the scene today. The reader meets Simon Magus, Cornelius Agrippa, Cagliostro, Eliphas Levi, Aleister Crowley and other practitioners of magic. Cohen has researched his subject well and comes up with many tidbits of information not found in in most popular volumes.

Cohen's chapter on medieval magic is an excellent discussion of the relationship of magic to the Church, citing some examples of pagan practice and belief that were incorporated into Christianity. Thus the pagan hero Perseus who slew a sea monster was transformed into St. George, slayer of the dragon. He discusses the abominations of the Inquisition but also points out that Eliphas Levi remained deeply involved with the Catholic church all his life.

This lucid concise book makes for worthwhile reading if one can overlook the author's doubt as to the objective reality of magic. — *Donna Cole Schultz.*



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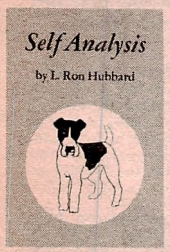
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ESP AND HYPNOSIS by Susy Smith, Macmillan Company, New York, N.Y., 1973, 253 pages, $5.95.

From the very beginning of modern hypnotism observers have pointed out an alleged association between hypnosis and psychic abilities. Two recent scholarly works — *Hypnotism and the Supernormal* by the late Simeon Edmunds and the massive four-volume study *Abnormal Hypnotic Phenomena* edited by E. J. Dingwall — have explored the evidence for this association. Susy Smith's book is on a more popular level than these books and should make much of this material available to the layman.

Her book has a dual purpose. First, it serves as a general introduction to the history and practice of hypnosis. And second, it discusses the psychic use of hypnosis: early claims that ESP could be induced by mesmerism, cases of hypnotically-induced ESP, the researches of Osty, Pagenstecher, Ryzl and others — all are outlined in rewarding detail.

There are a few weaknesses in an otherwise informative book, primarily its omission of the modern laboratory evidence brought out by experimental parapsychologists such as Honorton, Casler and others. In the entire book only two sentences are given to this experimental evidence. It is difficult to ascertain whether ESP occurs more often in hypnosis than out of it when only qualitative research is cited. A further drawback is Miss Smith's uncritical use of anecdotal reports such as stories involving Wolf Messing and Olof Jonsson. She devotes a chapter to Mr. and Mrs. Merle Williams' study of an hypnotic subject who receives "outer-space" communications. Anyone with a clinical background in hypnosis will recognize this as the typical hypnotically created rubbish that amateur hypnotists extract during

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age-regression experiments.

Despite these drawbacks the book as a whole is commendably error-free and written with an appreciation and understanding of parapsychology. *ESP and Hypnosis* is a good introduction to a fascinating subject for the general public. — *D. Scott Rogo.*

PHANTOMS OF THE SEA by Raymond Lamont Brown, Taplinger Publishing Co., New York, N. Y., 1973, 192 pages, $6.50.

Through the pages of this book sail spectral ships with their shadowy crews, endlessly roaming the earth's waters, as well as craft that vanish into oblivion, are accursed or become strangely derelict. Brown also chronicles haunted shores and islands, disembodied voices calling from realms beyond and submerged church bells that foretell disaster. Some accounts are only indirectly related to the sea, such as the story of Sir Francis Drake's drum, now in Plymouth City Museum, whose grim beat presages war.

This English book now republished in the United States is timely in view of the increased interest in the sea. While such enigmas as the *Mary Celeste* will be familiar, most of Brown's accounts will be new to American readers. Well documented, the volume has a bibliography, an index and 44 interesting illustrations.

Some of the accounts are chilling. So incredible was the cursed career of the submarine U-65 that the German Admiralty's consultant admitted there was "no alternative theory to a supernatural agency." Another bizarre tale previously unknown to me is the phantom that plagued the cruise ship *Llanstephan Castle* causing several passengers to leap to their deaths.

On the minus side, many of the cases are briefly sketched and the reporting frequently lacks depth. On-

ly four pages are devoted to the mysterious disappearance of the three lighthouse keepers of Eilean Mor in the lonely Flannan Islands and Brown makes no reference to the puzzling entries in the log they left behind.

