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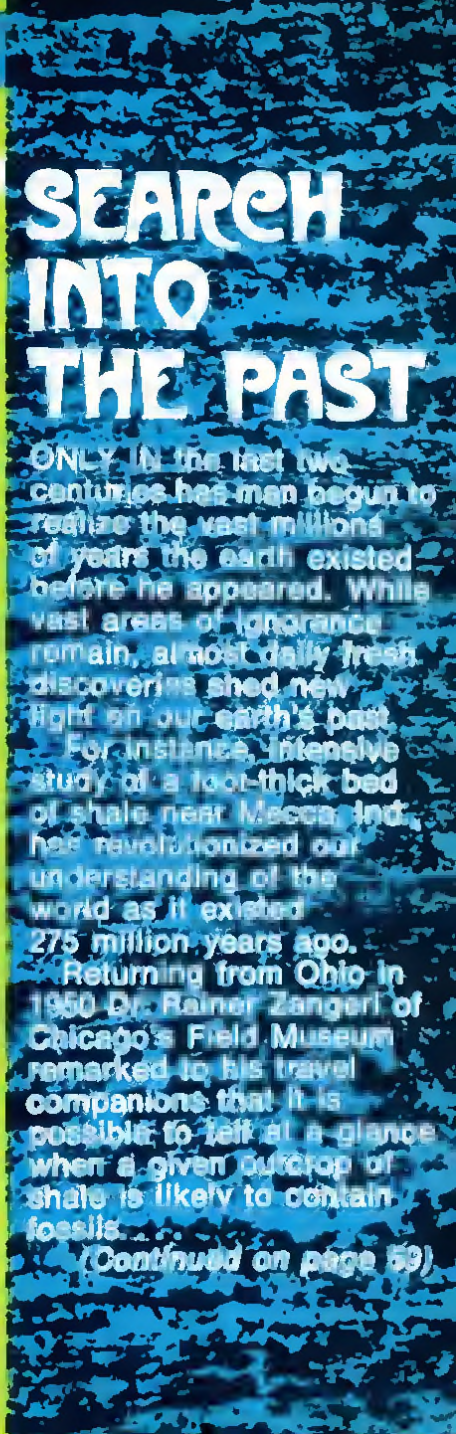
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Returning from Ohio in 1950 Dr. Rainer Zangerl of Chicago's Field Museum remarked to his travel companions that it is possible to tell at a glance when a given outcrop of shale is likely to contain fossils.

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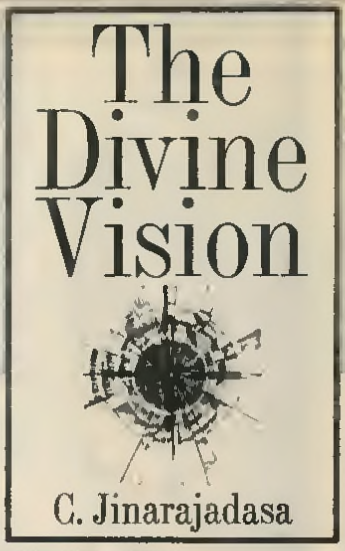
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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

The first impulse (of Western nutritionists) when confronted with a substandard diet has been to try to increase the milk ration. I think there is little reason to doubt that thousands of tons of powdered milk sent out to benefit people in underdeveloped countries result in increased gastric distress rather than improved nutrition. . . . In many cultures, the rejection of milk as an adult food is accompanied by a definite loathing. The Chinese, for example, react to the thought of a glass of milk the way we might react to the thought of a glass of blood.

—Marvin Harris
in *Natural History*

IN THE LATE 1960's the Food and Drug Administration commissioned a Philadelphia firm called National Analysts to survey a sample of 3,000 United States adults to determine their attitudes toward health practices, health foods, vitamins and the like. This survey, published in 1972, provides tremendous insight into American thinking about health matters.

Recently *Science Magazine* reviewed the report and concluded that American health practices and beliefs represent a "vast, netherworld of medical superstition. . . . Coexisting side by side with conventional medical knowledge in what must be the most educated population in the world, this (is a) corpus of antirational beliefs."

Here are a few of those "antirational beliefs":

- Three-fourths of those questioned believe that extra vitamins provide more pep and energy.
- A fifth believe that many diseases, including arthritis and cancer, are in part caused by a lack of certain vitamins and trace minerals.
- Nearly 60 percent believe vitamins can prevent colds.

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- About a third believe in various fad diets and other "erroneous" means of losing excess fat.
- A small proportion (one percent) wore copper or brass jewelry to treat rheumatism, arthritis and similar diseases.

∞

EXPERIMENTAL AMERICANS

ALL OF THESE beliefs, according to current orthodox medical theories, are erroneous — or at least the treatments are of unproven value.

The study was begun after a United States Senate Committee on Aging became concerned with the extent to which elderly persons are being defrauded by medical quacks and the FDA was interested because it is charged with the responsibility of preventing fraudulent practices.

An interesting conclusion of the study is that people cling to unorthodox beliefs and try unorthodox cures because they are venturesome and often feel that anything is worth a try. People note that some individuals vary in response to different treatments. In addition, they conclude that if "faith in a treatment can work wonders, then any treatment can work."

The report finally states that merely supplying "correct information" would not solve the prob-

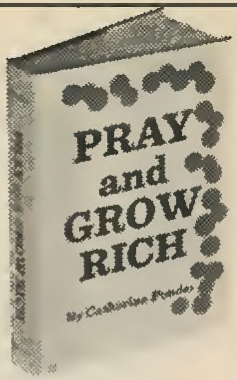
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- An employment prayer that helped a man "too old to work" get the opportunity of a lifetime. **p. 167.**
- A prayer that helped a man parlay his savings (under $50) into $250,000! **Chap. 8**
- The "raise" technique that helped 92 men get salary increases of over $2000! **p. 159.**
- A prayer to help you find $ hidden many years ago and then forgotten by others. **p. 168.**
- A very simple prayer device to help you get a healthy retirement income without foregoing the things you need now. **p. 158.**
- The Mystery Prayer. On page 104 you'll find the prayer that helped a couple get car repairs, room and board FREE!

These are just examples of the case histories that are fully revealed to you in "PRAY AND GROW RICH." They can let you in on the secret of not just prayer but truly effective prayer. In Reverend Ponder's own words, "Prayer releases the highest form of energy in the universe as it links you with your source."

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lem because of the experimental attitudes of so many Americans. Hence, the only way we can be "protected" against ourselves is by regulation.

∞

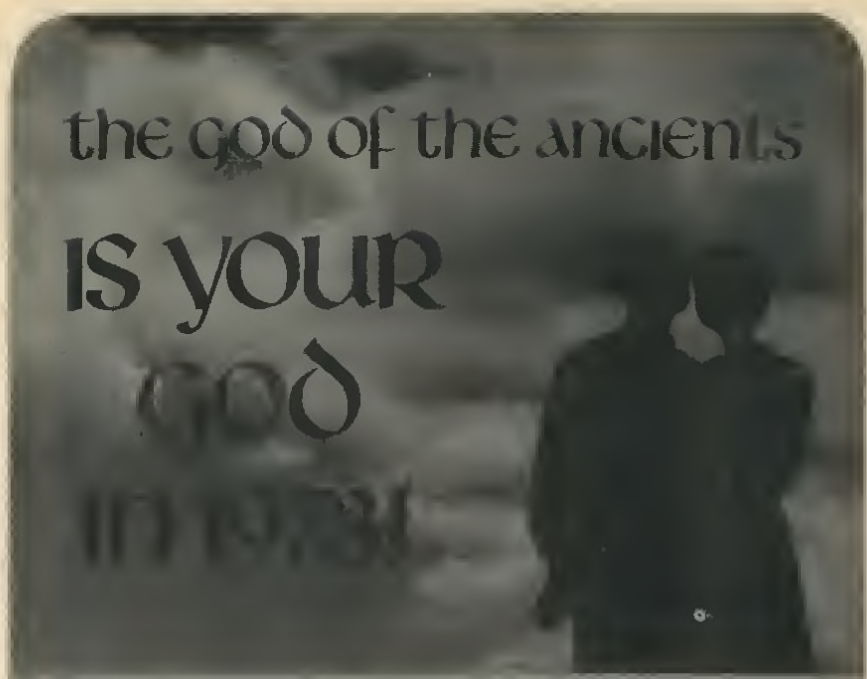
AN OCEAN OF IGNORANCE

SO THERE you have it. Regulation must be based upon the assumption that all the answers on vitamins, health foods, unusual healing regimens are in — that there is nothing new to be discovered or learned. The list of forbidden things will grow longer and longer; the arm of orthodoxy will reach farther and farther; the voice of Big Brother will grow louder.

We don't make any special plea for food faddists, organic gardeners, vitamin gulpers, health nuts — we merely say the answers are *not* all in; we say the FDA doesn't know; the nutritionists are mainly guessing; the drug companies are self-serving; the health experts really don't have evidence to back up their claims. We also think Americans are so experimental because they know all the answers are *not* in.

And if anyone doubts the existence of this ocean of our ignorance he need only consider how wrong we have been about the health-giving properties of whole milk!

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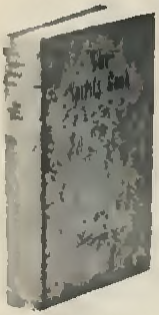
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Consider this: One of the most common foods in the western world will cause diarrhea and abdominal pains. It cannot be digested by as many as 90 percent of the adults in many areas of the world and by 10 to 20 percent of our own population.

Marvin Harris, an anthropology teacher at Columbia University, discusses this problem in the November 1972 issue of *Natural History*. He reports on the implications of Professor McCracken's research and points out that "only a peculiar minority of the world's adults drink milk" — namely those of us who are of North European descent.

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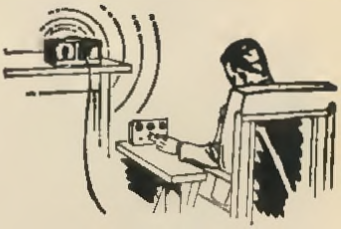
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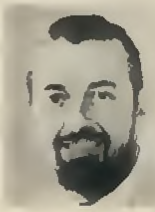
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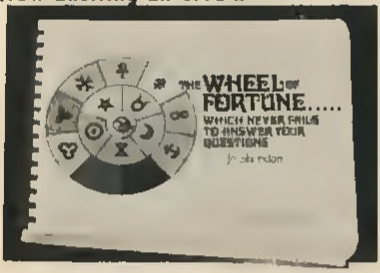
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it has been changed from a complex sugar to a simple sugar.

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When milk is fermented, converted into cheese or boiled, most of the lactose is broken down so it can be digested without causing these problems. But apparently great areas of the world's populations never developed a dairy industry to take advantage of this fact.

∞

THE PSYCHIC AUTHOR

FATE READERS may not immediately place the name Bill Blatty but he's the author of *The Exorcist*, a novel which has been on the best-seller list for over a year and recently was sold to Hollywood for a cool $641,000. Since his novel deals with a subject in the occult field, nationally-syndicated columnist

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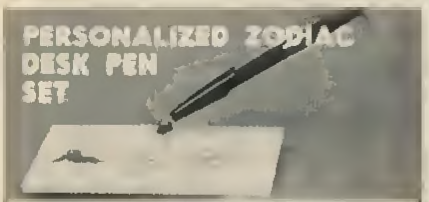
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Margo recently asked Blatty if he believed in "the supernatural."

Blatty came up with a string of experiences that would make another book. As a young boy he had a dream in which someone played the numbers 059 on a pinball machine. The next morning his mother asked him for some numbers to bet on and young Bill obligingly suggested 059, which of course won. Two weeks later the same thing happened again.

Years later a dream helped him rescue his investments in the stock market. He had been losing heavily on bonds when one night he had a dream in which a hotel clerk handed him a key to room 130. The next morning Blatty searched the bond listings for one selling at $130. The only one at that price was Allegheny-Ludlum. Blatty told his broker to buy up as much Allegheny-Ludlum as he could. When the bonds jumped to $145, Blatty more than recovered his losses.

Not all of his encounters with psi have been so helpful. Another dream he had involved his eating a shrimp cocktail. One of the shrimp bit him hard enough to wake him. The next day his oldest boy was bitten by a sand crab. He also has seen a telephone receiver lift itself off the cradle and an electric typewriter operate without a typist. After an



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Ouija board session, he reports, his dishwasher, washing machine and both automobiles refused to operate. When Margo expressed some doubt as to whether Blatty's tales were true he replied, "All I can tell you is that if I were going to make something up it would be more dramatic than the crab and the shrimp cocktail."

The attractive young columnist concluded, "He had me there."

∞

BELATED APOLOGY

BURIED IN the letters column of *Science* magazine for January 28, 1972, was a one-paragraph letter that caused little fanfare but represents an unexpected aftermath of an affair that began in 1955. The letter was titled "Apology to Rhine and Soal" and was signed by George R. Price.

In August 26, 1955, *Science* printed an article by this same George R. Price, then a medical researcher at the University of Minnesota, entitled "Science and the Supernatural." In it Price admitted laboratory investigations of ESP and PK seemed to answer all earlier objections concerning experimental safeguards and sloppy statistics. The evidence for psi seemed overwhelming, Price admitted. But

he was unhappy. ESP seemed to him so completely contradictory to the world view of science that something must be wrong. If the experiments have been accurately reported, Price argued, the only alternative to accepting ESP is to believe subjects and/or experimenters cheated. In favor of this conclusion Price quoted Thomas Paine: "Is it more probable that nature should go out of her course or that a man should tell a lie?"

Price went on to speculate on elaborate ways that cheating might have been possible in S. G. Soal's experiments with Basil Shackleton and Gloria Stewart in London. He concluded with his criteria for a fraud-proof test of ESP involving a jury of skeptics and lead-sealed containers for the ESP cards. He also suggested a testing device based on radioactivity rather similar to the Schmidt apparatus currently being used at Rhine's Foundation for Research on the Nature of Man.

On January 6. 1956, *Science* published 10 pages of letters, including replies by S. G. Soal and J. B. Rhine and a rejoinder by Price. There the matter has rested, lo, these many years.

Now a letter from Price states he is convinced he was "unfair" to Rhine and Soal. Rumor had it that Price was preparing an article to explain his change of mind but recently Price wrote that it will be many months before he gets around to a possible article, dealing with the reasons for his 1955 article and not with why he has changed his mind. So we haven't found out very much.



Detroit police and the FBI are investigating this voodoo-like construction found in the abandoned home of the black militant "family" which allegedly hijacked a Delta airline jet to Algeria with ransom of $1,000,000 in July 1972. Behind plate of food encircled by pennies is a rubber doll stabbed with a knife lying atop a mound of dirt. (UPI Photo)

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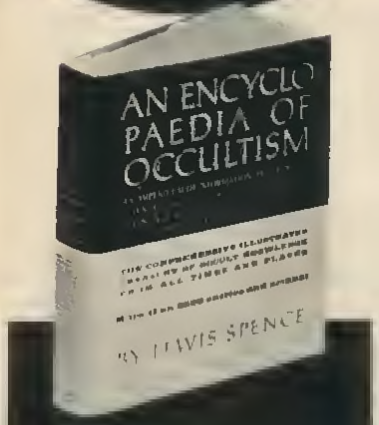
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And when the historians of parapsychology write their histories will they note that Price retracted his charges some 17 years later?

∞

GENIUS RESURRECTED

A GOOD archaeologist must be part detective. So often the significance of a find becomes evident only when isolated pieces are matched up. This can take a bit of sleuthing.

A case in point involves two marble statues excavated near Athens in August 1972. Archaeologists investigating graves at Merenda, 25 miles southeast of the Greek capital, came upon the life-size sculptures in a shallow pit, 11 inches below the surface. Stylistically the statues, a six-foot nude man with painted red hair and a draped young woman with an elaborate hairdo, resemble archaic Greek artwork of 2,500 years ago. Their probable age was confirmed by potsherds found in the pit; none dated later than 500 B.C.

Efthymios Mastrokostas, Athens director of antiquities and the man who found the statues, said, "These were funeral statues which stood over tombs. They probably belonged to the same family, which buried them to protect them from the invading Persians around 490 B.C."

The two sculptures are the best preserved Greek artwork of that time. Enough of the paint remains so archaeologists can tell that the woman's short-sleeved pleated dress was crimson decorated with a leaf pattern in red, black and yellow at the hemline.

For this reason alone the Merenda find is important. But Mastrokostas decided to do a bit more sleuthing and in the storeroom of the Athens Epigraphic Museum found a marble base that looked as if it might fit the female statue. Sure enough, it matched, making the statue intact. But more important is the inscription on the base. The legend gives the young lady's name, Phrasikleia, and the credit line, "Aristion the Parian made me."

Aristion's name has been found on four statue bases but no complete work ever had been discovered. Mastrokostas surmises that the male statue must also be by Aristion since both works were made of fine white marble from the Aegean island of Paros, Aristion's native land.

"Now that we know his style we may be able to identify some of his other works in the museums," said Mastrokostas. "He is undoubtedly a great master."

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PORPOISES IN PERIL

CITIZENS in Collier County, Fla., are up in arms over the booming business of catching porpoises for aquariums. Marine Mammal Enterprises of Key Largo, Fla., lures the intelligent animals into shallow water where they are netted, then flown to Key Largo. When 10 porpoises were caught off Naples in September 1972 Collier County Commissioner John M. Kurke made an issue of the danger of overharvesting. He said he planned to introduce county legislation to forbid transporting the porpoises from the county.

