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January 1973 50¢

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harry edwards' 40 years of healing

TEN THOUSAND letters—3,000 from abroad including more than 300 from the United States—make up an average weekly mail received by Harry Edwards at his home in the English countryside south of London. Though differing in nationality, age and religion, the writers of these letters have one thing in common: they hope the world-renowned healer can restore health to them or their loved ones.

Most of Edwards' patients come because of recommendations of friends who already have been successfully treated and many travel long distances to his healing sanctuary. His records show that 85 percent of those he has treated report some benefit and about 40 percent claim complete cures . . .

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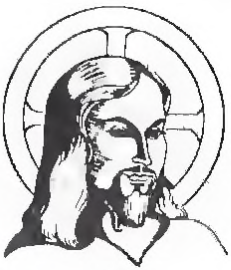
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VIRACOCHA

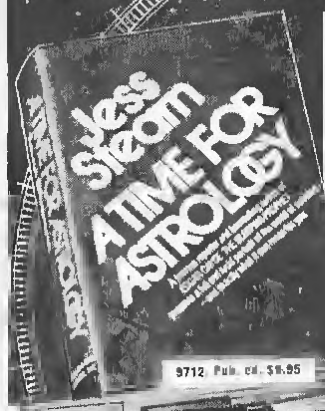
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Curtis Fuller

QUOTE OF THE MONTH

". . . but security, certitude, and peace do not lead to discoveries."

—Carl Jung
Introduction to I Ching

DR. J. B. RHINE probably has done more to impart respectability to the field of psi than any other man. His narrowly conceived but carefully conducted statistical studies, with their positive correlations, have convinced more reputable scientists that there may be substance to the claims of parapsychology than have all the anecdotal and case history studies combined.

One hears these days that Dr. Rhine's statistical investigations are obsolete and that the future is in the more freewheeling case history approach. We doubt this is true — that the case history approach will gain scientific acceptance of parapsychology's claims.

Nevertheless, some persons seem to forget that Dr. Rhine did not invent parapsychology and he does not own it. We may accept his work without believing it is the only possible approach. He never has done more than measure effects and today knowledgeable critics feel that his view has been far too narrow.

∞

LET'S HEAVE A PSI

DR. RHINE knows what psi is and what parapsychology is. He wrote the definitions! If we accept his definitions then we must accept the thesis of an editorial he has written for the June 1972 issue of *The Journal of Parapsychology*. Here are the definitions:

PARAPSYCHOLOGY: The branch of science that deals with psi communication, i.e., behavioral or personal exchanges with the environment which are extrasensorimotor — not dependent on the senses and muscles.

PSI: A general term to identify a person's extrasensorimotor communication with the environment. Psi includes ESP and PK.



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ESP (Extrasensory Perception): Experience of, or response to, a target object, state, event, or influence without sensory contact.

PK (Psychokinesis): The extramotor aspect of psi; a direct (i.e., mental but nonmuscular) influence exerted by the subject on an external physical process, condition, or object.

Rhine believes that parapsychologists should confine their research only to these fields and that concern with allied areas which are not obviously on track are frivolous or worse.

Rhine's article is entitled "Is Parapsychology Losing Its Way?" He answers his own question with a YES. He reasons that this is happening because of opportunists who make what he believes to be dubious claims (and make money in the process) and because even some trained persons seem confused as to what parapsychology is all about.

∞

"Y's" AND "Y" NOTS

LET'S BEGIN by dismissing opportunists — those who run parapsychology courses and give training for profit. Dr. Rhine does not believe their claims but after all they can be subjected to outside verification if science is so inclined.

A famous psychic now shows you how to use <u>your</u> psychic abilities to get more out of life

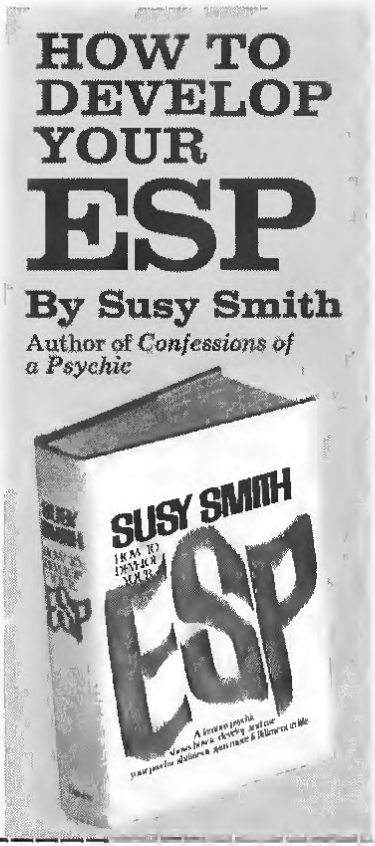
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But when he dismisses the concerns of trained people because he does not agree with them he is on tenuous ground.

He discusses two subjects which may be related — Kirlian photography and Cleve Backster's work with plants. Backster seems to be the "Mr. Y" Rhine criticizes for his claims that "vegetable psi" now may be added to existing claims for "animal psi." Rhine complains that "Y" has had a favorable press which has helped him obtain a research grant from a respected foundation that has turned down "good applications from bona fide psi workers."

Quite properly, Dr. Rhine says that measures should be taken to clear up the status of "Y's" claims. He seems to feel that "Y's" (Backster's) claims never should have been given scientific status without prior investigation. Here we agree.

And this is exactly our point. Who is going to conduct an investigation of Backster's claims? Is Dr. Rhine going to do so? Knowing something of his viewpoint we would guess not. Yet, why not? Clearly he has the knowledge and certainly he has the resources to conduct these comparatively simple experiments. We know of people who have done so on their own, without funding.

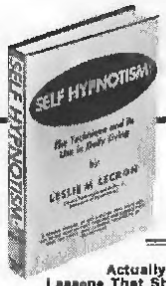
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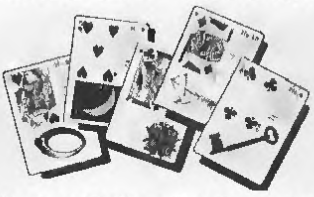
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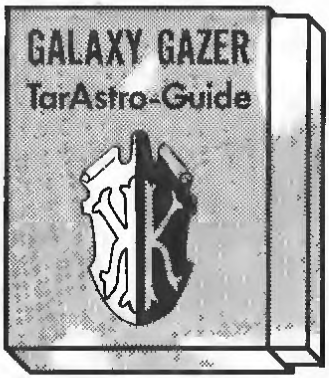
CHALLENGE TO BACKSTER

THERE MAY be good reason to question Backster's claims. A young man named Rex Johnson II has received his master's degree at the University of Washington for doing just this. Johnson used electronic equipment at least as sensitive as Backster's and was unable to verify Backster's claims. These results are that a polygraph (lie detector) properly attached to the leaves of a philodendron plant (for example) will show an immediate electronic reaction if certain traumatic things happen — if the plant is threatened with burning; if live brine shrimp are dropped into boiling water; or if other plants are threatened or destroyed.

Johnson got results on his strip charts but they were not consistent with Backster's claims. When he held temperature and humidity constant in a controlled environment the sudden unexplainable variations ceased. But the slightest variations of either temperature or humidity immediately affected the chart.

Johnson described his experiments in a letter published in the March issue of *The Journal of Parapsychology*. He reasons that "In an open room both the temperature and the humidity change this much or more with heating, drafts, dumping shrimp into boil-

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ing water," etc." He argues that Backster's effects resulted from unobserved environment changes that Backster's experiments themselves were unknowingly creating.

"I feel it is important that Mr. Backster either repeat his work in a controlled environment or that the fact that his results are questionable be made public," writes Johnson.

∞

WHY NOT?

I ONCE discussed this problem of verifying unorthodox claims with Dr. Rhine and he explained that he simply is too busy with his own projects to involve himself.

But again, why?

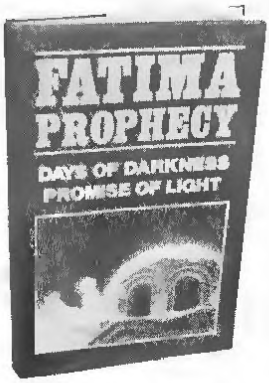
How exciting to be able to check such claims as Backster's — to verify or refute the claim that plants somehow react by telepathic means to threats against themselves or other living creatures!

If Linus Pauling, for example, were a parapsychologist, it is hard to imagine a team of horses holding him back from personally investigating such claims.

So Dr. Rhine's dilemma is either no dilemma at all or it is

*The boiling water cannot have influenced the temperature and humidity in Backster's brine shrimp experiment because the shrimp were killed in another room down the hall from the room where the plants were housed — The Editors.

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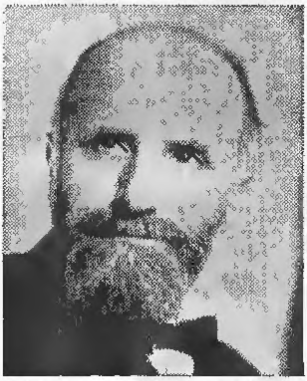
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the dilemma of all parapsychology — a lack of openness, a lack of willingness to consider any claim, a fixed idea of what it is all about.

∞

CAUSE AND EFFECT

WE TAKE the view that the state of our knowledge is so primitive that no one knows what it is all about. We said above that Dr. Rhine is only describing effects — and limiting his investigations to effects that are statistically measurable at that. He hopes someday to control these effects.

Perhaps we really do live in an acausal world but it long has seemed to me that no one can control effects without understanding and controlling causes. And who is doing research on causes and mechanisms? No one.

What we should concern outselves with is not a narrow definition of parapsychology but the nature of reality itself. Who knows, for instance, where further studies of the effects demonstrated by Kirlian photography may lead? Who in parapsychology has investigated the electrical fields of Prof. Harold Saxton Burr, which may be another aspect of the same phenomena? Or who has considered how both of these may be related

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to the electrical effects described by Cleve Backster — which now have been challenged?

∞

TANGENTS OR CENTRAL IDEAS?

RHINE TAKES off on a number of other tangential subjects which he feels should not be put under the same umbrella with parapsychology. Among these are dermo-optical perception — alleged ability to "see" with the skin. But we doubt that all the reports are in on that purported phenomena, so who's to say where it fits?

He also takes off on the "sacred mushroom," thus possibly attacking R. Gordon Wasson or Andrija Puharich or both. But Wasson reported a seemingly irrefutable experience in which a Mexican *curandero* under the influence of mushroom hallucinogens saw events involving Wasson's son faraway in New England — events later fully verified. Considering this and hundreds of similar accounts, isn't it possible that certain hallucinogens enhance psi ability? Scientific work with Mexican *curanderos* and Siberian shamans certainly is a topic for parapsychological research.

Rhine also criticizes the work of anonymous "Dr. X" and Mr. "Z" whom we do not identify positively, except that Mr. "Z"

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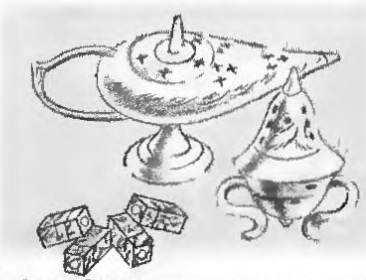
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is a former president of the Parapsychological Association. He criticizes them because they are doing research in astrology and astrology does not fit his definition of parapsychology!

∞

WHAT ABOUT PRECOGNITION?

BUT IT IS difficult to be wholly consistent even when dealing with Dr. Rhine's arbitrary definitions. He accepts precognition into his scheme of permissible subjects and we have been arguing about this in our office. Associate Editor David Techter feels that precognition does fit Dr. Rhine's definition but I have some honest doubts.

I always have looked upon precognition as a kind of telepathic communication involved in the fluid medium of time and I define time as a physical dimension. By Dr. Rhine's definition it ought, therefore, to be excluded from parapsychology, or so it seems to me.

However, while I exclude precognition from Dr. Rhine's definition I definitely do include it as a subject for parapsychological research. But what parapsychologist is doing research on *time*?

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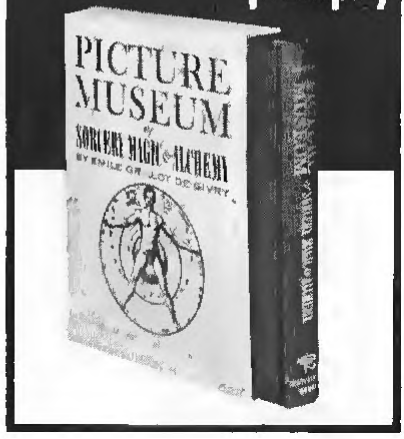
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In sum, we are wholeheartedly in favor of pursuing any subject which might seem even marginally relevant to this exciting field. But Dr. Rhine laments the fact that "too often capable workers have been led into rainbow-chasing over a new drug, a sacred mushroom or a new practice before it has been proved to have any relevant connection with parapsychology."

So here is the dilemma: Dr. Rhine will not pursue unorthodox areas of research himself. He objects to other promising workers doing so until it has been shown to be relevant to parapsychology. No one can know what is or is not relevant until some work has been done. So in effect Dr. Rhine closes all the doors. How can anyone know what is at the end of the rainbow until he has gone there to find out?

∞

OUR END OF THE RAINBOW

TO CLEAR the air a bit we want to state that FATE does not regard itself as a magazine of psychic phenomena (a term we prefer) or parapsychology, although we publish a great deal of information in these fields.

We are a mystery magazine. Our subjects are physical mysteries and mysteries of the mind. The psychic is only one group of these mind mysteries. Often the

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Why not think of the possibilities?



Roy Eugene Davis

All of us, at one time or another, come to what seems to be "the end of the line" in some department of our lives. It often seems that external forces have conspired against us to keep us from expressing the rich, full life we have been taught to believe is our birthright. What to do? Where to turn? How to get going again in the right way? Let's look at some possibilities.

1. *Physical well-being:* It's impossible to be on top of things if we are not well or if troubled by one little ailment after another. Perhaps a check-up is in order, with the physician's advice to be followed. Perhaps we need to exercise more, eat better or schedule our time more wisely. Perhaps we need to be reminded that there is an *Innate Intelligence* which will adjust matters perfectly if we give it a chance.

2. *Mental-Emotional Balance:* They go together; our thoughts influence our emotions and our emotions influence our attitude. Perhaps we need to study, again, that *special* book on basic metaphysics in order to get the cobwebs out of the mind and to see life in proper perspective. Perhaps we need to cleanse the mental-emotional nature of prejudice, hate, envy, guilt, fear, resentment or whatever. Perhaps we just need to stop feeling sorry for ourselves. Whatever is needed to get back on the track, we can see to it, if we will.

3. *Human Relations and Worthwhile Goals:* Perhaps we need to open ourselves and enter into healthy communications with others who are ready and willing to share and grow with us. Perhaps we need to reexamine our lifestyle; our total relationship with our world and the goals we have set for ourselves. We are goal-oriented creatures; when we are moving steadily in the direction of reasonable goals we are happy and life has meaning and purpose.

4. *Our Spiritual Condition:* I feel this to be the most important of all. Even when we have health, mental-emotional balance, good human relationships and a prosperous home and job situation, we need something more. If we are not inwardly attuned and spiritually aware our life will be but a surface effort of keeping up appearances. All go together. We need a total and well-rounded human experience and the real basis for this is our knowledge and awareness of ourselves as spiritual beings, living in a spiritual universe.

Yes, why not think of the possibilities? Then, step forward into a bright new life.

Roy Eugene Davis is a disciple of Paramahansa Yogananda, the author of ten books and director of Center for Spiritual Awareness. Free literature describing a home study course and a 16-page, printed book catalog will be mailed upon request. Write, **Center for Spiritual Awareness, Dept. F6, Box 7, Lakemont, Georgia 30552.** There is no obligation.

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mysteries that FATE reports later are explained by science — at which time they are mysteries no longer.

Among the physical mysteries are UFOs and it heartens us that international scientists of the stature of J. Allen Hynek still consider them suitable topics for investigation. UFOs have not been explained by the Condon Report but the report does seem effectively to have killed widespread public interest in UFOs. Even Hynek's superb new book does not seem to have resurrected that interest.

Yet UFOs are still being seen; flaps are still taking place.

A week before the latest flap, a group of flaming objects flashed across the Rocky Mountain skies of the United States and Canada, on August 10.

One object described as varicolored and as big as 50 feet in diameter and as small as four feet was seen over the state of Washington. Mrs. Thomas Williams of Mead, Spokane County, said she saw a fireball with flames shooting out behind it leaving a glowing blue-green trail. Reports of other sightings came from Calgary, Alberta, and all the way from Wyoming to British Columbia.

Mrs. Williams said the fireball was "traveling in as straight a line as you ever saw." But all

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reports do not accord with descriptions of a meteorite.

A Frontier Airlines pilot said that over Utah an object passed *beneath* his plane, then vanished. An FAA employee at Missoula, Mont., said he saw an object cross the sky at an elevation of about 80,000 feet east of the city.

Astronomers seemed convinced that the fireball, which was visible during daylight hours, was in the van of the Perseid meteor shower expected to begin August 12. But Charles Harwood of Calgary, Alberta, said he saw a metal object with stubby metallic wings. At first he thought it was a jet with its afterburner in flames.

∞

BIG KANSAS FLAP

THE REAL flap began a few days later in west central Kansas. In a typical series of events, at 2:07 A.M. on Saturday, August 19, Patrolman Paul Carter was alerted by the Colby, Kans., police dispatcher who said there was a strange object in the sky outside the city.

"About five minutes later I had my sighting," Patrolman Carter later told Charles Hammer of the *Kansas City Star*.

"I saw an object coming out of the northeast in a southwesterly direction. It was big, very bright,

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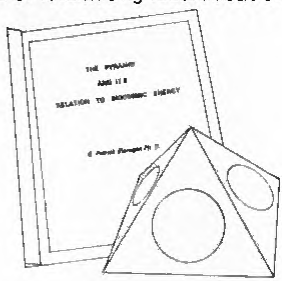
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changing from red and green blinking colors to bright white, so bright you couldn't look at it. It lit up the pasture."

He watched the UFO hover 10 to 15 feet above the ground and was able to pinpoint its location because he could see a section line road about a quarter of a mile behind it.

The light pattern was roughly oval, 30 to 35 feet wide and 20 to 25 feet high. He thought that through the light blur he could see a solid object looking "like a cereal bowl turned upside down."

Similar sightings "dumbfounded" police in Dighton, Kans., and Arkansas City, Kans. There, at 4:00 A.M. Thursday, August 24, police observed a UFO for 20 minutes, then notified newspaper reporters who also saw an extremely bright object moving in the skies and emitting light rays from its edges.

The *Tulsa Daily World* reported on a UFO described by Lt. Merton Darnall as more or less round in appearance. From time to time a glowing circle surrounded it and "twinkling red lights could be seen on what appeared to be the front of the object and at one end of one of the rays of light.

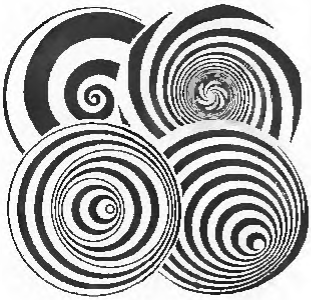
"In two to four minutes the bright glow appeared to be absorbed into the body of the UFO

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and the object then changed from an oval shape into a triangular shape with rounded points."

At times, Darnall said, the glow from the UFO was too bright to look at. Light rays always appeared to beam earthward after the glow appeared.

Shortly after 6:00 A.M. a dark haze appeared behind the glowing object and then the UFO started to lift. An hour later it was still visible but no larger than a pinhead.

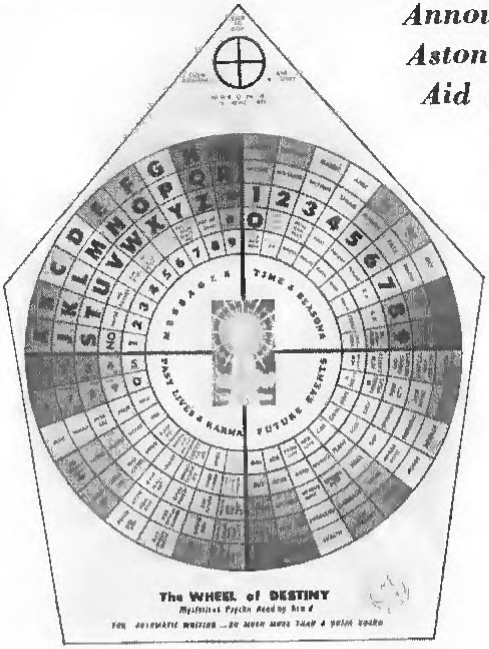
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WISCONSIN TO ALASKA

MEANWHILE, other UFOs were reported from Wisconsin and Alaska.

Greg Faltersack was driving along a country road near Waukesha, Wis., when his car's electrical system went dead. He hit the brakes and stopped in darkness — and saw a large circular orange-colored UFO hovering nearby at treetop level. It made a strange beeping noise, he said, before it went out of sight. A check later showed his car's fuses had blown.

In Alaska the Army Corps of Engineers is testing soil, grass and water samples taken from a ground depression near Norton Sound. Here Eskimo Scout Sgt. John Cheemuk and his wife say they saw a large football-shaped object land, then take off about



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five minutes afterwards.

Sgt. Cheemuk said the object had a cockpit, a large window and red lights fore and aft.

Army Advisor Capt. Tom Williams flew to the area and reported the spot he investigated had a hole three feet in diameter and two inches deep with burned grass at the bottom of the hole.

Other sightings nearby were reported by 20 residents of the village of St. Michael, including Scout Sgt. Pius Mike and Gabriel Bighead.

∞

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NOT QUITE as inexplicable was the appearance of a burning blob of phosphorus which came sailing in from the sea near Waimanalo, near Honolulu on Oahu. As large as a papaya and orange in color, the blob drifted ashore on the beach and burst into flames.

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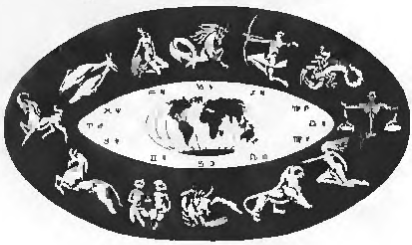
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The navy identified the material as phosphorus but the mystery, if any, is how did a big chunk of phosphorus come to be floating around on the ocean?

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A chunk of ice weighing between 30 and 50 pounds fell out of the sky and smashed through the roof of an office building in Riverside, Calif., late in May. Its remnants ended up in a third floor hallway. Damage to the building was estimated at several hundred dollars and it's lucky someone wasn't killed.

So what did authorities do?

As they have done hundreds of times in the past few years, they theorized the ice came from a passing plane.

And, as usual, the FAA said it knew of no planes in the area at the time!

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ICE BOMBARDIER NO. 2

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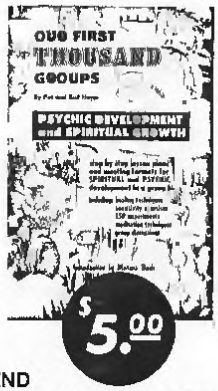
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The last week of July there was another ice fall in Richmond Heights, near Cleveland, Ohio. A crater about 10 inches deep, as big around as a truck tire and filled with chunks of ice suddenly appeared in the front lawn of a home at 476 Jeanette Drive.