A section titled "The Occult Way of the Sea" contains fascinating information about sailors' superstitions, monster legends, amulets and talismans, figureheads. marine mythology, and the launching of ships. *Phantoms of the Sea* is recommended to all lovers of enigmatic phenomena but especially to those persons who marvel at the mysteries of the deep. — *Vincent H. Gaddis.*

THE SPEAR OF DESTINY by Trevor Ravenscroft, G. P. Putnam's Sons, New York, N. Y., 1973, 362 pages, $8.95.

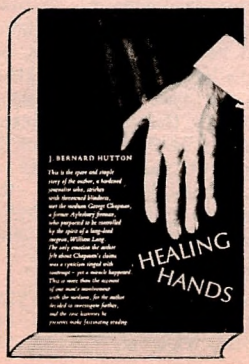
Books on Hitler and the mystique of National Socialism are now rife. But this book certainly is different and offers an occult and mystical approach to an historical question.

Ravencroft's thesis is that the "spear of destiny" in a Vienna museum is the Holy Lance that pierced Christ's side nearly 2,000 years ago. According to historical tradition and legend, the holder of this sacred

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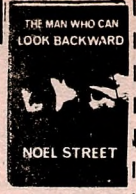


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talisman achieves great power, a belief well known to Adolph Hitler, who eventually acquired ownership of the lance.

This book presents a fascinating and well-written account of the occult side of the Nazi movement. It provides a revealing glimpse of early 20th-Century Europe and the myriad occult groups and organizations then flourishing. Most of Ravencroft's information comes from his former teacher Dr. W. J. Stein, an associate of famed occultist Rudolf Steiner. Stein knew Hitler in his early Vienna days and recognized him as a highly-developed adept of the left-hand path. Most interesting is Ravencroft's view that Hitler used peyote to expand his consciousness under the tutorship of Ernst Pretzsche, a Mexican-reared German who was a student of Aztec ritual magic.

Hitler gained the magic lance with his annexation of Austria, yet fate caused him to lose it — as have all those who sought selfish power from it. Symbolically enough, Gen. George Patton, a firm believer in reincarnation, was responsible for rescuing the old lance from obscurity, recognizing it for the relic and talisman it is.

I recommend this fascinating volume to all students of the occult, comparative religion or history. More than just an account of black forces behind Naziism, it is a history of the Grail search by soldiers, scientists and philosophers in a spiritually troubled Europe. Ravenscroft at times lapses into theosophical terminology that will be difficult going for the layman, yet the book has an undeniable force and drive that makes it hard to put it down before one has finished reading it.—*Richard T. Crowe.*

THE BOOK OF PSYCHIC KNOWLEDGE by Herbert B. Greenhouse, Taplinger Publishing Co., New York, N. Y., 1973, 253 pages, $7.50.

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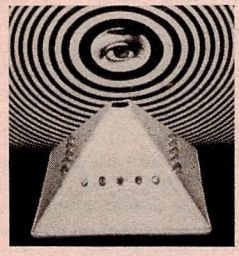
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I can't help feeling the day of the scattershot approach to psi and the occult should be over. I fail to see how these fields can be covered in any worthwhile depth in less than five volumes. Despite its pretentious title, however, *The Book of Psychic Knowledge* is a fairly successful one-volume compendium, largely because it stays within the realm of psychic phenomena and does not try to cover all of the occult.

The question-and-answer format enables Greenhouse to deal as briefly as he wishes with any subject or to flesh it out by asking follow-up questions. The device works well although occasionally he tends to oversimplify a complex subject. Sometimes I get the impression that Greenhouse went through a pile of newspaper clippings on parapsychology and wrote the book from them without searching for follow-up items that cast a different light on his material. For instance, he tells us that Kirlian photography is a process that "the Russians claim they have developed" but makes no mention of Kirlian research in the United States.

Participants in a 1973 Spiritual Frontiers Fellowship conference were advised, "If you feel a draft on your back, don't assume at once that the spirit of your aunt is paying you a visit. Look first to see if a window has been left open." This book does not look for the open window as often as it should. Only the strongly pro-psi cases are given, leaving the impression that psi phenomena are completely proven, uncontroversial, repeatable and scientifically acceptable to all.