Marine biologist Dr. Edward T. LaRoe, executive director of the local environmental protection group, agreed that little is known about the size of porpoise populations. The Florida Department of Natural Resources had granted the Key Largo firm permission to capture 22 porpoises, which Dr. LaRoe thinks is far too many to take from a restricted area. "It is criminal that they are caught and penned frequently in inadequate displays," he told *The New York Times*. He repeated the oft-told story that propoises drive away sharks with their snouts.

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"It's never been validated but the people still consider they do."

The same issue of the *Times* (September 10, 1972) carried a report from Johannesburg, South Africa, that a 23-year-old woman's life was saved by dolphins (another name for porpoises). Yvonne Vladislavich was on a cabin cruiser off the coast of Mozambique when the engine failed and a wave overturned the craft. A strong swimmer, Miss Vladislavich decided to swim toward land 25 miles away. Somehow she had cut her foot and soon a half dozen sharks were trailing her. As the sharks circled closer two dolphins appeared at her side. They protected her, she said, until she reached safety atop a buoy.

∞

APE TALK

DENNIS Montgomery, an Associated Press reporter, recently witnessed a progress demonstration on experiments in teaching chimpanzees to talk. These experiments have been under way for the past seven years at the University of Oklahoma in Norman under the direction of clinical psychologist Dr. William B. Lemmon.

Because of the construction of their vocal apparatus chimps cannot vocalize as humans do.

Therefore it was decided that their "talk" could not be in spoken words but in the American sign language for the deaf. The researchers have found that chimps can communicate very well, in a limited fashion, by this method.

Dr. Lemmon believes that great insight can be gained on how humans learn to talk by watching the chimps communicate — especially with each other. Chimp-to-chimp communication experiments are just getting under way. The first six years of the project were devoted to man-chimp communication experiments.

The most advanced of the subjects is a six-year-old female named Washoe. She has a sign vocabulary of up to 200 words and can form simple sentences. Dr. Roger Fouts, one of the project workers, brought her out on the lawn for a demonstration. Soon her attention lagged and she asked Fouts to take her for a walk.

In reporter Montgomery's presence Fouts asked her in sign language where she wanted to go. "I want to go there," she indicated in reply, pointing to an orchard nearby where green apples hung within easy reach.

Five chimps are being raised



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in human homes and their "mothers" teach them. One of these five is three-year-old Lucy. When Montgomery visited Lucy's home she seized him by the hand and showed him the house. Then Lucy jumped into his arms "to get better acquainted."

Dr. Fouts arrived to give her a language lesson. When he asked her who she was she gave her name in sign language. Fouts put on a stocking hat and asked her what it was. She answered, "Hat," by scratching her head.

The researchers report that the capacity of the chimps is limited. Lemmon believes the highest they can be expected to progress is to the level of a "severely mentally retarded child."

∞

THE FRIENDLY PHANTOM

ROMAN Catholic rites of exorcism recently were performed in a suburban home in Waukesha County, Wis., which its tenants believe is haunted. The unidentified family moved into the home seven years ago despite a warning from the previous tenants that the house was haunted.

At first the family paid no attention to the strange sounds they heard. They attributed the sound of footsteps to the settling of the house — even though it's 60 to 70 years old.

Then one night the family's

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four-year-old daughter waked her sleeping parents to inform them that "a man was standing by my bed and he hit me on the head." The Associated Press reports that the man also "hit" her sister and two brothers on their heads.

A few days later the family found an old denim jacket hanging in the basement. The four-year-old said, "That's the jacket the man wore." The father asked some questions and learned the jacket and some other clothing in the basement had belonged to an old man who had lived in the house for 20 years.

A relative of this man said the clothing had belonged to her uncle who died 16 years ago. She also said her uncle had the habit of affectionately patting children on the head.

The residents of the house have no feeling that the ghost, if such it is, is malignant. Nonetheless, the Rev. Richard Korzinek, a Roman Catholic priest who heads the order of St. Camillis in the United States, performed what he called an "informal exorcism."

∞

HAUNTING IN EUREKA

THERE'S AN atypical ghost in an old Victorian mansion in Eureka, Calif., says Jerry Belcher in the *San Francisco*

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Examiner & Chronicle. Biologist Gary Brusca and his family moved into the 80-year-old house four years ago and at first Brusca, a professor at nearby Humboldt State University in Arcata, and his attractive wife Julia ascribed the unexplained happenings there to pranksters. When they explored the attic in the mansion's carriage house they found a frying pan with nary a speck of dust on it but guessed a tramp was using the place. The next day they found a rusted meat cleaver on the steps to the attic where they could not have missed seeing it the day before. They kept a close watch on the carriage house but never saw anyone sneaking in or out. Nevertheless, each night a side door would open mysteriously.

In the four years since they moved in the Bruscas have experienced a variety of other things. They hear footsteps on the second floor when the whole family is downstairs. The big brass knocker on the front door raps when no one is there. One morning Julie found a splash of red liquid running down the stairwell wall. Even more startling is the time Julie left a pan of asparagus on the kitchen counter while she put the kids to bed and when she returned the pan was there but the asparagus had vanished.

Perhaps strangest is an unexplained spot that appears in the middle of the carpet in the front parlor. "It looks for all the world as if a child had had an accident there," Mrs. Brusca told Belcher. But the spot is not damp to the touch and has resisted all chemical cleaners that have been applied. There is no leak in the ceiling and when the Bruscas ripped up the carpet to see if anything was oozing from the floorboards they found nothing.

Last June Julie heard what may be the voice of the ghost. While reading late at night she heard a child call, "Mommy, Mommy." All the Brusca children were sound asleep. Next midnight she heard the plaintive voice again. This time Mrs. Brusca waked the children to ask if any one of them had called. She even looked outside but no lost child was to be found. Seems like the unseen guest must be a child who wets his pants, is fond of asparagus and forgets to close doors (and uses frying pans and meat cleavers?).

—*Curtis Fuller.*



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Outdoor altar of St. Mary stands in front of Chapel of Divine Guidance.

After three ecstatic visions an Episcopal theology professor abandoned his seminary career to found a new mystical order.

The New Order of Agapé

According to ST. MICHAEL

By Enrico S. Molnar

I AM a priest of the Episcopal Church. The last 14 years I was warden (which is an old Anglican name for the office of dean) of the Bloy Episcopal School of Theology in Claremont, Calif. In addition to administrative duties I taught liturgics, comparative religions, ecumenical theology and as a visiting professor at the Claremont School of Theology, the Reformation in Slavic Countries. In addition, I served my bishop as canon theologian in the diocese of Los Angeles. On the national level I served the Episcopal Church as a member of the Joint Commission on Ecumenical Relations for six years, meeting with Orthodox and Roman Catholic theologians. In January 1972 I was elected vice president of the Council of Churches in Southern California.

Lest anyone think that I am saying all this to boast let me hasten to add that the above paragraph is simply to provide a frame of reference, to indicate that I have been an ordinary clergyman, fairly successful and

that with this kind of background, like most seminary professors, I was somewhat critical of charismatic phenomena and paranormal manifestations. I thoroughly enjoyed my work, wrote articles for theological journals, attended conferences in Oxford, Lishon, Washington and so on. In the 1950's I contrihuted an essay to the late Bishop Jamea Pike's symposium, *Modern Canterbury Pilgrims*. That waa before Bishop Pike's interest in parapsychological phenomena.

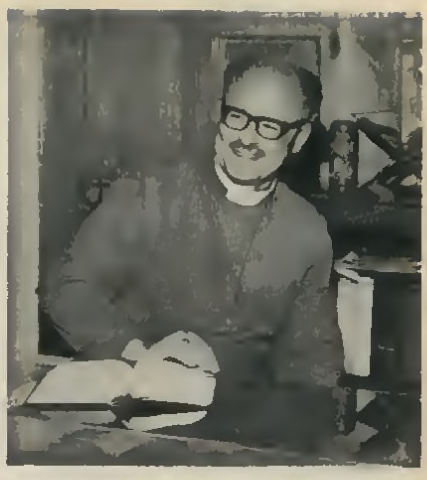
Now all this pursuit of a normal ecclesiastical career with tenure, seniority and fringe benefits has come to a sudden end. During the last days of Septemher 1971 I had a series of three visions. As a result I resigned as warden of the school, gave up a good salary and although the trustees tried to persuade me to stay on, I have ventured into an entirely new kind of life. If anyone had suggested to me, before that fatal September, that I do what I now am engaged in doing I would have told him, politely hut firmly, to go jump in the lake.

What happened?

Here is my story, told just as it happened.

* * *

ON MONDAY, Septemher 27, 1971, I waa fast asleep when I suddenly saw with my inner vision dark coiling clouds around



Dr. Enrico Molner, founder of the Order of Agapé end Reconciliation, sketched St. Micheel the Archangel as he eppeered to him in his mysticel visions.





Dr. Ernesto Molnar chose Dunmovin, a small ghost town on the eastern slopes of the Sierra Nevada Mountains of California, as site for St. Michael's Priory.

me. Out of these dark clouds there emerged a slender and beautiful white hand. Where the wrist disappeared in the somber cotton of a cloud I noticed that for a moment about two inches of a bright blue sleeve was visible. The white hand touched my shoulders and I distinctly heard a sweet yet firm voice say to me, "I will help you."

The vision came to a sudden end. I awoke with a start. There was a glowing warm feeling on my left shoulder where the fingertips of the beautiful hand had touched me. Puzzled, I wondered about the vision and the voice. Who was it? Mother? (My mother had died about a year before.) It did not sound like her voice. In fact, it was unlike any voice I knew; yet it was distinct and clearly feminine. And it promised help. Help to do what?

About an hour later I fell asleep, still puzzling over the mystery.

The next night, Tuesday, September 28, again I was asleep and again I saw the dark clouds, but all at once I also saw a bright light and a tall figure appeared. He was very tall; his feet touched the ground and his head almost reached the ceiling. He had a beautiful smiling face. His strong masculine head reminded me somewhat of Reza Pahlavi, the Shah of Iran, but this man was younger. I was frightened, taken

aback by his majesty and stature.

"Don't be afraid," he said.

"Who are you?" I asked.

"I am the messenger of the Living Lord. And I have been sent by Him to speak to you."

"All right, go on. I am listening."

The messenger continued: "The Living Lord wants you for a mission. He wants you to terminate your present work and to establish a community of *agapé*. This contumacious world of yours is distraught by silly, meaningless and endless wars. Man suffers from overmuch wealth and overmuch poverty. And this beautiful earth which God has given you has been befouled by man's selfish malversations.

"And look at the church, the vessel of His Grace; she is trying so hard to catch up with the world that she is losing her breath, as one of your students said. You have become such busybodies that you have forgotten what it means to pause for station identification. Remember whose you are! The church is on earth to proclaim salvation to men. Your concern for the world is good. But you have begun dancing to the tune of the marketplace. Liturgical renewal is good but it only scratches the surface. You yourself have heard not long ago someone saying that all this restlessness in the church is like trying to rearrange furniture on the *Titanic*. The Lord of the Living is calling out for a new remnant. Go out and launch into the deep! Establish a place where the church can catch her breath!"

"But what do you want me to do?"

"After you have resigned from Bloy House go and find a place

SS. Cyril and Methodius, portrayed here in sketch by Prior Molner, were early church apostles to the Slavic peoples of Europe.



somewhere in the hills, or near running water, where you can see the stars at night, and there establish a community of married men and women. The rule will be worked out later, based on five foundation stones—agapé, nonviolence, joy, obedience and simplicity. Don't copy medieval rules; you live in a different age. The church of tomorrow must have a deeper faith, rethought to fit the new dimensions of the world. Build an outdoor altar of clean stones of the earth, with your own hands. Work in the garden, pray, write, teach, have retreats and turn the other cheek. To those who would listen — and their number will increase — teach a return to a simpler form of life. Simplify church life! It is easier to proliferate meetings than to deepen the life of prayer. Prayer may be action but action is not prayer. Your assemblies are costly shows where short tempers are more in evidence than simple trust and joyful commitment to the Living Lord! To those who would listen, show the proper use of the earth and its fruits. And you will remember that at one time during the Middle Ages, when conditions are rough, it was the monasteries which preserved and saved and carried on to a better day the light of the faith and civilization. You are entering a similar era in which such communities as yours, united in intention, will perform the same saving role."

Here I interposed, "But, Michael,* this is ridiculous! I will be 58 years old in a few weeks and my wife is a few years older and frail. And you know I had a heart attack two years ago. Only the other day we discussed plans for what we would do after I retire following my 62nd birthday; I want to do some writing . . . Why not choose someone younger, more vigorous?"

"Enrico, you like to filibuster God! If he did not want you and Georgine he would have chosen someone else. Remember old Jeremiah? He complained he was too young. 'Why pick on me? Choose someone else.' So, be still and listen! He wants you to establish a community of reconciliation. You will accept as novices both men and women, with families living in separate quarters."

"But, Michael, if I resign I will lose my stipend!" And I told him how in four years I would get a small pension, ". . . not too much but still a security compared with total insecurity if I resign now."

St. Michael frowned. "What little faith you have! The only

*I was sure I was talking with Archangel Michael although I did not see any wings as portrayed on icons and traditional paintings. And he did not contradict me so my conviction stands that it *was* St. Michael.

security is to surrender all dependence except the dependence on the Living Lord. Besides, you won't be asked to do this forever. Don't be so conceited; in a few years, when you are tired, you will retire and others will take over. But don't forget that all strength and all inspiration come from God!"

"O. K., St. Michael, I get you. Of course, you are right. Who am I to argue with you? But what proof do I have that all this vision and all this conversation is not tragic self-delusion or wishful thinking? Or a demonic trick of the subconscious?"

St. Michael replied, "What proof do you need? If this is not of God, this is of the devil; in three months you will be either in the poorhouse or you will humbly return to your bishop, asking him to send you to some small mission, oh, like Trona! If it is of God, you will succeed. People will write and come to you. Other people will send gifts to the community. Support will come for your work from all over America. Someone may even give you the necessary land, someone else the building."

Then I asked him, "Will this sort of monastery or ashram be for Episcopalians only?"

St. Michael frowned again. "Come now, you should know better than to ask such a foolish question. The agapé community will be for all sincere persons of good will. You always have been fond of tbe two Greek brothers of Thessalonica, SS. Cyril and Methodius. Don't you remember that they tried to serve both churches, in the East and in the West, and are honored by both today? So it must be with the new community — it and similar communities will become the yeasty remnant of many traditions and nations. Our Lord of the Living does not want you to establish an underground church; that's a blind alley, leading nowhere. No, your community will be an aboveground movement. So don't start anything without the knowledge and approval of your bishop. Don't persuade those who will come to you to disobey the rules of their own traditions. Have Roman Catholic priests celebrate the eucharist for their own people, the Orthodox for theirs, and so on. In time unity will come. But use the same altar, as you all share the same baptism. Do away with nonessentials. Simplify! Remember the Lady who spoke to you yesterday? How she said, 'I will help you'? She means it. St. Mary the Virgin — blessed be her name — and the angels will come to the aid of the new community, not for your sake, but for Christ's, provided you trust and obey!"

Then, just as suddenly as he had appeared, St. Michael the Archangel disappeared. Only dark clouds, doubts and puzzlement remained.

I could not sleep. I picked up my New Testament and read into the wee hours of the night. Among the passages my eyes found I read these words of St. Paul, recorded in the 19th verse of the 26th chapter of the Acts of the Apostles: "And so, King Agrippa, I did not disobey the heavenly vision."

I woke up early on the morning of Wednesday, September 29, and looked at the church kalendar. It was the Feast Day of St. Michael and All Angels! I hastened to the School of Theology at Claremont where I celebrated the eucharist in the temporary chapel. Some 14 persons were present. I followed the second order of the *Services for Trial Use* (an experimental rite in the Episcopal Church). My mind was still so full of Saint Michael and the words he had spoken to me earlier that night that I completely forgot to read the Intercession. Fr. Charles Bennison, Jr., rector of St. Mark's Church in Upland, noticed the omission.

This was a busy day. I taught a class and then I had my interviews and telephone calls. Martha Havermale, my secretary, was away with my wife visiting the Queen Mary in Long Beach where a scholarship benefit party, organized by the School of Theology, was in progress. I had asked them to represent our school. I returned home tired.

That night I had a third vision and again I heard the voice of St. Michael who this time was standing behind me. I saw him in a strange sort of way, with an inner vision. I felt a tremendous strength emanating from his radiant figure.

"Have you made your decision, Enrico?" I heard him ask.

"Oh, Michael," I cried, "I am so confused and it is you who put me into this state. While I always honored St. Mary, I never have made much of her cult. Won't people laugh at me saying, 'What's come over Canon Molnar? In his old age he has become a Mariolater!' "

"You are not and you know it. No one is asking you to become a Mariolater. You can't please everybody and someone will always disagree with you and laugh at you. So what? They did the same to the prophets and apostles. So what's new? And at your age you should no longer concern yourself with the outward success of your time on earth."

"Well, St. Michael, I follow you. But the whole thing sounds

so illogical, really crazy! It doesn't make sense; it doesn't seem to fit into the pattern of church life in this diocese and in this modern age."

Now St. Michael spoke rapidly and with emphasis. "Don't you fool yourself. More people will be ready for this new direction than you think. And remember: what is foolishness in the eyes of men is often wisdom in the understanding of God."

"I know," I replied feebly. "But I am a simple and somewhat skeptical Christian. I have seen the work of religious fanatics in the name of Jesus. Let me go to Mount Calvary for a retreat; there in prayer and meditation and consultation with some wise monk I may discern the will of the Lord for me." (Mount Calvary is a monastery of the Order of the Holy Cross, an Episcopal order of men, in Santa Barbara, Calif.)