Fireman Steven Sitz checked the ice with a Geiger counter but could detect no radiation. Weather forecaster Robert Paddock said atmospheric conditions were not right for hail and anyway no hailstone ever has been heard of that could make a hole that size.

Someone, of course, suggested the ice had fallen from an airplane but operations personnel at nearby Cuyahoga County airport stated weather conditions were not right.

Mrs. Doris Klemencic who lives next door said she heard an explosion and then found the ice-filled crater. Police Sgt. Martin Laro interpreted this as meaning there was an "explosion" at ground level which "probably" formed ice in its aftermath "from a chemical reaction."

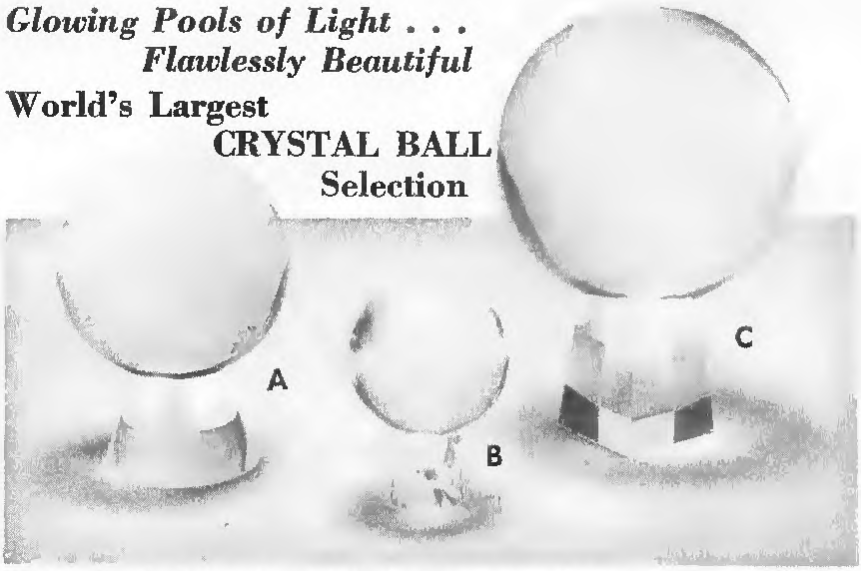
Nobody speculated that the "explosion" sound probably was caused by a big chunk of ice (from nowhere known to science) plummeting down through the atmosphere and smacking into the earth with a big bang.

Won't *someone* look into this?

—*Curtis Fuller.*

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Eschewing more theatrical techniques Harry Edwards uses simple laying on of hands for his contact-healing work.

Harry Edwards'

40 Years of Healing . . .

. . . have earned his reputation as the world's greatest living healer and the gratitude of thousands whose lives he has touched.

By Charles Denham

TEN thousand letters, 3000 of them from abroad including more than 300 from the United States, make up an average weekly mail received at Burrows Lea, a large house in the English countryside at Shere near Guildford, Surrey. Though differing in nationality, age and religion the writers of these letters have one thing in common: they hope Harry Edwards can restore health to them or their loved ones. Edwards' worldwide reputation results from more than 40 years of successful healing.

Most of his patients come because of recommendations of friends who already have been successfully treated. Others write to Edwards following a newspaper or radio account of his healing ministry. In England where state-sponsored medical care is free for the asking, hundreds still willingly travel many miles to visit Edwards' sanctuary or attend one of his public demonstrations. The sanctuary records state that 85 percent of those who receive healing treatment report some benefit with about 40 percent claiming a complete cure. These reports are all the more remarkable in view of the fact that so many of the patients already have been un-



Burrows Lea in Shere near Guildford, Surrey, England, is headquarters for Edwards' worldwide healing efforts.

Harry Edwards, now 77, takes a moment to relax in the parlor of his healing sanctuary.

helped by orthodox medicine.

On a Thursday in November 1970 just before an afternoon healing session a car pulled up in front of Burrows Lea. Out stepped a tall distinguished gentleman who strode confidently up to the door. The appointments secretary who opened the door could hardly believe her eyes. Just two days earlier this same man, Mr. Jackson of Motherwell, Scotland, had been wheeled into the sanctuary suffering from disseminated sclerosis. His entire right side and his left leg were paralyzed; he also suffered from double vision, twisted face muscles and a marked slur in his speech. Doctors could do nothing for his condition and he had been confined to the wheelchair for the past 11 months.



Mr. Jackson responded moderately well to Edwards' treatment the afternoon it was given. That same evening at six o'clock, he reports, "I suddenly felt I could walk. I found I could bend down and lift away the footplates of my wheelchair. I got out of the chair and started to walk about, much to the astonishment of my family. I was so delighted I immediately phoned my sister in Scotland to tell her the news." His visit two days later was simply to thank Harry Edwards before returning to Scotland and "to show everyone what has happened."

Edwards modestly disclaims any responsibility for the healings. He says he is merely a channel for the healing power of God, administered through him by spirit doctors. During his long career skeptics have tried to explain away his cures as due to hypnosis, osteopathic manipulation or suggestion. Edwards insists he practices only spiritual healing.

Edwards' ability to help the ill first became apparent during and shortly after World War I while he was a young officer in northwestern Persia, now Iran, responsible for the building of military roads and bridges. His native laborers, unfamiliar with European tools, understandably suffered frequent injuries. Edwards lacked any medical training and his first aid kit contained only bandages, iodine and castor oil. When the natives told him of their injuries through an interpreter, all Edwards could offer was a spoonful of castor oil and his heartfelt wishes for a speedy recovery, a combination that proved surprisingly effective. Often wounds healed overnight and Edwards soon became known as *hakim*, or "healer."

Edwards was living next door to a high-ranking Persian military officer and his harem. One evening he heard horrendous screams coming from the officer's house and he feared a woman was being murdered. He sent an interpreter over to find out what was happening and learned that one of the officer's wives had been bitten by a scorpion, a sting which causes agonizing pain for nearly 24 hours. He sent the interpreter back with an offer of medical help but the officer was away for the day and no one could be permitted to enter the building.

When the screams continued for several hours more Edwards finally could stand it no longer. With the interpreter he went and knocked on the garden door to the officer's house. As soon as the door was opened Edwards abruptly entered and approached the suffering woman.

Without thinking about why he was doing it Edwards instinctively placed his hand firmly over the inflamed sting. In a few moments the woman stopped screaming and seemed completely exhausted. Then she sank into a deep sleep and Edwards, entrusting her further care to the other women, left.

Edwards knew he had committed a grave offense by entering the harem and he feared the worst when two days later the

Olive and George Burton (in white coats) assist Harry Edwards in contact healing at Burrows Lea healing sanctuary while other patients awaiting their turns look on.



officer came to call in full regalia — white coat, blue trousers, revolver on his belt and long sword in a scabbard. The officer, however, had only come to thank Edwards for treating his wife in her agony.

* * *

NOT UNTIL 1935 did Harry Edwards became serious about his healing gift. During his first visit to a Spiritualist church he was told by a medium that he was a "born healer." He did not even know what a healer was but fortunately was sufficiently intrigued to investigate and gradually to develop his healing gift.

That same year Edwards was disturbed one night by loud knocking on his door. A young woman named Hetty Cudd had come seeking help for her teenaged sister Gladys who was dying of tuberculosis. Edwards promised to send absent healing to the girl and the next morning went to visit her.

Gladys lay unconscious in a bed in a darkened upstairs room. Edwards had not consciously attempted contact healing previously and felt embarrassed and self-conscious. Finally, standing behind the head of the bed he inserted his hands between the iron rails and laid them lightly on the girl's head, praying for healing to reach her. As he did so he felt rooted to the floor, his whole body alive with energy that flowed down his arms and hands into the patient. After a while the flow of energy subsided leaving him feeling exalted, happy and confident.

Edwards felt impelled to say, "She will be up by Sunday." The girl's mother stared in disbelief; the doctor had pronounced Gladys close to death. But when the doctor called that afternoon he found the girl's fever had subsided. Gladys awoke from her coma the next morning and vomited a large quantity of a red flesh-like substance. After thus clearing her system she was able to take nourishment. By Saturday, except for weakness, Gladys was almost her normal self and on Sunday got up to have tea with her family as Edwards had predicted.

When Gladys went to the hospital for examination, doctors found that her collapsed lung had inflated to normal. All indications of tuberculosis had disappeared and the girl went to work as a nurse at the sanatarium where she previously had been a patient.

In November 1970 Gladys, now Gladys Hudson, married and raising a family, visited Edwards at Burrows Lea to tell him she now practices spiritual healing herself. A month later she opened her own sanctuary in

Ilfracomb, Devonshire.

People in high positions, nobility, show business personalities and many professionals have sought Edwards' help during his career. Not all of these patients approach Harry Edwards personally. Sometimes healing requests made by their friends on their behalf have brought successful results even in cases where the patient was unaware Edwards was sending absent healing.

About two years ago the career of South African heart surgeon Dr. Christiaan Barnard seemed in jeopardy due to allegedly incurable arthritis in his hands. Friends of Dr. Barnard wrote to Harry Edwards for absent healing on his behalf. Barnard's arthritis since has cleared up. When I visited Burrows Lea I noted on the wall a large photograph of Dr. Barnard inscribed with a note of appreciation to Edwards from the noted surgeon.

Now 77 years old, Edwards practices simple techniques. He admits that in the early years of his ministry he employed passes and routines often used by other more theatrical healers but he found these of no value. "If the healing intention is there," Edwards explained, "it does not matter what the healer does with his hands. He can put them in his pockets and the effect will be the same."

His diagnoses are intuitive: "I sense the patient's trouble and allow myself to become conscious of it, then I look forward with all intention for the problem to be overcome."

Most of Edwards' healing work is now done in absentia. And with 10,000 letters awaiting personal attention obviously Edwards cannot do the job alone. George Burton and his wife Olive have helped Edwards for 20 years and Mr. and Mrs. Ray Branch also share the healing work. A staff of 70, 50 of them secretaries, supports the healing team. Edwards also runs The Healer Publishing Company which publishes a monthly magazine, *The Spiritual Healer.*

During my visit to Burrows Lea I was shown letters that had arrived that day from the United States. Most were from people seeking healing. Others were progress reports. Some patients report they have been aware of healing taking place when movement or sensation has heralded relief of troublesome conditions. Accounts have been received of patient's seeing an apparition of Edwards while the healing has taken place.

One such story was reported by B. Ann Slate in the August 1970 FATE. At 19 Amy Kees was a hunchback, constantly in se-

vere pain after a road accident and extensive surgery. She suffered blinding migraine headaches and could walk only with crutches. X-ray examination at St. Francis Hospital, Lynwood, Calif., confirmed the earlier medical prognosis that Amy would be totally invalided by the age of 40. Disheartened by this report, Amy lay crying on a divan when a face floated in front of her eyes. Amy asked who it was and received the reply, Harry Edwards who lives in England. The apparition placed a hand upon her forehead, after which her migraine headaches ceased. Amy never had heard of Edwards at that time nor had any member of her family. A few days after seeing this apparition Amy was at the home of a friend and saw a Spiritualist magazine containing an article on the English healer. She recognized him from his photograph.

In addition to the absent healing Edwards still performs contact healing at his sanctuary for those who make appointments. Periodically he gives public demonstrations of contact healing in various parts of England. The first such demonstration I witnessed took place on March 25, 1967, in the Free Trade Hall at Manchester before an audience of 2500 persons.

Before Harry Edwards began the demonstration he invited any medical people present to join him on the stage. One doctor accepted the invitation. After Edwards gave his diagnosis of a patient's ailment the doctor confirmed its accuracy. He examined each patient again after the healing and confirmed that many showed definite improvement. The enthusiastic audience applauded the patients as they returned to their seats. The doctor was sufficiently impressed to seek treatment for himself later in the demonstration.

I did not doubt the reality of spiritual healing after watching cripples painfully climb the stairs to the stage and after a few moments' healing stride effortlessly down to rejoin the audience. Critics often suggest these "cures" are not the result of spiritual healing but rather are due to positive suggestions made to the patients at a moment of emotional uplift. When the excitement fades away so does the "cure," they argue.

To test this possibility, at the next demonstration I attended — on May 16, 1970, in Southborough, Kent — I collected names and addresses of all those who received treatment on that day. Their ailments included such serious conditions as spinal curvature, rheumatoid arthritis, slipped disc, deafness and em-

physema. Three months later two-thirds of these patients reported that the improvement they experienced initially had held good and in some cases continued. Not one patient told of getting worse. In cases where the patient's condition was unchanged Edwards feels that often this is because the patient resumes the old habits that were responsible for the condition in the first place.

Sixty-seven-year-old James Atkinson of nearby Tunbridge Wells received healing at Southborough. A perforated eardrum had caused him hearing problems for over 15 years. "I felt my ear cracking inside," he told me as he described his healing experience. "I can hear a lot better now." The improvement had held good for three months when I spoke with him.

Florence Abdellah, 62, had traveled 50 miles to attend this same demonstration. A large woman, she had lost more than 70 pounds over the previous two years due to illness. She had been sick that morning and had not dared to eat during the journey to Southborough. She was obviously in great pain as she climbed up the steps to the stage. Within minutes she came back down the steps smiling and joking, "Now I shall be able to eat something." Asked to describe the healing, she replied, "It was like a ray of some kind. I can't exactly explain it." Eight months later she wrote me that her health has remained improved and she has greatly reduced the medication she formerly took.

* * *

I ASKED Harry Edwards if he ever doubts the source of his healing gift. Could the healings be explained without attributing them to the work of spirit doctors? He replied, "One questions everything at some time or other but when I seriously consider the ample evidence I see there is no reason to doubt at all. Every 'incurable' person who benefits from spiritual healing adds proof to the existence of higher intelligence and another form of life."

For ethical reasons Edwards is a vegetarian. He believes animal nature is close to man's and therefore we should not eat their flesh. But he does not try to proselytize his viewpoint. He regards what others do as a matter for their own consciences. Animals suffer from diseases similar to man's and respond to the same treatment, Edwards says, and he makes healing available to animals in his sanctuary.

Edwards has received many invitations to visit the United States but the volume of his healing work never has allowed him time to accept them. "I'm sure

there must be many good healers in America," he said. "We are in touch with the American movement but contact is by no means as close as we would like it to be. Our National Federation of Spiritual Healers, of which I am president, has affiliated groups in Canada and Australia. I would very much like to see the same apply in relation to the United States. There is no reason why there should not be a powerful organization for spiritual healing within the States. It undoubtedly would do a great deal of good for the spiritual welfare of the country."

THIRD-CENTURY CINDERELLA

A PAIR of dainty glass slippers dating back to the Third Century A. D. were found last September at a construction site in Cologne, West Germany. The slippers had been fashioned first as bottles, one slightly less than nine inches long and the other slightly more than nine and a half inches. The bottles had been pinched in the middle and somewhat flattened, then laid over with sandal straps and decorated with colored glass, reported *The New York Times.*

Otto Doppleﬁeld, director of Cologne's Roman-Germanic Museum, said the slippers dated back to the days when the city was a prosperous Roman frontier fortress called Colonia Claudia Agrippinensis. It was then famous throughout Europe as a glass-making center. Although the slippers are well-made and whimsical, they are far from the best glass of the period, said Doppleﬁeld. He speculates that they could be the work of an apprentice or perhaps they were made by a glassblower to bury with his wife. They never were meant to be worn. It was a Roman custom of that time to bury shoes with the dead so that their souls could wander comfortably and have no need to return to haunt surviving members of the family. Stone and wooden shoes have been found in the past but never glass slippers.

The slippers were found by a group of four amateur archaeologists on September 25, 1971, at a site in the southern part of Cologne near the Rhine. A power shovel was excavating for a foundation of a new house and uncovered a sarcophagus just before workmen quit for the weekend A niche had been cut into either side of the stone coffin to hold the slippers. The four men faced possible legal action for not reporting their find to the city within 24 hours as required by ordinance. The city has first chance to purchase any such artifacts and the money is divided evenly between the finder and the owner of the property.



Happy Samoan children gather on the beach below the cliff at Vaitogi.

The Children of Vaitogi

Call the SHARK and the TURTLE

By Margaret and Cameron Yerian
Photos by Rich Nudd

For generations the stories and songs of wise old men have taught Samoan children the noble history of their idyllic Polynesian home.

FROM OUR descending jet we saw the island of Tutuila, American Samoa, rising out of the Pacific — green, craggy, and apparently uninhabited. No roads were visible in the gray predawn light. No villages were to be seen. Then we came over the one sight that bespeaks the presence of modern man — the huge new jet strip cut like a scar across one side of the island. We pressed our faces to the windows of the big 707, anxious for this first glimpse of our new life. Our two preschoolers, Phoebe, four, and Scot, three, were asleep on the seats beside us, exhausted by 24 continuous hours of travel.

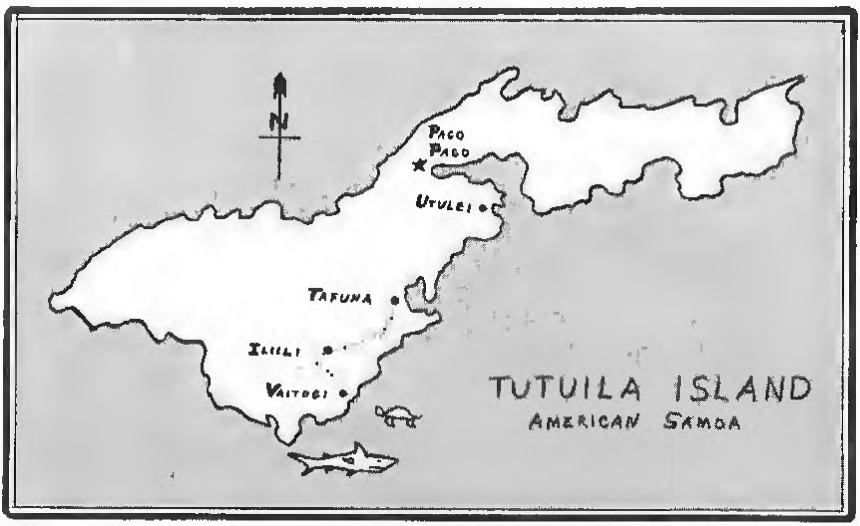
At the time we didn't realize how appropriate this, our first view of the island, was, for we were to spend the next two years of our lives with one foot firmly planted in the 20th Century and

the other in the beautiful, indeterminate, Polynesian past.

It was 1964 and we were coming to Samoa to take part in a revolutionary educational television project. Peg was to work as a producer-director for the new television station which eventually would broadcast six channels of school lessons out over the mountains, sea and jungles. Cam would continue his work as a free-lance writer, with a whole new world of material at hand.

That early morning in June 1964 we both knew we had made the right decision in uprooting our family to take off for a new life. We did not know, however, we would gain far more from the Samoans than we ever would be able to give in return. We went to help educate. It was we who were educated.

The next weeks and months passed in a blur of activity. New home, new neighbors, new colleagues, new jobs all took time and adjustment. But most exciting for us were our new Samoan friends and their timeless culture. The Samoans have a warm and gracious history but they outdid themselves in welcoming the stateside educators who had come to help change their school system. There were parties, get-togethers and *fiafias* for every occasion. But gradually the pres-





Largest house in village of Vaitogi belongs to High Talking Chief and doubles as village hall.



Surf breaks on beach near cliffs where shark and turtle appeared when called by Vaitogi children.

sure of the daily grind of television lessons took over. Peg resumed her familiar role of producer-director and with the other TV people commuted daily to the new television studios in the village of Utulei, near Pago Pago, the capital of American Samoa.

Cam had more freedom to roam around the island and gather information, stories and lore. He would pile the two children and the dog into our beat-up Landrover and go bouncing from one end of Tutuila to the other. The Samoans grew quite accustomed to seeing them, even in the less accessible villages over the mountains. Slowly, their relationships with him grew to trust as they realized that Cam, unlike most *papalagis* (Westerners), did not laugh at their tales of the supernatural. He listened carefully and then asked many questions, indicating that he took the subject seriously. As time went on some of the islanders even came to Cam at our home in Tafuna to tell him some of their favorite tales. They loved nothing more than an attentive audience. But the process was a long one; acceptance always comes more slowly than one would wish and we were guests

in a culture that has seen many outsiders come and go. However, Cam's patient hours of searching and listening paid dividends in stories that the islanders did not usually share with the papalagis. His appreciation of *fa'a Samoa*, the old way of doing things without unseemly haste, earned their approval. It also brought invitations to join in the life of the villages — both the daily life and special ceremonial occasions.

We spent many weekends in one or another of the small villages, seemingly worlds away from our American government-built housing. We would live in a thatch-roofed Samoan *fale*, with the sides open to both the trade winds and the eyes of the village.

One of our favorite weekend sites was the village of Vaitogi (pronounced Vai-TONG-ee). It was about three miles as the crow flies from our home in Tafuna. Unfortunately, we couldn't get there by wing and had to jolt over a "road" that consisted of two wheel ruts through the high green walls of the jungle. It passed the inland village of Iliili and then turned left; then suddenly breaking out of the gray-green darkness of the jungle, one came upon Vaitogi and the sea. It lay on a rolling meadow, its round thatched huts scattered in random pattern high above the brilliant blue Pacific. At the far edge of the clearing the meadowland sheared off abruptly where cliffs of black volcanic rock dropped straight down to the sea.

We had several friends who lived in the village of Vaitogi. One was Siamau,* a Samoan television teacher and colleague of Peg who generously invited us to visit his home and family whenever we wished.

As the Landrover rumbled slowly but loudly through the village the children first peeped out of their homes and then converged on us from all sides. They followed us laughing happily, waving and shouting. "Siamau!" they yelled, pointing to a hut on the far right side of the village. We smiled, waved back and bounced off in that direction. Apparently we were expected — by most of the village. It was difficult if not impossible to have a secret in Samoa.

After our first "personal discovery" of Vaitogi we returned there often. It was a beautiful village and also a proud one. It had a vivid history and at one time had been an evil, marauding village. That was centuries in the past, though, and now it was a peaceful place to recover from a hectic week. Siamau of-

*Samoans seldom bother with last names. Indeed, they often change their names with each new job or advance in rank or position.

ten entertained us with stories of the past as we climbed on the cliffs or played with the children in the groves of pandanus trees.

But we heard the most memorable story one night when we were invited to the main guest house in the center of the village for an evening of singing, dancing and a formal retelling of favorite myths and legends of old Samoa.

This guest *fale* belonged to an orator or High Talking Chief — a position of great importance and honor in all Samoa. He came from a long line of chiefs in the district and was greatly respected by the villagers. As guests, we were allowed to sit in the inner circle under the domed roof with the men. The women sat directly behind the men and the children clustered about outside the open walls of the *fale,* where from time to time the older ones grew restless and some of the smaller children nodded off to sleep as the familiar music and stories filled the air. For generations in this formal yet casual way the children of Samoa have learned their history, hearing it often repeated and sung in the soft tropical nights by the wise old men. It is *fa'a Samoa* and it is a good way.