A piece on the McCreery sisters' telepathy feats (the first case to be investigated by the SPR) does not mention their later confession of cheating in some instances. Likewise a chapter on psi-trailing states that migratory animals must be guided by ESP just because we have no

other suitable explanation.

While the book contains useful information about the history of psi and about current research, I wish the chapter on witchcraft had been omitted. Not only is it out of place but Greenhouse is somewhat out of his depth; he seems unable to differentiate witchcraft from satanism. There is a fairly extensive bibliography but no way to match the individual chapters to any specific references. There is no index. Despite these drawbacks the volume is a useful layman's introduction to parapsychological findings. — *Diana Robinson.*

ALSO NOTABLE

TO LIVE WITHIN by Lizelle Reymond, Penguin Books, Baltimore, Md., 1973, 273 pages, $1.75 (paperback).

French writer tells of her five-year stay as a disciple of guru Shri Anirvan and outlines his metaphysical system.

THE DIVINE VISION by C. Jinarajadasa, Theosophical Publishing House, Wheaton, Ill., 1973, 109 pages, $1.45 (paperback).

Western-educated Buddhist urges the reader to be a co-worker in the evolutionary process and realize his oneness with the whole of manifestation.

MEDITATIONS FROM AN EXPLORATION OF THE ULTIMATE MYSTERIES by Avrhum Yuhzov Tchurmin, Christopher Publishing House, North Quincy, Mass., 1973, 110 pages, $3.95.

Author presents "metaphorical explorations" of various "unanswerable questions" such as creation, existence and the divine mystery.

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SEVEN SCHOOLS OF YOGA by Ernest Wood, Theosophical Publishing House, Wheaton, Ill., 1973, 113 pages, $1.75 (paperback).

English student of meditation explains different yoga systems of India with special emphasis on those likely to be more helpful to the western student.

MODERN DIMENTIONAL COMMUNICATIONS 2 compiled by Joseph Toombs, 14805 Dobson, Dolton, Ill. 60419, 1973, 32 pages, $1.00 (pamphlet).

Further compilation of messages received through trance mediums includes communications from Edgar Cayce, Isaiah, Jeremiah and Joseph of Arimathaea.

THE WAY OF WITCHES by Perle Epstein, Doubleday & Co., New York, N. Y., 1972, 176 pages, $4.95.

Historical survey of witchcraft and witch persecutions for young people is illustrated by numerous old woodcuts.

THE KINGDOM OF THE MIND by Edwin Peebles, Box 356, Bloomington, Ill. 61701, 1973, 98 pages, $2.25 (pamphlet).

Trance messages received through medium Walter Holder include Mother Mary and Jesus expressing their views on the origin of man.

HELPING YOURSELF THROUGH WHITE WITCHCRAFT by Al G. Manning, Parker Publishing Co., West Nyack, N. Y., 1972, 226 pages, $6.95.

Author explains how to use the traditional ritual of the white witch to attain invincible controllable power.

YOUR LOVE, YOUR LIFE by Saul P. Larner, Fawcett Gold Medal Books, Greenwich, Conn., 1973, 255 pages, $1.25 (paperback).

Specialist in love astrology tells you how to erect and interpret your horoscope without complicated mathematics.

THE OUIJA BOARD BOOK by John E. Rodgers, Order of Omega, 6418 S. 39th Ave., Phoenix, Ariz. 85041, 1973, 20 pages, 75 cents (pamphlet).

Brief booklet gives directions for operating the board and speculates on possible sources of the answers.

THOUGHT VIBRATIONS by A. Victor Segno, Newcastle Publishing Co., Hollywood, Calif., 1973, 208 pages, $2.45 (paperback).

Author explains how "the amazing law of mentalism" lies behind psychic abilities, hypnotism, willpower and healing talents.

IS YOUR COSMIC RADIO WORKING? by Harry Emerson, Your Cosmic Radio, P.O. Box 3427, Coral Gables, Fla. 33134, 1972, 192 pages, $5.95.