"You do that," sighed St. Michael, "and when you come back, persuaded of the truth of my words, go and see your bishop. Tell him what you have seen and beard. And with his permission submit your resignation to the board of trustees of your school, to become effective a month later."

"And what shall I do then?"

St. Michael smiled gently, "Give away most of your possessions; store up some things for the future use of the community; give some books to the theological library and to needy students" — ("It will be difficult to part with books," I complained) — "and keep some books for your community. Then you and Georgine get into your car and for three months pray, study and search for a place for the Community of Agapé. Don't be in a hurry. In due course you will know what to do. You will find people to help you, bishops to support you, lawyers to advise you and funds to provide for all needs. Keep on praying for guidance. Man is now confronted with the evolutionary necessity of developing a higher stage of consciousness. A planetized man must replace the tribal and national man. Your new order must pave the way for this. It is a great thing not to have a place to lay your head if you carry faith in His Word in your heart. Be obedient to your heavenly vision."

During the last sentence he raised his right hand in greeting. Then the voice was still; the vision ended.

On Thursday morning I wrote it all down and told Georgine about the three visions.

I canceled all engagements for the following week and went on a three-day quiet retreat at Mount

Calvary Monastery on a hill near Santa Barbara. Never having had a mystical experience before, I felt I needed expert counsel. So, there I was, in silent retreat from October 6 to 8. On the second day I spoke to my spiritual director and told him my story. He listened carefully. Then, after some questioning, he advised, "Don't make hasty decisions. God is never in a hurry. Your visions sound authentic enough. They are extraordinary. But wait for verification."

In accordance with his advice and in obedience to a particular command given me by St. Michael, I went to see the bishop of the Episcopal Diocese of Los Angeles, the Rev. Francis Eric Bloy. The date was November 4. He was most helpful and understanding. His final words to me were, "The times are ripe for such communities as described in your vision. Wait till you are quite certain. Then be obedient to your vision."

On November 22, 1971, I had another dream. I saw myself and my wife in a dark cave. Ahead of us on the narrow path was a boy about 11 years old. We finally came to the opening of the cave. Bright, dazzling light greeted us. Down below, drenched in sunlight, was a city. I discerned a high tower; it looked a little like the tower of Stanford University. Its roof was reflecting the sunshine; as if after a rain it sparkled with gold reflections.

I knew we must get out of the cave. The path continued outside the cave and, I supposed, led downwards to the sunlit city. But there was an obstacle! The path, emerging from the cave, fell away, showing a gap several feet wide as if a slide had taken place there. We looked into an abyss several hundred — or was it several thousand — feet deep, at the bottom of which we could discern roofs of houses — the city in the sun. To get out of the cave we would have to jump across the chasm to the other side where the narrow path continued on its way, clinging closely to the steep rocky slope. I hesitated. I thought to myself: if we succeed in jumping to the other side good and fine; if not we will fall several hundred — or thousand — feet and crash on the roofs of the city below.

At that moment the boy said to me, "Make a leap into the dark! It will become a leap into light!"

Then I woke up. I looked at the clock; it was 4:30 in the morning.

Later on that same day two Episcopalians came to see me. One was a priest and the other a laywoman, both from the Diocese of Los Angeles, members of a religious third order. They

came to find out if we could give them support for strengthening a regional third order type of movement. After discussing their problem for a while I felt inclined to divulge to them the content of my three September visions. I asked for their advice in turn. We discussed the pros and cons of the possible options. Then Father M. rose to leave, since he had quite a long way to drive home.

At the door he said, "Enrico, if you decide to resign it will be like a leap into the dark!"

About an hour later Sister D. also made ready to leave. While we were exchanging final courtesies she said, "You know, Father M. was right, but on the other hand, the decision to follow the vision might become a leap into light!"

Thanks be to God! The verification I had been awaiting so long had come. Words almost identical to those I had heard in my dream the night before were spoken by our two visitors in the presence of my wife.

The next morning was Thanksgiving Day. We drove to the desert. At Yucca Valley, near Twentynine Palms, I wrote my letter of resignation to Bishop Bloy. The die was cast. St. Mary and St. Michael, from now on I will need your help. Good Lord of the Living, be merciful to me, a sinner! I prayed.

In accepting my resignation Bishop Bloy wrote these gracious words on November 30:

"My dear Enrico: In view of our recent conversation, your resignation does not come as a surprise. Nevertheless, it is received with great regret because you are doing such a great job. You are Bloy House. You have touched the lives of many men and have greatly influenced them. To God we give thanks . . . I do hope with all my heart that this is the right decision. Time alone will tell, of course . . ."

A happy chapter in my life had come to a close. A decision had been made. Now I wrote a letter of resignation to the board of trustees. Some members tried to persuade me to stay on but I had to insist on total obedience to the heavenly vision. The board finally accepted my resignation which became effective on February 15. Already in December 1971 we began looking for a place for our future monastic community. We visited suggested sites in Arizona and California. We were offered a portion of an island in British Columbia. The Bishop of Eastern Oregon Diocese offered a site. Finally, after much praying we decided to move to Dunmovin, a small ghost town on the eastern slopes of the Sierra

Nevada Mountains, in the high Mojave Desert. The nearest other habitation is 11 miles south, at Little Lake, where we get our mail.

At Dunmovin*, most of which is owned by Mr. and Mrs. Gordon Leslie Cooper, we made our home. Mr. and Mrs. Cooper, both of whom are lawyers, years ago told Bishop Victor M. Rivera of tbe Episcopal Diocese of San Joaquin that they intended to give some 20 acres to a religious community. When Bishop Rivera, as one of the school's trustees, received my letter of resignation he immediately telepboned me from Fresno and put me in touch with the Coopers. The words St. Michael the Archangel spoke to me on the last day of his visitation bave been realized with marked rapidity. He said, "You will find people to help you, bishops to support you, lawyers to advise you and funds to provide for all needs."

Things have come about in precisely that sequence. People from all walks of life have come to help us. Two bishops, the Bishop of Los Angeles and the Bishop of San Joaquin, have given us their moral support (they now are the official visitors to our Order). Lawyers Les and Ruth Cooper have helped us with their legal advice and in getting our Order incorporated.

Known as the Order of Agapé and Reconciliation it is open to men and women, married and s i n g l e , clergymen and lay people. The membership of the O.A.R. is ecumenical (we are accepting Christians from various traditions) although the sponsorship is Anglican. In contrast to medieval orders, the membership vows of the Order of Agapé and Reconciliation are temporary — for one year and renewable. After completing one year members, wbo are called Companions, may choose to return to life "in the world" and follow a modified rule. The Companions live eitber in their monastic community, Saint Michael's Priory at Dunmovin near Little Lake, or as Associate Companions "in the world," with a simplified rule and pledge.

Following St. Michael's recommendation the Five Notes or vows of the Order are agapé (a New Testament Greek word signifying totally unselfish redemptive love), nonviolence, joy, obedience and simplicity.

The O.A.R. requires each Companion to dedicate himself to a special field of study or research

* The headquartera was moved about the middle of November 1972, at the invitation of Bishop Rivera, to Oakhurst, a beautiful wooded mountain area (3000 feet elevation) near the southern entrance to Yosemite National Park. (Telephone: 209-683-7875). Dunmovin will be developed aa a study center.

such as biblical studies, Teilbardian explorations of space theology, theoecology, parapsychology, the publication of mystical literature, popularization of ancient religious texts, etc. The order also requires that each Companion make at least one pilgrimage to one of the great spiritual centers of the world such as Iona, Edessa, Rome, Glastonbury, Vadstena, Alexandria, Mount Athos, Qumran, Assisi, Monte Albán, Jerusalem, Canterbury, Athens and so on. Of course, the major emphasis of the order is prayer, especially mystical prayer. At a meeting of the Associate Companions at Christ Cburch, Episcopal, in Ontario, Calif., on February 20, 1972, a Rule for Trial Use was adopted, providing for renewability, change and adaptation to new conditions through the active participation of the entire membership. The Order now has over 40 Associate Companions besides more than 100 supporters.

Here at Dunmovin we have converted a former sulphur mill into tbe Chapel of Divine Guidance and a library. The former Dunmovin café has become our refectory. In time we hope to make a further portion of tbe old sulphur mill into an arts and crafts workshop.

Help comes to us from unexpected quarters. A rabbi wrote me, "You know, before St. Michael was written about in the New Testament he appeared in the Old Testament and in the Apocrypha; so you see, he was a Jew. Hence the enclosed check."

If anyone had told me before September 1971 that I would become a prior of a monastic community I would have said, "You are out of your mind!" Yet, here I am, a year later, a prior.

People come to St. Michael's Priory from all over the western states, for a visit, for a retreat or, as someone said, "to recharge their spiritually run-down batteries." My wife and I have made many new friends and our horizon has been extended immeasurably.

All this is the result of a heavenly vision. I heard St. Mary with my own ears. And I beard and saw St. Michael the Archangel so distinctly I was able to notice the wrinkles in his white alb. I saw him as clearly as I now am seeing my wife who is writing a letter across the table.

My beavenly vision made as profound a difference in my life as that historical event which forever divided time into B.C. and A.D.

Are we guided? Dominated? Or both? For my part, I believe I get by — as the Beatles say — "with a little help from my friends."

Something or Someone *Somewhere* Cares

By David St. Clair

IN THE 12 years I lived in Brazil I learned to respect wholeheartedly the power of primitive voodoo spirits. After what I had seen and experienced I had to believe in their power. Yet I was naïve enough to imagine that after I left that strange country and its demons and hexes I no longer could be reached or manipulated by non-physical forces. I thought I could walk away and simply leave them behind.

Subsequent events have led me to wonder how much of what we create really is done *through* us rather than by us? How much of what we put on paper, canvas or music staves is actually our own accomplishment? Do we have "talent" or do we merely serve as channels of expression for some outside force? To what degree are we our own masters? Are we guided? Dominated? Or both? Perhaps some of the things that have happened to me since I returned to the states in early 1970 will help us judge.

With the manuscript of my book *Drum and Candle* safely in my editor's hands I had to say good-bye to my Brazilian friends. One special friend was Leda Simonele, a Black medium who time and again had proven her talents to my satisfaction. I told her I was going to the United States to take a job in New York City.

Looking at me gravely, Doña Leda said, "You are going to write another book."

The last thing I wanted to do was write another book. "Oh, no! I'm going to New York and I'm going to get a job in a bank or as a plumber — something

not connected with writing. I'm *not* going to write another book!"

Then this humble woman who never has been out of the Brazilian backwoods asked, "Are there palm trees in New York?"

Startled, I shook my head.

"Well, you're going to a place where there are palm trees and you are going to write another book."

After all the on-track predictions she had made for me over the years, I thought as I left her, too bad this last one had to be so far off. I wondered if she were losing her touch.

I went to New York and tried to get a job. I was offered one — a fabulous job with lots of money — but the offer was snatched back when the stock market fell in April 1970. I tried for two months to find work but with money tight who needed an ex-writer who happened to be fluent in Portuguese?

Then my friend Maggie Anthony telephoned from California. She said San Francisco was booming — why didn't I come out? She had an extra bedroom and would put me up. So out I flew to the west coast — where I found the job situation worse than in New York.

Having time on my hands one day, I accompanied Maggie to the Metaphysical Bookshop where she gave Tarot card readings. It occurred to me to wish I had a list of prominent California mediums and readers and I tried to buy such a guide. The salesgirl said such a book didn't exist and added, "Someone certainly ought to write one."

I left the store and walked across Market Street. As I neared a pay phone I heard the words, "Call Lee Barker at



ABOUT THE AUTHOR

DAVID ST. CLAIR says he has been involved in the world of the occult since he was a child — and as a Time-Life reporter in Brazil he met spirit forces head-on. From his years in South America came his book "Drum and Candle" which is now in six different editions including French and German translations.

His recent book, "The Psychic World of California," with which this article is concerned, has received great critical acclaim and has taken him into dozens of radio and television studios for discussions of psychic subjects.

This is his first article for FATE although his by-line has appeared in many of the nation's large-circulation magazines.

Doubleday and tell him you'll write such a book."

I looked around — but instinctively knew the voice had come from inside me. In the few seconds it took me to place the call to my publisher, the entire idea for the new book came to me. When Lee, who had been my editor on *Drum and Candle*, came to the phone I was able to tell him what the book would be about and to name some of the people who should figure in it. He asked that I rush a written outline to him. I did this and in two weeks had his answer. Doubleday wanted the book and it would be called *The Psychic World of California*.

Three weeks later I went to San Jose to interview Marcia Warzek of Universal Receivers, a northern California psychic group. As we drove from the airport she pointed out the sights. When we turned down a broad avenue she asked, "Do you see those palm trees? It was a tradition here in San Jose that each settler would plant a palm tree in his front yard."

I stared at the palm trees — and for the first time since leaving Brazil recalled Doña Leda's amazing prediction: "You are going to a place where there are palm trees and you're going to write another book."

* * *

AS I interviewed mediums and dug into old files, all sorts of help came from unexpected quarters. Items for the psychic history of California popped out of old volumes in secondhand bookshops. Data piled up with each visit to local libraries. I ran my finger down a list of titles of old magazines at the California Historical Association Library and stopped at something called *The Carrier Dove*. I never had heard of it and neither had the librarian but I had the *feeling* it had something to do with the psychic. When she brought me the crumbling collection the magazines proved to be the official publication of the California Spiritualist Association back in the 1880's — a treasure trove of occult history. Was it just a happy coincidence, as I told myself?

In San Jose I dined with Rita Brown, one of the nation's top numerologists. I asked her many questions and confessed that I felt I was somehow missing the mark with my research. She assured me that I was being guided as I wrote. I laughed and told her nothing I did would ever be important enough to have a spirit's guiding hand.

Back at the Hotel Sainte Claire that night, as soon as I entered my room I smelled the overpowering scent of sandalwood

incense. I first thought it was coming through the window but when I pulled back the heavy drapes I found the window closed. Then I guessed it must be coming from an adjoining room — but the other rooms had no doors connecting with mine. I checked the bathroom and the outside hallway but the scent existed only in my room.

I phoned the desk and asked to have a maid come to my room. When she arrived I casually asked her what kind of scent was sprayed in the rooms when they were made up. The woman answered that the hotel never used anything that left a scent because most guests did not like such odors.

"Then," I asked, almost dragging her into the room with me, "where does that sandalwood smell come from?"

She sniffed the air, looked at me as if I were out of my mind, sniffed again and slowly backed out of the door. "I don't smell anything," she said, "nothing at all." She hurried away. And the scent was just as strong as before!

The next morning I phoned Mrs. Brown and described the incident.

"That was your spirit guide," she said, as calmly as if she were talking about the weather. "He obviously showed up to convince you that he is there even if you refuse to acknowledge his help. I believe we discussed him last night."

The following evening I saw Rita Brown again. I was to have dinner with the founders of the Universal Receivers Association in San Jose: Jerry Quintero, Marcia Warzek and Norma Dart. Marcia had invited me over to relax. No psychic shenanigans, she promised.

About the time Rita Brown arrived shortly after dinner Jerry took me aside to say that the last time she had been in Marcia's home she had gone into trance and it had taken them an hour to bring her out of it.

"She was so physically upset," he said, "that she couldn't even drive home. If you see her doing it again tonight stop her. Okay?"

I agreed but I didn't see what in the world I could do if Mrs. Brown slipped into trance. "After all," I reminded Jerry, "I'm only an observer, not a psychic."

We were sitting in the living room talking when I noticed that Mrs. Brown suddenly had fallen silent. Her ankles and wrists were crossed and she was deep in sleep.

"Jerry," I whispered, "look at Rita."

"Oh, good heavens!" he exclaimed. "She asked us not to let that happen again!"

As he and Norma tried to talk Rita back to normality Marcia dashed to the piano and began playing "Rock of Ages" as loud as she could. I guess the noise and confusion were supposed to bring Rita out of trance but her eyes remained closed, her face wore a grim expression and her ankles and wrists were tightly crossed.

As Jerry fretted and Marcia played, I said above the din, "Maybe you'd better let her say what she has to say. There is a message coming through. Look at that light there."

They looked at me and then Rita and then back at me. "What light?" they asked, almost in unison.

"For heaven's sake," I whispered, "that light above her head. Don't you see it?"

They stared and shook their heads.

"It's watermelon shaped," I told them; "but more like a hollow watermelon with just the rind showing. It's pulsating like a white neon tube."

When they still couldn't see it I began to laugh. "You people are the psychics," I said. "You're the ones who should be seeing this thing, not me."

Almost immediately Rita began to speak — in a strange voice and in a strange language. Jerry took over and finally got the "visitor" to speak English while Marcia plugged in the tape recorder. An unintelligible but somehow sinister message came through, purportedly from a being in a spaceship who was using "this channel" (as he called Rita) to communicate. Whenever someone whispered to me: "Is the light still there?" I'd nod my head affirmatively. Finally the voice grew weaker and complained that "this channel" was fighting him too much. Then Rita fell silent.

"Is the light still there?" Jerry demanded. To my amazement it was gone.*

During the next few months I visited homes to interview persons everyone had said never would see me. Thanks to medium Brenda Crenshaw and her writer husband Jim (no stranger to FATE readers) I had a fantastic interview with Mae West. The lovely actress Ann Miller, also a psychic, granted me an interview when I first telephoned her as did astrologer Carroll Righter. My first attempt to reach "official witch" Louise Huebner was successful. My "luck" was running high.