As the evening's entertainment was drawing to a close the children asked for the story of "the turtle and the shark." Obviously it was their favorite. Like children all over the world, they love a story in which they play a part. As the High Talking Chief began, silence settled over the gathering.

"In the old time, in another land, there was an evil High Chief. Famine came to his land. There was not enough food for all. So he cruelly decreed that the weak should be left to die.

"There was an old blind woman, Fonuea, and a small child, Salega, who cared for her. They were turned out of their village to starve. Rather than die from hunger the old woman and the child flung themselves into the sea to die. But this was not to be.

"The currents of the sea and the gods carried them far. Finally they reached the shores of our island of Tutuila. The sea calmed and gently placed them on a strip of sand not far from Vaitogi. Some of the children of our village found them there.

"The people of Vaitogi took them in. They were given food and shelter but more important than that they were given love. Our people honored and respected them as we must always honor guests."

The Chief paused and nodded to us in a formal manner. Then he continued, "The time came when the old woman felt that

they must return to the sea. But they made a promise to our people before they left. They taught the children of the village a chant. 'Whenever you sing this chant from the cliffs we will return,' they said. 'We will always come when you call, to remind the people of Vaitogi of their kind deeds. We will come as a reminder that the good men do live on. We will return to you in thanks — as a turtle and a shark.'

"And they have kept their promise. They have lived below our cliffs for centuries but they come only when we call."

The High Talking Chief finished his story and the children all knew it was time for sleep. They got up slowly because they didn't want to leave. We too hated to break the spell that the Chief's story had woven.

"Wait!" command the Chief. Everyone stopped.

"Tomorrow we will go to the cliffs to call our friends. It is time to show that they have not forgotten us. You, the children of Vaitogi, will sing to them so that they will remember and we will remember. Good deeds must live on."

The children chattered excitedly. They wouldn't be able to sleep now. We knew we wouldn't! We were as excited as the children when Siamau explained that we had been granted permission by the Chief to be present when the children sang their legend to life.

It was far into the night before the village grew silent.

The next morning dawned blue and golden. The first rays of the sun sparkled on the tops of the tallest palms. Then it shone on the children — they had been up long before the sun. They were running around the village and to the edge of the jungle gathering armloads of fresh flowers.

Siamau's wife, sisters, mother and all the children, including our own, were making garlands of ginger and frangipani. The air smelled sweet and spicy. Bright blossoms were scattered like confetti on the smooth rocks. Everyone sang as they worked. The morning sped happily by.

When the sun was high in the sky the High Talking Chief appeared. He held his staff, the symbol of life, in his right hand. Over his left shoulder he placed his fly switch, the symbol of death and the badge of office of the High Talking Chief.

"It is time now," he announced. "We will go."

Turning he walked away from the thatched house. The children fell into line behind him, adjusting their bright colored *lava-lavas* about their waists as they followed. They had necklaces of flowers, bracelets of flowers and

flowers behind their ears. Some of the boys even had anklets of green leaves.

Siamau's mother tucked a red hibiscus blossom behind our son Scot's ear and placed a garland of pink frangipani on little Phoebe's blond hair. Then she took each child by the hand and we followed the others.

As we passed through the village children came from the other houses to join us. We were so quiet that the soft shuffle of our bare feet in the grass was all that was heard. We moved as silently as a rainbow over the green meadow to the cliffs. There we went more slowly, toes searching for footholds in the black volcanic rock. At the edge of the rugged cliffs we halted. Our family took places respectfully in the rear.

The sea below was a clear cobalt blue. It was almost as if sea and sky were one and there were no horizon.

The Chief turned solemnly to look at the cluster of children. How they shone in their brilliant clothes and flowers against the black rocks. Looking at us, he smiled and beckoned. We moved to his side at the very edge of the cliff.

He raised his staff and nodded. And as he brought the staff down the children started to sing, as if with one voice:

Fonuea, Fonuea, Laulau mai se Manemea . . .
Fonuea, Fonuea, Show to me the lovely pair.
Who are they that are up there? They are Letulis everywhere.
In rain or shine, they march in line,
To view the fishes as they shine.

The children's high silvery voices rose on the air; the breeze lifted their song, carrying it out to sea. Again and again they sang their chant. They pleaded with their voices for their friends to come from the sea. They called. They coaxed.

Our eyes swept the water but there was nothing. We looked at each other without a word. But the Chief stood calmly waiting. We wished we could feel as certain as he seemed to feel.

"Perhaps they will not come because we are here," we thought. "Maybe it would be best for us to leave." But we did not move. Our eyes strained, watching the water. The chant continued.

Finally, one strange luminous wave swelled higher than the others and swimming along its crest, magnified still further by the water, was a huge shark. The chant now was followed by a tremendous shout. *"Ususu!"*

The wave and the shark raced toward the cliff. Then, at the last possible moment, the shark turned and dived and the wave crashed into the foot of the cliff, jarring the ground with its force. we stood, shaken and wet from the spray. Our son Scot scurried back to the green safety of the meadow. But the sea immediately calmed.

Next, as if coming straight up from the floor of the ocean, a great dark sea turtle surfaced. And the shark returned. The two stayed at the base of the cliff, swimming in intricate curving patterns around each other.

"Lalelei! Lalelei! Lalelei!" ("Beautiful! Beautiful! Beautiful!") shouted the children in the traditional welcome.

They jumped up and down in excitement and waved at the two creatures. No one pointed for they all knew that would remind the turtle and the shark of their time of trouble; that would shame them and they would leave, perhaps never to return. Now the children began to cast their flowers into the water. The bright blossoms fell like colored rain on the two sea creatures.

Phoebe removed the garland of frangipani from her hair and tossed it into the sea. It fell near the turtle who nibbled at one of the pink blossoms for a moment. We watched silently and marveled.

Then as suddenly as they had come the turtle and the shark disappeared in the blue depths. The surface of the sea became empty except for the drifting flowers.

Noisily the children trooped homeward.

We remained with Siamau and the Chief, standing on the black cliffs staring at the sea. We finally turned to look at the thatch-roofed houses of Vaitogi. Now we could understand a bit of their pride in their village. They knew it was like no other village in Samoa — perhaps like no other in the world. For in Vaitogi they believe they have proof that the good men do lives on and on.

"Do they *always* come back?" we asked one more time.

The Chief nodded.

"And they come at no other time?"

With the calm certainty of centuries of Polynesian wisdom the High Talking Chief answered, "You have seen."

"Why did you invite us?"

"Because you have a feeling for the old ways. And because you do not laugh," he said.

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.

A COLD PREMONITION

By Jim Coakley

ON FEBRUARY 1, 1972, I had a terrible dream of being suffocated. Cold clammy hands were at my throat and my whole body seemed pinned down. Paralyzed with terror I lay face down, choking to death. Gradually I came to and found my right hand gripped tightly around the side rail of the bed. With all my strength I pushed up — the pillow toppled to the floor and I could breathe again.

Three days later on February 4 my dream came true. The worst snowstorm in five years swept across Lake Ontario with winds up to 50 miles an hour. The blizzard dumped 17 inches of snow on the city of Ottawa. When it was all over, like other Ottawans, I began digging out.

While shoveling snow from the driveway I heard a rumbling noise above me. I looked up and saw a mass of snow and ice sliding down the roof of my house. In an instant the avalanche knocked me over and buried me. I needed no intuition to know I was in a dangerous predicament. If ever a man was caught in a deathtrap it was I. The oppressive weight pushed down harder and I began to wonder if this would be a painless way to die.

Then I suddenly remembered my dream of a few nights before. It was matched in every detail: my suffocation, the clammy snow and ice at my throat, my feeling of terror, my body pinned in an icy grave. But in my



Jim Coakley

dream I had escaped! What had I done to break out of my tomb? It came to me in a flash. I forced my right arm to move; it touched something solid. Using all my strength I pushed upward. The ice and snow gave way and I could breathe again.

When I looked down at my recent prison I saw that my right hand had remained clenched on the handle of the shovel I had been using. Somehow it had become wedged at an angle against the house and had acted as a lever for my rescue. Up until then I hadn't believed in premonitions. — *Ottawa, Ont., Canada.*

I DON'T LIKE BEING PSYCHIC

By Virginia L. Sellars

ABOUT 40 years ago I lived with my parents in the small mountain town of Bailey, Colo. Our home had a lovely fireplace where we burned logs or coal and my favorite pastime was lying on a large fur rug in front of the grate and watching the flames. The pictures I could see in the flames were wonderful, though sometimes fearful, too.

One night as I lay half-dreaming and watching the flames leap and dance, I heard a loud cracking noise. Just as clear as could be I then saw a large open field, bluish as if covered with mountain columbine. I saw my brother Herschal Dunn chasing some cows with his Australian shepherd dog Anton. (Anton did not mind turning his herding instincts to cows as well as sheep.)

In the flames both boy and dog looked to be in high spirits. Then I heard another loud crack and saw my brother stumble and fall. Anton had raced on after the stray cows but when he heard the noise he turned back. The dog tried in vain to rouse Herschal. I felt a sudden chill. "Mother," I screamed, "something has happened to Herschy. I think he's dead."

"Oh, hush up that kind of talk," said my mother. "You just have a vivid imagination."

I was hurt and although tears blinded my eyes I now could see a couple of men step into the open, each with a gun in his hand. Somehow I knew they had been deer hunting. Sometimes deer became mixed with the cows and the men had entered our land to hunt even though it was posted. Which one had shot my brother I couldn't be sure. I saw them bend over Herschal, then turn and run. The vision faded but I could not stop crying.

I was sent to my bedroom but when the telephone rang later I knew it meant bad news. My brother had been shot in the head just as I had seen and was

dead on arrival at the hospital. The man who shot him later turned himself in to the police but they called my brother's death a hunting accident.

The experience was very upsetting to me. I would rather not be psychic if I must see this sort of vision.—*Boise, Idaho.*

MESSAGE OF THE SKULLS

By C. Ann Hamilton

FOR MANY years I have been haunted by skulls. Whenever I have a vision of a skull I know it means only one thing: death has come or is coming for someone dear to me and I will hear about it soon. If a person I know dies in a distant place the skull I see will be small. If the person is physically close to me but not family or close friend the skull will be larger but fuzzy in outline. The latest instance occurred in early February 1972. I saw a skull on two consecutive days and on the third day read an obituary notice for Mrs. Shortridge, a former tenant of mine.

My most terrifying experience with a skull happened in September 1958 when I lived in San Diego, Calif., with my daughters Catherine and Christina, who both were attending San Diego State College. I myself was making a round trip of 60 miles to a teaching job in Alpine, Calif.

On a Saturday just after school started in September I was looking out my living room window into our small enclosed garden where the branches of an ancient tree shaded a small herb garden. To my astonishment the branches of the tree created the outline of a perfect skull three feet long! I gasped, grabbed my clipping shears and went out into the garden. I pulled down the limbs of the tree and clipped off as many branches as I could reach. Then I returned to the house and looked out again. I had destroyed the skull — but only temporarily.



C. Ann Hamilton

The next morning the branches again formed a skull. I again clipped the tree and I also p r a y e d. I had my car checked on Monday and had new tires placed on the two front wheels. I kept admonishing the girls to be careful crossing

streets, not to pick up rides out to the college, not to handle firearms, not to eat food that tasted strange, etc. They knew of my experiences with seeing skulls and guessed that I must have seen one again. But they only promised to be extra careful.

I avoided looking at the skull in the tree and continued to pray for protection for my girls and myself.

On September 16, 1958, I was driving home from a PTA meeting in Alpine. I left about 10:00 P.M. ahead of the others as I was anxious to get home to my daughters. I never drive fast; in fact, I once received a traffic ticket for going too slowly.

Just east of El Cajon on my way home I saw a fire truck coming toward me and I pulled way over to the right of the road. But as I did so my left front tire exploded and my car turned a 90-degree angle right into the path of the fire truck. As I saw the light of the fire truck whirling toward me I thought, "My God, what a messy way to die!"

I don't remember the impact. I seemed to go through the roof of my hardtop (which of course I could not have done). When I became aware again, I was standing beside my Chevy and all its doors were closed. The front of my car had been sheared off at the dashboard. My gold-framed glasses were found 40 feet away but undamaged. I bad some bruises and abrasions on my knees but nothing either painful or serious — nor had the driver of the fire truck been injured.

The next morning back in San Diego the skull was no longer visible in the tree branches, I firmly believe that God answered my prayers, saving me from what had seemed certain death. — *Los Angeles, Calif.*

MY DAUGHTER'S VOICE

By Mona Recker

IN THE summer of 1946 my husband Bill and I stayed behind in our Detroit apartment while my young son Charles and daughter Patricia Ann spent the summer with my parents, Anna and Charles Busch. I missed them terribly but I knew they were happier in the country town of Delphos, Ohio, than staying in the hot crowded city.

One morning I was busy doing housework and had just reached the living room when I heard Patricia Ann's voice frantically screaming, "Motber! Mother!" I stood still to listen and tried to think what was happening. I knew from her voice that something frightening was happening to her. I immediately thought of phoning Ohio but then decided to travel there. I wrote a note to

Bill saying I was taking the first bus I could get to Ohio to visit the children.

I arrived at my parents' house late in the afternoon. As I was going up the porch steps Patricia Ann walked out onto the porch. She had a large bump on her forehead and her arms were bruised. "What happened, darling?" I asked. Then my parents came out and they all explained what had happened that morning.

There was a county fair in the small town and my 10-year-old daughter had heen going on the rides with a neighbor hoy. They went on a rather strenuous ride, something like the caterpillar, and Patricia Ann was thrown half over the railing. As she desperately tried to hold on, she was screaming, "Mother! Mother!" They stopped the ride as soon as they noticed the danger and let her and her companion off. The neighbor hoy had heen too frightened himself to help her.

Patricia Ann's wounds soon healed but it took us a long time to realize we had had a glimpse into the unknown and its willingness to help if we but heed it. — *Huntsville, Ala.*

VANISHING WATER JUG

By Ben Townsend

ON A HIKE across El Camino del Diahlo, the desert trail in the northern part of the Mexican state of Sonora, I carried as much as 50 pounds of water in three canteens and a gallon plastic jug. I needed them all, for the summer temperatures often exceeded 135 degrees.

Early morning on May 16, 1967, I reached a small cabin at Tule Well. In front of the cahin was a well with good water where I expected to refill my emptied canteens hefore continuing to the next water hasin two or three days' journey away. I immediately set about preparing food from my packhoard. After I had eaten I stretched out to read but I had finished scarcely two paragraphs when the cahin began to shake violently. Surely the walls and roof will collapse, I thought, hut as abruptly as it started the shaking was over. I jumped up and hurried outside. The desert was perfectly still and the heat was smothering. For some time I stood outside the door trying to comprehend what had happened. Suddenly I noticed that the vital plastic water jug I had left just outside the door had vanished.

I could see for a great distance in all directions. Only cacti and low-growing greasewood marred the smooth desert landscape. The white jug should have been clearly visihle but it was nowhere in sight. Behind the cahin

was a rock hill about 75 feet high. I climbed to its top and carefully checked every inch of the flat desert as far as I could see. There was no trace of the jug; it had disappeared into thin air during the few seconds the cabin had been shaking.

Without that gallon of water my hike would be extremely hazardous. I was determined to find it. Starting from the cabin I began to walk in ever-widening circles. By dusk I had covered two miles in all directions and the white jug was nowhere to be found.

As I prepared for bed inside the cabin I recalled an experience with psychokinesis I had had in 1957 in Marietta, Ga., where I worked on the *Daily Journal*. I had been sitting with a friend, Dudley Makin, at a drugstore fountain drinking coffee. We both were smoking but had no ashtray. On impulse I flipped my cigarette to the floor and in a split second I was conscious of somehow guiding the cigarette in its flight. Mentally I flipped the cigarette in midair and landed it upright on one end.

When the cigarette landed upright Dudley stared in amazement. "The odds against that are immense," he said. "Somehow you controlled that cigarette when you flipped it."

With this experience in my mind I fell asleep believing that when I awoke the jug would have returned. At dawn my first waking thought was, "Go outside; the jug has returned." I hurried to the door and there sat the water jug — in exactly the same position it had been before it vanished.

I gazed across the still desert. I could recall no wind during the night. Where had the water jug been? How had it returned? What had made the cabin shake so violently at the time the jug vanished?

I have no explanation. But I believe somehow my subconscious mind reached out during sleep and recalled the water jug that was so vital for my survival. — *Parsons, Kans.*



MAN'S BEST FRIEND . . . AGAIN

CONDOVE, Italy, doctors said Angelo Maffei Pecchio probably owes his life to his dog In the fall of 1971 Pecchio fell into a crevice during a hunting party.

His dog led rescue parties to his injured master 24 hours later. Doctors said the animal apparently saved Pecchio from exposure by keeping him warm with his body through the chilly night before leaving him to seek help.



SHIPS that SAILED the Desert

In California's Imperial Valley reputable witnesses have seen mysterious hulks half-buried in the sand.

By Vincent H. Gaddis

REPUTABLE witnesses have seen them — bleak hulks lying in the desolate and lonely wastelands. Like apparitions from the forgotten past they materialize as winds shift the sands grain by grain, then vanish as they are buried again.

All are ancient vessels. Some observers report the half-hidden ships they sighted appeared to be of Phoenician or Viking origin. In at least one instance the craft seems to have been Spanish and as we shall see, there is evidence that it quietly provided an Imperial County rancher with a fortune. A majority of the reports concern the sand dunes of the region north of the Mexican border and south of the Salton Sea.

California's Imperial and Coachella Valleys are below sea level and have been subjected to nature's upheavals. In prehistoric times the valleys were covered by a saltwater arm of the Gulf of California to the south. Later and up to about a millen-

nium ago the Salton Sink was the bottom of a vast freshwater body known as Lake Cahuilla. Primitive fish traps made by the Indians still can be seen on the old watermark of this lake south of Palm Desert.

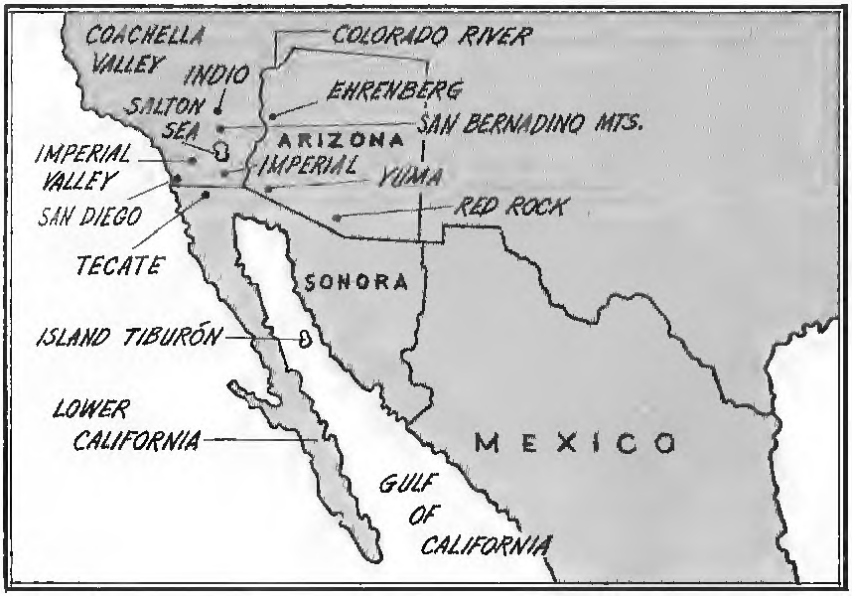
For centuries the mighty and unbridled Colorado River to the east, overwhelmed by spring runoffs from the Rocky Mountains, has changed its course periodically and flooded the desert floor. In addition there is evidence that seismic activity has caused sudden alterations of sea level at the head of the Gulf of California. The Salton Sink, 235 feet below sea level, and the Imperial Valley are parts of the Salton Trough that passes into the gulf.

Between 1905 and 1907 the levees of the Colorado River were breached and the floodwaters created the Salton Sea, originally 45 miles long and 10 to 16 miles wide. If it had not been for the quick action by E. H. Harriman, president of the Southern Pacific Railroad, the entire below-sea-level area of three million acres would have become a vast inland sea. Railroad engineers erected a 90-foot trestle across the breach, commandeered equipment from 1,200 miles of track and dumped 3,000 carloads of rock to seal the opening.

Today the once-turbulent Colorado is tamed by a series of dams. The millions of tons of silt that once built a substantial 100-mile-long barrier between the south end of the Salton Trough and the gulf no longer are carried in its current and a catastrophic time bomb is ticking away. Twice each day the high tides beat against the gulf's northern tip. The shrubbery that formerly helped hold the soft soil is gone. Strong winds and occasional cloudbursts which sometimes continue unabated for as long as three days add to the erosion. And bisecting the diminishing earthen barrier is the San Jacinto Branch, considered to be one of the most active branches of the great San Andreas earthquake fault. Someday the waters of the gulf will break through, inundating the below-sea-level valleys along with the score of cities and towns and millions of fertile acres.

In view of these continuing floods and sea level alterations it is quite possible that vessels sailing up the Colorado or through the narrow inlets to large inland lakes could have been trapped in what now are sand dunes and arid canyons. Reliable reports indicate that more than one ship met this fate.

There's an Indian legend concerning one such vessel. Long ago a great flood forced the Indi-



ans to move up into the hills. One day a great white bird appeared, moving slowly across the water. It circled round and round the shrinking sea and finally came to rest atop a hill. When the water receded the bird fell over on its side and became buried in sand. Sometimes when the winds howl the sands are blown away and the bird can be seen again.

And where is this bird to be seen? One reported location is about 100 miles northwest of Yuma, Ariz., south of the San Bernardino Range. According to an account in the *San Francisco Examiner* it was seen by a single witness in 1876 and two years later by a party of four prospectors. A third sighting in this same general area was reported in the *San Diego Union* for November 17, 1889.

In 1882 Tom Brown of Bakersfield, Calif., and several companions said they came upon a vessel in the desert about 40 miles east of Indio. Brown described it as a small wooden craft with "a well-defined carved bear head on its prow." In 1890 there were several reports of a vessel described as a Spanish galleon seen near Kane Springs, south of what presently is the Salton Sea.

However, not all reports of sightings are hoary with age,

with witnesses long dead. Around the year 1930 Santiago Socia, a wealthy Mexican, left his wife, Senora Petra Tucker, in Los Angeles and went to Tecate, Mexico, on the California border. While there he decided to search for an alleged cache of gold buried in the California desert "40 kilometers northeast of Tecate."

He later told his wife that in a canyon near the desert floor he came upon a portion of a ship projecting out of the sand. On the canyon wall above the vessel was a rock bearing writing that was neither Spanish nor English. The ship's bow was curved, rising upward gracefully like the long neck of a swan. On its side were round metal discs or shields "shaped like a tortilla" and he succeeded in removing one. But Senora Tucker says her husband tired of his souvenir. It served no useful purpose and was heavy and rusty so he threw it away. Later he was fatally wounded in a gun battle in Sonora.