This "intelligent person's guide to expanded consciousness" presents an intuitive approach to knowledge to supplement inductive reasoning.

Report FROM THE Readers

UNWITTING ERRORS

In my letter regarding cancer research which was published in the August 1973 "Report from the Readers" I unwittingly promulgated misinformation by not making clear that I used a Berkfeld filter to avoid getting a proliferation of bacteria.

Also, I earned my degree at University Medical College, Kansas City, Mo., not Kansas City, Kans., as you stated in my biography.

Further, in my article "Is Geronimo's Curse Upon Us?" (July 1973 FATE) the name of the man who established the *Tombstone Epitaph* was John Crum (not Clum) and the mention of the *Epitaph* on page 77 should read ". . . where a man could read his own epitaph (not obituary) while eating breakfast." — *W. D. Chesney, Janesville, Wis.*

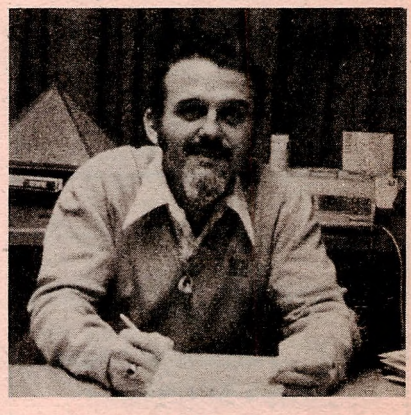
OTHER VIEWS

In "Astral Projection a Risky Practice" (May 1973 FATE) Scott Rogo refers to his "gift" (a hangover from the dark ages when only the elite, the "chosen of God," had the "gift" necessary to master reading, writing and arithmetic). Everyone has this "gift" although they may not recognize it.

There are a number of major types of astral trips: the ordinary OOBE in which both astral and phys-

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ical feelings are present, the OOBE which includes visual, auditory and sensory contact with other entities and once in a while the trip of the soul or consciousness which leaves the body behind.

Later, psycho-physical-emotional growth comes automatically, for after an OOBE you will never again view this world and your existence here in a hidebound or selfish manner. The works of Jung and the Unitarian metaphysical bible are two books to help one understand what is happening on this score.

In my opinion the OOBEs themselves tend to become boring. The communication and the psycho-physical growth are fascinating, however, and these are the reefs on which many persons are likely to crack up. We have no serious experienced teachers to help — but we are swamped with word merchants who give advice of no practical use. — *Addison Lysinger, Omaha, Nebr.*

* * *

I enjoyed Scott Rogo's article but I was puzzled by his failure to cite Robert Monroe's recent book *Journeys Out of the Body. (Mr. Rogo's article was written before this book was published. — The Editors.)*

I never have had a clear-cut projection experience in which I saw my physical body or astral cord but I have had many "projection-type dreams" which almost certainly involved OOBEs. Like Mr. Rogo I usually find myself in a fantasy automobile.

A phenomenon I never have seen mentioned in print but which I believe involves projection is the "dream of waking." This is not the same as the "lucid dream" mentioned by Mr. Rogo in which one merely realizes he is dreaming. There seem to be two different types of dreams of waking:

(1) The subject dreams that he

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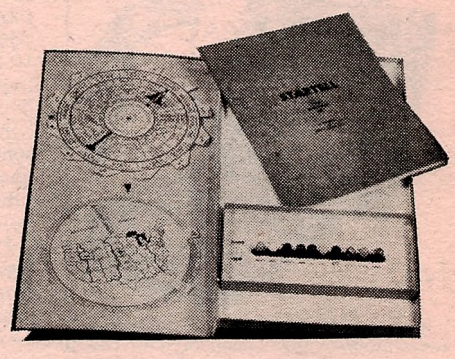
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"wakes" to find himself out of bed, becomes alarmed and then really wakes and finds himself in bed.

(2) The subject has a distressing dream, "wakes" in bed in what seems a normal way and then gradually realizes something is "wrong" about his surroundings — in other words, that he is still dreaming.