*Two months later when I told this story to Mrs. Jan Washburn of Twenty-nine Palms, Calif., who has had several space contacts, I sketched for her the light I had seen. She recognized it immediately and said it was the "one normally seen in saucer communications." It might have seemed all that normal to her but I never had seen anything like it.

Then, just when my research for the book was going so beautifully, it came to a screeching halt. I had unexpected expenses and frustrating delays; nothing seemed to go right. Everything had gone so smoothly for so long I probably was more upset than I should have been and one afternoon I let the spirit world have it.

"Okay, you guys," I said aloud, "this is the last time I write any books for you! I didn't want to write this one in the first place but you forced me into it. I wanted a nice job in New York and here I am in California. Everyone tells me you spirits are on my side, guiding me. Well, why in the hell have you let me down?"

There I was, alone in my room, yelling my head off. If anyone had heard me I'm sure I would have been hustled off to the funny farm. But I was furious. I had fallen for the notion that the spirits were guiding me. Now, why had they suddenly copped out?

I was still muttering as I dressed for an interview-appointment that afternoon. When I stood combing my hair in the motel bathroom all of a sudden a small perfectly formed white feather floated down right before my eyes and landed in the basin.

It was such a beautiful white feather that something told me it was a message — a message from the very spirits I had been chewing out. "Have faith in us," it seemed to say, "because we know what we are doing and we are with you."

My mood brightened and soon after that incident things smoothed out. I completed my research and was able to finish the book without encountering further problems.

Medium Brenda Crenshaw, when she held the feather and before I told her the story, said it was an apport "from your spirit guides," then asked, "Have you been unhappy with them?"

* * *

WHAT DOES all this add up to? Had a string of "coincidences" brought me "good luck" or was some special force at work — a force that some call spirit, others call God and scientists call psychic energy?

I had not wanted to write another book, yet Leda Simonele foretold that I would do so — and that I would do it where there were palm trees. Despite my determination to stay in New York everything conspired to bring me to the west coast. And what about the research materials that suddenly were made available to me? What about the incense in the hotel

room and the strange light over Rita Brown's head?

I am not a medium nor a psychic. I am a reporter writing about psychic subjects. But I have come to the conclusion that these incidents *had to happen to me* before I would believe they could happen to the people I planned to write about.

I now am convinced I was predestined to write *The Psychic World of California,* chosen for the task and not allowed out until it was done. In a way it's frightening to think I really was not my own master during that time, that I was forced to do something "they" wanted done. Nevertheless, "they" helped me all along the way — and when I railed against them they sent a white feather as tangible proof they were in command.

I wonder if there's some kind of "master plan" for all of us. Perhaps if we don't fall into it naturally we are pushed into it. I believe that when we are angry or upset at the way our lives are going we are out of sync with some universal plan and the only way to find peace is to stop fighting, to allow "them" to put us back on track.

It's comforting, in the final analysis, to know we are not alone, that something or someone somewhere is concerned with our every step.



FISH CATCHES MEDALLION

A TRUE fish story was vouched for by George Elkins, an ardent trout fisherman and president of George Elkins Company of Beverly Hills, Calif. Last summer Elkins went fishing at Walker Lake in the Sierra Nevada and accidentally dropped a key ring medallion into the water. The Los Angeles Board of Realtors had given him the medallion in 1966 in recognition of his services as president that year. Sadly he watched the medallion sink into the lake.

A few days after Elkins' return to Beverly Hills he received an envelope from Los Angeles accountant Beverly Schofield containing the medallion. The accompanying note explained that Schofield had been fishing at Walker Lake and had caught a one-pound brook trout. When cleaning the trout he had found Elkins' medallion in the fish's stomach. The trout obviously had swallowed the shiny object before it reached the lake bottom.



The Curtain Goes Up... on My Future

I don't claim to understand why or how it happens but often I get "previews of coming attractions" as on a movie screen.

By Elaine V. Worrel

SOMETIMES, somehow, we *know* something is happening or about to happen. We call it "a hunch" or "precognition"—but will we ever learn what really is at work? Is it a sixth sense or an achievement of all five senses particularly well-attuned at a given moment?

My first experience with this strange "knowing" occurred in 1949 and for a few minutes I thought I personally was in serious danger. I had gone to bed rather early and lay listening to the wind howling dismally around our huge old house in Chariton, Iowa. I wakened suddenly choking from the smell of gas. I finally pounded my husband Hal awake. Our clock radio read nearly 1:00 A.M.

I ran to check on our children and found them cuddled up warmly and sound asleep in their cribs. In the kitchen all the pilot lights on the gas stove were on. By this time Hal was up and prowling around. I was still coughing and my eyes streamed tears from the acrid smell of gas. On my insistence he went to the basement to check the water heater pilot light.

Everything was in order, Hal found. He looked at me intently and said quietly, "Elaine, every pilot light in this house has been checked. There is no smell of gas in the house. You bave been dreaming."

"I wasn't dreaming and I'm not dreaming now! I can still smell it," I nearly yelled. Then came that odd feeling of knowing another of my "nutty experiences," as Hal labeled them, had come over me. What did it mean?

Wearily I said, "You may as well go back to bed. The gas isn't here; it's somewhere else. And I'm supposed to know where. . ." My voice trailed off.

"You'd better get hold of yourself or you're going to end up on the funny farm," he said in disgust and went back upstairs.

I sat at the kitchen table and shut my eyes, picturing a blackboard in my mind. I kept looking at it until I couldn't hold the image any longer. I opened my eyes and suddenly I *knew* where the gas was escaping! Hurriedly I dialed the operator and gave her my mother's number in Los Angeles. The phone rang and rang — until finally Mother answered.

"Mother," I said, "are you all right? I have a feeling your whole house is filled with gas."

After a little silence she replied, "That's why it took me so long to answer. We had a slight earthquake and part of the wine cellar caved in. It jarred the gas pipes enough that the pilot light in the furnace went off. The plumber just got through turning off the gas under the house until we can get it worked on tomorrow." Knowing of other "nutty experiences" of mine she was only mildly surprised that I called.

As I listened to her voice the smell of gas grew fainter and fainter until it was gone. I realized I had almost simultaneously shared Mother's danger. My sister Myrtle always teased me unmercifully about this experience. She slept through the whole night in the house where it happened and the smell of gas jolted me awake 2200 miles away!

One of my most frightening experiences happened three months before Mother died. Having a bad heart and a resultant edema, she had been living on borrowed time for many years. But somehow she always rallied after a bad spell and got back on her feet.

After my father died in November 1955 Mother came to live with me in Anaheim. I was working as a keypuncher in Hawthorne and went back and forth to work with other employees in a car pool.

On a hot bright day in the early part of April 1956 there were five of us in the car heading home after our shift. It must have been about 3:30 P.M. We were inching along in heavy traffic and then came to a dead stop. There seemed to be a massive traffic jam ahead and I could see the red light of a police car flashing farther on. From my seat behind the driver I looked out my window — not thinking, just enduring the heat and the irksome delay — when suddenly the lane of cars a few feet from me was blocked out. I was looking into my sister's bedroom in Garden Grove where Mother lay on a double bed. Her hair was pasted to one side of her sweating face. I closed my eyes to erase the scene — unsuccessfully. The car began to creep along then and

for a few seconds the whole scene moved alongside the car. Suddenly the stream of parallel traffic flicked back into view.

During the remainder of the 30-mile trip to Anaheim my uneasiness grew. The picture was all wrong. Mother had a pull-out bed in the den in my home. She was not living with Myrtle nor sleeping in the double bed in my vision. Yet I felt Mother wouldn't live long.

I tried to stifle my fears in the weeks ahead but in the first week of June I found Mother burning some old photographs and letters. When I asked why she said calmly, "I dreamed of myself in a pink coffin last night, Elaine. Why leave a lot of old things around for you to take care of?"

"But you feel all right, don't you, Mother?" I was trembling. "Let's go have a cup of coffee and some cookies." She smiled.

Then in the first week of July Hal's parents, Joe and Katie Worrel, came out unexpectedly from Minnesota. To make room in our house, Mother moved over to Myrtle's home in Garden Grove and there she slept in the room I had seen in my vision. And there she became so ill she didn't have the strength to return to my house after my in-laws left.

When I went to visit her on July 11 I walked into the bedroom and saw the scene exactly as I had seen it move alongside the car window that April day. I called an ambulance immediately but Mother died an hour after she entered Los Angeles County Hospital. I was grief-stricken for a year or more but I believe I was able to carry on because I had been forewarned.

If one has faith in his hunches or precognition it is always a problem to communicate one's knowledge to persons who will not admit anything supernatural can exist. Some of my children and a few of my friends accept my "knowing" but others block it completely.

One day in May 1970 I asked my son Randy to take me to a shopping center six or seven miles away. As we turned onto Orangewood Street I said suddenly, "Randy, don't go this way. Turn back and take a side street." He grinned but we did turn around.

We wound the long way through the housing tracts and nearly 10 minutes later heard sirens shrilling. We paid little attention, however, and went on to do the shopping. Randy dropped me off on Garden Grove Boulevard for an appointment promising to pick me up in a few hours.

When he came back he said, "Good thing we didn't go down

Orangewood, Mom. There was a really bad accident and one of my friends was stuck there for nearly half an hour. He said it was pretty gory to look at."

In this case my forwarning saved only time and unpleasantness — neither a matter of great seriousness — but if one listens to that inner voice long enough I believe it comes to play a part in both large and little doings. I have learned to rely on my "sixth sense" and I hope someday that I will know what triggers it.



PHANTOM PICTURES ON THE WALL

By Dorris Wainscott

ABOUT 7:00 P.M. on May 25, 1972, Everett Foster of Cedar Hill, Tex., went to his bedroom to lie down and rest. Suddenly he became aware that be was seeing pictures on the east bedroom wall. He feared be was going crazy and called to his wife Hannah to come and verify what he was seeing.

In answer to his call Mrs. Foster walked from the back porch to the door to the bedroom. From the doorway she could see notbing and said, "Oh, you can't be seeing anything." But Foster insisted she enter the room and sit on the bed. She did so, and then she too could see the images. At the top of the wall about four feet apart were the images of two dark-haired women. In the center also near the top was the life-size head and shoulders of a man with dark bushy bair and sideburns. Next came the picture of a collie dog. Below this was the figure of an opossum whicb later turned into a pig dressed for barbecuing. Below on the left side was a race car and driver and on the right side a spaceship. Underneath everytbing appeared some strange writing that neither Mr. or Mrs. Foster could decipher. The pictures changed from time to time but always returned to their original shape. Tbe spaceship faded out last leaving a trail of smoke.

The Fosters watcbed these images for about 45 minutes. At no time did they feel any fear, only curiosity. Mrs. Foster looked outside to see if anyone could be flashing the pictures onto the wall but there was no one in sight. She also called the area television stations seeking some logical explanation but they assured her the pictures could not be emanating from a TV station. Thus far neither the Fosters nor anyone else has come up with an explanation for the images.



THE MECCA PROJECT

Search into the Past

By David Techter



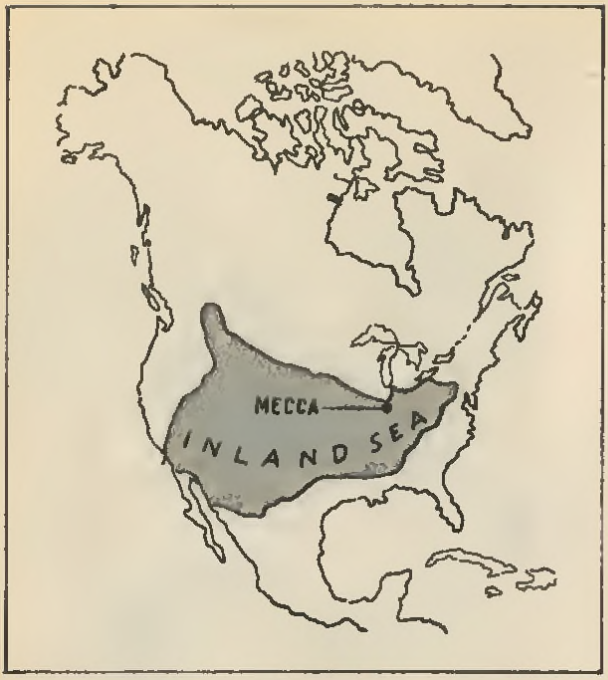
Field Museum photo shows Dr. Reiner Zangerl removing block shale to expose skeleton of fossil shark.

The intensive study of a foot-thick bed of shale from west central Indiana has led to startling new picture of the ancient past.

ONLY IN THE last two centuries has man begun to realize the vast millions of years the earth existed before his appearance upon it. The painstaking task of examining some two billion years of geological time now begins to lift the veil of mystery from its origins and the succeeding parade of life on its surface down to the present time. Slowly geologists and paleontologists are piecing together a picture of the earth as it existed during numerous geological ages—although admittedly vast areas of ignorance remain. Almost daily fresh discoveries shed new light on our earth's past. For instance . . .

THE INTENSIVE study of a one-foot-thick bed of shale located near Mecca, Ind., has virtually revolutionized our understanding of the world as it was 275 million years ago. The serendipitous discovery of the shale is a story in itself.

On his way back from scientific meetings in Ohio in 1950 Dr. Rainer Zangerl, Chief Curator of Geology at the Field Museum of Natural History in Chicago, remarked to his travel companions



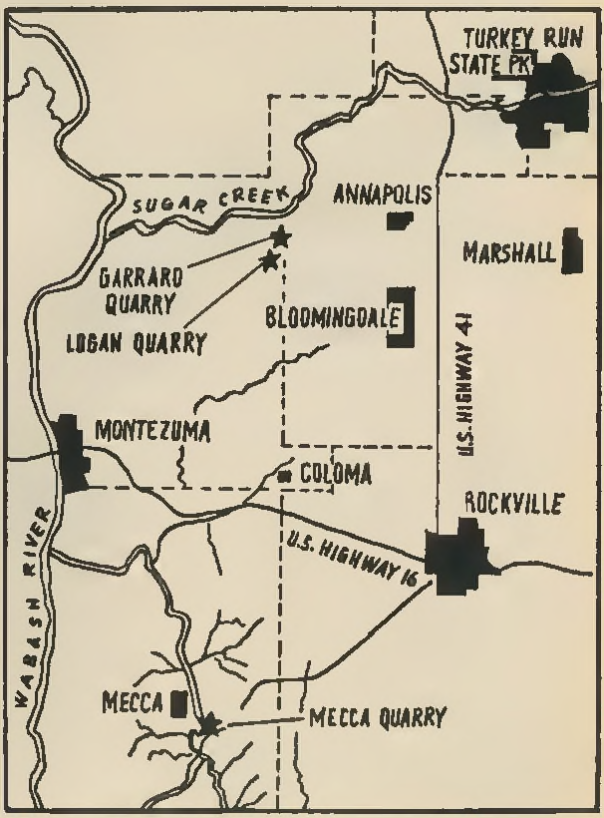
During Middle Pennsylvanian times, 275 million years ago, shallow inland sea covered a large part of central North America.

that it is possible after considerable field experience to tell at a glance when a given outcrop of shale is likely to contain fossils. As the car sped along U.S. Highway 41 through Parke County in central western Indiana, he casually pointed to an outcrop of black shale along the roadside and said that it looked promising. A bit skeptical of Zangerl's claim the others suggested doubling back to the outcrop to see if his surmise was correct.

The layers of black shale thereafter examined by the fascinated geologists were not merely fossiliferous: They contained perhaps the highest concentration of fossils found in any beds in the Middle West. This unexpected discovery would have excited the most sophisticated paleontologist — and to Zangerl it was more than a pleasant confirmation of his educated guess. A native of Winterthur, Switzerland, Zangerl has pursued two special loves during his notable career as a vertebrate paleontologist. The specialty for which he has achieved world recognition is the study of fossil turtles. His other favorite subject has been

paleoecology, that is, the study of the relationships between living things and their environment (ecology) in the past.

This rather esoteric discipline, of course, differs from the study of present-day ecology. If one wishes to learn which animal eats which plant today, one can go out to the pond or the field and watch. If one wants to know the effect of rainfall on the life cycle of a plant, one can measure rainfall and make systematic records of the plant throughout the years. But to study an environment at some particular point in the past one has only the record of the rocks laid down during the period in question. The paleoecologist must base his study on the indirect evidence of



Shale quarries involved in Mecca Project lie in west central Indiana's Parke County.

the physical characteristics of the rocks and of the plants and animals (if any) preserved as fossils within them. The fantastic concentration of fossils and debris of fossils preserved in the black shales at Mecca — dozens of fossils per square foot — make this an ideal place for paleoecological study.

Dr. Zangerl realized that here was a "dream" project and on his return to the Field Museum he enlisted the cooperation of Dr. Eugene S. Richardson, Jr., Field Museum's curator of fossil invertebrates, who has studied the fossils of beds of roughly similar age—what geologists call Middle Pennsylvanian — in Will County, Ill. Together the two men journeyed down to Parke County to explore the outcrops of the fossil-rich shales. They discovered the fossils were concentrated in a foot-thick bed of black shale and were scarce above and below this. The fossiliferous bed could be traced to outcrops in the immediate vicinity of the highway bank but seemed to be absent farther away. Nonetheless, the abundance of fossils in the localized area justified intensive study. Zangerl and Richardson concluded that the best way to proceed was to quarry a large amount of the shale and bring it back to the museum for analysis.

Thus in 1951 the Mecca Project was born. Twelve years later a lavishly illustrated 352-page scientific monograph (*Fieldiana: Geology Memoirs*, Volume 4, Field Museum of Natural History, Chicago, Ill., 1963, $12.50) was published. The project also has suggested enough other scientific studies to engage paleontologists and geologists for decades.