Another discovery was made in this same area less than 10 miles northeast of Tecate. In fact, it would seem safe to assume it was the same ship. Landslides could account for the differences in descriptions.

Early in 1933 Mrs. Myrtle Botts, public librarian at Julian, Calif., and her husband Louis were camping near Agua Caliente Hot Springs in what is now Desert State Park in San Diego County. Their camp was beside a cold-water spring at the entrance to a deep canyon. One evening an old prospector came to the spring to get water and they invited him to share their supper. The talk drifted to the wonders and riddles of the desert.

"Real queer thing up this canyon a ways," said the old-timer. "There's part of an old ship sticking out of the side of the canyon. Wonder how it got there. Funny-looking boat! You should go take a look at it."

Since the prospector also claimed he knew the location of the lost Peg Leg Mine the couple didn't take his report very seriously. Nevertheless, the next morning they made their way into the canyon. Mrs. Botts' hobby is botany and she was collecting desert wild flowers. Then suddenly they saw it — above their heads as they stood on the canyon floor was the prow of a very ancient ship. Rising above the bow was a gracefully curved stem or beak. Circular indentations in the wood along both sides probably marked the former locations of shields. The height of the vessel prevented any view of its interior. Moreover, the steep canyon wall was composed of unstable shale,

sand and clay prohibiting any attempt to climb it.

For a long time Mr. and Mrs. Botts gazed in awe at this relic, noting its every detail. Once back at the Julian library Mrs. Botts studied pictures and drawings of ancient ships. Phoenician and Viking vessels most resembled the desert derelict. Mrs. Botts told Brad Williams and Choral Pepper, coauthors of *The Mysterious West* (World Publishing Company, 1966) that she finally decided it must be of Viking origin. Miss Pepper also is editor of *Desert Magazine*, a popular southwest publication.

Unfortunately Mr. and Mrs. Botts did not return to the desert to take photographs of the strange craft until a week after the Long Beach earthquake rocked southern California on March 10, 1933. Not only the ship but the entire canyon had disappeared. The canyon walls had collapsed and the ship, remnant of a bygone age, again was entombed beneath thousands of tons of earth.

Was it a Phoenician galley? A Viking longboat? And how and when was such a vessel beached in a California desert?

The Phoenicians were the world's greatest seamen during the millennium before the birth of Christ. In the Seventh Century, B.C., they circumnavigated Africa. They sailed north to Scandinavia where the Vikings later copied their ship design. Their invention of the keel made it possible for them to control their vessels under sail and to construct seaworthy ships up to 100 feet in length.

Clay and stone figurines found near San Miguel de Allende, Mexico, also seem to demonstrate a Mediterranean influence. Some look like mermaids, legendary beings derived from the Phoenician god Dagon, while others illustrate stringed musical instruments, chairs and beasts of burden pulling chariot-like vehicles, all unknown to Amerindians before the Spaniards came. According to Charles M. Boland in his book *They All Discovered America,* Phoenician relics have been found in Pennsylvania, New Hampshire and Brazil. And in a desolate area near Los Lunas, N. Mex., there is a large basalt rock bearing chiseled inscriptions in Phoenician, Hebrew and Greek, the same combination of languages found on the sarcophagus of the King of Sidon dated around 572 B.C.

However, the evidence seems stronger that the ship or ships of the desert are of Viking origin. During the Tenth and Eleventh Centuries, A.D., the northern hemisphere experienced its second warmest period since the

last ice age. During this time, technically called the Secondary Thermal Maximum, the Arctic ice was so greatly diminished that sailing vessels could have made their way through the Northwest Passage north of Canada, where the prevailing winds are from the east.

Indian legends tell of visits by strange men centuries before the Spanish conquistadors. Several Arizona tribes declare that a band of tall red-bearded white men, fierce fighters with spears and battle-axes and protected by metal shirts, long ago invaded their lands, enslaving the Indians and forcing them to work in gold and silver mines in the vicinity of Red Rock, northeast of Tucson. These men came from a ship on a great river to the west. After they had acquired sufficient metal, they started across the land to return to their ship. But they had killed and wounded many of the red men and the chiefs met in council.

"Our warriors were instructed to act like wolves," say the Pima medicine men. "They were told to circle the white men and slay them one at a time. Many were killed. Those who survived buried their gold in the sands and returned toward their ship. They never returned to the land of our forefathers."

Herman Ehrenberg, an early western explorer whose name has been given to a town on the Colorado River in Arizona, supported this legend. "I discovered some Indians in western Arizona that were fascinating," he reported. "They had blue eyes, lighter skin tones than the other tribes and their hair was red. I tried to trace their origin."

The chief of a Cahuilla tribe in California told Ehrenberg that according to his forefathers two great ships came into the ancient inland sea in the Salton Sink. The white men and their women, dressed in strange costumes, left the vessels and began traveling overland. They were captured by a hostile tribe and the men were killed but several of the women were adopted into the tribe. Later they were traded to members of an Arizona tribe.

However, a tribal tradition of the Seri Indians is the most definite and offers the greatest supporting evidence. Today only a few hundred members of this largest ruling tribe of the eastern (Mexican mainland) coast of the Gulf of California survive on Tiburon Island in the gulf. Despite their decline they take pride in remembering their time of glory and in passing on to new generations their ancient tales and legends.

Long ago when "God was a

boy," goes the legend, the "Come-From-Afar-Men" came. Tall fair men, white-bearded and white-haired, with their red-haired women, landed on Tiburon from a "long boat with a head like a snake." The strangers hunted the whales that were then abundant in the gulf, cutting up the huge carcasses and cooking the meat on shore. Then they packed this meat in baskets which the women made from the reeds that grew on the island. Finally, fully provisioned, they set sail down the coast to the south. They had gone only a short distance when their vessel ran aground and was ripped apart by breakers.

Swimming ashore, the survivors were adopted into the Mayo tribe. They intermarried and to this day each generation of Mayos produces a few individuals with blue eyes or blonde hair or both. These characteristics, say the Seris, are the heritage of the "Come-From-Afar-Men" and in order to preserve these traits the Mayos, until the 1920's, expelled from the tribe all who married outside of it. This legend is told in detail by D. and M. R. Coolidge in their book *Last of the Seris* (E. P. Dutton and Company, Inc., 1939).

* * *

THE LEGEND of a Spanish treasure ship stranded in the desert seems to be based on fact. There is evidence that it rewarded its finder early in this century but like all perceptive discoverers of wealth he had the wisdom to remain silent.

According to an account in the Spanish archives in Guadalajara, in 1615 Captain Juan de Iturbe left La Paz from San Blas with a cargo of pearls. These pearls had been taken from the oyster beds along the gulf coast of Baja that were destroyed in 1919 when an unknown disease killed the oysters. Iturbe's vessel, probably a caravel, was spotted by the Dutch pirate Joris van Spielbergen, who chased the Spaniard northward.

Captain de Iturbe later said that when he reached the head of the Gulf of California the passage narrowed into a channel and his ship sailed through on a high tide into another large body of water. After he reached the northern limit of the inland sea at about 33 degrees latitude, just south of the southern end of the present Salton Sea, he returned to the south trying unsuccessfully to locate the channel to the gulf. Finally he decided the water level had dropped and he was trapped. In hopes of finding a passage around the mountains to the west he sailed northwest only to run aground. De Iturbe was forced to abandon his vessel with

its valuable cargo and with his crew hiked back to Mexico.

Some historians have been skeptical of the captain's story, believing he lost his ship to pirates and lied to escape prosecution for not effectively resisting the raiders. They point out that in 1540 the explorer Melchior Diaz reported no inland lake or bay when he reached the mouth of the Colorado River. And when Juan Bautista de Anza came this way 234 years later it was still dry desert.

Yet the captain may have been telling the truth. Sudden alterations of sea level due to earthquakes and river flooding could have permitted the small vessels of yesteryear to sail up narrow inlets. In the hot dry desert water evaporates rapidly enough so that between 1540 and 1774 a body of water larger than the Salton Sea could have appeared and vanished.

In the May 1964 issue of *Westways*, published by the Automobile Club of Southern California, an article on legendary desert ships by historical writer Harold O. Weight disproved the oft-repeated yarn that a boat was abandoned in 1862 when it got stuck in the sand while being hauled from Los Angeles to the Colorado River. Weight's research revealed that this boat in fact had reached its destination.

As a result of this article an elderly man, Elmer L. Carver, came forward to tell Weight he once had examined a desert ship, seen some of its treasure and explained why it could not be seen today. "I found his story straightforward and reasonable, containing internal evidence of truth," Weight wrote in *Westways* in November 1965. "So far as I have been able to test it against location and local history, it checks."

During the summer of 1907, Carver said, he drifted into the then-pioneer town of Imperial, Calif., as a youth of 17. He supported himself by performing odd jobs. Once he was given temporary employment by a man named Nels Jacobson who owned a ranch six miles east of town. Jacobson, aged about 60, husky and rawboned, wanted someone to care for his hogs and keep his wife company while he went to Los Angeles on business.

Carver recalled that they drove east through a wash, into a large alfalfa field and up to a neat little house beside an irrigation ditch. He met the wife, a woman much younger than her husband, was shown where to sleep on the screened porch, then his employer took him to the hogpens several hundred feet from the house to show him how to mix the feed.

The hogpens astonished the youth. Timbers 30 feet long, 16 to 18 inches wide and up to three inches thick, were secured by iron bolts to peculiar-looking heavy posts. Why were such huge planks being used for hogpens?

"The big wood?" said Jacobson. "I pulled them here with horses. They came from an old boat over there." He pointed to a mound of sandy earth.

The next morning the rancher left on his trip. As soon as he had finished the morning chores Carver walked to the little hill about 200 feet behind the house. And there — half-buried in the sand — was the skeleton of an ancient vessel. The curved prow tilted up at an angle, projecting about six feet out of the ground. About four feet of the stern was exposed. Carver estimated the length of the ship at 50 to 60 feet. Seemingly petrified, the timbers were dry, hard and whitish-gray in color. Jacobson had removed most of the planking and some of the ribs for his pens. There was no evidence that iron had been used in the vessel's construction.

Back at the house Carver found that Mrs. Jacobson was delighted to have someone to talk to. He asked about the ship.

"Several years ago there was a terrible windstorm," she explained. "In the morning we found that part of that little hill had been blown away and there was the boat. The inside was filled with sand. Nels wanted to see if there was anything in the boat. Whenever he had some free time he'd shovel out sand. He must have taken out tons of it.

"One day he called me, all excited. He had found a chest. It was iron, so old and rusty it fell apart when he tried to lift it and a kind of tray tipped over and spilled what Nels said were jewels into the sand. He made a big sifter out of a box covered with screening and got the jewels back."

As far as is known, de Iturbe's ship carried only pearls. Carver states, however, that Mrs. Jacobson showed him a ruby, an emerald and four transparent white stones, saying her husband had recovered a large number of precious stones but these were the most valuable. When Carver asked if other objects had been found in the derelict, she replied, "Lots of things! I'll show you one thing I like." She went to her bedroom and returned with a crucifix about two-and-one-half inches long with an oval blue stone set in it. "It's solid gold," she declared. "I cleaned and polished it myself."

Mrs. Jacobson said that her husband had gone to Los Angeles

to dispose of some of the jewels. An attorney there had advised him to avoid any legal claims or complications by remaining silent. He then had arranged with a pawnbroker named Barney to sell the gems quietly a few at a time in varied markets, the three men sharing equally in the proceeds.

Carver said Jacobson returned home in high spirits on the fourth night. The next morning he was paid four dollars and returned to Imperial. He never went back to the ranch, although he did see Mrs. Jacobson later at the railway station in nearby Niland. "Thank you so much for staying with me," she said. "My husband didn't pay you enough. Please take this!" She tried to give him two $20 gold pieces. When he refused, she laid the coins down on the platform and hurried away. Carver left Imperial Valley a few months later, moving on to San Diego.

Author Harold O. Weight interviewed Carver, a white-haired man in his 80's. Then he went to Imperial and crisscrossed the region east of the city. This area had been land-leveled since 1907 so Weight found no mound that might conceal parts of the lost ship nor did he locate any unusual hogpens of huge timbers that had survived six decades.

Local records disclosed that Nels and Jennie Jacobson were well-known Imperial pioneers. In 1910 Jacobson had a large ranch six miles east of town where he had 1,000 hogs and a large number of blooded horses. Eventually the couple left the valley and returned to the east.

Then Weight ran across a startling statement — a 1912 newspaper item reprinted in the county history: "Nels Jacobson, well-known rancher near Imperial, has sold his 800-acre ranch and stock for the neat sum of $137,250. Mr. Jacobson came here seven years ago with $4,000 and counts his seven years' work pretty well done when he turned $4,000 into $137,250. Everybody agrees with him, too."

That's a gain of $133,250 in seven years. Did the treasure from an ancient ship lost in the California desert play a part in making Jacobson's fortune?



STAG PARTY

WHAT SOME jokingly called a protest march was staged by some 19 deer last December when they walked past police headquarters in Ashland, Ore. The strange procession took place shortly after a five-point buck was slain at the local zoo, reports the *Los Angeles Herald-Examiner.*

DEAD SOLDIER on Sentry Duty?

"I can tell you one thing. If you guys saw Prettyboy then, you were either drunk or dreaming."

By Mercedes Colon

ONE NIGHT in April 1945 Jay F. Rivera, then a PFC in the United States infantry, had an unnerving experience he has been unable to explain to this day. Three days' fighting it had taken to wrest the small sheep town of Amasdorf on the west bank of the Elbe River from the defending Germans. Once the town had been captured Supreme Allied Headquarters sent word that the American troops were to remain there two weeks to await a linkup with the Russian troops.

The small, rather primitive town was much like other European villages with its stone buildings, muddy streets and encircling trees and shrubbery. A command post was set up in a deserted building in the town and guards were posted at various strategic outposts during the nights. One such outpost was 500 yards from the edge of town and consisted of protective camouflage of clumps of shrubbery and a few logs against a background of trees. On an April night Rivera and his buddy PFC Richard O'Leary were assigned to midnight guard duty at this outpost.

The night was moonless, cool and damp; the sky was dark over the wide empty terrain. Somber trees behind the pair swayed silently and in seeming rhythm. While there was some element of danger still, guard duty with nothing to do but sit and watch for two hours was extremely dull for young men of 19. They were accustomed to more action.

After 30 minutes O'Leary, no longer able to stand the inactivity, said to Jay, "Say, listen, everything seems pretty much under control. You don't mind if I skip out for a few minutes, do you? If I don't have some coffee I won't be able to stay awake the

whole two hours. I'll be right back."

Although it was against orders to leave one's post during guard, Jay assured him it was perfectly all right and he could cover alone. O'Leary disappeared into the trees going toward the town. Once alone, Jay leaned on his 30-caliber machine gun and gazed over the wide expanse, more alert now that he was covering for two. After about five minutes he heard from somewhere behind him a rustling and the sound of light footsteps. Expecting to see O'Leary returning, he turned quickly and was amazed to see PFC Michael Prettyboy, a tall blond soldier from the Second Platoon. The visitor was helmeted and with both hands held his rifle against his chest. He gave Jay a smile and squatted down beside him, laying his rifle carefully on the ground.

"What are you doing here?" whispered Jay, startled.

"I couldn't sleep," whispered Michael, "so I thought I'd take a walk." He relaxed his body against one of the logs and stretched his legs as if he were visiting someone's living room.

"That's a pretty dangerous thing to do," cautioned Jay. "Anybody could pick you off in the dark."

Prettyboy shrugged his shoulders and looked around.

"How come you're on guard alone?"

"I'm not," Jay answered. "O'Leary's with me. He'll be right back."

For the next few minutes the two young men talked about the day's action. They spoke about a tank that had taken a direct hit but kept moving to the rear under its own power with two mortally wounded soldiers sprawled on the top.

"It was a big loss just to capture a hole like this," Jay remarked in disgust.

Michael nodded sadly, his eyes downcast. Suddenly he picked up his rifle and jumped up. "I'll see you, Jay. I'm supposed to be resting and I go on guard in another hour."

"Be careful," admonished Rivera. "Stay in the shadows. You don't want to be mistaken for the enemy." Michael Prettyboy disappeared as abruptly as he had appeared.

Shortly thereafter O'Leary returned and they remained on duty until relieved at 2:00 A.M.

About eight the next morning members of Rivera's platoon were gathered about the chow truck discussing a burst of gunfire they had heard during the night. Investigation showed that one of the GI's had fired into the trees. He insisted he had seen someone playing hide-and-seek among the

trees. When the figure stood momentarily in an opening and lifted his rifle, the GI had opened fire. No one was found afterwards but the soldier insisted over and over it was not just his imagination.

Jay immediately thought of his unexpected visitor during the night. "You know," he said, "it could've been Michael Prettyboy. He came over to talk with me for a while when I was on guard last night. Said he couldn't sleep. I warned him to be careful not to get shot by mistake."

An unexpected silence greeted Jay's words and some of the men exchanged questioning glances. Platoon leader Lt. Al van Detta who stood by sipping coffee then spoke in a somewhat incredulous voice. "Who did you say came to see you last night? Prettyboy?"

"Yes, sir," Jay answered, taken aback by the look on the lieutenant's face.

"Are you sure it was Prettyboy?" Lt. van Detta persisted.

"Of course, sir. I know him pretty well." Remembering that he had been alone at the time and fearful that O'Leary might get into trouble, he added, "Ask O'Leary."

"I don't have to ask O'Leary," retorted the platoon leader shaking his head. "And I can tell you one thing. If you guys saw him then you must have been either drunk or dreaming. PFC Michael Prettyboy was killed in action yesterday about 10 o'clock in the morning."

Jay Rivera took a while to accept the lieutenant's words. Had Jay been dreaming? Or had the fallen soldier actually visited him some 15 hours after he died?



NEWCOMER TAKES TOP DOWSER TITLE

NANCY Pulsifer of Mere Point, Me., won the annual contest of the American Society of Dowsers by turning up a bag of 50 Kennedy half-dollars hidden under an old board near the Danville, Vt., town hall. Finding the bag was the object of the contest and keeping it was the winner's reward.

Several hundred contestants used divining rods or other implements to look for the bag, knowing only that it was somewhere near the village green. However, Mrs. Pulsifer set out on her search bare-handed.

"She said she found the money with feelings she got through her fingertips," said Paul Sevegny, treasurer of the dowsers' organization.

Mrs. Pulsifer was not a member of the American Society of Dowsers but she joined the day of the contest — in October 1971 — and of course she got to keep the money.

UFOs and the Electromagnetic Dragon



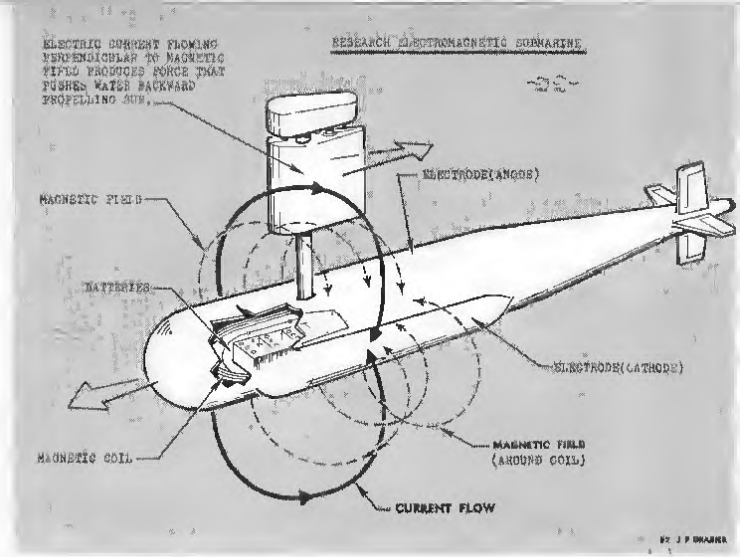
Straightforward application of well-known laws of physics leads to imaginative theory of UFO "scout craft" propulsion.

By Stanton Friedman with B. Ann Slate

THE KEY THAT may unlock the door to understanding the technology of UFO flight was discovered in 1911 by a Dutch physicist. Heike Kamerlingh Onnes, professor of experimental physics at the University of Leyden, was investigating cryogenics, the study of the properties of matter at temperatures near absolute zero (−459° F.), the point where in theory all molecular motion stops and every substance known to man becomes a solid. In his experiments he discovered that when certain metals are cooled gradually to temperatures close to absolute zero they lose all electrical resistance. He termed this phenomenon "superconductivity."

This means that if an electric current is initiated into a coil or wire of certain materials cooled to this superconducting state, the power source can be turned off and the current will continue to travel through the coil without heating the wire and with *no* energy loss. Two conditions are necessary to maintain superconductivity: keeping the wire cold enough and keeping the amount of electrical current sufficiently low that the magnetic field which is *always produced by the current* stays at a low value, below what is termed the "critical field" — the point where the resistivity of most metals increases, particularly at low temperatures, and the materials go out of superconductivity.

Today the advantages of transmitting electrical power free of loss are obvious but for Dr. Kamerlingh Onnes superconductivity was simply a lab curi-



STANTON FRIEDMAN, born in 1934 in Elizabeth, N. J., lives today in Redondo, Calif., with his wife and three children.

Since he was graduated from the University of Chicago in 1956 with a master's degree in physics, his professional career has ranged over experimental and analytical aspects of radiation shielding for nuclear aircraft, development of various nuclear system, magnetohydrodynamics and desalinization.

Mr. Friedman has lectured widely and published many articles on the subject of UFOS. He is currently director of the California UFO Research Institute headquartered in Lawndale.

In 1968 Mr. Friedman was one of the participants in the Symposium on Unidentified Flying Objects before the Committee on Science and Astronautics of the House of Representatives.



osity. And when other physicists of his time sought applications, it proved a limited miracle. The forces exerted by a magnetic field are squared (multiplied by four) each time the magnetic field is doubled. Consequently, excessive electrical current took the materials over the "critical field" and out of superconductivity.

Then in 1961, at Bell Telephone Research Laboratory, physicists found new alloys of different structure from the "soft" superconductive materials such as mercury and lead. One such combination was an unusual niobium-tin alloy which could carry the fantastically high electrical current equivalent to 100,000 amperes in a wire only four-tenths of an inch in diameter. These alloys remained superconducting even when subjected to maximum magnetic fields then avail-

able, well over the former limiting critical fields, and were termed "hard" superconductors.

Now high magnetic fields could be produced with a magnet* which wasn't physically large and didn't require massive cooling equipment. Like the dragon biting its tail** a small unit was capable of carrying huge electric currents which automatically produced colossal magnetic fields.