Robert Monroe reports on evidence that the astral body may be a mirror image of the physical and I have had an experience which suggests this. During a "projection-type dream" someone seemed to be trying to get my attention by tugging vigorously at my right sleeve. I awoke to find my left wrist reddened as if I had been rubbing it in my sleep. — *Kathleen Kelly, Albany, N.Y.*

ADVERSE WINDS

The excellent article by Raymond Bayless, "The Decline of Parapsychology" (February 1973 FATE) cites many important facts but fails to explain systematically why parapsychology cannot prevent its own decline.

As a psychologist who has done some experimenting in this area I should like to mention some factors which should be considered by every honest parapsychologist:

First, a book such as Dr. Milan Ryzl's *Parapsychology, a Scientific Approach* (Hawthorn, 1970) often is catalogued and shelved with books on astrology and witchcraft. While the latter subjects stand on their own merit the level of laboratory experimentation in their areas is different. Books on parapsychology mixed with these subjects may arouse the curiosity of laymen while discouraging psychology experts.

Second, most books on parapsychology deal with experiences of individuals or groups. Such accounts never have been accepted as scientific proof. Science demands the repetition of the experiences in the labo-

ratory under controlled conditions and requires statistical verification. This is difficult to accomplish in parapsychology but the lack of such arrangements does not deny the existence of the facts.

The statistical proofs of the existence of ESP do exist and I have gathered them myself. But not only are statistical proofs sometimes boring, they often are discredited by other statisticians who seek to establish their reputations by proclaiming their skepticism.

Then, strangely enough, some churches condemn parapsychology, classifying it as related to spiritualism or magic, thus paralleling the Marxist theory which prohibits belief in spirits, astral bodies or "supernatural phenomena."

Furthermore, persons responsive to ESP phenomena sometimes are classified as "not emotionally well-balanced." Clinical experiments such as the Rorschach test bear this out and for this reason many sympathizers tend not to openly defend the existence of the phenomena.

Finally, I must take issue with my good friend Dr. Ryzl, the famous Czechoslovakian parapsychologist who now lives in California. He believes ESP will have practical use in the future. But if ESP cannot be proven to be stronger than physical powers and made controllable and manageable, then the optimistic Dr. Ryzl probably will have to resign and the decline and fall of parapsychology will be inevitable.

I do not know how much can be done in support of parapsychology as a science nor how its decline can be prevented but it might help to determine from whence the adverse winds blow. — *George E. Vesely, Salt Lake City, Utah.*

STILL WAITING?

In "Report from the Readers" (December 1972 FATE), we offered to

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FATE readers who are disgruntled about the delay in receiving their horoscopes should remember that we are a research organization and somewhat understaffed. Also, we do no forecasting and hence there is no urgency about anyone's horoscope. Further, we never made any promises about delivery dates.

We hope this letter will explain our position. We write it because we have received some rather strong complaints from readers whose expectations we have not fulfilled. — *UNIVEX, 436 Orchard Ave., Grand Haven, Mich.*

MIXED-UP MEMORIES

Contrary to Taylor Caldwell's "memories" "Journey Into the Past" (August 1973 FATE) Savonarola was not "burnt alive" at the stake. He was hanged — a fact easily verifiable by Jess Stearn, Miss Caldwell and yourselves. — *Mariana Laney, Apalachicola, Fla.*

* * *

In the excerpt from Jess Stearn's book on Taylor Caldwell I was struck by an inconsistency, having just read his book *Adventure Into the Psychic.* Your excerpt states that Janet Taylor Caldwell "had been a scullery maid in one incarnation" for George Eliot but on page 178 in *Adventures Into the Psychic* I read that "she had her first specific recall of an earlier existence dramatically suggesting previous life as the 19th-Century En-

glish novelist George Eliot."

Which is correct? This kind of discrepancy is disturbing when you're dealing with such a controversial subject. — *M. Z. Homics, Astoria, N.Y.*

A TRUMPED-UP SUICIDE?