Grants were obtained from the Geological Society of America and the National Science Foundation. About 500 feet northeast of the original discovery site a bulldozer was used to remove the soil from an area about 12 by 15 feet. Then all the rock above the highly fossiliferous one-foot-thick black shale — later formally designated the Mecca Quarry shale — was removed. Piece by piece the Mecca Quarry shale was extracted from the site and trucked back to Field Museum where a large laboratory room had been set aside. There the shale was carefully laid out in its original field relationship and the quarry thus reconstructed indoors.

Then began the laborious task of systematically examining some 180 cubic feet of shale. A grid system was set up to record horizontal location in the quarry and a series of layer designations was employed to record the vertical position. Over the follow-

ing many months the entire mass of shale was split by table knife and mallet and its fossil content mapped for the entire quarry area, quarter-inch layer by quarter-inch layer, through the entire foot of thickness. This painstaking procedure took three full-time staff members and numerous part-time helpers more than two years. The final inventory, charted one-third scale on graph paper, revealed 68,024 fossils and fragments of fossils in the quarry shale. The endless repetition of certain common fossil elements meant that, of course, only a tiny percentage of the specimens needed to be kept for further study but numerous excellent fossil fish and some fossil invertebrates were retained.

Meanwhile fieldwork in Indiana continued. Parke County and the surrounding areas were combed for additional outcrops of shale and other beds that might reveal the ecology during the time the Mecca Quarry shale was being deposited. Some 20 miles north of the Mecca quarry a large fossil shark was found in a gully northwest of Bloomingdale. Investigation showed several other excellent specimens in the same layer of black shale. A second quarry of some 4000 square feet was bulldozed out and named Logan Quarry after the owner of the land. This time the object was merely to obtain good specimens and the shale was split on the site and several hundred excellent specimens collected for the museum. Because the fauna was identical to that in the Mecca Quarry shale, the shale at Logan Quarry at first was thought to be comtemporaneous. But later fieldwork showed that the Logan Quarry shale was lower in tbe section and thus somewhat older. The extent of this older shale was traced and a half mile north of Logan Quarry the shsle was exposed in a commercial clay pit being developed by Gerald Garrard of Bloomingdale. Numerous fossil fish were found at this third major site, dubbed the Garrard Quarry, but to the surprise of the paleontologists these were quite different from those found at the Logan and Mecca sites. They were freshwater forms rather than marine forms.

Even while the gathering of shale samples and the cataloguing of several hundred fossils was underway analysis of the material was begun. The scientists did not have to start from scratch, however, since the Pennsylvanian period already had been studied for many years as the rocks of this age contain the most extensive deposits of coal in the world and in the course of

coal mining multitudes of fossils have been found, especially fossil plants. In fact, the European designation for this period is Carboniferous or "coal-bearing." Coal itself is the result of heat and pressure applied to what originally was peat, a product of dead and decaying plant matter that settles in boggy or marshy ground.

The climate of the Pennsylvanian period had been a matter of debate. The fossil plants — ferns, seed ferns and relatives of the horsetails — had suggested a hot humid tropical climate. But peat does not form in tropical climates because bacterial action is so rapid that dead plants disintegrate before they can collect into beds. Thus scientific opinion was that the climate of the coal forest was mild but not tropical. There was no evidence during the Pennsylvanian period of any seasonal changes in the climate. Seasonal changes are due to the axis of the earth tipping more than 23 degrees from perpendicular to the plane of the earth's revolution around the sun. It is believed that in the past the earth's axis has stood upright and therefore the climate was uniform throughout the year and generally somewhat milder than today's average.

Our present world is atypical of geological history in another important way. Today the continents are unusually rugged and high. During most of the past the land was relatively flat and the continents were not far above sea level. During millions of years of geological history vast shallow inland seas covered much of the central interior of North America as the abundant marine fossils found in the bedrock testify. This was the situation during the Pennsylvanian. The swampy coal forests were probably no more than 10 feet above sea level. Thus a very slight rise in sea level or a sinking of the land surface permitted water to cover many miles of land. There is evidence that this happened repeatedly during Pennsylvanian times. Beds of coal, representing low-lying land, are overlain by thin layered black shale such as the Mecca Quarry shale that represent inundation by the sea. Over several feet of marine beds still another bed of coal will be found, proving that the sea had retreated from the land once more. This alternate flooding and retreating of the inland sea over what is now Illinois and Indiana was repeated dozens of times during the several million years of the Pennsylvanian.

What could scientists add to this picture by detailed study of the Mecca shale?

A very early observation made during the splitting of the shale was that it was not uniform in blackness. Some layers definitely were grayer. The fossils were markedly more abundant in the blacker layers than in the grayer. This difference in color was confirmed by measurement with a sensitive light meter. But whst caused the color vsriation?

The answer was simple. The shale was black for the same reason that coal is black. Decayed organic matter chemically converts into a substance called bitumin which is jet black. The shale is a blend of bitumin, mud and clay and where there is more mud and clay the shale is lighter in color. The mud and clay were carried and deposited in the inland sea by rivers flowing from the landmass to the east. This sediment which came from the erosion of the land was brought about primarily by rainfall and so represents periods of heavier rainfall and the black shale represents periods of relatively less rsinfall. There were four alternating layers of black and gray in the foot of shale taken from Mecca and thus we can deduce four dry periods alternated with four wet periods.

But what was the duration of one of these periods? Did a dry period last a million years? A thousand years? Or only a month? The answer to this question must be based on indirect evidence. Within the shale of the Mecca quarry, as previously mentioned, were numerous well-preserved fish. Nearly all of these had died as the result of bites from other fish but many were not consumed. Initially a fish that dies will sink to tbe bottom. Then decay produced by bscteria often will form gas which will cause the body to float on the surface. If, however, burial is reasonably rapid the fish will be protected from predators and kept at the bottom perhaps to be preserved as a fossil. The fossil fish in the Mecca shale show little evidence of decay although often the fins that stuck upward as the body lsy on its side hsd begun to rot away. Obviously these fossil fish were buried before decay could set in. But how soon does a dead fish rot?

Zangerl and Richardson found that little was known about rates of decsy of fish — not the most fascinating subject one can think of! Nevertheless, this information had an important bearing on their understanding of time periods in the past. So they prepared to begin "the fish-rotting expedition" in the bayous of Louisiana, an area thought to have a climate similar to that of

the Pennsylvanian. Cages were devised to keep out predators so that disintegration was limited to bacteria. Each cage was supplied with freshly-dead fish and put into the water at various depths and under conditions of clear vs. muddy water, still vs. turbulent water, etc. Then these cages were hauled up every three or four days to see how decay was progressing.

The results showed that the factors of depth, clarity of water, salinity and other variables were quite unimportant compared to temperature. Less than a week was required to reduce the fish to shapeless goo in the water temperatures of Louisiana. Obviously if the temperatures of the Louisiana bayou were comparable to the Pennsylvanian waters burial must have been extremely rapid in the Pennsylvanian sea. The organic debris mixed with fine clay that constitutes the black shale must have settled down over the fish corpses within a matter of days to so effectively check decay. Under these circumstances, rather than bundreds or thousands of years, only months were required to build up a considerable thickness of shale. Zangerl and Richardson were forced to conclude that the alternating dry and wet periods evidenced by the shale coloring must have resembled the periodic monsoons of our present-day tropical areas and that the entire foot of Mecca shale was laid down within only four years.

This seasonality had not been established before, they argued, because no detailed analysis of the shale was made earlier and because the effect could be noted only in those sediments deposited in sufficiently shallow water. Tbe black shales that marked the initial encroachment of the sea gave way to grayer shales as the water deepened because the deeper water lacked the high concentration of life necessary to generate the organic matter that produced blackness and so the alternation disappeared.

The evidence of seasonality and the extremely brief time required for deposition of the shale both were revolutionary changes in our concept of life in the Pennsylvanian. The trip to Louisiana, moreover, provided the answer to still another puzzling feature of the Mecca deposit.

All evidence had pointed to extremely shallow water, water perhaps five feet deep at the site of the Mecca Quarry. But there was no indication of disturbance of the bottom due to wind or waves, whereas even a gentle breeze should bave been sufficient to cause some wave action.

One would expect the debris that settled on the sea floor to show some oriented pattern caused by the prevailing wind direction, yet the fossils seemed randomly oriented. This impression, derived from casual inspection of the shale and the charts constructed from it, was subjected to statistical analysis. The compass orientation of those fossils having a long axis was carefully measured for each layer and the orientation did prove to be random.

In Louisiana the two paleontologists came upon the probable explanation for this puzzling feature. They observed lowland areas that at first glance appeared to be solid land covered by dense vegetation. But walking on them, they soon discovered they actually were floating masses of plant matter, mainly water hyacinth and alligator weed. Such mats of floating vegetation — called flotant by the natives — in places were thick enough to support a man. At Lake Hatch, south of Houma, La., for example, the flotant is three feet thick near the margins of the lake and thins out to a fringe of plant matter only around a small area of open water at the lake's center.

The existence of such flotant on the margins of the shallow sea of the Pennsylvanian period would explain a number of features evident in the Mecca shale. Besides explaining the lack of wind disturbance on the bottom it would have provided a handy source of organic matter as the floating plants died and were replaced. It also would explain the virtual absence of plant spores and insects among the preserved fossils. Moreover, the shales have preserved enormous numbers of fish for such a shallow body of water, yet there is no evidence that the water was stagnant or that fish died from lack of oxygen. A floating mass of plants (probably some variety of algae) would continually replenish the oxygen supply and prevent stagnation of the water.

Once tha existence of the flotant was recognized other features could be reinterpreted in a more meaningful way. If the flotant existed at the time of the Mecca shale it almost certainly existed when the Logan Quarry shale was being deposited under similar circumstances. Logan Quarry shale differed from Mecca Quarry shale primarily in its fossil content. There were far fewer fish preserved in the Logan shale but on the average they were more complete and better preserved. The fish population in the waters of Logan Quarry apparently was much thinner; probably the water was

shallower than at the site of Mecca Quarry. Zangerl and Richardson picture the Logan aite as an inlet or lagoon on the margin of the Pennsylvanian sea. At one time the sea at Logan dried up rapidly enough to trap numerous fish; tbey were pinned in place by the flotant that prevented them from washing out to sea as the waters retreated. This is demonstrated by the impressive "big shark," the first specimen found at Logan. It is completely intact except for the tail and the hind part of the trunk which were destroyed when a gully cut througb the shale. The preserved portion indicates a shark some 15 feet long, a monstrous fish for any time and far and away the largest fish known from the Pennsylvanian. (A set of jaws from Logan Quarry exceeds in size those of the "big shark" and well could have belonged to a still larger fish.)

But more interesting than its size is what happened to the buge fish after its death. It suffered the same fate as does a large shark that gets beached today. After dying, the body of the fish became bloated with gas and burst along the sides. The corpse dried out and the edge of the skin on either side curled back into a tight roll. Much the same thing happened to the numerous other well-preserved fisb, in the same level of shale as the "big shark," which must have been similarly stranded when the water dried up. The flotant which pinned them in place also protected them from predators and assured their preservation. Then apparently tbe flotant dried and died, contributing its organic matter to make a narrow band of intensely black shale immediately above the fossil fish. The level containing tbese trapped fossil fish is covered by more black shale indicating that the sea soon advanced again, covering tbe site of the corpses.

By gradually piecing together these bits of evidence a picture of the environment some 275 million years ago has emerged.

* * *

The paleoecology study published by Zangerl and Richardson in 1963 is, of course, only the beginning of tbe Mecca project. Obviously research must be extended to adjacent areas. Similar black shales are known to exist in the midwest and while the conditions of preservation at Mecca and Logan were exceptional it always is possible other such concentrations of fossils will be found if the black shales are systematically examined. There is a promising area near Galesburg, Ill., where a group of fossil fish similar to those in the

Mecca shale was collected in the last century. Zangerl and Richardson have concluded that western Indiana normally was the eastern edge of the inland sea and it is possible that intensive exploration in the Pennsylvanian layers of central Indiana will turn up terrestrial beds containing fossils of insects, reptiles and amphibians which are absent in the Mecca black shales, although they are known from other Pennsylvanian deposits.

Included in the black shales are numerous varieties of sharks and shark relatives. Fossil sharks are generally fragmentary for the simple reason that the shark skeleton is of cartilage rather than bone and cartilage normally does not preserve. When cartilage has been secondarily calcified as at Mecca and Logan, however, the skeletal elements are preserved. Previously known Pennsylvanian sharks have been recognized almost entirely by their more resistant parts that have been fossilized — that is, by teeth, fin spines and dermal denticles (tooth-like "scales" found in various groups of sharks). Of course, it is obvious that a tooth arbitrarily given one scientific name well might come from the same animal as a fin spine given an entirely different scientific name. With the suites of complete sharks now recovered by the Mecca project it should be possible to match up fragments and reconstruct entire sharks.

Another group of fish that will come clearer from intensive study of the Indiana shales are the extinct acanthodians, sometimes called "spiny sharks" because of the prominent fin spines along the lead edge of their fins. They actually do not appear to be shark relatives, however, and perhaps are closer to the bony fishes but their true relationships are poorly understood. Hopefully the large number of well-preserved acanthodians found in the black shales will illuminate their affinities.

Another group of fossils was an unexpected dividend of the Mecca project. These are shark relatives with partial armor plate. Named *Iniopterygii* by Dr. Zangerl, they appear to be a totally new group of fishes, related to the deep-water chimaeras.

A difficulty encountered immediately when study of the sharks was begun was the fragility of the specimens. The calcified cartilage could be uncovered only by painstaking scratching with steel needles and the specimens began to deteriorate as soon as they were exposed. As the shale beds could be

split to very thin layers, it occurred to Zangerl that X-rays might penetrate them. Preliminary tests exceeded expectations; the fossils stood out in minute detail on the X-ray negatives. Thus the hundreds of sharks will be studied primarily from X-ray photos, the specimens themselves remaining completely covered in the shales.

The Mecca project has presented the scientific world with a revolutionary picture of the environment of central United States during the Pennsylvanian period and promises to illuminate the relationships of several major groups of fishes. In addition it has pioneered a number of research techniques that already are being applied successfully to other paleontological projects.

But there is so much we do not know nor understand about this earth upon which we live that even after 20 years of intensive investigation the Mecca project has just begun.

AMERICAN ANSWER TO THE ABKHASIANS

PERHAPS IN answer to recent reports on the longevity of Soviet citizens in Abkhasia (see FATE, August 1972) *AMA Update* released word that the oldest living American is Charlie Smith of Bartow, Fla. Born in Liberia, Africa, Charlie was taken into slavery. His birth date of July 4, 1842, was documented when he was sold at a New Orleans slave auction in 1854 as a lad of 12. He was 21 when freed by the Emancipation Proclamation and 113 when he retired from his work in a Florida citrus grove. His employer felt Charlie was "getting too old" to climb trees and Charlie's age was verified once more when he applied for social security benefits.

Since retiring from the citrus farm Charlie has run a small candy shop in Bartow, a rural village about midway between Tampa and Lake Wales, Fla. "I just try to keep busy, healthy and do what the Lord wants me to do," Charlie says.

THINK-ALIKE TWINS

JOAN SAYERS of Perth, Australia, mailed to her son John a birthday card showing an Indian fakir surrounded by snakes. It was captioned, "You're a charmer." The same day John received an identical card from his aunt, Joyce Sayers, who lives 9,000 miles away in Scotland.

"This sort of thing happens frequently in our family," John said. "My mother and aunt are not identical twins but they behave identically!"

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.

PHANTOM CLIPPER SHIP

By Thomas Spelios

IN JULY 1959 I was sailing on the Belgian Line freighter *Lufira* out of New York bound to Matadi, port of entry for the (then) Belgian Congo. The ship carried 12 passengers, most of them missionary families. The 22-day voyage included stops at Dakar, Monrovia, Freetown, Lagos and Lome. On the 17th of July we crossed the equator and I was initiated with the baptism of Neptune. Sometime after midnight that same night we ran into a sudden storm and the ship began to rock with the waves.

I left my cabin and went out on deck to watch the majestic angry Atlantic. Amidst heavy rain, waves were pounding the deck to the background of thunder and lightning. While I stood holding the rail a sudden burst of lightning illuminated the waves on the port side of the freighter and drew my attention to another ship about 200 feet away.

What startled me was that the other vessel was a sailing ship. At first I took it to be a private yacht but as I gazed at it amid the rising waves I realized it resembled a clipper ship of the last century. It had three masts and five rows of sails; the bottom sail in front was torn and flapping in the wind. For a brief moment when it seemed to draw closer I could see men climbing the mast. The lightning continued and I stared at the sailing ship in amazement for about 10 minutes. Suddenly I felt a sense of fear as I realized I was entire-



Thomas Spelios

ly alone on the stormy deck.

I returned below to my cabin to fetch my camera and awakened a fellow passenger — John Dobry, an oil engineer — to come topside with me to view the strange ship. But by the time we had returned to the top deck the lightning had ceased and the clipper ship was nowhere to be seen. Dobry accused me of having been drinking or dreaming but I assured him I was wide-awake and sober the whole time.