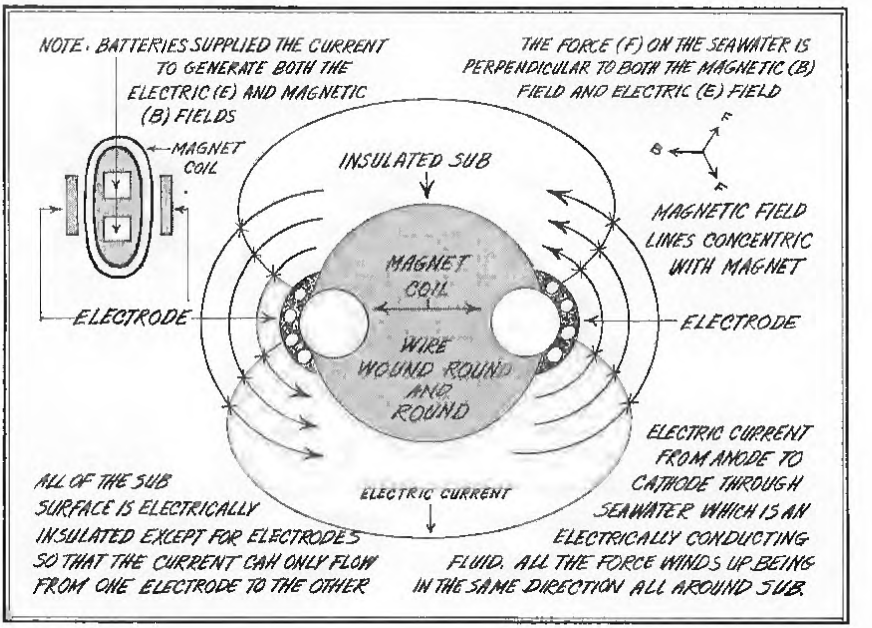
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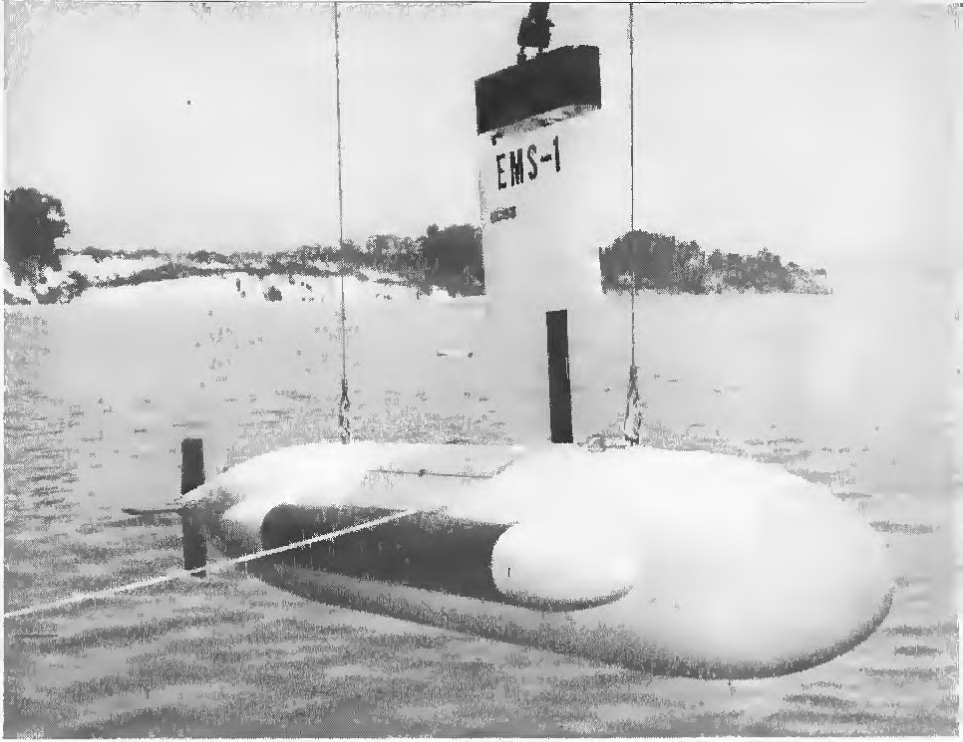
THIS DEVELOPMENT opened up many new theoretical vistas. Dr. Stewart Way, consulting engineer at Westinghouse Research Lab near Pittsburgh, saw the realization of a longtime dream. For many years Dr. Way had hoped to de-

*Whatever produces the magnetic field is called a magnet whether it be the common horseshoe-shaped permanent magnet, the naturally-occurring lodestone or a coil of superconducting alloy. Thus the term magnet is used interchangeably with superconducting coil, wire, metal or other material.

**The dragon biting its tail is the Gnostic *Ouroboros* symbolizing (among many things) continuous encircling power of great strength and speed.

Cross section illustrates physical law that states an electric current intersecting magnetic field creates force at right angles to both current and field.





Dr. Stewart Way's engineering students at the University of California in Santa Barbara built miniature EM submarine. It is 10 feet long, 18 inches in diameter.

velop an electric submarine without propellers or jets. According to physical laws such a submarine was theoretically feasible. The construction, however, presented insurmountable problems because to utilize a magnetic field strong enough to propel a full-sized sub would require a conventional magnet weighing 500,000 tons. But with the discovery of hard superconductors, magnets now would constitute no more than 20 percent of a sub's weight while providing the high magnetic field necessary for electromagnetic propulsion.

Taking leave from Westinghouse to teach at the University of California at Santa Barbara in 1966 Dr. Way outlined for his senior engineering class their term project: the design and construction of a test model of the first EM sub.

Superconducting magnets were costly at that time. To demonstrate the feasibility of EM propulsion, it wasn't neces-

sary to use one in a small-sized test model so the coil used was an inexpensive one made of aluminum wire.

The law of physics involved here states that an electric current intersecting a magnetic field will create a force (the Lorentz force) at right angles to both the current and the field. By setting within the sub the aluminum coil which created a magnetic field outside it and by placing two metal strips on the sides of the sub to act as electrodes, an electrical current was made to flow in the seawater at right angles to the magnetic field.

Five six-volt batteries within the sub supplied current to the wire and electrodes. Thus two invisible field lines were made to intersect at right angles at countless points outside the sub creating a pressure which pushed against the water, moving the sub forward.

In demonstrations in June 1966 the 10-foot-long EMS-1 was completely successful. No longer constrained to go forward conventionally as the seawater pushed from behind, the sub utilized a balance of forces on all sides — as a fish does. The sub was silent, difficult to detect; it could stop (hover) and make sharp turns. Also demonstrated was its potential for movement in any direction if other electrical controls or switching were used.

Because a conventional magnet had been used to generate the relatively low magnetic field, the test model achieved a speed of only two miles an hour — but then it had taken only a few months to build and only $1,500 of the University's petty cash to prove that EM propulsion under water was possible.

While it might be assumed that the navy would have snapped up the experiment, Dr. Way is a pacifist.* *Time* Magazine for September 23, 1966, reported: "Though the electromagnetic submarine's silent, virtually undetectable operation makes it of prime interest to the navy, Way is convinced that its greatest future lies in the development of super submarine tankers. Since the efficiency of an electromagnetic submarine increases with size, the visionary engineer is already looking forward to the day when 100,000-ton monsters will move silently beneath the surface of the world's oceans, carrying vast quantities of crude oil and gasoline safe from the

*After the demonstrations in June 1966 Dr. Way's EMS-1 was dry-docked. He does not visualize the sub as a weapon and has not sought support from the military — which is probably the only source of the sizable funds that would be required for further research and development.

storm-tossed water above them."

* * *

A MANEUVERABILITY closely paralleling that of the mysterious flying saucer now had been demonstrated. But can hard superconducting magnets be used effectively in an airborne system?

The answer is emphatically *yes*! A superconducting magnet weighs very little, takes up a small space and requires no cooling other than that provided by a small cryogenic system which uses liquid helium. The medium of saltwater can be replaced by another fluid — air which has been ionized and thus converted from a gas into a plasma — and plasma is an excellent electrical conductor.

Air plasmas are simply masses of air that have been heated or have reacted with an electromagnetic field to produce ions and electrons rather than neutral atoms. In the study of plasma physics a host of other clues from UFO reports come sharply into focus.

Picture an ICBM plummeting back into the atmosphere at 17,000 mph. The friction produced heats both the air and the racing craft. The air at the forward end is ionized and an air plasma is created. All the problems of our high-speed flight and reentry relate directly to that boundary layer between the craft and the surrounding air, causing drag and friction — which mean HEAT!

Early scientific appraisals of the flying saucers ruled them out as technically-superior aircraft because everyone *knew* a metallic body going at such high speeds as reported would burn up in the atmosphere.

Perhaps if we look at the problem differently we will see a solution.

During our Apollo moon shots we tackled the Command Module reentry overheating not by using high-melting-point metals which are heavy but by using lightweight plastics which have a low melting point. By a process known as ablation the plastic layer on the outside of the vehicle is allowed to boil and burn off, thus insulating the inside of the craft until splashdown.

If we apply the principles of the EM sub to an airborne system, knowing of the interaction between electric and magnetic fields with the surrounding fluid, we can change the direction in which the ionized air moves. Instead of the molecules bouncing off our reentering vehicle coming from the moon at 25,000 mph (or our UFO going Mach 20) these molecules of air can be pushed away from the craft by electrically changing the path of the

air *before* it reaches the vehicle! Controlling heating in this manner not only would keep the craft air-conditioned but would allow the use of light metals with typically low melting points instead of heavy metals.

Lightweight pure magnesium samples said to be from a UFO which exploded in 1957 over Ubatuba Beach in Brazil were sent to Dr. Edward Condon, head of the UFO investigation committee in Colorado, by APRO (Aerial Phenomena Research Organization). Dr. Condon discounted these as evidence of the existence of UFOs on the basis that Dow Chemical Company had produced magnesium just as pure at that time. But subsequent metallurgical examination of the *structure* rather than the composition of the Ubatuba Beach samples indicates the magnesium was made by directional casting,* *a technique not applied by any terrestrial magnesium manufacturers in 1957.*

Certainly if 10 years ago someone had given a scientist a piece of niobium-tin (found by Bell Telephone Research physicists in 1961), claiming it fell from a flying saucer, its application to EM flight would not have been recognized and the alloy would have been assumed to be the work of some crackpot who produced it for no useful purpose.

We believe that in the light of our present terrestrial technology flying saucers cannot be written off as atmospheric phenomena or illusion but must be considered as craft utilizing the most efficient approach to flight. AVCO Corporation, one of the nation's leaders in reentry physics, ICBM nose cone design and the development of superconductive magnets, recently made a study for NASA. This research* dramatically illustrates that a magnet aboard a craft reentering from Mars together with the cooling equipment used to reduce the reentry heating weigh less than the heat shield which is required without the magnet.

Remember the five-minute radio blackout that occurs in the atmosphere when our manned spacecraft are heading back to earth? This is due to the plasma their speed creates which does not permit the passage of radar and radio waves. But if a controlled EM field existed around the craft the properties of the plasma could be affected to pro-

*Directional casting is a technique for making higher strength metals by controlling the flow of the metal as it is cast. The method results in an improved product of less weight and thickness which is therefore more suitable for aircraft.

*Jarvinen, P.O., (AVCO Corporation): "On the Use of Magnetohydrodynamics During High Speed Reentry," NASA-CR-206, April 1965.

vide a "window" which would permit signals to get through.

R. Vitoliniek, head of a space-tracking station in the Soviet Union, is convinced that flying saucers are "solid bodies" which cannot be artificial satellites or meteorological equipment. A statement made by Vitoliniek in 1968 indicates Russia well may be aware of the nature of UFO propulsion. He said the "objects" could become invisible since they apparently have the ability to absorb EM waves of varying lengths.

This radar expert's opinion deserves our attention. If a saucer carries equipment which is constantly tuning and changing the magnetic field strength and orientation, this also will change its apparent radar profile. We use radar to judge how big an object is on the basis of the strength of the reflected signal. If a UFO makes itself a better reflector it will look bigger. Conversely, if it alters the magnetic field to become a better absorber, it will cease to be detectable on radar — i.e., it will "vanish."

Other significant studies have been made. At Northwestern University in the mid-1960's a simulated lab situation was set up to study the effects of plasmas occurring in front of our reentry vehicles. A plasma gives off light of various colors, depending on the energy associated with it, the strength of the magnetic field, velocity and so on. While Northwestern was testing for power, drag and lift, first without a magnet in the nose cone and then with one, the researchers noted that when the magnet was turned on, the plasma region at the front of the nose cone moved out, altering the shock wave pattern and nose cone heating. *As it changed its position it also changed its color.*

All of this points to studies we should be making on UFOs. Their light spectra certainly should be measured with the ordinary spectrograph. We might learn the temperature of the plasma, the strength of the magnetic and electrical fields and the conditions associated with instant changes of velocity.

* * *

THE JANUARY 1969 issue of *Science and Technology* featured an article on superconducting magnets. Illustrated was an 18-foot superconducting coil which was part of a large hydrogen bubble chamber being built at Argonne National Laboratory.

That diameter — 18 feet — is interesting when compared with the findings of mathematician and UFO researcher Dr. Jacques Vallee who computed the average diameter of sites of 200 reported saucer landings observed

in 1954. The figure he arrived at was five meters or just under 17 feet — which gives rise to speculation, when we remember the work being done at the Argonne Laboratory, that UFOs may be eleetromagnetically propelled.

While we've touched on only a portion of the researeh which makes the behavior of the UFO seem more reasonable, numerous other classified studies further strengthen the case. There is a great deal of evidence on which to hypothesize the mode of the "mother craft" propulsion and its ability to make round trips to nearby star systems in the span of an average man's lifetime without violating the laws of physics as we know them today. It seems probable that the "mother eraft" power source cbarges the "scout craft" en route until a planet has been reached, where the small saucer goes into operation to survey the surface.

There is no basis for assuming that the same craft whieh travels between star systems or planets also travels within the planetary atmospheres. In consideration of the substantial differences in gravitational and gaseous environment between the atmosphere around a planet and the space between planets or stars, it seems reasonable to predicate different systems for the two eonditions. What we are eonsidering here is the smaller disc-shaped "scout craft" (or Earth Exeursion Module) which investigates the surface of our planet for whatever reason, as opposed to the cigar-shaped "mother craft."

First, let us examine what saucers are reported to do that conventional aircraft cannot. Radar trackings have measured UFO speeds well over 9,000 mph. Our best aireraft effort dates from 1965 when Lockheed's YF-12A jet set the official world speed record at 2,070 mph. The now-retired X-15 rocket plane has flown more than 4,000 mph but it reached this speed above the atmosphere, first having been carried aloft by a B-52.

The maneuvers of UFOs constitute most of the puzzle: their ability to hover, make sharp turns, fly vertically, switch to horizontal flight, stop and then abruptly aecelerate to high velocities. How is this possible for craft generally reported as eircular in shape, without wings, engines or exhausts?

Our concept of jet propulsion is thrust in one direetion provided by the exhaust at the rear of the engine. If this exhaust slows down or stops, reducing the wing's lift, the craft falls like a rock. We have no means of turning off this engine and turning on

others to thrust in a different direction — nor would the structural design of our present jets handle these abrupt turns.

A great deal of the scoffing at UFOs has stemmed from the time they were first officially recognized. In the late 1940's we considered them in the light of a technology which was producing 400- to 500-mph prop planes. We initially rejected important UFO clues because our technology wasn't advanced enough to recognize them as significant. For example, bright glowing colored regions in the sky didn't make sense two decades ago — but air plasmas weren't part of our world until we got into the reentry problems of intercontinental ballistic missiles (ICBMs) and manned spacecraft flying at orbital speeds over 17,000 mph.

Electromagnetic effects which interfered with radios, car ignitions, power plants and so on were called nonsense, for engineers and physicists *knew* that magnets capable of producing strong EM fields weighed too much to be airborne. It didn't seem feasible that electromagnetism could figure in a propulsion system anyway.

So in essence the scientific community prejudged the UFO case and kept trying to sweep it under the rug. This was an error in judgment, excusable only when we remember it was thought that the speed of sound was as fast as man could go.

The kind of system I envision — primarily for use in an Earth Excursion Module for flight in the atmosphere rather than for flight between planets or solar systems — would produce many of the observed phenomena associated with UFOs: the glowing region around the craft, the relative lack of noise, the tremendous acceleration in a short period of time, the maneuverability, the changing color of the glow, and the symmetrical shape indistinguishable as to front or rear.

If substantial funds were invested for airborne application of the EM dragon which bites its tail (superconducting coils in the shape of a doughnut in which power, once injected, maintains itself) life on this planet might change radically. Acreage in airports now taking up vast spaces in overcrowded cities could be put to other use. The problems of noise and air pollution caused by jet planes would disappear. Certainly the military potential of silent, fast, maneuverable weapons-delivery systems cannot be overlooked.

UFOs need to be studied as another approach to flight, regardless of whether they in fact exist.

How could Great-grandmother survive amidst the devastation of the Napoleonic wars without the money and jewels her husband had hidden?

Murdered Husband... Led to the HIDDEN JEWELS

By Stefanie Alberti

PSYCHIC ABILITY has run in my family for several generations. One instance of this gift dating back to the days of Napoleon was told me by my father, Gustav Politzer, who heard it from his mother, Caroline Hay Politzer. During all my lifetime I never have known my very strict father to exaggerate or say anything diverging one hairsbreadth from pure truth.

Our great-grandfather Dr. Hay was a wealthy physician living in the small town of Köpcsény near the Hungarian-Austrian border. He owned a fine house, coach and horses and was proud to give beautiful jewels and clothes to his adored wife, mother of several children.

These were the troubled times of the Napoleonic wars and one day in 1809 news came that the French army was approaching.

Dr. Hay gathered up his money and all of his wife's jewelry without telling her his intention. The next day he remarked casually, "Do not ask me where I have hidden our valuables. I will not tell you, for if anyone tries to scare you, terrified you might tell. It is sufficient that I know this."

On the following evening the small town was invaded by Napoleon's soldiers. They entered each house to plunder. Proud of their easy victory over the Austrian troops, they made free with the inhabitants' provisions.

When they asked my great-grandfather for food and wine, he gave them all they wanted. French soldiers brought up jars



of wine from the cellar and when they were intoxicated opened the taps of the barrels to spill the wine.

"I will let you drink your fill — but don't waste the wine," protested Dr. Hay. Enraged, one of the drunken soldiers drew his sword and gave him a deep cut over the head.

My ancestor lost consciousness and died during the night, leaving his beloved wife, expecting another child soon, a widow.

When the French soldiers left, there was no food in the house, no money and not a piece of jewelry that my great-grandmother could sell. And yet she had to provide for her family. Deeply worried and grieving for her husband who had carried the secret to his grave, the widow cried herself to sleep.

But in the morning, Mrs. Hay called to her children, "I had a dream in which your father came to me and took me by the hand and guided me.

"Come with me, children. I

will show you where your father led me and where he has hidden the jewels."

Followed by her little ones, the widow went up the steep stairs leading to the attic. Without the slightest hesitation she led the way to a big crossbeam in a faraway corner. She reached under the beam and pulled a wrapped parcel from its hiding place. Complete and safe, all her missing jewels were there!

But, alas, Dr. Hay's money never was found. Soon after the widow's dream the family house caught fire and burned to the ground.

Until 1945 I possessed a portrait of my great-grandmother wearing her five-strand pearl necklace and the necklace itself. But when Hungary fell under Russian occupation, Soviet soldiers confiscated all our family treasures.

"THIS IS GOD'S WELL"

A NEW healing center has been established in Missouri, reports Jessie Lusk in the *Lebanon Daily Record*. On Interstate 44, 12 miles east of Lebanon, Mo., is a well whose waters possess healing powers, according to its owner, Mrs. Stella Reed Gallagher, a professional healer from New York City. Mrs. Gallagher decided to leave the big city and says Christ led her to the location where she was to establish a healing church She and her husband acquired the 35-acre tract of land and had a 285-foot well drilled for church use. Then Christ indicated the well was to be called "God's Well" and that "many miracles will happen here," reports Mrs. Gallagher.

Since then the Gallaghers have been busy keeping up with further commands from Christ, whom Mrs. Gallagher has seen on seven different occasions. The church is being built some 300 feet from the well. The Ten Commandments have been painted on a large sign beside the well. Bright lights make it visible from the highway day and night. The simple drinking fountains presently installed at the well are to be replaced by a more elaborate structure once the needed $6000 has been raised.

"Blessed water from the well will fill the 18- to 20-foot-diameter structure with a large spray and it will be illuminated by multicolored lighting," reports the *Daily Record*

Visitors to the well already number in the thousands and several healings have been claimed, says Mrs. Gallagher, who plans to keep the well open from April through November each year. If the church and the well aren't labor enough, the tireless healer also plans to write a book based on the communications she has received from Christ.

Fingers of Fate

By Harold Helfer

A dog owned by Kenneth Godkin of Wolcott, N. Y., slipped into a sluiceway leading to Lake Ontario. Godkin leaped into the swift waters after him and Kenneth's father Robert dove in to help his struggling son. Both father and son drowned. The dog swam to safety.

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While his wife was in a London divorce court ending their 36 years of marriage, Leslie Sharp was outside doing the same thing but in a different way. He collapsed and died.

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Henry Ross Roberts of Johannesburg, South Africa, was refused a life insurance policy at age 18 on grounds he was a bad health risk. He died the other day — at age 106.

•

While San Diego obstetrician Dr. Steven Komadina was delivering a baby for a patient, his wife Penny, a nurse, was delivering her own child.

•

Clive Bishop put the cat out of his Bournemouth, England, home because it was making too much noise but found it hard going to sleep because of the continual sound of an auto horn. He finally went out to his car in his nightclothes to investigate. There, pressing against the horn, was the cat.

•

Working by the light of a flashlight Brooklyn Patrolman Thomas Courson delivered a baby in a dark tenement bedroom. Two and a half hours later he took a life, shooting to death a bandit.

•

Mrs. Gerald Gleisner of Germantown, Wis., jumped into the water of an abandoned quarry and pulled two neighbor boys to safety after they broke through the ice. She was unable to reach a third drowning child — her own son Danie.

•

Nathaniel Jordan, a Baltimore grocer, was killed by the pistol he carried in his belt for protection from bandits. As Jordan was emptying trash behind his store, the pistol fell and discharged when it hit the pavement. The bullet struck Jordan.



God was a Woman



By Clyde Keeler

Submerged beneath our male-dominated society is the historical and universal belief in the female creator.

THAT HE WAS created both male and female was man's first significant biological observation, a concept he soon projected to include the mammals and birds and by faulty inference, plants, rocks and even the forces of nature. Because he did not realize that he fathered his own children, it seemed to him the female magically created offspring, sometimes stimulated to do so when entered by the spirit of the cooking fire. Therefore, it must have been a great woman, the primitives reasoned, who gave birth to the creation — plants, animals and man.

But it was men who became the philosophers so the whole story eventually had to start with a male creator-god. In various primitive religions this primordial male creator-god tears himself apart to produce the universe or creates it by onanism.