As a longtime movie fan I was surprised to read in "The Girl With the Golden Hair" (December 1972 FATE) that Olive Thomas had tried to commit suicide when she and her husband Jack Pickford were vacationing in France. I remember reading only that she got up during the night and took the wrong medicine by mistake. I didn't know there was any doubt about what happened. — *Helen B. Smith, Jacksonville, Fla.*

HAVE A GOOD DAY

For many years ongoing research into human biological rhythms or cycles has indicated the existence of good and bad days in our daily activities. Hard-minded men of industry now chart cycles of 12 days when workers function well and generally avoid accidents. Then for 11 days these same workers show less accuracy and become accident-prone.

This same research shows that for a 17-day period students score higher in mental tests than they do during a 16-day subsequent *low* mental period. Women have 14 emotionally good days and then 14 days of fatigue and lassitude. The research reveals that men also experience a similar 28-day emotional cycle.

I have been interested in the study of biorhythm cycles for two years, conducting research with students and professionals to determine how and to what extent these high and low cycles affect the development and use of psychic and occult powers. Within the limited scope of research to date there is strong evidence that extrasensory powers such as telepathy, psychometry, clair-

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voyance, etc., can be developed, concentrated and projected with significant success in conformance with the rise and fall of our physical, mental and emotional or intuitive cycles.

This research is based on two general concepts: (1) it seems likely that mediums and psychics actually wear themselves out and often die prematurely because they fail to pace their work according to the cycles; (2) it appears that learning and developing these psychic powers is markedly simplified when the cycles are observed.

I hope to gather more research material for a book on the subject and I would welcome correspondence from any FATE readers who have had experience with biorhythm cycles or who would like to learn about them and experiment with them.

For any reader who sends me a birth date and time I will compile a chart of personal biorhythm cycles and advise him or her on the application and use of these cycles through periodic newsletters as conclusions are reached in the research. I make no charge for this service. — *Tom C. Lyle, Box 346, Montclair, Calif. 91763.*

"TO SEE ONESELF . . ."

I have the ability to do something I cannot explain. I am able to see myself from any given point or height in a room. If I am sitting I can see myself as I sit doing what I'm doing, or standing if I am standing. I can also picture myself at any point in the world where I have been, doing almost anything: getting off a bus, walking the streets of London, eating in a restaurant, etc. I see myself as I actually look as if I am looking at a carbon copy of myself. Is this unusual?

Perhaps a FATE reader can enlighten me. — *James L. Watson, Holden, Mass.*

A FRIEND I'VE NEVER MET

In 1952 when we were stationed in Hawaii I once went down to the pier to see off some friends. Suddenly one of the passengers on the ship and I recognized each other. After much waving and the usual inquiries about each other's health, we both stopped, then asked each other where we had met. Much to the amusement of passengers who could hear us, we checked and double-checked and learned that it was impossible for our paths ever to have crossed! I wonder if such a thing ever happened to another FATE reader? — *Lois D. Lee, Palo Alto, Calif.*

STRANGE DREAMS

During the night of November 29, 1972, I had a dream in which my father "died." (My father actually died nearly three years ago.) The only persons attending the funeral were my mother, my two brothers and I. Just before the coffin was taken from the funeral home, the metal top "melted" right before my eyes, leaving a layer of cloth stretched over the body.

On December 26, 1972, the United States lost Harry S. Truman and the next day we Canadians lost Lester B. Pearson. Could the dream have prophesied the deaths of these two great men? Could the layer of cloth have represented the flag-draped coffins?

Three years ago I had a similar dream in which I saw the death of two persons, a man and a woman. About a month later I lost an aunt and two weeks after that my father died suddenly and tragically. I could not have known that anything like this was going to happen. — *Diane Fedechko, Calgary, Alta., Canada.*

TO WHAT PURPOSE?

Author Hayden C. Hewes ("UFOs Over Kansas" March 1973 FATE) mentioned my theory that the 1972

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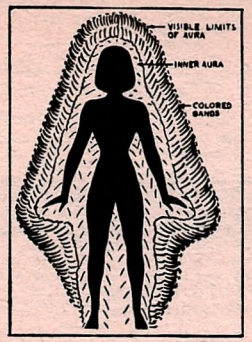


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Kansas UFOs may have some relationship to the geographic center of America which is near Junction City, Kans.