The following day I asked the captain about the sailing ship and he likewise accused me of dreaming. None of the other passengers had seen the vessel nor could the crew supply any information. Two days later we landed at Matadi. As I was about to debark an English sailor who worked in the galley confirmed what I had seen and told me it was a "ghost ship." My own theory is that somehow the unusual atmosphere created by the intense electrical storm tuned us into a wavelength from the past and that in 1959 I somehow gazed upon a ship from the 1860's. — *Fort Lee, N.J.*

PREVIEW OF TRAGEDY

By Joanna Coughran

IN 1967 we were living in the small town of Westminster, a suburb of Denver, Colo. One spring night I had an upsetting dream in which I saw my youngest son Kirk run over by a white automobile driven by my husband Ken. For days I fretted myself almost to exhaustion being overly protective of Kirk. But we did not own a white automobile so finally reason won out.

When Ken suggested that we get a second car for work I agreed but stated vehemently that it had better not be white. He laughingly agreed and eventually decided on a green truck. Then two days later our neighbor Hank Salazar invited us over to admire his new car — it was white!

Weeks later as I stood in my bedroom combing my hair for an appointment I heard the familiar tinkle of the ice cream truck's bell. Quickly I checked to see that none of my children were following it. Then as I stared dumbfounded from my bedroom window I saw a small boy dart from in front of the ice cream truck directly into the path of Mr. Salazar's automobile. I raced through the house as fast as my feet would carry me and out toward the street. I heard my next door neighbor Mrs. Music screaming as I reached the scene of the accident. The child lying so still in the street was young Tommy Music, Kirk's friend who even looked like Kirk. — *Sacramento, Calif.*

PHANTOM AT THE GATE

By Mary Jane Hinners

I WAS inclined to be a frail child and so in 1919 I was sent by my parents to spend the summer in the country at my grandmother's farm in Confluence, Pa. My widowed grandmother, Mrs. Jane McNeill, and my uncle, Robert L. McNeill, farmed it as best one lone woman and a man could with very little help.

In the June lull between spring planting and the growing season the biggest job was mending the fences that lined the property and divided the fields. Over every winter some fence posts rotted off at the surface of the ground and had to be replaced. This was an arduous job involving hewing out the new post, digging a hole, setting up the post and attaching the barbed wire. Uncle Robert and some workmen labored all day long on the fence in front of the property.

I soon tired of watching the men work as any eight-year-old might and went back into the house. Sensing my restlessness, Grandma suggested that I go fetch the mail but not to hurry. The mailbox was at the end of a lane about a quarter mile from the house and I happily skipped along observing the fence, wild flowers, trees and ferns and two pools of water that sometimes held small fish. The lane ended in a 30-degree slope up to a heavy wooden gate. This gate really was heavy for a young girl to open and lift over the ruts and stones. Uncle Robert had impressed on me that the gate must remain closed lest cattle roam onto the main road. After checking the empty mailbox I struggled to close the gate and put the chain around it to keep it shut.



Mary Jane Hinners

The downhill trip along the lane back to the house seemed shorter than the trip out and I was humming some songs from school when I saw a young man mending the fence just a short distance from me, near the curve in the lane in front of the house. I wondered why I had failed to notice him on my way out to the mailbox. I hurried over to see this stranger who was so engrossed in mending the fence.

As I came near, he called out, "Hi, little girl." I asked what he was doing, although anyone could tell he was mending the fence. He seemed quite jolly and told me that the farm was going to be prosperous and well known in the township. Then he remarked, "I see you had trouble with the lane gate. It seems too heavy for a small girl like you to be lifting." I readily agreed and showed him a scratch I had gotten from a nail as I had struggled with the gate.

Then he asked, "If I show you how to mend the gate will you remember and show your uncle?" I assured him I had a very good memory and I would listen carefully to his plan. Using two nearby posts to illustrate, the man showed me how the gate should be hung from iron bars at the top and bottom of the larger post. He impressed on me the need for a larger tree trunk on which to attach the iron bars. He also said that large screws should be used rather than nails to attach the ironwork. The hinges on the gate should be made in a special way which he drew for me in the dust of the lane. Then he suggested a wooden latch that would fit into a hollowed-out post to fasten the gate. When he finished his explanation he asked if I understood. I nodded silently, all the while secretly wondering why he didn't simply tell Uncle Robert instead of me. Then he said good-bye, that he must get on with his work.

My feet fairly danced with joy as I hurried into the house. When I asked Grandma who was the man fixing the fence along the lane, she stared at me as if I had taken leave of my senses. When I had finished my story, she decided to go talk to this stranger. But when we walked down the lane and turned the corner where I had met the man, no one was there! The fence along the lane was still broken where I had seem him replacing posts.

We returned to the house and Grandma had me draw the plans for repairing the gate. Soon Uncle Robert came in from the field and she had me repeat the story and describe the man again. From time to time she and Uncle Robert traded looks of amazement. Grandma showed my drawings to him and he questioned me about nails, screws, iron bars, posts and latches. I could add nothing beyond the drawings and what the young man had told me. Both Uncle Robert and Grandma tried to convince me I had imagined the whole thing and cautioned me never to repeat the story to others lest they decide I was a bit odd.

I firmly believe that the

strange man was someone in the spirit world who was bound to that farm and somehow was able to communicate with me. I always have suspected Uncle Robert and Grandma recognized the man from my description but didn't want to admit this. The amazing part is that Uncle Robert fixed the gate following my drawings and 50 years later it still is working. — *Carbondale, Ill.*

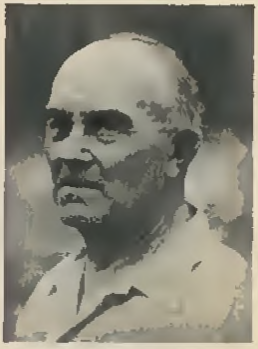
INSTANTANEOUS HEALING

By Charles R. Horner

DURING MY teens I assisted my father, the Rev. Joseph E. Horner, by leading the music at his church, Emanuel Holiness Church of North Philadelphia, Pa. My "thorn in the flesh" was that every time I caught a cold my tonsils became inflamed and infected and quinsy set in. I had made a study of divine healing and several times was anointed with oil by God's people but to no avail. Every time I had to go to the doctor to have my tonsils lanced and my throat cauterized.

When my 19th birthday was approaching in 1923 Father was asked to be the main evangelistic speaker at the Center Valley Camp Meeting near Allentown, Pa. I was to accompany him and have charge of the music. It was the largest group I had had the opportunity to lead up to that time and the offer meant a great deal to me. In addition the camp meeting was depending on me as it was difficult to get experienced leaders for the hymn singing.

You might know! My throat acted up again. This time the infection was so bad that I made plans to enter the hospital to have my tonsils removed. My father suggested regular periods



Charles R. Horner

of fasting and prayer and I took up a routine of fasting. Although there was no sign of actual healing a "voice" kept telling me to go to Center Valley when the camp meeting began in August.

I never shall forget the day we arrived at the campgrounds. My throat was throbbing with infection and quinsy was setting in rapidly. My father introduced me to the Rev. John Weigner, president of the camp, and told him that because of my condition

I would be unable to lead the singing. The Reverend Weigner asked if I had followed the biblical injunctions about healing. I explained what I bad done but said I had had no relief. Then he asked if I believed that the Lord not only could but *would* heal me. At that moment I took the Lord's promise of healing personally and said I did believe.

The next few minutes have remained vividly with me for almost 60 years. The Reverend Weigner told me to kneel at the old-fashioned straw-strewn altar and thank God for healing my throat. Alone in the enormous tent I reverently knelt in front of the altar. For a brief moment I was silent, then I said aloud, "Lord, if you want to use me in the music here to testify to you, heal my throat. Thank you, Lord."

Instantly the soreness left my throat. I arose, completely healed. I never have again had tonsillitis or quinsy from that day to this. — *Waretown, N.J.*



PASTOR'S DINNER IS ON THE HOUSE

ONE SUNDAY last December the Rev. Don Gatlin ate his second dinner on the roof of his church in Concordia, Kans. When Gatlin first took over as minister of the Concordia Assemhly of God in June 1971, reports the *Concordia Blade*, he was disappointed at the Sunday School attendance of 23. He announced to his congregation that he'd eat his Sunday dinner on the roof if 50 persons showed up.

In August the magic numher was reached and Gatlin was true to his word. He ate dinner on the church roof. A reporter asked if Gatlin would repeat the performance if 100 attended Sunday School and the minister agreed he would. One Decemher Sunday the attendance reached 103 persons. Gatlin dutifully had his second meal served on the roof, which he descrihed as "very high and very steep." Asked if he would care to shoot for 150 attendance, Mr. Gatlin decided he has had enough of eating on church roofs.



A REUNION

ROBY EDWARDS waa surprised in May 1971 to meet an old friend on a rural road near hia home in Galax, Va. — a turtle with "A. Hall, 1890" carved on its shell. Edwards told United Press International he first met the turtle 42 years ago — in 1929 when he waa helping repair the same road.

Dr. Marcus Bach, author of numerous books and articles on comparative religion, is Director of the Foundation for Spiritual Understanding in California.



A new level of consciousness is abroad in the world today, transforming man's thoughts, words and deeds and perhaps it's at work even in you.

THE NEW MAN IS HERE TODAY!

By Marcus Bach

HAS A "new man" appeared on the world scene? Is there a new individual who thinks, acts and approaches life differently from *Homo sapiens* who has been around since the first primate turned the mirror of reflection upon himself?

Wherever I go the rumor of the new man persists, mysterious as the legend of Nessie of Loch Ness or the ongoing saga of Yeti, the bear-man of the Himalayas.

Self-styled seers assure us that new messiahs are already among us; present-day prophets announce themselves as the promised ones. Masters of the occult ask us to believe that "Mr. Truth" is walking the earth, materializing and dematerializing at will. UFO devotees are equally sure that the advent is at hand of amazing innovators whom they envision as entities from outer space dramatically setting down on this, our planet Earth.

As an ardent researcher, I have tried persistently to pin down verifiable evidence of this apocalyptic claim; I am even willing to believe in the possibility of the Second Coming of Christ. But nowhere in my continuing search around the globe have I found evidence of such a heavenly messenger. The predictors have only the sketchiest unconfirmable evidence of such avatars and usually supporters of the claims have a personal, not

global, outlook on their purported clues.

Is it my fault, I ask myself, that I do not recognize these anointed ones? Is the evidence in the eye of the beholder? Or, as in the case of Nessie or Yeti, are the claims based on visions, wishful thinking or mistaken views?

One thing, however, seems sure: the theory and the hope surrounding the coming of the new man persist with such tenacity as to imply subliminal foreknowledge. In other words, there must be something to it. There cannot be this much prophetic smoke in theory without some undeniable psychic fire in fact.

I believe a new individual *has* appeared on the contemporary scene. I have met him (and her) and I am prepared to explain and describe this harbinger as I see him moving through the world, rubbing shoulders with the rest of us. He may not be the messiah or the holy man the seers are talking about but he definitely is becoming more and more a part of our rapidly changing world.

He already has been christened with many names: the Hito man, the universal man, the macro man, the Christic man — and I have my own name for him: *Homo sapiens subliminalis*, to distinguish him from *Homo sapiens* of old.

WHO IS the new man? What's new about him?

Let me describe him as I see him. He is new and different in categories — *thought, word* and *deed*. Let's look at each of these and get acquainted with him.

In *thought* the new man differs from the mere man of intellect. For one thing, he is beyond linear thinking — that is, thinking only by rote, line-by-line, logically. He depends on and uses inspirative thinking, intuitive insight, psychic inreach which totally grasps a situation, knowing he is attuned to a cosmic mind, a pool of consciousness of which he is a part. He listens; he hears. He is high on guidance which is filtered through an ability to see the unseen and hear the commonly unheard.

When L. Clark Stevens brought out his breakthrough book *EST* (Capricorn Press, Santa Barbara, Calif., 1970) he introduced the term "simulsense," defined as an "habitual mode of perception and conception brought about by several senses receiving input simultaneously." He explained this further as a "sensory mix," a "multi-sense awareness," a "single-sense focus of concentration."

This is part of the new man's natural state of thought, yet it is as old and innate as tbe built-in aptitudes of primitives in their

instinctive association with nature. The new man perceives and develops simulsense in his relationship with the modern world. You can spot this new man among thinking young people. Some of them are adepts at simulsense whose thought is instantly universal and existential. Subjects under discussion are not bounded by the subject but are related to every other subject. As writers in ecology say, "Pick up any part of nature and all of nature is attached to it."

But more than that, the inclusion of intuitive insight marks the new man's thought. He recognizes that attempting to solve things that are *above* reason only *with* reason is unreasonable.

In this connection the new man extends his thought function to believe and take into consideration the concept of synchronicity. For example, interest in the I Ching is an indication of the inner awareness we all have of our continual involvement in an unconscious process of God-man-time-space synthesized.

In his introduction to *I Ching* (Wilhelm Baynes Edition, Bollinger Series) Dr. Jung explains that "synchronicity takes the coincidences of events in space and time as meaning something more than mere chance; namely, a peculiar interdependence of objective events among themselves as well as with the subjective (psychic) states of the observer or observers. . . ."

The thinking of the new man takes seriously the metaphysical teaching that his future is already in the matrix of subconscious mind. To the "old man," bound by five sensory aptitudes in a four-dimensional world, this kind of thinking was merely speculative and scarcely believed in, although ardently professed. Now it is becoming a proven fact that what we keep unseen reveals itself in the seen. What we formulate in thought becomes manifest in our actions. Therefore, the exploration of unconscious impulses — through the I Ching, deep meditation, biofeedback training, yoga or Zen discipline — is part of the new dimensions of the new man's thought.

Motivation movements in business and industry, sensitivity seminars to probe the unfolding self, programs in creative living in church centers — all point to the presence of subliminal foreknowledge. New individuals are developing due to the universal awareness of the new man's arrival. But neither motivation movements, behavioral sciences nor churches can *create* this emerging avatar. The best they can do is alert him to the reality of his *being*. He emerges through the recognition of an inner con-

sciousness, realizing he is living in two worlds at once but in a monistic, not dualistic, fashion. For him the physical and spiritual are blended — without fixed delineating lines, conflict, double principle, twofold distinction or fragmentation.

I repeat, this newness begins with a breakthrough in *thought*, no longer sensory or linear but psychically attuned to cosmic mind. It takes note of synchronicity, which in layman's language is Jung's reference to that total moment when time, space, God and the individual are synchronized. To be in "sync" is to be in universal tune, a state which embraces the levels of psychic awareness.

* * *

THE NEW man is new also in *word*. *Homo sapiens* of old was wordy. From ancient Alexandria to the Library of Congress, he filled shelves with compendiums, scriptures and encyclopaedic references. Clergymen, politicians, professors generally held the opinion that when they had spoken the words they had fulfilled their missions. The challenging characteristic of *Homo sapiens subliminalis* is his conviction that the deepest and most effective form of communication is nonverbal.

Cleve Backster, the polygraph expert who introduced us to the concept of a secret signal running through unicellular life, has succeeded in monitoring and measuring a pulsing life force in an unfertilized hen's egg, a force which pulsates with the frequency and character of a heart where there is no heart, as if some vital spiritual, psychic, electrical energy were hovering there anticipating life and ready to guide the incubation and growth process.

Such signals are beyond words and the new man is aware of this when he seeks his deepest person-to-person communication. This partly explains the current interest in the Baptism of the Holy Spirit. In this mystical encounter there is a point beyond which the ecstasy can be expressed only in an "unknown tongue," a heavenly language best known and understood by those who themselves have had the experience.

Silence is an even higher form of communication. The Bible refers to it as the still small voice after the earthquake and the fire.

The gospels fail to tell us anything about the power of Cbrist when he communicated with his followers beyond the reach of words. Something about this may be implicit in the scriptures but it is by no means explicit. Great as the Sermon on the Mount may be and meaningful as the parables are in hidden

truths, impressive as Christ must have been when he "spoke the word," his greatest power lay in the fact that the true Word was incarnate in him, as it is to a degree in every individual.

I have often thought it would be an interesting idea to include several blank pages in the gospel writings. When we came to these portions we would listen instead of reading words. Perhaps in such moments we would hear or feel the esoteric impact of Christ's communication in the silence.

Currently considerable attention is being given to research conducted by the noted musician-scientist Manfred Clynes, dealing with the theory and proof of the objective measurement of subjective feelings. Here is evidence of a vital innate force beyond words: the language of emotions. Clynes refers to this field as the science of sentics, based on the theory that there is a fundamental brain program providing a "command shape" for each primary emotion. We may infer from this that there is a communication style, as consistent as a life-style, revealing itself in our creative expressions. Clynes' experiments have revealed the "emotional language" of great composers as it is reflected in the basic themes of their compositions. Contemporary musicians, registering the flow of the music as they hear and interpret it, have recorded by means of transducers the musical language of the great masters.

Such inner reading and inner listening is recognized by the new man as extremely important in his communication with his fellow creatures. Religion, of course, has always emphasized the concept of the communion of saints and the secret emanations generated by prayer but in the past only the mystic seemed to believe and practice these principles. Only the prophets and seers demonstrated them. In this respect the new man has always been with us. Civilization went forward upon his demonstrations, his verification of spiritual communication beyond words and his reading between the lines the historic changes in the rise and development of humanity at large. This is true today. The most valid traits of the new individual—his charismatic influence, his belief in kairos (the time when conditions are right for the accomplishment of a crucial action), his growing awareness that empathy is more powerful than verbalization — all are indications that the new emerging individual is already looking beyond ESP and the psi field into the realm of spiritual concentration rather than spirit communication.

HOMO SAPIENS subliminalis reveals himself not only in thought and word but also in deed. As far as he is concerned, deeds and actions are no longer valid merely on the basis of hope of reward or recognition. They are metapersonal, transcending thought of self. Every great movement, every great endeavor is made possible by persons who work unseen and unnoticed, lending themselves selflessly to a cause, not necessarily because of any ego-effacing attitude but because they know that power lies above the personal.