The most important of his works is the Great Mother, usually identified with the earth. In the legends of most primitive peoples the Earth Mother gives birth to a son who becomes her

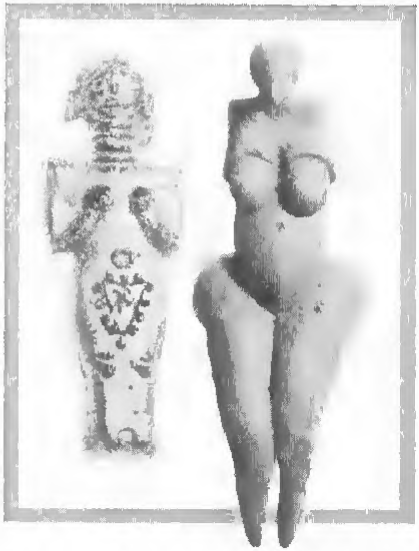
Earth Mother figurine from Cyprus (far left) has inverted pelvis for head. Obese and pregnant so-called Venus is famous goddess from Willendorf, Germany.

sun-god consort. Sometimes the son supplants his mother in importance as did Marduk, the son of Ishtar, in Babylon; Horus, the son of Isis, in Egypt; and Buddha, the son of Maya, in India. But some sons never surpass their goddess mothers — for example, Olowaipippilele, the son of Olomakriai of the Cuna Indians.

Cuna Chief Ikwaniktipippi told me in 1961 that the only importance of Olowaipippilele was that he returned to explore his mother's womb and thereby he learned her secrets: how she was able to create animals and man and beget new vegetation every spring. Ikwaniktipippi also said that the umbilical cord of the Earth Mother is still twisting and this twisting generates the fish of the sea and the other creatures.

The allegorical umbilical cord is the stem of the Tree of Life of the Earth Mother, having shot up from within her at her parturition. It reaches the sky and its branches point north, south, east and west. Hanging on the branches by their umbilical cords are all the kinds of plants and animals and men. As the Tree kept turning in the Water of Life (amniotic fluid) it formed a swastika design in the water. Thus the American Indian holds the swastika sacred because it represents the Tree of Life, the umbilical cord and membranes of the Earth Mother.

Both *Genesis* and *Revelation* record memories of much older traditions about the Tree of Life. According to the Apocryphal book *Esdras*: "Like as thou has brought forth with labour, even so the earth also hath given her fruit, namely, man, ever since



Lead sculpture from ancient Troy (left) bears triangle of trees with swastika in center. Terra-cotta figurine from l'Espouge, France, portrays Earth Mother giving birth.

the beginning unto him that made her."

Thus, the recognition of sex differences provided a pattern by which early man explained to his own satisfaction the origin of the universe, the creation of plants, animals and man and even the continuing reproduction of all living creatures. It gave him a unifying theological concept of the earth as the great mother and the sun as the great father of mankind. At death he believed his body and spirit took refuge once more in the womb of the Earth Mother.

* * *

IN EARLY CAVE days female physiology was a source of much wonderment. Man's attempts at religioscientific explanations led to many weird and erroneous speculations. For example, in Cuna theology colors are magical and so the Cuna Earth Mother menstruates fluids of different colors before giving birth to different classes of animals. Unchristianized Cuna Indians believe this today.

In accordance with these early universal concepts man sometimes made representations of his first deities in stone, baked clay or lead. Those models of the Earth Mother that have survived all stress her reproductive functions. Most famous among these goddesses are the obese, very pregnant Venus of Willendorf from Germany and the slender menstruating (or birth-giving) Venus de l'Espouge from France.

Recognizing the importance of the Earth Mother's reproductive nature early Cypriots represented her with an inverted pelvis for a head. The sacred nature of the pelvic girdle — that bony halo through which everyone normally enters this world — is perpetuated in the word "sacrum" or holy bone in our anatomy books.

A lead sculpture of a similar "mother goddess" was found at ancient Troy. What appears to represent a row of trees bands her pubic triangle and "in the midst of the garden" (see illustration) is a swastika — similar to the present-day American Indian symbology of the Tree of Life.

Several years ago at El Real in the jungle of Darien, Panama, I met Bartolo, a knowledgeable tribesman of the body-painting Chocos who had studied to become a shaman. He made a number of crude symbols for me and explained their sacred meanings. Most impressive among them was the creative Mother Goddess Earth who is always bearing children. She has a heart-shaped head, genitals spread in parturition and the cross of the Tree of Life on her

face representing her mouth and nose.

Another tribute to the Earth Mother is the biblical *Song of Solomon* which some authorities insist has nothing at all to do with King Solomon. Rather, it is thought to be a spring festival love song unrelated to the formal religious writings of the Old Testament. That this is the true interpretation of the Song of Solomon is suggested by the fact that most American Indian tribes have a Holy Mountain, the mons veneris of the Earth Mother, from which their tribe sprung. Medicine men even today represent it as a mountain bearing a swastika — the Tree of Life. In illustrations in the medicine books of the Potawatomi and other tribes the canopy of Heaven and the eyes of the Sky-father are shown above the mountain.

These and many other evidences lead us to believe that to the primitives of ancient and modern times the creator-deity is the earth conceived of as a fruitful child-bearing female. Thus, God was and still is a woman.

* * *

IN THE Earth Mother's nativity scene mentioned previously, the sacred plants — corn, cotton, beans and pumpkins — and the animals and man were all hanging on the great Tree of Life (somewhat as we find the evolutionary sequence illustrated in a biology text). The umbilical cord, a branch of the original Tree of Life, is really a part of the Earth Mother herself. Thus the umbilical cords of animals and men, in the light of this ancient religion, are only extensions of the Tree of Life of the Earth Mother, still growing through the ages, budding off its fruit in each generation.

The spirits of the various animals that grow on the Tree of Life may be chosen as clan protectors or totems. Some Indians say that the bear is the most powerful clan totem because he was attached to the original Tree of Life on a low branch closest to the Earth Mother herself. The clan totem followed the maternal line. Thus, if a man born into the Bear clan married into the Beaver clan, his children were Beavers but he remained a Bear and was barred from all Beaver ceremonies. He always returned to his mother's house for Bear ceremonies. This custom demonstrates that matriarchal systems can be traced back to the Earth Mother and her Tree of Life.

It is said that one's personal totem is a spirit that rides on your shoulders and quickly whispers in your ear what to do in a pinch. This idea of the protective

totem underlies the Vravashi of Persia, the Ka of Egypt and the more familiar "Guardian Angel." It is sometimes said to be the spirit of one's twin that died (the placenta) which goes to Paradise ahead of you to prepare for your arrival — another legend that pays tribute to the all-powerful mother goddess.

You can trace your lineage accurately only by way of umbilical cords — that is, by a matrilineal sequence, the most natural and certain method of constructing a pedigree. But with the coming of so-called higher civilizations men began to dominate women. Pedigrees then began to follow the patrilineal sequences. Often genealogical tables named a series of males without recording women's names at all.

This patriarchal state of affairs is well illustrated in the *Laws of Manu*, a holy book of the Hindus:

"For women no (sacramental) rite (is performed with sacred texts), thus the law is settled; women (who are) destitute of strength and destitute of (the knowledge of) Vedic texts (are as impure) as falsehood . . . that is a fixed rule.

"Her father protects (her) in childhood, her husband protects (her) in youth and her son protects (her) in old age; a woman is never fit for independence."

And thus, in time women came to be considered weak and laws for their protection were passed — in effect making them second-class citizens. And that's about where things stood for centuries — while women's labor was exploited on the land, in the home and later in factories. Women did not vote in such democracies as the United States until 1920 and France until a quarter-century later.

* * *

THE RECENT economic independence of women together with equal educational opportunities have given rise to the Women's Liberation Movement which promises a fulfillment of woman's age-long golden dream: the opportunity to develop her total potential for living rather than to be forever tied to the cradle and the distaff.

This was Plato's dream for women but to his mind it was equality of the sexes within a tightly-reined totalitarian dictatorship. Plato proposed in his *Republic* that numerous guardians of the state, chosen for their eugenical traits, would have wives and raise their children in common. The children were not to know their parents. Men and women were to have the same education and share equally in all public duties. Women with appropriate talents or aptitudes

were not to be barred from fulfilling the highest professional functions.

Plato singled out an example of special interest today: the desire of a woman to practice medicine. While the United States has relatively few women who choose medicine as a profession, more than half the physicians in Russia today are women.

Plato gave the world not only the plans for a "republic" but also the beginning of the Women's Liberation Movement as early as the Third and Fourth Century B.C.

Of course Plato's plan for woman's equality fell through, although European monarchies occasionally have given a woman the opportunity to become an outstanding leader in statecraft when a male heir to the throne was lacking — Catherine the Great of Russia and Elizabeth I of England come to mind.

In religion a few women of the monastic orders rose to positions of power and leadership. Hildegard of Bingen, who excelled in science and medicine, was noted in the Middle Ages for writing — or at least editing — many books on these subjects.

Because of their inferior strength few women found themselves in the thick of battle — a choice Plato would have left up to them — but there was Deborah, who led the Israelites to victory against the Canaanites, and Jael, who pounded a tent pin through her cousin's head in that campaign (*Judges 4:1-24*). The Germanic battle maidens served as weapon carriers and defenders of the wagons and every schoolchild knows of Joan of Arc. In America, gigantic pre-Revolutionary Grenadier Woman of the Shawnees waded fearlessly into every battle alongside the braves, dealing deadly blows with her huge tomahawk.

Despite the exploits of these few, some women — perhaps most — prefer the sheltered life of a home with husband and children. And some of the deities reflect this choice. Among various North American Indian tribes, legend has it that the sun-god and the Earth Mother became a happily wedded couple, cooperating harmoniously in their work of creating and protecting.

So Women's Lib is nothing new. It reflects the natural desire of a woman to be somebody and to achieve something in her own right, equally with man.

And why not?

Our evidence shows that in the beginning she was God.



The Girl with the Golden Hair

IN THE EARLY months of 1931 with Chester Grady, a medium, I participated in a series of sittings which provided startling evidence of survival. In our very first sitting a girl with lovely golden hair appeared to Grady and continued to appear in subsequent sittings until we knew her identity and her purpose: she wanted her mother to know the truth about her untimely death.

The girl with the golden hair was Olive Thomas, a celebrated star in silent film days, who accidentally had drunk bichloride of mercury while on holiday in Paris with her husband Jack Pickford. She died four days later and the press deat harshly with the "scandalous suicide" of the 25-year-old beauty. Olive's

concern that her mother should know the truth prompted her communication through Grady.

Our first sittings were held at Hyslop House, then headquarters of the American Society for Psychical Research in New York City. We met there weekly until March 1, 1931, when Grady, on invitation, moved into the Riverside Drive home of Col. and Mrs. A. K. C. Palmer, longtime members of the ASPR. Our weekly meetings continued uninterrupted in the study of the Palmer condominium until late summer when Grady was called to Havana to sit with Margherita di Candriano Ruspoli of Rome and Perugia, an Italian princess who had large real estate holdings in Cuba.

I first called on Laurena Van Kirk, Olive Thomas's mother, in April 1931 and again on the Fourth of July 1931 when I gave her the collected data on Olive's early years in an effort to convince her that Olive really was communicating through Grady. My third visit came a week later after she had had time to review my notes.

As it happened, while I had promised to return in a week, I had to telephone Mrs. Van Kirk that Grady's trip to Cuba had interfered and I would be delayed. I didn't get back to visit Mrs. Van Kirk until October. But when I did see her again I had evidence that removed all doubt about our communicating with Olive Thomas.

PART TWO

"No, no!" protested Olive Thomas. "We've unlocked that closed door in Mother's mind. It's opening and she's beginning to see the light. We can't leave her now. We've got to help her somehow."

By J. Gay Stevens

On my third visit to Laurena Van Kirk I found her quite shaken by the evidence that Grady and I were in fact communicating with her long-dead daughter. At our next seance, toward the end of July 1931, when Ollie appeared to Grady, I said I was afraid we had done her mother more harm than good. She was seesawing between deep religious prejudices and evidence of Ollie's survival which she could not assimilate. This could unseat her reason, I insisted.

Grady thought it was too late to back off. The evidence already had challenged Mrs. Van Kirk's confidence in her religious convictions. He agreed, however, it might be a good idea to stay



Petite Olive Thomas appeared in the Ziegfeld "Frolics" and "Follies" of 1914-1915.

away at least for a while.

"No, no!" Olive protested. "We've unlocked that closed door in her mind. It's opening and she's beginning to see the light. We can't leave her now. We've got to help her."

"Help her! How?" we asked.

Ollie said she had been with her mother a couple of times that past week and knew how distressed she was. Her mother was deeply moved, she agreed, but moved in the right direction — toward the truth and away from the hopeless depression and mourning she had lived with so long.

She went on to say that she had something in mind that should bring her mother all the way and she ended that sitting by saying she had to look into something before our next session. She would tell us about it then.

By now Grady and I had begun to look forward to these sessions with Ollie as you would to the next chapter of a mystery novel.

We hardly had settled ourselves in the library of Colonel Palmer's home the next time before Ollie joined us. She launched immediately into her plan. A few years after she died, she began, her mother turned over all of her jewelry — mostly gifts from Jack and other admirers — to a firm of auctioneers to be sold. She was amazed at the amount of jewelry she had collected in so short a time and even more startling to her were the prices people bid for it.

However, one piece, a particular favorite, never got into the auction.

"It is still in Mother's home," Ollie said, *"and Mother doesn't know it!"*

She described the piece as her

favorite brooch, a lovely white cameo of her head in profile set on a midnight blue field of Russian lapis lazuli flecked with gold and surrounded by eight tiny pearls. It was made by a famous London jeweler and given to her by a young titled Englishman.

"I loved that little pin," Ollie said, "and never could understand why it wasn't included in the auction. At first I thought Mother might have kept it and I was delighted — but I soon realized that wasn't the answer. I thought about it a lot after the auction and then one day I decided to concentrate on its whereabouts. This time I actually saw it psychically. It is in an old steamer trunk in Mother's attic where she keeps an assortment of mementoes — old perfume bottles, a leather writing kit, a shawl studded with brilliants — nothing of value.

"But the little pin is there, too," Ollie said. "It is in its thin





Olive Thomas' tomb in New York Woodlawn Cemetery is marked only with her husband's surname. After her broadway roles Olive signed with Selznick Films and became a screen star ovenight.

cloisonné case at the end of one of the three fabric pouch-like pockets lining the inside of the bottom half of the trunk. If you didn't know it was there you could go through the pocket and never find it, for the pocket lining is split at the end where the brooch had rested. It slipped through the break in the lining and it is wedged between the lining of the pocket and the lining of the inside of the trunk — below the level of the bottom of the pocket."

Ollie said she had a good idea how it got there too. The steamer trunk was hers and she had it with her when she and Jack sailed for Paris on the *Mauretania*. On that last tragic night she was wearing the little pin. At the end, she said, Jack packed her clothes into the steamer trunk. No jewelry, nothing but clothes. However, on the frock she wore that last night, while he was packing it, he found the pin. He removed it from the dress and placed it in the pocket of the trunk where it remained.

Ollie's plan was simplicity itself. Mrs. Van Kirk had no idea where the pin is. Neither did anyone in the world except the three of us. Ollie appointed me to go back to her mother's home and help her find the brooch.

"One more thing — a very big thing," she added. "Tell Mother in advance to be careful when she opens the case. One of the pearls, the third from the top on the right, has come out of its setting and is loose in the tissue paper around the brooch."

Grady and I looked at each other wide-eyed. If we were to find that piece of jewelry in the condition and place Ollie described, this had to be the most cogent case of survival ever recorded.

* * *

SO I WENT out to see Mrs. Van Kirk — but I wasn't happy. What if the search didn't come off? When would happen to Ollie's mother if it didn't? Or if it did?

This time I was greeted like an old friend. We talked easily about a number of things, my job, her work with the Red Cross, Chester Grady's growing reputation as a medium. She relaxed, laughed easily and looked younger. I was relieved. Finally she asked, "What is it this time?"

"Ollie has something to tell you about that cameo brooch she used to wear," I said. Mrs. Van Kirk looked startled.

"Yes, I know that pin very well but it's been gone since before Ollie died. How do you know about it?"

I didn't answer — and she smiled her embarrassment. I

mentioned the steamer trunk in the attic.

"Of all things!" she exclaimed. "You even know what I have in the attic. Yes, it's there, but Olive never has been in this house. I moved here after she died."

"Oh, I think she's been here," I assured her. "She says she's been here many times."

Mrs. Van Kirk shook her head incredulously. "You sound as if you simply could pick up the phone and talk to her. But what about the trunk?"

When I told her Ollie claimed the brooch was in the steamer trunk, she bridled. "Oh, no, not a chance. This time you're wrong. I've been through that trunk many times. There never has been any jewelry in it — only the clothes Ollie took with her to Paris and some she bought there."

When I insisted that Ollie had explained how the pin happened to be in the trunk and had told me exactly where it was, Mrs. Van Kirk would have none of it.

"I know every inch of that trunk. If the pin were there I'd know it."

I said I didn't doubt her word but it would be on my conscience if I didn't persuade her to take one more look, as I had promised Ollie I would do. Mrs. Van Kirk gave me the kind of wry smile you give a child who has nagged you into doing something you know is silly. Then she got up and started for the attic stairs, beckoning me to follow.

The trunk was where Ollie had said it would be, under the slanting ceiling beside a small window. Mrs. Van Kirk opened it, then gently removed the things that once belonged to Ollie. Pointing to the empty box she said, "Now, where does Ollie say the pin is?"

I suggested that she look carefully in the cloth pockets. She leaned over and ran her hand through them. Nothing. Then I told her to dig deep into the end of each pocket. This she did, and with her hand deep in the end of the third pocket she suddenly recoiled — as if something had nipped her fingers.

She straightened up, silent and wide-eyed.

"There's something there," she finally said in a shaky voice. "Something hard — like metal. But I can't reach it."

I reminded her that Ollie had said it would be in the lining wedged between the gathered end of the pocket and the lining of the trunk itself. I reached in and found it took some effort to free the object from its jammed position. Soon, however, I was holding the cloisonné case up to the light before Mrs. Van Kirk's

ashen face. She stared at it blankly and I'm sure she didn't believe her eyes. The significance of the find was beginning to get through to her and I could see she was swaying.

I held her arm as we went down the stairs and helped her to a chair beside the dining room table. Her somnambulistic state made me uneasy. I placed the case in the middle of the table and sat opposite her, waiting. For a few minutes she just stared at the case but finally she looked up at me and smiled.

I must have sighed my relief. I don't remember. She didn't say a word so I repeated Ollie's emphatic warning about the loose pearl. When she didn't make a move I opened the case and carefully unwrapped the brooch. The little loose pearl rolled slowly across the table and dropped to the floor. Mrs. Van Kirk's eyes remained fixed on the pin itself. I picked it up and pointed to the empty mounting where the pearl had been. But when I looked over at her she wasn't listening — or looking. Her head was down on her folded arms on the edge of the table.

I waited, saying nothing, until she raised her head. Her eyes were wet — but she smiled tremulously.

"Tell Ollie," she said softly, "I don't need any more, please. Now I know . . ."

She dropped her head to her folded arms and I rose quietly and left her. As I let myself out the front door I turned to look at the painting of Ollie.

Silently I said to the image of the lovely girl with the golden hair, "I think your mother got the message."

When Grady and I got together again he said Ollie came in so strong she gave him a headache. She kept repeating loudly in his inner ear, "We did it! She knows; she knows!"

I told her I had been worried about her mother the night we found the brooch.

Ollie laughed. "Why? Mother is happy for the first time since I left. Now she knows the truth and she's free." Then she added softly, "And thanks to you two, so am I."

With those words she left us.

* * *

WOODLAWN Cemetery lies just across the Harlem River from Manhattan. Ollie's body lies there in a small smog-stained granite tomb of classic design marked "Pickford." Jack had it built for Ollie and himself but Ollie is there alone. When Jack died in 1933 the Pickford family wanted his body buried in the family plot in California.

It seems an ironic and appropriate postscript to the story of

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this lovely girl of soaring fame and plummeting finale that she should be buried in a tomb built for two — then left alone, unidentified except by her husband's famous name.

A sad picture? Not quite. Whenever I have visited the tomb over the years I have found a modest bouquet attached to the grillwork on the door. It is always fresh and always fragrant — someone remembers.

Whenever I go to a seance (which is rarely these days now that my old friend Grady is gone) if the medium is at all clairvoyant, he or she always remarks that I seem to have brought along a beautiful girl from the other world. She stands behind my chair, they say, and she has golden hair. She has nothing to say but stands quietly smiling. They get the impression that she simply wants me to know she is there.

I just nod. I know.

WHY TOMBSTONE ROTATES

By Emil Markwart

IN PAST issues of FATE there has been debate about whether stone balls set atop tombstones actually rotate and why. I can state from my own observation that a stone ball set in a socket on a stone base will rotate in a cold climate.

There is such a gravestone in Scottdale Spring Run Cemetery near St. Joseph, Mich. Atop a huge marker weighing about four tons is a stone sphere about 24 inches in diameter. The family that owns the marker first noted that the ball moves when they hung a wreath by looping a wire around the ball. After a while the wire would be under the ball and could not be removed. Some guessed the ball moved because of thunderstorms; others blamed rumbling trucks out on the highway.

In May 1964 I decided to investigate, to see if the ball actually did move. Using a carpenter's square I put a small red mark halfway up the ball. I now could tell, by placing the square in the same place on the flat top of the base, if the ball moved even a fraction of an inch. For six months the ball never budged. But in December I found the ball had moved and continued to move all winter until it stopped again in April.

The explanation is very simple. Snow falls atop the sphere and then melts in the sun. The resultant water runs into the hollow socket under the ball. Then it freezes and lifts the ball a fraction of an inch above the stone base. On a warm day the sun will melt the ice under the south side of the ball first, tilting the ball in that direction. During February and March the ball rotates slightly almost every day.

So ends the mystery of the rotating tombstones!

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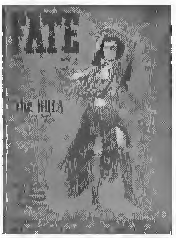
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24,	Nov.-Dec	190

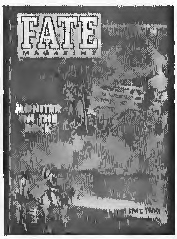


1952

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

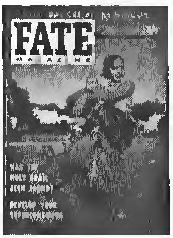
1953

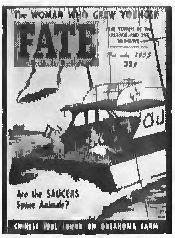
36,	Mar.	260
37,	Apr	210
38,	May	215
39,	June	65
40,	July	65
41,	Aug.	365
42,	Sept	40
43,	Oct	210
44,	Nov.	215



1954

47,	Feb	500
48,	Mar	500
52,	July	150
54,	Sept	100
55,	Oct	25
56,	Nov.	500
57,	Dec	400





1955

58,	Jan	90
60,	Mar.	140
61,	Apr.	40
62,	May	600
63,	June	480
64,	July	90
67,	Oct	190
68,	Nov	340
69,	Dec	900



1956

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

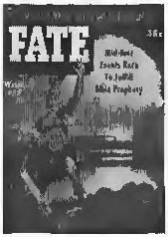
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No.	Month	Supply
82,	Jan.	70
83,	Feb.	190
84,	Mar.	365
87,	June	80
88,	July	80
91,	Oct.	240
92,	Nov.	240



1958

No.	Month	Supply
94,	Jan.	250
95,	Feb.	300
96,	Mar.	400
98,	May	200
99,	June	500
100,	July	300
101,	Aug.	450
102,	Sept.	200
103,	Oct.	300
104,	Nov.	270
105,	Dec.	320





1959

106,	Jan.	490
107,	Feb.	490
108,	Mar.	290
109,	Apr.	800
110,	May	300
111,	June	490
112,	July	340
113,	Aug.	440
114,	Sept.	190
115,	Oct.	490
116,	Nov.	440
117,	Dec.	390



1960

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

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ANGEL BY ACCIDENT

By Roy D. Ball, Sr.