During my research I noticed that a straight line can be drawn on the map of Kansas between Colby and Delphos, Kans., and Independence, Mo. Varicolored UFOs hovered over Colby on August 19, 1972. Then witnesses said that a brilliant UFO landed on the ground near Delphos November 2, 1971. The straight line between Colby and Delphos extends through Independence where the 19th-Century Mormon prophet Joseph Smith dedicated the site for the future city known as Zion. The distance between Colby and Delphos equals the distance between Delphos and Independence.

The reports indicate these UFOs surrounded the geographic center near Junction City. The UFOs seem to have measured the distance between Colby, Delphos and Independence, possibly to make clear the unusual significance of the Independence site. — *Kenneth Lloyd Larson, Los Angeles, Calif.*

* * *

I have read a lot of UFO literature but I have found little speculation about the flashing lights, usually green, yellow or red. Sometimes two or more colors are visible at the same time and usually the lights are mentioned in cases where the craft is said to hover or travel slowly and then retrace its pattern of flight.

I wonder if these lights could be efforts on the part of the UFO to signal people on earth. Perhaps they are not part of UFO operational equipment at all. I haven't seen this thought put forth and I wonder if it ever has been considered. — *Mrs. Samuel Brenner, DeLeon Springs, Fla.*

THANKS FOR A SMALL FAVOR

After reading Eleanor Kravig's re-

(Continued on page 160)

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REPORT FROM THE READERS

(Continued from page 148)

view of my book, *Cayce's Story of the Origin and Destiny of Man* March 1973 FATE), I can only wonder why one so obviously biased against the Cayce records was selected to do the review.

Mrs. Kravig makes clear that she finds nothing of value in the work of Cayce nor in corroborating scientific evidence which I presented. Yet the reviews across the country, many in nonpsychic publications, are 90 percent favorable.

I fear Mrs. Kravig's prejudice is showing. She could not bring herself to utter one favorable word — a rarity indeed for the bitterest of critics. But I must commend her for not castigating me; she apparently just doesn't like Cayce.

The book was first published in

England and is now in its second printing. It was a book club selection for December and is soon to appear in a French edition. — *Lytle W. Robinson, Tucson, Ariz.*

THE "LITTLE SMOKE"

The misinformation in the review of Carlos Castaneda's *A Separate Reality* (March 1973 FATE) distresses me.

The "little smoke" is not ground peyote. It is the combination of a dried mushroom and two other herbs ritually gathered and prepared as explained in *The Teachings of Don Juan.*

The statement that "seeing" is accomplished "only" by the smoke misses the point. At no time does the teacher take the smoke, yet he "sees" at will. Don Juan's point is that Carlos does not "see" the real world; he sees only a description of it due to his previous conditioning and expectations.

The "little smoke" is a powerful deconditioning agent — no more. The third book in Castaneda's series, *A Journey to Ixtlan,* helps clarify this. — *Eugene I. Roe, Jr., Greenville, N.H.*

HALO OF DEATH

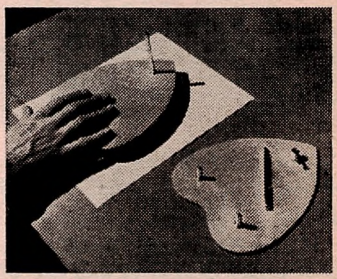
I have been aware for many years that I have psychic ability and I have had many uncanny experiences. The most recent one has led my sister to tell me to keep quiet when I see strange things.

She and her daughter Cindy were visiting me one day when suddenly I said, "Oh, there's a halo over Cindy's head!"

It remained for about five or 10 seconds. My sister said, "Oh, no! That means death." They left then and when Cindy reached her home she learned that her mother-in-law had just died. — *Adaline Potter, Warren, Pa.*

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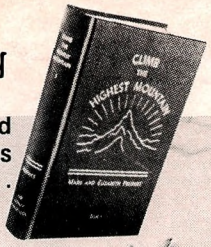
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