This concept maintains that the "creative and the receptive" represent the father-mother, yang-yin, active-passive process from which all things come forth. The workability of this principle impressed itself upon me during the earliest days of my research. I recall how Howard Crum, inventor of the teletype, told me that in the final analysis the seemingly insurmountable "bugs" in the development of the instrument were eliminated not in the laboratory but in a dimension beyond the deed — in this case, contemplation. Mr. Land of Polaroid fame works in this octave. The late Charles Kettering shortly before his death revealed to me that this was his secret for some 600 automotive inventions. Creative artists in all fields know that their best work is done when they are "above the doing," when they are channels for the cosmic flow. It is not frantic outreach but quiet intake that does the trick and this is a working principle with the new man. You will find him less and less in the public eye impatiently working and more and more behind the scenes quietly, patiently giving substance to the power that governs the deeds.

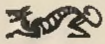
Science well may be just another word for magic unveiled and religion is without doubt magic incarnate, each a testimony to the pool of Infinite Mind. If infinite, then all-inclusive; if all-inclusive, then the universal property of every mind and man.

The need for this kind of approach in our world is obvious and apparent. In the contemporary dilemmas in which we find ourselves, the cold logic of what *Homo sapiens* proudly called "common sense" is no longer enough to sustain us. We need some uncommon thinking. The vaunted "rugged individual with a logical mind" has had his try at building the kingdom. His achievements have been many, so are his frustrations. We need some "illogical adventurers" who can explore new frontiers from a logical basis and command new breakthroughs constructively without being broken

by them. The greatest of all avatars once confessed that of himself he could do nothing and that it was the Father (divine mind) in him that did the works.

The existence of these adventurers today accounts for the rise in interest in metaphysical truth, for the increase in what was once termed the strange, the unusual, the far-out. Interest in the divinatory sciences, the occult, the deeply mystical is no longer merely the result of curiosity but the spurring of a sense of need that sees through a new octave of the transpersonal, a new relationship with nature ecologically expressed and a new oneness with our fellowman ecumenically emphasized.

When we talk about the new man and ask what he is, where he is and where he is going, we can at least say with confidence that he is headed toward bringing about a change in our total approach to life and our total sense of values that may rehumanize the world. Give him whatever name you will, he is a changed individual and he is changing us in thought, word and deed. His thought is beyond linear, unilateral thinking; his word is nonverbal; his deeds are metapersonal. He is headed toward a new century and a new era and if you are truly looking for him, chances are that you will find some evidence of him within yourself.



FIDO FINDS ORES

FOUR MINING firms in British Columbia have invested $100,000 in training two canine geologists, according to the *Oregon Journal*. Two German shepherds named Buddy and Jai have been undergoing training to sniff out sulphide-bearing rocks. Sulfides of copper, lead and zinc, all common ores of these metals, give off odors when weathered. Dogs can locate the sulphides faster than humans because of their sharper sense of smell and their mobility over the rough terrain, explains geologist Harry V. Warren, the dogs' trainer.

Warren got the idea from the Finns, he explains. When he found out that the climate and terrain in British Columbia were comparable to those in Finland, Warren persuaded Falconbridge Mines, Dynasty Explorations, Bethlehem Steel and Kennecott Copper to finance his Syndicate K9. His two pupils are almost ready to go to work following seven months of training. "They now bring back 60 percent of the rocks we put out," Dr. Warren remarked. If Buddy and Jai are successful, the four firms plan to train more animals as "prospectors."

Phantom Boards Bermuda-Bound Schooner

Wracked by hunger and discouraged by weeks of delay reaching port, the crew grew restless and plotted murder.

By Imelda Donnelly

WHEN POET William Shakespeare chose Bermuda as the scene for his final play, "The Tempest," which is filled with instances of the supernatural, little did he imagine that two centuries later the Atlantic island truly would be involved with both tempests and the paranormal. The strange events were recorded by Donald McPhee Lee in the newspaper he founded, the *Royal Gazette*, on March 27, 1883.

Feeling that the colony needed a newspaper, in 1825 Lee journeyed to Halifax, Nova Scotia, to purchase presses and type necessary for such a publication. For his return trip, he secured passage for himself and his equipment on the *Sally Ann*, a Bermuda-built schooner of 80-ton capacity, owned by the colony's acting postmaster, James Taylor II. The ship was commanded by Captain Phalan and manned by a crew of four men and two boys. The only other passenger was an elderly runaway slave voluntarily returning to slavery in Bermuda.

Lee relates, "The vessel was deeply laden, transporting as she was numerous tierces (casks) of pork and much Indian corn as well as 700 bushels of potatoes besides some half dozen cases of champagne consigned to Admiral Sir Charles Ogle, commander-in-chief on the North American and Newfoundland station of the Royal Navy."

Lee was annoyed to learn that the captain intended delaying departure by 24 hours to avoid sailing on a Friday, considered by seamen of that era to be an ill omen. The ship cleared Halifax on October 29, 1825. The delay proved costly as the ship lost the fair weather of the previous day and as the *Sally Ann* entered the Gulf Stream she was caught up



in a savage gale and driven far off course.

After the wind settled, the ship was brought about and headed for Bermuda again. However, when the voyage should have been approaching Bermuda by Captain Phalan's navigation the tiny 21-mile island was nowhere in sight. Now they began a series of runs, first eastward, then west, which only succeeded in further confusing the disoriented captain. After much aimless sailing and many days spent merely drifting, Lee insisted tbat distress signals be hoisted. The occupants of the floundering vessel were greatly puzzled when no passing ship would acknowledge them, until a crewman pointed out that the *Sally Ann* was painted in the same colors as those of an infamous Columbian privateer known to be barassing coastwise shipping at the time. It was then apparent why no prudent mariner would venture near.

Convinced of the futility of waiting for assistance, the captain proceeded west again only

to be overtaken by a new series of gales forcing the ship to lie to for three weeks. Conditions on board can best be described in Donald Lee's own words: "Water, fuel and light, one after the other failed us. The cargo of potatoes in the hold rotted and became a solid striking mass. We had no matches nor anything to atrike a light. All our fuel was consumed so that our corn was of no use to us, though we tried to soften it by soaking in salt water. Our daily allowance of drinking water had to be strained through three thicknesses of bunting to admit of swallowing it. This was water that had been condemned early in the voyage as unfit for use." The champagne in the hold was ruled out as a thirst quencher because the parched voyagers were aware, as Lee observed, "It would only be a temporary relief and a sure cause of increased suffering afterward."

In the midst of one particularly vicious gale the mate and two deckhands on the bowsprit furling sail were swept overboard, only to be hurled back onto the deck in an uncanny escape from certain death. At this juncture the captain unaccountably lost his sight and it became necessary for Lee to assume virtual command of the ship as well as of keeping the log, for "besides being unable to write his name the mate (Jones) was no navigator."

"On December 24," Lee's account continues, "there was a ship some two miles distant," but the captain asked that she not be hailed as it would greatly prejudice his career should word get out that he was having such difficulty making a landfall. This proved a mistake for it was later learned the ship was the *Howard Douglas* making for Bermuda, where it arrived the next day.

Eventually, wracked by hunger and discouraged by the weeks of delay in returning home, Lee flung himself on his cabin bunk one night hoping sleep would blot out the awareness of his plight. Thus gloomily preoccupied, he was atartled to see the curtain of his berth lifted to reveal the figure of a physician friend whom Lee identified as "Doctor W., a retired surgeon of the Royal Navy, who had practiced in St. John's, Newfoundland, had served on the North American station in Bermuda and was at the time living in Scotland." The doctor smiled at Lee and said, "Do not despair. You will reach Bermuda safely."

For a moment the cabin seemed brilliantly illuminated and Lee went to the door calling into the companionway, "Has anyone been down here with a light?"

"You know we have no way of

making a light, sir," the mate called back.

Lee noted the time and date of the peculiar incident in the ship's log. On arriving in Bermuda several weeks later Lee learned of the death of his physician friend. When particulars were obtained from Scotland, he learned that the date of his friend's passing coincided with his vision recorded in the log.

Later it was disclosed by a member of the crew that a plot against Lee's life had burgeoned at sea when someone on board became convinced that the heavy boxes of type actually contained gold. The plotters planned to throw Lee overboard and seize his property. When the culprits approached Lee's cabin, however, the informant explained, they were overcome by disabling panic when a frigid draft stiffened their bones. Badly frightened the would-be murderers abandoned their scheme and the voyage that should have required two weeks was finally completed safely on January 14, 1826 — the 77th day.

Two years later Donald Lee's presses rolled for the first time on January 8, 1828, and the *Royal Gazette* continues to serve the people of Bermuda to this day. Lee often related the events of the strange voyage much as he recorded them in his newspaper more than 50 years later, but he never could explain why the doctor's spirit should have concerned itself with the fate of the stricken ship and its passengers.



SKULLDUGGERY IN WASHINGTON

A THRIVING "underground" market in human skulls has led to the desecration of Indian burial grounds in the Clarkston, Wash., area, reports the *Seattle Times*. The century-old Nez Perce cemetery was recently looted of jewelry as well as skulls, complained anthropologist Roderick Sprague of the University of Idaho. Skulls reputedly sell for $25 or more in the black market, especially in California. Vandals have not spared even Chief Joseph, the famed Nez Perce warrior.

"We know the name of the dentist who has Chief Joseph's skull and uses it for an ashtray," complained Richard Halfmoon of Lapwai, Idaho, Nez Perce tribal chairman. "They don't let our Indians rest in peace whether they are dead or alive."

KANSAS UFO Leaves Hard Evidence

Physical effects and landing traces do not fly away — they can be measured, photographed and studied by scientists.

By B. Ann Slate

A NIGHT that has aroused the interest of UFO specialists throughout the country began as an ordinary evening at the Johnson farm near the small town (population: 619) of Delphos, Kans.

Erma Johnson, age 49, finished preparing the evening meal at 7:00 P.M., November 2, 1971, and her husband Durel, 52, already was seated at the kitchen table when Mrs. Johnson called through the back door to their son Ronald to tell him supper was ready.

From near the sheep pen about 250 feet away Ronald replied that he was finishing the chores and would be in soon. They waited a short time and when the boy didn't appear they began to eat without him.

Sixteen-year-old Ronnie was preparing to join his parents when he heard a rumbling sound which he describes as "something like an old washing machine that's vibrating loudly" and 75 feet away next to the hog shed he saw an illuminated sphere hovering two feet off the ground. Intense blue, red and orange hues played across the object obscuring surface details. Because of the dazzling glow Ronnie couldn't distinguish the precise shape of the object but he later described it as domed at the top and base and bulging in the middle. He estimated its size as 10 feet high and nine feet across.

The boy wanted to run into the house to tell his parents but he was immobilized by fear — or by something else!

"When I tried to move, I couldn't," he said later. "I figure there was some kind of force coming from the object that kept me from moving. Even my dog



A month after UFO incident unmelted snow on top of desiccated soil still clearly marks alleged landing site on Johnson farm. Ash-white crusted earth lies beneath the snow.

Snowball seemed stuck to the ground and he was silent, not even barking."

The kaleidoscopic glow from the craft began to hurt Ronnie's eyes. Even in the dark Kansas night the ground between him and the object was clearly visible in the brilliant light. Nearby trees stood out sharply, bathed in luminescence.

After what he estimates as about five minutes the craft brightened at the base and began to ascend rapidly, angling south and clearing the hog shed by some four feet. As the object picked up speed its whirring sound became a high-pitched whine like that of an accelerating jet aircraft. And as the sound changed Ronnie was suddenly partially blinded.

He stood stock-still for a few minutes until his sight returned, then raced for the back door. His

parents, having heard nothing, were quietly finishing supper when Ronald burst into the kitchen, stammering that he had seen "a flying saucer or something." The Johnsons didn't believe him of course but their son's extreme agitation convinced them something was wrong. Following him outside, both adults saw a bright light the color of an arc lamp moving away in the distance.



Seeds sown in ring soil (left) did not germinate — but healthy plants grew in unaffected soil in only 12 days.

What captured their complete attention, however, was the eerie glowing circle on the ground near the hog shed. The eight-foot ring shining in the darkness was an awesome sight — and the lower portions of nearby trees shimmered with the same strange glow as if sprayed with luminescent paint.

Mrs. Johnson bent to touch the gray-white substance which formed the circle. It felt like a slick crust, she discovered, as if the soil had been crystalized. Her fingertips immediately went numb. This condition, which she compared to the effect of a local anaesthetic, lasted for two weeks and prevented her from taking the pulses of patients in the rest home where she works. (She is a nurse.)

Mr. Johnson experienced the same numbing effect from touching the soil of the ring and for several days after that fateful evening Ronnie had headaches and burning bloodshot eyes.

* * *

THE DELPHOS case might have remained a local curiosity for a time, to be forgotten like hundreds of others had not Toni Page — publisher and editor of *Cross Country News*, a Fort Worth, Tex., aviation newspaper — contacted Dr. J. Allen Hynek, head of the astronomy department at Northwestern University in Evanston, Ill., and author of the recently-published book *The UFO Evidence*. Hynek in turn contacted Ted Phillips, a construction inspector for the Missouri Highway Department. An active amateur astronomer, Phil-



Landing trace specialist Ted Phillips conducted Delphos investigation.



Shown with author B. Ann Slate are noted astronomer Dr. J. Allan Hynek (center) who instigated Delphos investigation, and California physicist Dr. Stanton Friedman.

lips for some years has specialized in the study of UFO landing trace cases throughout the world.

Phillips first contacted Sheriff Ralph Enlow of the Kansas Highway Patrol who had visited the Johnson farm the day after the landing to take photographs and soil samples and test the area for radioactivity. (None was found.) Phillips also talked with Mrs. Thaddia Smith, a reporter for the *Delphos Republican*, who had visited the farm the same day as Enlow and had seen the glowing soil. Both Enlow and Mrs. Smith vouched for the reliability of the Johnsons and Phillips later shared their impression when he met the hard-working Kansas farm family.

Meanwhile, two more witnesses to the sighting came forward. Elston Smith, a school principal at Delphos Attendance Center, had observed a streak of light descending toward Delphos about 6:20 P.M. on November 2 and Lester Ernsbarger, a Street Department employee in nearby Minneapolis, Kans., had seen a similar streak ascending from Delphos at 7:30 P.M. that evening.

Thus the witnesses were established as respected, reliable persons. But more impressive than their veracity was the "landing" site itself. The soil of the curious eight-foot ring was dried and crusted, almost ash-white in color, in contrast to the center of the "donut" and the area around it which were muddy from recent rains. The glow from the ring disappeared after four days but the soil obviously had been drastically altered. Furthermore, either in landing or taking off the UFO had knocked a dead tree

to the ground and snapped a limb from a live one. This green limb had broken as cleanly as if it were dead. Only considerable force could have caused auch damage. Parts of the bark of this branch looked blistered and whitish.

Phillips visited the Johnson farm following a snowfall 31 days after the landing date and was astonished to find the donut ring still evident, marked by unmelted snow, whereas mud and slush covered the unaffected soil. Wherever he pushed aside the snow from any portion of the ring the soil directly beneath was dry and light brown in color. Phillips and Durel Johnson poured water on a section of the ring but the water would not aoak into the soil. He also noted an unusual white material in the ring, a substance not found in the surrounding soil (which was checked for 150 feet in every direction).

Phillips returned to the Johnson farm in January 1972, 72 days after the landing. Now the aite was dry, yet the ring was faintly visible due to its lighter color. Again he poured water on the ring but the soil still would not absorb the water; it ran off as if poured onto glass. Soil aamples removed from the ring have remained submerged in water for as long as four weeks without abaorbing so mucb as a measurable trace of moisture.

Meanwhile Dr. Hynek received soil samples from both the ring and the surrounding unaffected field. Spectrographic analysis from a spectrographic and chemical analyzing laboratory in Chicago showed that the only mineral constituent significantly more abundant than usual in the ring soil was calcium. Chemical analysis showed the presence of aromatic hydrocarbon of a type that might be an insecticide solvent or might show up in diesel fuel. An X-ray analysis by a geologist in Columbia, Mo., detected nothing unusual.

These initial findings make little sense. They certainly don't explain the dramatic difference between the dark moist soil around the ring and the dry ash-colored dirt of the ring itself, dirt that broke into clods like baked desert clay. Even more puzzling was the strange white substance found throughout the ring to a depth of 14 inches, a substance totally lacking in the surrounding soil.

In March 1972 Phillips asked Dr. Stanton Friedman,* the director of the California UFO Research Institute, to look into the case. After receiving soil samples Friedman employed a soil-testing lab in Hawtborne, Calif., to do

*See "UFOs and the Electromagnetic Dragon," January 1973 FATE.

a trace-element analysis and a standard soil fertility test of the kind done for farmers whose soil is unproductive.

Friedman suspected that the soil could be affected to a depth of 14 inches only by heat produced hy some form of radio-frequency energy such as that used in microwave ovens. He discussed this idea with his friend, physicist Durk Pearson, who came up with an explanation for the eerie hut temporary glow of the eight-foot ring.

"You mentioned this farm has sheep on it, Stan," Pearson remarked. "So with manure and sheep urine around the farm, the white glowing stuff was probably *phosphorus*!" He explained that the medieval alchemists produced phosphorus hy heating and evaporating urine.

Only a small amount of phosphorus would he needed to produce the glow that suggested radioactivity. In intense heat the phosphorus present would vaporize and move upward as a gas, only to condense again on the nearest cool surface. This would explain the glow on top of the soil ring and on the trees nearby.