ONLY RECENTLY have I learned that a terrifying experience I had 10 years ago is not all that uncommon. On July 14, 1962, I had accompanied my friend Johnny Greenfield, 17, when he drove in his car to Stratford, Okla., 16 miles west of Ada, where we both lived. We were on our way back to Ada that evening about 7:45 when on the curve at the top of a hill some three miles from town, the car went out of control and skidded over 200 yards directly toward two large trees.

I did not see nor hear the actual crash but found myself about 50 feet above the wreck looking down at the rocking car. I seemed to possess a smoke-like transparent body. Words cannot describe the exhilaration, freedom, joy and peace that I experienced. Above me there was a brilliant light covered by a heavy mist. I struggled toward the light as if drawn by a magnetic force. As I rose I saw another ghost-like body go past me toward the light — it was John. As he disappeared into the mist I heard him cry, "So long, Roy."

I wanted to follow him but something held me back. Then I noticed a peculiar rope-like white cord was connected to my ghostly body and extended down and inside the wrecked car where my physical body lay. Directly in front of me was only mist but when I turned to my left I clearly saw the entire town of Ada



Roy D. Bell, Sr.

as if from an airplane. I could see the familiar streets and buildings and I thought of my parents. I wanted to go home and instantly I was back in my physical body. Although I was injured I felt no pain, except the pain of knowing Johnny had left this world forever.

I never will forget my friend's farewell, spoken when we both were

beyond the realm of physical life. — *Ada, Okla.*

CHRISTMAS GIFTS FROM GRANDPA

By Jacquelyn Engle

EACH YEAR before Christmas Prof. Kenneth L. Fleener, director of Indiana Barber College, Indianapolis, Ind., buys approximately $200 worth of toys for a drawing. Each time a customer comes in for a haircut he fills out a ticket and drops it in the box. The drawing is held on Christmas Eve.

On December 24, 1971, Prof. Howard Johnson, one of the instructors, brought in the box of tickets for the drawing. He was accompanied by a barber student, Sandy Muller. As he poured the tickets out onto a desk, Sandy picked one up and read off the name: "Mr. George Mantis." Professor Johnson told her to put it back as she was looking when she chose it.

I smiled as he mixed the tickets and then, covering his eyes, pulled one out of the huge pile. He handed it to me and said, "Call and tell him he is the winner of our drawing and find out if he can pick up the toys by 3:00 P.M." I laughed as I looked at the name on the ticket: "Mr. George Mantis," the same name Sandy had drawn.

I called the phone number on the ticket and Mrs. Mantis answered. "Mrs. Mantis," I said, "this is the secretary at Indiana Barber College and I am very happy to announce that your husband is the winner of our Christmas drawing. Is he at home?"

Mrs. Mantis' voice trembled as she spoke, "I don't know what to say. We just put him in the ground yesterday."

I felt a cold chill run through me. After a pause she continued, "He passed away three days ago. My son had talked him into signing up for the drawing each time he came in for a haircut. If we could still pick up the toys I'd like to give them to his grandchildren. He passed away before he had time to buy them Christmas gifts."

"Yes, that would be fine," I said. "Our office will close at three o'clock. Could you pick them up before then?" She said she thought she could and I hung up.

The others didn't know what to say when I explained that Mr. Mantis had died. As Professor Johnson was about to throw the other tickets in the trash I asked if he hadn't better draw another name in case Mrs. Mantis could not pick up the toys in time. He agreed and pulled out another ticket: "Mr. George Mantis."

"This is too spooky for me," said Sandy. "The same name three times and the guy just died."

When Mrs. Mantis stopped for the toys she explained that in his whole lifetime George never had won anything but now it seemed he had come back from the spirit world to make sure his grandchildren had Christmas gifts. — *Indianapolis, Ind.*

AN UNEXPECTED SAVIOR

By Mavis C. Holzer

THE SUMMER of 1947 I was doctoring myself for an ovarian cyst. On July 4 the infection began causing chills and fevers so Dr. Biggs had me admitted to Detroit Osteopathic Hospital in Highland Park, Mich. The doctors had not yet examined me and I lay on the bed with a hot water bottle at my feet and one on each side. I was lying on my stomach and felt a tugging at the back of my gown. This was so persistent that I turned over onto my back.

A lady wearing a maroon cloth coat with a small brown fur collar was floating above me. The coat was unfamiliar but I recognized the woman as Mrs. A. E. Williams, my sister's mother-in-law, who had died several years before. I was afraid

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this meant I was going to die

I looked at my fingers and saw that my nails were turning blue I tried to move my toes but they were numb. By now I was really frightened. I called out to a nurse who was passing my bed and she stopped. I told her about my fingers and toes and after examining them she rushed out the door. Almost instantly she came back and gave me an injection. The next thing I knew I was placed on a cart and taken to surgery.

After a successful operation I was convalescing at home when my sister Dorrie Kilik came to visit me. I told her of seeing her mother-in-law just before my surgery When I described the coat she was wearing, Dorrie's eyes grew large. She explained that Mrs. Williams had bought a coat like that just before she died but Dorrie knew that I had never seen it.

I still don't know if Mrs. Williams had come to take me with her to the spirit world or was trying to call my attention to my condition But if I hadn't roused myself and gotten the nurse just when I did I think I would have joined Mrs Williams in another world — *Waterford, Mich.*

APPARITION ON CRUTCHES

By Alice M Huhtala

IN MARCH of 1950 I was living in a one-room apartment in a private home on the west side of Chicago, Ill. At 6:55 one morning I was awakened by a knock on the outside door I climbed out of bed and pulled the shade aside. There stood my Uncle Frank Soukup leaning on his crutches and smiling at me. Although half-asleep I opened the door and asked him to wait a minute while I put my robe on He nodded and I returned to my bedroom to get my robe.

It had snowed heavily during the night and when I opened the door again I found nothing outside except a pair of footprints and crutch tip

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marks in the snow. I ran to the sidewalk and looked up and down the street but there was no one in sight.

I went back inside, puzzled as to why he had left so suddenly. Only then did I remember that Uncle Frank was in the hospital critically ill with a kidney ailment. I had no phone so I couldn't call to find out if he was all right. But suddenly I knew that he was dead.

At about 10:00 A.M. my parents, Howard and Constance Pettersen, came over. Mom's eyes were red from crying and Dad was pale and shaken. Mom said, "Sit down; we've got something to tell you."

Without thinking I said, "I know. Uncle Frankie died this morning."

She burst out crying. Frank was her youngest brother and just 29 years old. "Who told you?" she asked finally. I told her Frank had been at my door early that morning. Dad said that that was impossible and Mother became nearly hysterical. Their disbelief made me angry. So I told them the exact time he had visited and then I took Dad to the doorway. Although the later footprints had disturbed the snow, the crutch marks still were clearly visible. Although Dad remained skeptical I am convinced that Uncle Frank stopped on his way to another world to say good-bye. — *Exeland, Wis.*

I SAW AN ANGEL

By Opal Self

IN DECEMBER 1948 my adorable 16-year-old daughter Laura Lou died in an automobile accident near Victoria, Ill. The following Wednesday our family and friends attended the funeral service at La Plata Community Church, La Plata, Mo. During the service I was overwhelmed by the smothering sweetness of the funeral flowers and only vaguely aware that the organ had started to play soft muted background music. I feared I was going

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to faint and could not bear to create a distraction.

In order to fight off my light-headedness I turned to speak to my young brother-in-law Elbert "Bud" Self, who was seated next to me. Just as I turned towards Bud I seemed no longer a part of that church full of mourners. The corner of the church suddenly became a huge billowing cloud, so beautiful it took my breath away. From below the cloud came hands of all ages, sizes and colors raised in greeting or extended in welcome. And in the heart of that opalescent cloud floated my darling



Opal Self

Laura Lou, smiling and shining with a light from within. Her smile was one of joy rather than the waxen smile adjusted by the mortician on the face in the casket before me.

Sensing my faintness, Bud leaned forward and whispered, "You are never given more than you can bear." Now the service became a memorial to my daughter. The music was no longer a dirge but favorite hymns of my childhood sung by old friends. I could look upon the beautiful child in the casket and see an angel in shining glory. Now serene, I whispered to my husband, "It's all right!" — *La Plata, Mo.*

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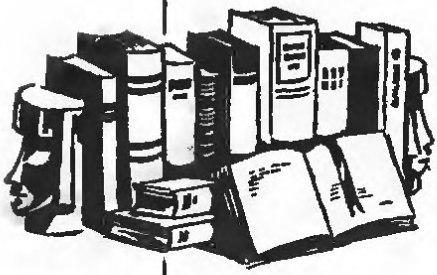
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New Books



By David Techter

SURVIVAL RESEARCH THREATENED

IN MY column for July 1968 I mentioned THETA for the first time. It is a newsletter published by the Psychical Research Foundation in Durham, N.C. This foundation was established specifically to conduct research into the question of whether the human personality survives physical death. The quarterly newsletter carries brief items on survival research, reports on parapsychological conferences and book reviews. Current subscriptions are $2.00 for two years (eight issues). And those who missed earlier numbers can get the first 32 numbers in a paperbound collection which the P. R. F. recently issued for $3.00 (Psychical Research Foundation, Duke Sta., Durham, N.C. 27706).

But now a recent issue of THETA calls attention to serious financial difficulties which have beset the Psychical Research Foundation and I heartily encourage FATE readers to write to the P. R. F. for information concerning donations, legacies and their work. For the Foundation's position is unique; without it there would be no ongoing scientific survival research.

PAPERBACK POTPOURRI

NO SOONER had my column of last July — discussing new series of paperback volumes — appeared than my attention was called to still another series published by Newcastle Publishing Co. (1521 N. Vine St., Hollywood, Calif. 90028). The publisher kindly forwarded a number of review volumes for my inspection. All are well printed on good quality paper with attractive covers and layout. Some of their 1972 selections are along the line of self-help or popular psychology, such as *The Conquest of Fear* by Basil King (270 pages, $2.95) and *The Importance of Feeling Inferior* by Marie Beynon Rey (266 pages, $2.95). A selection I was delighted to see is *Fortune-Telling for Fun* by Paul Showers (349 pages, $2.95), one of the earliest of the modern volumes presenting a variety of divinatory techniques and my favorite of all such compilations. The hardback has been unavailable for some time and this reprint likely will reach a whole new generation of readers. Showers concentrates on palmistry, astrology,

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numerology and cartomancy and I have found his verbal sketches of the astrological signs to be startlingly appropriate for my friends and for me

John Ashton's *The Devil in Britain and America* (363 pages, $3.75) is a comprehensive account of the witchcraft persecutions of the 17th and 18th Centuries based upon contemporary accounts and illustrated by numerous old woodcuts. Andrew Lang's *Dreams and Ghosts* (301 pages, $2.95) appeared originally in 1897 and thus pioneered in discussing paranormal dreams and ghost legends in a scholarly and scientific manner. Included are such classics as Mark Twain's apparition of a living lady and the poltergeist disturbance at the Wesleys' Epworth Parsonage, along with a lot of long-forgotten although equally fascinating tales.

Also amongst the Newcastle paperbacks are two occult classics: *Ritual Magic* by E. M. Butler (329 pages, $3.45) and *Magic, White and Black* by Franz Hartmann (298 pages, $3.45). The Butler volume is a scholarly history of ritual magic from antiquity down to the present. Hartmann, on the other hand, deals with the theory and practice of magic. If future selections maintain the quality of this first group Newcastle will emerge as one of the more valuable occult publishers.

PICTURES FROM PYRAMID

ANOTHER SET of notable paperbacks has appeared under the imprint of Pyramid Special books. Most impressive in the first five volumes is the lavish use of illustrations, many in full color. Robert Linssen has written a very comprehensive volume on *Zen: The Art of Life* (242 pages, $1.45). The other four all are translations from the French. Serge Hutin's *History of Astrology* (137 pages, $1.65) includes a

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long introductory section discussing the basic ideas and philosophies of the art. Ernesto de Martino's *The World of Magic* (223 pages, $1.45) deals with shamanism and sorcery in primitive cultures rather than with Western society as do Butler and Hartmann in the Newcastle series.

The two remaining volumes are by French statesman and scholar Julien Tondreau. *The Occult* (264 pages, $1.65) includes a comprehensive account of the major forms of occult divination, biographies of famous occultists and a 100-page glossary of terms. Tondreau's attitude toward Spiritualism and psychic phenomena is exceedingly negative but his scholarly presentation of occultism is illustrated by a fascinating collection of unusual pictures. *Devils and Demons* (written with Roland Villeneuve; 250 pages, $1.95) is entirely in dictionary form but also includes unusual illustrations. I suspect many will wish to purchase these two volumes for the artwork rather than the text. The medieval paintings, reproduced in color, are particularly striking.

OTHER REVIEWS

HOW TO DEVELOP YOUR ESP by Susy Smith, G. P. Putnem's Sons, New York, N. Y., 1972, 284 pages, $6.95.

In 28 chapters in this book Susy Smith rambles over many occult subjects ranging from the alleged return of Patience Worth to slate writing and the alpha state. But her declared objective — to teach the reader how to develop ESP — is presented only in generalized terms.

In the chapter on "The Development Class" she suggests that the class begin with a period of meditation (usually half an hour in length) after which everyone relates his experiences during meditation. This technique is a valid one used by many development groups but it

seems to me that Miss Smith might have suggested some sort of controlled testing to determine whether the reported psychic impressions were accurate. Also, in her chapter on "Psychic Games" she suggests that each person bring an object to be psychometrized but again gives no advice on controlling the experiment.

Miss Smith advocates taking psychic powers seriously, then turns around and advocates table tipping as a "psychic game." She claims to have found evidence of spirit possession but cites only other persons' research and none of her own experiences. These failings and her tendency to expound her pet theories detract from the book. In view of such deficiencies a reader hoping to find the key to developing his ESP will be disappointed.—*Paul Dimmitt.*

THE SPIRIT RAPPERS by Herbert G. Jackson, Jr., Doubleday and Co., Garden City, N. Y., 1972, 226 pages $6.95.

As is well known, Kate and Margaret Fox of Hydesville, N.Y., initiated modern Spiritualism in 1848 by showing that raps heard in their presence could be made a means of communication, ostensibly with spirits. Their older sister Leah joined in later as a kind of publicity agent. Soon mediums were blossoming everywhere and Spiritualism became a flourishing movement in which the Fox sisters long continued to play a role. Jackson presents the sisters' story by skillfully piecing together contemporary reports and records of all kinds. In fact about three-fourths of the book is quoted material. The result is a good reference work for the scholar and interesting reading even for the less serious student.

Casual readers could assume from the book that the sisters were more

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dominant in the movement than was actually the case. Yet Jackson provides some perspective by including the eloquently impressive report on Spiritualism made by Judge John W. Edmonds of the New York Supreme Court in justification of his having become a Spiritualist — a step followed shortly by his resignation from the bench since majority opinion remained strongly averse to Spiritualism despite its large following.

Jackson presents published views both pro and con regarding the sisters and their raps and generally abstains from expressing a personal judgment. At the end, however, he departs from his reserve saying, "And it all started when two little girls played a trick on their mother." This statement is based on the "confessions" made late in life by Margaret and Kate when they were destitute, advanced alcoholics and angry with Leah. The confessions were clearly cash ventures involving managed tours and quite inadequate to explain the witnessed phenomena. Margaret soon recanted and it was said (though not in this book) that Kate eventually did so also. — *Harold Steinour.*

THE OCCULT EXPLOSION by Nat Freedland, G. P. Putnam's Sons, New York, N. Y., 1972, 270 pages, $6.95.

Here is another book which attempts to summarize the psychic and occult scene in America today. One cannot help comparing it with John Godwin's *Occult America,* which is very similar in format. However, these two volumes really do not duplicate each other. For those on a limited budget, Freedland manages a rather more balanced book, with less space devoted to the lunatic fringe and more to the history and background of what is going on today.

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The book covers such a huge range of subjects that at times the organization is somewhat confusing. For instance, Chapter Six on the occult history of America brings us up to date on experimental parapsychology. Then the subject is dropped until Chapter 17, which again deals with modern laboratory experiments.

Nevertheless, Freedland gives as good an overall summation as we probably will find, given the complexities of the field. He takes us from the Salem witches to biofeedback experiments, from America's native sorcerers to the Tarot and the I Ching. His presentation is factual and nonjudgmental. Chapter 13, "What You Can and (Probably) Can't Fake," takes us behind the scenes of mentalist acts, even giving the address of one of the major suppliers of fake mentalist and medium kits. While reminding us sharply that we must remain on the alert, he avoids inferring that one false claim makes all other claims false.

One chapter is devoted to some of the rather messy crimes that have been committed recently in the name of the occult. He rightly points out that some criminal types will latch onto the occult as onto any other fad and that the crimes were not caused by occultism.

Freedland provides the addresses even to zip codes for the many organizations he covers, a useful aid to the seeker who insists on finding out for himself. All in all, *The Occult Explosion* is definitely worth buying. — *Diana Robinson.*

MAGIC, AN OCCULT PRIMER, by David Conway, E. P. Dutton and Co., New York, N. Y., 1972, 286 pages, $11.95.

Upon seeing the title of this book I thought with dread that here was a ceremonial magic recipe book

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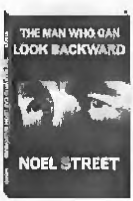
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for the millions. While it is indeed a "how to do it" book on magic I was in for a pleasant surprise. The book is beautifully written; the author is well-versed in the subject of occultism and takes a scientific view.

For the occult novice Conway's book is a good starting point, vastly preferable to the classical grimoires which can only confuse the new reader. For the more knowledgeable this book is a joy because of the lucid writing style and the vast number of topics covered. The book begins by discussing magic as a scientific discipline and explaining how it conforms to natural law. Throughout the book Conway makes it clear that he personally identifies with the ethical, white or right-hand path to magic. But he discusses curses, sacrifices and sexual magic objectively and unemotionally.

While not a treatise on the *Kabbalah*, the volume is based to a large extent on the Kabbalistic view of the universe. The book's high point is the chapter entitled "The Master Rituals," wherein the Kabbalistic and Egyptian Master Rituals are presented in their entirety in the original languages, with the correct corresponding colors, God forms, metals, incenses, etc.

The book also covers the astral world, astral projection, talismans, communicating with the dead, elementals, magical training and many other topics, logically and clearly. At the end there is a 25-page Occult Who's Who listing a rather mixed bag of occult luminaries ranging from Margaret Bruce and the Fox sisters to Hermes Trismegistus and Rasputin.

Aside from my wish that the rituals had been given in English and that certain spelling errors had been caught, there is little to criticize.

The book is worth its price even to the experienced occultist — *Donna Cole Schultz.*

PASSPORT TO THE SUPERNATURAL by Bernhardt J. Hurwood, Taplinger Publishing Co., New York, N. Y., 1972, 319 pages, $7.50.

Hurwood aptly describes this volume as "an occult compendium from all ages and many lands." He is more editor than author of these tales which he has assembled from all over the world: sorcery in Egypt, Roman ghosts, fox-maidens from the Orient, vampires from Russia and a selection of modern horror stories. Some stories are paraphrased; some are quoted in full. Intertwined are Hurwood's comments pointing out sources or derivations of various beliefs.

Alas, Hurwood does not discriminate between allegedly true incidents of the occult and those which were meant to be fictional. For instance he quotes Pliny the Younger's account of a chain-rattling ghost and the vampire cases (which were probably poltergeists) used by Henry More in his famous tracts against atheism. These presumably authentic cases are mixed with obviously popular legends from Siberia and China written to exemplify moral teachings or explain natural phenomena. While there is nothing wrong in mixing such materials to illustrate the supernatural traditions and heritage of various cultures, it would have been helpful if he had designated which of his cases were supposed to be true and which were obviously fictional.

Of Mr. Hurwood's books *Passport to the Supernatural* is the best I've read. Anyone interested in folklore will find the book both informative and entertaining as will the casual reader who merely wishes to snuggle up to a good ghost story on a stormy

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winter night. — *D. Scott Rogo.*

IN SEARCH OF GHOSTS by Daniel Cohen, Dodd, Mead and Co., New York, N. Y., 1972, 182 pages, $4.95.

I have racked my brain in search of something about this book that pleases me and finally have concluded that I can recommend it for its brevity.

Seriously, in my opinion this is one of the worst, most superficial books purporting to be a "critical" study of psychism ever printed. Everything about it indicates an extraordinarily limited understanding of parapsychology and a monumental lack of historical knowledge of the literature on the subject. In addition the volume is badly organized, lacking in cohesiveness and most certainly not comprehensive even on the most superficial level. If it had been written in 1890, its general bias against parapsychology would have been timely — but not today!

A chapter entitled "Secrets of the Seance" is at least humorous from the investigator's viewpoint. A "completely imaginary" seance is described which includes every effect known to psychic science, all at once! I have been a researcher for about 24 years and never in my extensive study of fraudulent mediums have I encountered such an incredible and variegated seance. I must give Mr. Cohen credit for an active imagination.

The chapter "The Medium and the Magician" is equally incredible. For instance the outline of Eusapia Palladino's history is thoroughly inadequate. Cohen notes that she was discovered to have been a fraud at the famed Cambridge sittings in 1895. He does not mention, however, that the Continental scientists had known her shortcomings for years and had compensated for them. The classic sittings of Carrington, Baggally and Feilding reinstated Palladino's phe-



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nomena to serious study. Few parapsychologists today would deny her the possession of genuine psychic abilities.

Mr. Cohen likewise deals with Mrs. Leonore Piper in an inadequate manner. He seems unaware of the numerous records verifying her ability. No serious researchers today suggest she was other than genuine. He blithely dismisses the Glastonbury scripts of Bligh Bond as containing facts already known to archaeologists when in fact the location of Edgar chapel, revealed by the scripts, was unknown.

I could go on listing deficiencies. However, I will note only that Cohen dismisses that great classic *Phantasms of the Living* as of little value, seems unaware that Houdini did believe psychic phenomena exists, and misspells the name of the photographic medium Buguet He ends with a "selected bibliography" which reads like the parapsychological equivalent of Galileo's detractors who refused to look through his telescope.

To conclude, from a scientific standpoint the book has no value whatsoever and is the worst "serious" book I have read in years. — *Raymond Bayless.*

POPULAR WITCHCRAFT by John Fritcher, Bowling Green University Popular Press, Bowling Green, Ohio, 1972, 123 pages, $5.00.

This brief book is certainly among the best academic works currently dealing with contemporary witchcraft. Its focus is on witchcraft as a form of popular culture, an aspect of our commercial society. Of the four chapters the first is an excellent review of the legal status of witchcraft and the occult practitioner under various statutes throughout the United States. The second constitutes a brief but remarkably thorough review of witchcraft as pictured by the

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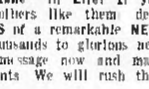
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record industry, the movies, television, advertising, stage conjurors and others who view the Craft as a marketable commodity in one form or another The third chapter is a very suggestive discussion of the interrelationships between commercialized witchcraft and the public and private sexual marketplaces. Finally, "Straight From the Witch's Mouth" consists of more or less verbatim transcripts of interviews Fritscher held with numerous persons who describe themselves as practicing witchcraft in some form or another.

The major fault of the book is that the author does not tell us and clearly does not have any criteria for determining which witch is which He seems quite unaware of basic categories of witchcraft, frequently confusing so-called white witches with Satanists and failing to distinguish traditional from nontraditional witches. Where he deals with the commercial image of witchcraft this does not matter for the mass media do equate all witchcraft forms. But this failure to differentiate the various groups is misleading in his third chapter Some witchcraft groups are sexually oriented whereas many others are almost Puritanical in their practices. His failure to discriminate "legitimate" witches from the many people who adopt the label today (what I have termed "nouveau witches" elsewhere) is most clear in his final chapter. Although most of the interviews are interesting, some of those interviewed appear to be occultists but not witches at all.

Nevertheless Fritscher's book is an excellent source of information about commercialized occultism and contains the most candid and informative interview that Anton LaVey has given anyone for publication to date In terms of its goal of presenting the commercialized images of witchcraft the book is a major contribution to

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the study of mass culture in the United States. — *Marcello Truzzi.*

YOUR EASTERN STAR by Daniel Logan, William Morrow and Co., New York, N.Y., 1972, 240 pages, $5.95.

The author of *The Reluctant Prophet* here presents a primer on Oriental astrology. The first 58 pages cover his experiences in Japan where he researched this subject. He speaks with conviction of his feeling that he lived in Japan as a priest in a previous lifetime and ties in his own belief in reincarnation and karma with the Oriental views. He devotes the balance of the book to a breakdown and interpretation of the 144 different signs of Eastern astrology: 12 signs designated by different animals — from the Year of the Rat to the Year of the Boar — with an individual interpretation for each month. Mr. Logan shows an empathy for the Oriental's way of life and philosophy which shows promise of future contributions to the Westerner's understanding of the East. Hopefully he will follow up this introduction to Oriental astrology with another more comprehensive book on this fascinating subject. — *Carolyn Cooper.*

PSYCHIC HEALER by Judy Dupree, CSA Press, Lakemont, Ga., 1972, 239 pages, $6.95.

Author Judy Dupree refers to Noel Street as her teacher and friend and this account of their common work understandably lacks the cool objectivity and detachment desirable for assessing psychic phenomena. On the other hand, she expresses deeply felt convictions with sincerity and spontaneity.

Despite its title her book covers a variety of topics from pure food to yoga, hypnosis, the human aura and reincarnation. For those readers particularly interested in healing the

most rewarding chapters are those that describe the various healing methods used by the Reverend Street. Miss Dupree states unequivocally that the patient must be not merely willing but emphatic in his desire to get well before he can obtain psychic healing.

I must admit to some skepticism regarding the diagnosing of illnesses by examining the soles of patients' feet and at some of Miss Dupree's tales of the Maoris' communicating with other-worldly friends who visit them in the form of spirit birds. But the book is light, vivid, easy to read and interesting for all those persons who desire to know more about unorthodox healing. — *Comtesse Madeleine de la Riviere.*

ALSO NOTABLE

THE BOO HOO BIBLE edited by Arthur Kleps, Toad Books, Box 14, San Cristobal, N. Mex., 87564, 1971, 218 pages, $5.00 (paperback).

Collected articles and essays by Kleps and others dealing with the psychedelic scene and the Neo-American Church are illustrated by a variety of artwork and cartoons.

TAROT CLASSIC by Stuart R. Kaplan, Grosset and Dunlap, New York, N. Y., 1972, 240 pages, $5.95.

Brief but comprehensive volume combines divination manual with much interesting information on history of Tarot cards and numerous illustrations. Bibliography makes this a handy reference volume for the occult student

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FINDING YOUR SOUL-MATE by Russ Michael, CSA Press, Box 7, Lakemont, Ga. 30552, 19971, 128 pages, $3.95.

Illustrated volume introduces readers to the occult laws of nature that bring and hold two individuals of the opposite sex together through the eternities.

BEYOND DISBELIEF by Elevnora Wharrit, Dorrance and Company, Philadelphia, Pa., 1971, 94 pages, $4.00.

Author believes Christianity should be "a refreshing, livable, believable way of life in a joyous state of oneness with God."

THE CALL TO GLORY by Jeane Dixan, William Morrow, New York, N. Y., 1972, 192 pages, $4.95.

The "world-renowned prophetess" presents her commentaries on the New Testament accounts of Jesus and calls for "a rekindling of man's affinity with God."

THE OCCULT CONCEIT by Owen Rachleff, Cowles Book Company, Chicago, Ill. 1971, 235 pages, $6.95.

"A new look at astrology, witchcraft and sorcery" is presented by a humanities instructor at New York University, who allegedly has achieved "a wide following as a debunker of the occult."

REINCARNATION, SEX AND LOVE by Gladys V. Jones, New Age Press, Box 605, La Canada, Calif. 91011, 1971, 185 pages, $5.95.

Author of *The Flowering Tree* has written this book on "the esoteric side of sex and love," including numerous meditations in poetry.

THE HIGHEST STATE OF CONSCIOUSNESS edited by John White, Doubleday Anchor Books, Gardan City, N.Y., 1972, 484 pages, $2.95 (paperback).

Wide-ranging series of reprints examines altered states of consciousness from transcendental meditation to LSD. Authors include Stanley Krippner, Aldous Huxley, R. D. Laing, Alan Watts, Lama Govinda, Charles Tart and Abraham Maslow.

ADVENTURES IN REINCARNATION by Fronklin Stample Sullivan, CSA Press, Box 7, Lakemont, Ga. 30552, 1971, 240 pages, $4.00 (paperback).

Author discusses examples of correspondences between independent recalls of previous lives by different individuals and what they tell us about some historical mysteries.

PSYCHOLOGISTICS by T. A. Wotars, Random House, New York, N.Y., 1971, 237 pages, $7.95.

A synthesis of information from many fields, this book is an operating manual for using the mind more efficiently.

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information, FATE readers may write to Mangum's Aloe Nursery, Box 1501, Harlingen, Tex. 78550. — The Editors.

A MODERN INQUISITION?

I was greatly interested in Curtis Fuller's topic, "The Pendulum Swings" (October 1972 FATE), concerning the Morris Cerullo Evangelistic Crusade against Witchcraft. FATE readers should view this as a straw in the wind. The church is in worse need of something to divert attention from its own failures now than it was when the witchcraft persecution was at its height in the sad dark hours before the dawn of the Enlightenment.

Not only should every satanist, believer in witchcraft, occultist, Spiritualist, Christian Scientist and freethinker join to expose this "crusade" for what it is, but so should every person who values individual rights and freedom of conscience. Given the power, the church would dispose of any and all who do not conform to its doctrine — in precisely the same manner as when it subjected western Europe and the Spanish Colonies to the horrors of the "Holy" Inquisition.

No rational man can explain how the church can profess to believe in an omnipotent (all-powerful) God and at the same time preach the existence of Satan as an opposing power. I cannot understand how rational people, knowing that the concept of Satan crept into primitive Judaism from Persian religious thought, can accept it as valid for anyone except a believer in Zoroastrianism.

As for witchcraft comprising the remnants of an ancient nature religion, perhaps it does. I am not a witch, so I cannot say. However, obviously witchcraft has the virtue of being an outgrowth of man's response to nature.

In any case, if it has any power, this is so because witchcraft success-

fully uses man's psychic, spiritual and psychological potential to affect nature and it would behoove intelligent people to try to understand what this potential is and how it operates. It is a phenomenon parapsychologists ought to be analyzing.

Historically the church has attacked every scientific development from astronomy to Darwinian evolution. If it attacks occultism it will broaden its target to include the developing science of parapsychology. The church hardly could stand the light of ordinary psychological analysis. No wonder it fears what parapsychology may reveal to be the true explanation of the phenomena which occur within the church itself. The church need not fear satanism or witchcraft; it need fear only the truth. — *Lee R. Gandee, Lexington, S. C.*

* * *

Self-styled "former high priest of Satan," Michael Warnke, needs to answer some questions.

What kind of blood ceremonies did he take part in? Is he speaking of human sacrifices? If he participated in animal sacrifice, the S.P.C.A. should investigate. Since he tries to make these ceremonies sound so sinister I think he should clearly define what he means by blood ceremonies.

If Warnke was threatened for trying to drop out of the satanist movement why is he now making himself so conspicuous? Seems to me he should be in hiding.

Who are the young students who complain of being "bugged" by witches to join covens? Are they tools of Warnke and Cerullo? The church has always used false witnesses in all terrorist campaigns against witches and other groups. They even have used false witnesses against one another. If there is truth in Warnke's complaints why is it called "bugging" on the part of witches but "inviting" on the part of Christians?

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Since Warnke claims only to have been a satanist, not a witch, why is most of his snake oil spiel directed against witchcraft? — *Blanche Lawrence, Alton, Ill.*

ILLINOIS MYSTERY ANIMAL

In 1960 I bought a book by John A. Keel titled *Strange Creatures from Time and Space* Before I read it I thought I was the only person besides the friend who was with me who had seen anything like we saw back in 1957.

My friend Jacob Turlep and I were coming home from the Midget Races at Joliet (Ill.) Memorial Stadium on a Saturday night at about 11 o'clock We had decided to take a shortcut back to Rockdale. We were walking, although my friend had his bike with him We had reached Larkin Avenue, above Rockdale, where Larkin and the new Highway 80 now cross. Our village of Rockdale is practically the end of civilization; beyond it the country is woods, sloughs and farmland for many miles.

We were about to turn south onto Larkin when we heard something to our right in a section of woods called Oak Grove. It was pitch-dark; no moon was out so we couldn't see anything I threw some gravel into the trees but we kept on hearing the sound — like someone walking heavily on leaves, about 25 feet away. As we turned onto Larkin Avenue a car came past, heading south toward Rockdale It lighted the trees along the edge of the road That's when we saw it.

A strange creature was standing there looking at us. It was three and a half or four feet tall with reddish-brown short hair covering its body and it had *red* eyes It was half hidden behind a tree until it moved out a little, looking at us curiously All this happened in seconds; then the car was gone and the pitch dark fell again. Jake and I both let out a

scream and he jumped on his bike and took off. I caught up with him and jumped on the fender. He didn't stop peddling until we reached his house — *Gerald E. Wilda, North Long Beach, Calif.*

THE AURA AND THE HOLY MEN

My son and daughter and I have been going to the Baptist Church here in our little town for many months and in January 1972 a Dr. Emil Gaverluk was speaking on the work of the universe and the work of God. We attended this lecture. My son sat upstairs with his girl friend while my daughter sat with me. While he was speaking I noticed a glow around him which I assumed to be his aura. I jotted a note to my daughter and asked what she saw when she looked at him and she wrote back that there was a glow around him and I knew that I was not the only one to see it. After church my son asked me if I had seen the glow around the doctor. I told him that I had and that it was an aura. He said he saw it in colors and also that he saw it around the Reverend Myers.

Perhaps it is not usual to see the aura of other people but it is for us and we were awed by it. This has been quite an experience for us and I sincerely hope that it will not be the last — *Sarah Bridges, Lancaster, Calif.*

ILL OMEN — OR COINCIDENCE?

In April 1937 my 29-year-old brother Chuck Ferrand arrived at my home in Cleveland to take employment on one of the ore boats when the season opened. While he unpacked his suitcase I noticed two curious items among his belongings: a black "rat" which I recognized as one my mother had made from her own natural hair and some teeth she had had extracted before getting dentures. I asked Chuck why he car-

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ried such things around with him and he replied, "For sentimental reasons."

Shortly afterwards I mentioned this oddity to an elderly neighbor and she literally entreated me to go home at once and burn the hair and teeth, for keeping them would bring misfortune, she said. I was not then convinced of this and neither was Chuck So when he sailed for Duluth on April 14 the keepsakes went with him.

I never saw him again. On April 21 the worst storm in years hit the Great Lakes. Chuck's boat was in Lake Huron when he and two other deckhands were swept over the rail into the raging waters. The other two were saved by life buoys, but Chuck, though a strong swimmer, was not — *Miss C. Ferrand, Cleveland, Ohio.*

THE HAND OF FATE

My only son Richard was in the army for nine years and as a result his two half sisters really didn't know him. Last year after his discharge he asked us to come to live with him and we did He wasn't married so the four of us grew very close He took the girls with him everywhere — camping, fishing and hunting. As a result their lives revolved around him.

In October Richard was found shot to death. In an instant our happy life was transformed. My 15- and 16-year old girls wept constantly, refused to eat and wouldn't see any of their friends. This went on for months and I simply didn't know what to do.

One night after a particularly trying day I lay in bed and prayed for help. In the morning when I got up I saw a FATE magazine on my dresser. I knew immediately my prayers had been answered That same day I got all my back issues of FATE together. The girls and I sat down and I insisted they read the magazines, especially "My Proof of Survival."

I took the Ouija board from the closet and showed them how to use it That day our lives began to change. They no longer talked of their brother as dead. Tbey began to believe that he was with them even if they couldn't see him. Soon thereafter they had a most convincing experience.

They decided to go into the woods although they knew that when he was alive their brother had given them strict orders not to He was afraid of the hunters up there. Tbe girls were gone only about 10 minutes and then came back to the house on the run Both were white and shaking It seems they had been biding in the trees and looked up to see Richard He just stared at them with a disapproving look and then disappeared They both believe he came because they had disobeyed him.

Although the girls still miss Richard they are happy because they know now he is always with them — *Dolores Kimberly, Arkport, N.Y.*

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A section of the criminal code of Canada makes it a criminal offense to practice "black magic, witchcraft, sorcery and enchantment"

In 1970 John Manolesco, a recognized authority on astrology, conducted a weekly column in the *Montreal Gazette* and a program on this subject on local radio and TV.

Unfortunately, he had made some allusion in one of his programs to "black magic" or "voodoo." Result: the Montreal police raided his office and confiscated his books, files and records, under a warrant charging him with violating the federal criminal law in question.

The incident occurred on the same day he received by mail his doctorate in astrology from the Sussex College of Technology in Great Britain. — *A. E. Perks, St. Agathe des Monts, Que., Canada.*

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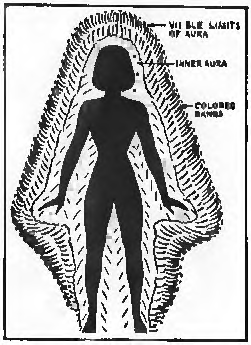


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This code, I believe, is an infringement of my civil rights. The Constitution of the United States gives freedom of religion and freedom of expression. The NAB has gone against the Constitution.

Psychic science is my religion. I believe in and practice the gifts of the spirit. These gifts were given by the Father God for use by his children. I am director of the Psychic Science Institute, 5016 16th St., N.W., Washington, D.C., and minister medium of the Universal Church of Psychic Science, 1736 "G" St., N.W., Washington, D.C. I feel strongly that the NAB Code should be changed.

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(Continued on page 160)

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REPORT FROM THE READERS

(Continued from page 146)

will read horoscopes but will not take an ad relating to psychic phenomena. Many newspapers print horoscopes but will not take ads for psychic development classes. Is this realistic? — *The Rev. Hazel B. Cassell, Washington, D.C.*

SHREDS OF EVIDENCE

Hazel MacDonald's letter in the June 1972 issue of FATE claims "we have not heard a shred of evidence that any of our astronauts have had any contact with any UFO."

There have been a number of sightings by American astronauts and they even have taken photographs. Col. John Glenn who was launched on February 20, 1962, photographed a streak of light. In his second orbit he saw three objects which followed his capsule.

Walter Schirra saw a large glowing patch hovering in space over the Indian Ocean from his Sigma VII spacecraft on October 3, 1962.

Gordon Cooper was approached by a large glowing greenish object over Australia during Faith VII's 15th orbit on May 16, 1963. The object was moving east to west, contrary to the orbit of man-made satellites. The object appeared on tracking gear at Perth and personnel at Muchea estimated it was about 100 miles high. Earlier in the mission Cooper observed an enormous luminous blob high over South America. During his fourth orbit, communication with the Hawaii ground station was mysteriously interrupted.

Astronaut James McDivitt, copilot of Gemini IV, photographed an unknown object on June 4, 1965. McDivitt said the UFO was a "cylindrical object that appeared to have arms sticking out."

The Gemini VII astronauts reported a "bogey" during their second orbit December 4, 1965. A photo taken by Borman and Lovell shows twin ovals with glowing undersides.

Two bright objects were seen in the orbital path of Gemini X shortly after launch on July 8, 1966, and astronaut Young photographed the UFOs. When NASA was trying to get a bearing on the objects they disappeared.

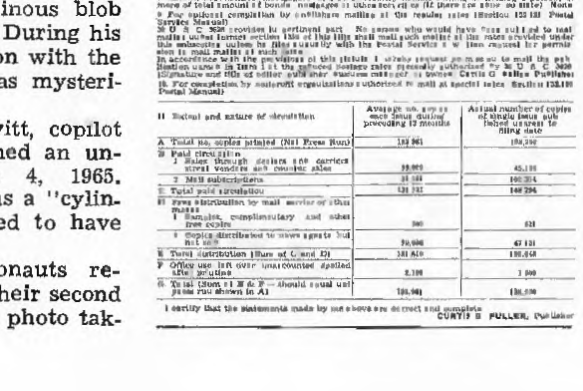
Apollo XII astronaut Charles Cooper observed a bright UFO on November 14, 1969. Two days later the object was still with the spacecraft and it definitely was not the spent stage of the Saturn V booster.

To my mind these reports constitute more than "shreds" of evidence. — *Kurt Glemser, Kitchener, Ont., Canada.*

* * *

Our astronauts *have* reported seeing UFOs during their trips into space. Many FATE readers recall as I do John Glenn's first statements when he returned from that first dangerous mission. He said, "Talk about flying saucers! I sure saw

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1. Samples, complimentary, and other free copies	300	531
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E. Total distribution (Sum of C and D)	151,425	150,658
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G. Total (Sum of E & F — should equal net press run shown in A)	153,561	150,558

I certify that the statements made by me above are correct and complete.
CURTIS G. FULLER, Publisher

them, hundreds of them!" Later, after he was debriefed, he remarked when questioned on this point that he could have been mistaken.

Much later, during our second landing on the moon, an astronaut reported seeing a whole squadron of spaceships lined up in formation and asked if he should explore them. He was told to go back to his space capsule and say nothing about it.

These are only two examples and I'm sure there are many. However, the powers that control our news media choose to keep such information secret. — *M. May, Pollock Pines, Calif.*

* * *

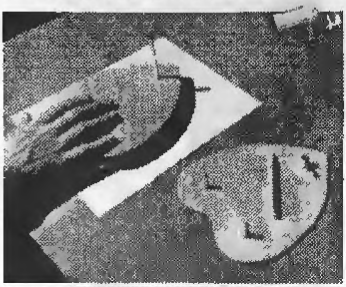
Not only has mission control seen on radar unexplained blips tracking our space probes but Soviet cosmonauts (Belaev and Leonov, 1965) and American astronaut John Glenn have witnessed strange aerial phenomena.

On April 8, 1964, four UFOs were tracked through one complete orbit of our Gemini capsule. Six months later, on November 14, 1964, at 8.30 P.M., a UFO tracked Echo II for over four minutes. There are reports that several United States satellites vanished in 1965. In 1965 NASA confirmed the startling disappearance of a Russian satellite, Molnia II. A satellite-tracking station at the West Berlin Observatory said, "It appeared to be plucked out of its orbit. . . ."

I suspect that if censorship were lifted we would indeed be startled by information NASA obtained on the last two Apollo missions. After all, people probably would panic if they knew both the United States and Russia had photographs of obelisk-shaped markers on the moon (Sea of Storms, 15° 30′ E. and 4° 30′ N., in a 740-x-540-foot area) that "are equal in measurement" and "seem to be arranged according to definite geometric laws. . . ." Wouldn't they? — *Chuck O'Day, Hayward, Calif.*

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∞ Who are the silent invaders of the "Great Gray Barn"? Joey St. Clair, who lived there, tells of nightmarish visits, mysteriously moving napkins and even an attempt on her life.

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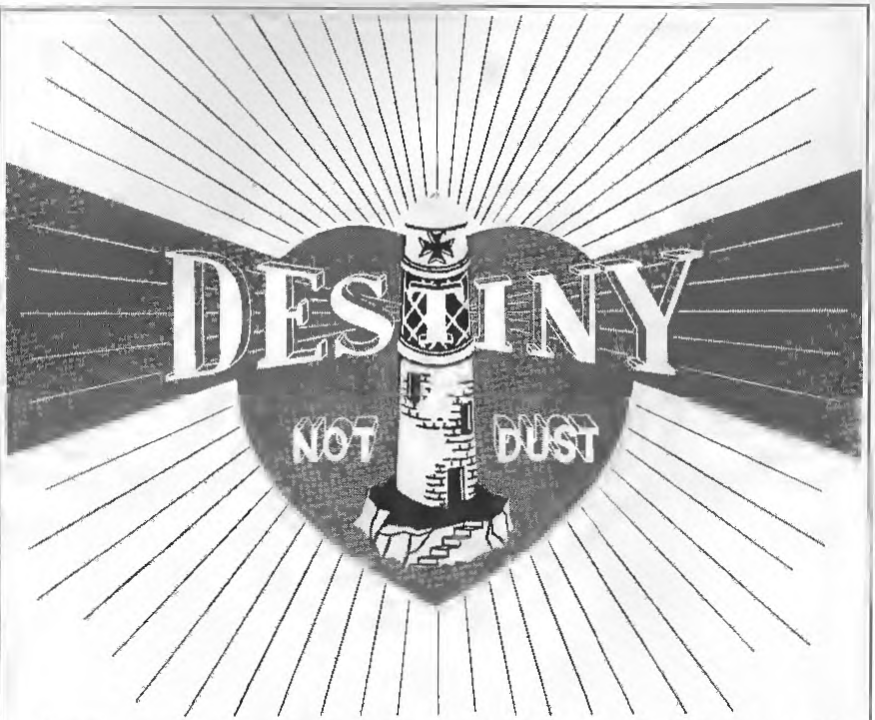
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