Pure or white phosphorus is the only form that glows. Thus as the element oxidized the glow would fade. Unfortunately for Mrs. Johnson, white phosphorus is highly toxic. It can be absorbed through the skin and cause injury in a few seconds of exposure, as she learned.

* * *

THE LABORATORY reports ordered hy Dr. Friedman further indicate some intense internal heating occurred to change the normal molecular composition of the soil. Rather than measuring

SOIL FERTILITY & SUITABILITY REPORT

	Control Soil (parts per million)	Ring Soil (ppm)	Ratio Ring to Control
Availebla Major Elements			
Calcium	912	2,400	2.6
Magnesium	87	730	8.4
Potash	940	1,680	1.8
Phosphorus	82	96	1.2
Nitrate Nitrogen	144	102	0.7
Availebla Trace Elements			
Iron	6.8	28.0	4.1
Mangenasa	5.2	56.0	10.8
Copper	1.0	2.48	2.48
Zinc	0.18	20.0	111.1

the overall percentage of various elements present these analyses of the Delphos samples measured the *availability* of elements in the soil in a form which plant life could absorb. In brief, the important chemical elements — calcium, magnesium, potassium, and phosphorus — and the trace elements — iron, manganese, copper and zinc — all were more abundant in the ring soil than in unaffected soil. Only nitrogen was less abundant in the altered soil.

The lab analyses also indicated that salinity (metallic salts) in the ring soil was 15.0 whereas the control soil had a salinity level of 4.0. Optimal salinity level for most crops ranges from 0 to 4. In view of this excess salinity it is not surprising that plant growth in the affected soil is only a fifth of that in the surrounding soil. The high levels of the usually toxic trace elements in the ring soil also might adversely affect plant growth. The laboratory confirmed that the ring soil is severely desiccated. It possesses only three-fourths as much water as required for normal farming.

The mysterious white substance seen in the ring soil proved to be neither a fungus nor of biological origin but a water-soluble mineral which was left as a precipitate from the evaporation of the water in the soil. Its exact chemical composition is not yet known. The lab also was intrigued to discover that the common garden variety fungus *Rhizopus,* abundant in the normal Delphos soil, is totally absent in the ring soil.

All of the evidence, in Dr. Friedman's opinion, points to microwaves as having caused the changes in the affected soil. In the electromagnetic spectrum microwaves, lying between radio waves and the infrared, are about 300 million to 300 billion cycles per second. Two-thirds of all long-distance communication and 90 percent of all television transmission are carried by microwaves. They are also the medium for radio telescopes, radar and satellite communication systems. Because of their ability to produce intense internal heating by molecular agitation, microwaves are used to cure plastics, to dry lumber, cook food and administer medical diathermy where deep heat penetration is required.

Stanton Friedman believes that "somebody out there" already has harnessed microwave energy for use in an electrical system of flight. He speculates, "They may be using controlled fusion for propulsion with high-frequency microwaves kicking off the reaction much as we use an A-bomb to trigger off an H-bomb.

"Or microwaves could be used to ionize the air around or below the craft and thus produce an air plasma, a good electrical conductor. Then you can produce thrust by interacting the plasma with a magnetic and/or electrical field and you've got an exhaust just like from a jet engine. A jet, however, must carry along its own fuel and also is limited to much lower exhaust velocities."

Friedman pointed out that air plasma created in the laboratory or by reentry of our space vehicles gives off different colored glows. Similarly ionization of the air around the UFO could have produced the vivid colors seen by Ronald Johnson.

Microwaves can produce a variety of physiological effects, including vision problems, headaches and possibly paralysis by interacting with the electrical functioning of the brain and the nervous system. Thus Ronnie's partial blindness, immobility and subsequent headaches might have resulted from his proximity to the UFO and not from any hostile action on the part of the craft's occupants as some UFO investigators have assumed.

Friedman further speculates, "The mother ship that travels between stars probably would use the tremendous power of fusion but a small craft operating in our atmosphere would not need it. All that would be needed to get around near the surface of our planet and to and from the mother ship would be some means of creating a plasma. This they could do by using our own air as propellant.

"I worked on a government-sponsored fusion propulsion system study which indicated that fusion-powered rockets eject particles having *10 million* times more energy than those produced by chemically-fueled rockets. With that kind of power, travel to nearby stars with round-trip times shorter than 50 years is certainly feasible," he concluded.

* * *

THE DELPHOS case possibly provides important clues to our understanding of UFOs. As Ted Phillips puts it, "Ground effects do not fly away, leaving only the visual reports of the witnesses. As they may be measured, photographed and studied, I feel that physical traces represent a most important part of the UFO problem."

Phillips is finding plenty of evidence that hasn't flown away. As of June 1972 he has collected 430 physical landing trace cases from 30 countries. In 1971, 23 cases were recorded of burned, depressed or dehydrated circular marks, evidence of damaged

soil and plant life, trees knocked to the ground and animals that disappeared from the landing sites. We can only speculate as to whether Ronnie Johnson's presence on the scene prevented this UFO from making off with a sheep.

Phillips classifies the Delphos case as of the highest quality due to the multiple witnesses, a sighting of long duration (over two minutes), close-range observation of the UFO (250 feet or less), a detailed description of the object and ground markings of an unusual nature. In UFO research the fieldwork is crucial and should be done as soon as possible after the landing. He points out that a similar landing case occurred in March 1967 near New Baden, Ill., but was reported only to Scott Air Force Base which declined to investigate. UFO researchers didn't learn of it until months later.

Perhaps the military was not interested in UFO landings in 1967 but today scientists are probing evidence of the visitors from "out there" in order to answer some of our technical problems here and now. Their advanced propulsion schemes are only part of the reason for the interest now taken in the ever-elusive but ever-apparent flying saucer.

As Dr. Hynek so aptly said, "One thing I feel quite certain of: When we do solve the UFO mystery we are going to find out that it may not be just the next step on the scientific ladder but one hell of a quantum jump!"



THE LORD'S MYSTERIOUS WAYS

A PRIZED MEMENTO, the first dollar bill taken in when the Escondido (Calif.) Knights of Columbus opened in the spring of 1970, was stolen the following August. Imagine the delight of the members, all of whom had signed the bill, when it turned up in change received from the bank. One member observed, "The Lord moves in mysterious ways."



LOST AND FOUND: GOLF BALL

GOLFING IN Glamorgan, Scotland, Mrs. Lily Parry thought she had lost her ball in the rough hut after a long search one of her party found it in the cup. This is Mrs. Parry's third hole-in-one in her golfing career.

Fellow members of her golf club are claiming a world record for her, for Mrs. Parry was 82 years old in October 1971. They say she is the oldest person to accomplish the feat.

Fingers of Fate

By Harold Helfer

Lorrel Wilhelm was born in Perth, Australia, on April 8. Her mother Joyce likewise was born on April 8 as were her grandmother and her great-grandmother.

•

Mrs. John Ringsdahl of Clinton, Iowa, flipped on her car radio just in time to hear the town's police chief draw the name of the winner of a brand-new car in a raffle — herself. In her excitement she stepped on the gas. It so happened there was a policeman right behind her and she was promptly given a ticket for speeding.

•

A 10-year-old girl in Athens, Greece, told her teacher that she'd dreamed the schoolhouse roof collapsed. Her teacher decided to move the students to another place for the day and one half hour after their departure the roof fell in.

•

In Detroit Martin Hezham was elated at the court performance of his attorney Robert Greenstein and in the parking lot outside slapped him on the shoulder. Greenstein's revolver slipped from its shoulder holster, hit the ground, discharged and fatally wounded Mr. Hezham.

•

When the son of Mrs. E. J. Rizor of Toledo, Ohio, was killed at his air force base, Mrs. Rizor wanted to contact his lifelong friend Sunny with the sad news. But Sunny was in the navy and she didn't know where to reach him. The next night she got a long-distance call from Sunny in California, the first in more than five years, because he had "a feeling something was wrong."

•

The father and mother of Mrs. Alice Gosnell of Sykesville, Md., met on a May 30, were married the next year on May 30 and their daughter Alice was born a year later on May 30. At 23, Alice also was married on May 30 and 23 years later her father died on May 30.

•

A power problem at the Drama Theater in Warsaw, Poland, caused it to cancel its performance — "The Power of Darkness."

Before an orthodox scientist attacks Forteans who are known to be careful researchers he had best do his homework.

THE PIRI RE'IS MAP
Facts and Fictions

By Ivan T. Sanderson

A YEAR AGO the March-April 1972 issue of the British magazine Flying Saucer Review *published an article titled "The Piri-Reis Map: Fact and Fiction" by Paul C. W. Davies, a theoretical physicist at Cambridge University. In this article Mr. Davies is highly critical of the claims made for the map by such men as Donald Keyhoe, John A. Keel and Ivan T. Sanderson. He calls them "fantasy heaped upon fantasy" and says that "apparently the authors have merely copied one another, embellishing the story as it goes, none of them ever bothering to check at the source."*

The importance of the Piri Re'is map is that if the claims made for it are true then Europeans navigated the world long before Magellan set out to circumnavigate the globe in 1519, knew the New World and mapped it long before Columbus set foot on San Salvador in 1492, and even mapped Antarctica when it was ice-free.

FATE's editors, reading Mr. Davies' article, noted that he apparently never has studied the source material himself and therefore his criticisms are meaningless. He never has read Capt. Arlington Mallery, does not know of a broadcast by the Georgetown University Forum, the panel of which included important United States map authorities such as Fr. Daniel Linehan and M. I. Walters, and apparently never has read Charles Hapgood's definitive Maps of the Ancient Sea Kings.

Accordingly, FATE asked Ivan T. Sanderson, the noted Fortean and naturalist who is one of those authors criticized by Mr. Davies, to answer his claims.

"ANY STUDENT of unorthodox phenomena will appreciate how much existing difficulties are exacerbated by the presence of vast quantities of fanciful rubbish written about the subject by uninformed and unashamed cranks. But an even greater obstacle is presented by more honest authors, in which the original nonsense becomes sanctified through repetition, without the original material being checked at source." So writes Dr. Paul C. W. Davies, a theoretical physicist at Cambridge University, England, in an article entitled "The Piri-Reis Map: Fact and Fiction," published in the March-April 1972 issue of *Flying Saucer Review*.

Then, having said this, tbe good doctor proceeds to do exactly what he complains about in his article. Furthermore, he apparently believes he has successfully dismissed all Fortean writers forever, since he concludes by stating, "The lesson to be learned is that the scientific community is rightly justified in turning its back on this sort of unorthodox material whilst such a deplorable atmosphere exists. I now see little reason to take any of the material in the above authors' books seriously."

I am one of those authors whose books are not to be taken seriously. But before I quietly fade away I wish to point out to Dr. Davies that there are still further "lessons to be learned." Bibliographies should be at least somewhat complete because if they are not then one is in serious danger of getting one's facts wrong. Dr. Davies either never heard of or deliberately ignored the most definitive work on the subject, Prof. Charles H. Hapgood's *Maps of the Ancient Sea Kings*, and thus becomes a golden example of the presumably "more honest author" who failed to check the literature and copied the mistakes of others.

I'm not quite sure why or how a theoretical physicist, even one from my old alma mater, gets into this act in the first place. But I suppose, the more the merrier.

First off, a mere quibble, but along with Dr. Davies I deplore the sloppy approach to scbolarship tbat is so prevalent these days. So to set the record straight, Dr. Davies has misspelled "Re'is" throughout his article. The man who drew (or ordered drawn) the map under discussion was one Piri Ibn Haji Memmed who was an admiral (a Re'is) and hence was known aimply as Piri Re'is. *Reis* means something quite else, something rather rude I've been told! Davies' information as to when the map was drawn (or rather pub-

lished) and when it was found (1929) are quite accurate but from then on his article goes completely off the rails and sometimes becomes quite balmy.

Davies predicates an hypothesis he calls (quoting one Rosenberg in the Condon Report!) "The merry-go-round of mutual quotation" but unfortunately seems never to have heard of the initial source from which all information on this subject must flow.

A beautiful multicolor copy of the original Piri Re'is map was sent to President of the United States Woodrow Wilson in 1930, as a gift to the American people, by Kemal Atatürk, in pride of its discovery as a work of Turkish origin. It was displayed in Washington and toured the country, causing more than just ordinary interest because it showed both sides of South America and yet had been drawn only 20 years after Colon (Columbus) failed to reach America on his first trip and considerably before anybody had explored the west coast of South America or mapped Central America. This map then lay in the Library of Congress until a Turkish naval officer presented another copy to the U.S. Navy Hydrographic Office in 1956, not knowing that another already was in this country. That office referred it to Mr. M. I. Walters, a senior cartographer at the Library of Congress, who passed it on to an old friend, a keen student of old maps, particularly of the Americas, named Capt. Arlington Mallery.

Mallery, never having seen anything like it before, immediately had it appraised by some of the best cartographers available — the Rev. Daniel L. Linehan, S.J., Director of the Weston Observatory of Boston College and assigned to the U.S. Navy as a seismologist on its early Antarctic mapping expeditions, and Dr. Francis Heyden, Director of the Georgetown University Observatory. After prolonged study these gentlemen, together with Walters and Mallery, appeared on an educational radio panel discussion sponsored by Georgetown University. During this program Father Linehan pointed out that the bit of coast shown at the bottom of the Atlantic in the Piri Re'is map was undeniably Queen Maude Land in the Antarctic and that all the little inlets and offshore islands must have been mapped *before* it was covered by an ice cap. He further stated that most of these indentations and islands only recently had been rediscovered by seismological soundings taken through some mile and a half of ice.

We now know from endless

core-borings of the Antarctic Ocean floor and its continental shelf that this coast was last ice-free in 20,000 B.P. (18,000 B.C.).

I was the intermediary who finally introduced Mallery to Hapgood who, being a professor of science history, was a skeptic. But he was interested enough to go to Washington and then to Boston to meet Walters and Linehan. And it was some of the things they said about the mapping of the Arctic, which have not yet been published, that really shook him up. Walters was in charge of the decipherment of certain aerial surveys made by the U.S. Air Force in and about Ellesmere Land and the upper Canadian islands which were classified. These aerial surveys show features which until then had been totally unknown but which appeared on some 12th- and 14th-Century maps. However, it is hard to see how these old maps could have been drawn from either sea or land surveys even if the land was ice-free then. This is where subsequent authors, so scathingly mentioned by Dr. Davies, got their facts mixed although admittedly nobody yet sees how the *ancient*-ancients made their maps.

However, Davies need not have known the above details before sitting down to write. One glance at the Piri Re'is map by even the rankest amateur will show that *both* coasts of South America are delineated. Now, Colon was a scholar but not a seaman and his chroniclers state that his own "admirals" put him in irons at one point for "not being able to read the maps." What maps, if he was setting out to "discover America" or to find a western passage to the East Indies and Cathay? The truth is that he spent many years in Hebrew seminaries studying the ancient maps that Piri Re'is and many others later used as source material. He had copies of the old maps and only because of them did he get financial backing in Spain. He could not read them because he was not a mariner. Actually, he was only a sort of speculator on the fleets and held the whip hand only because he had raised the money.

The major point is, Colon did not sail until 1492, our calendar, and he never actually got to America as it now is called. Moreover, the first European to claim he saw the Pacific Ocean did not do so until September 25, 1513. But here is Piri, this Turkish admiral, stating that he copied the western part of his world map — including the Pacific Ocean — from a map taken from a captured member of Colon's crew in 1513 — the same year Balboa first reported the Pacific!

So who mapped the outline of South America and a lot of its rivers and took a copy back to Europe for publication in that same year? Any child of seven can figure this one out: *nobody*. The maps were there all the time and just about the only guy who couldn't read them was the inlander bibliophile we call Christopher Columbus.

I do not know what the markings Dr. Davies calls "gum lines" are but I do know what the complicated interlocking rosettes on the Piri Re'is and other pre-Mercator maps are. Davies will have to read Hapgood for the technical details* but just let me tell you that they were the practical basis — on spherical geometrical and trigonometrical bases — for ancient global mapping which far exceeded anything we have had until recently. Moreover, the 90° hitchment of the Caribbean islands comes out very favorably when the ancient projection is applied to it, as apart from the rest of this map. In other words we (Forteans or "more honest authors") indeed have been indulging in "mutual quotation" but starting with the *correct* sources instead of the inaccuracies used by Dr. Davies.

As a result of this incredible lapse on his part, the rest of his article is not worth criticizing; it is pure bunk. Nonetheless, some examples may be taken from it to demonstrate to Forteans and other generally intelligent readers just how far these orthodox characters will go when they get off the track trying to prove their orthodoxies and disprove the facts of what Davies calls "unorthodox phenomena."

For instance, not having read Hapgood or not admitting that he did, Davies completely and blithely ignores the fact that the Piri Re'is map is by no means the only map that shows Antarctica. What of the Nicolo De Canerio map of 1502? Orontius Fineaus' map of 1531 and Mercator's map of 1538? What of the Turk Hadji Ahmed's World Map of 1559? In the 18th Century French geographer Phillippe Buache had the total outline of the sea level coasts of both Antarcticas, showing the great gulf that we now know slices through that continent. Why does Dr. Davies ignore them all?

* The mathematical and other technical work on these maps was done by Richard Strachan of MIT, E. A. Wixson, Professor of Mathematics at Keene State College in New Hampshire, Dr. J. M. Frankland of the Bureau of Standards, and nine officers and airmen of the Cartographic Section, Eighth Reconnaissance Technical Squadron (SAC), at Westover Air Force Base in Massachusetts. Among the latter are Lt. Col. Harold Z. Ohlmeyer, Commander, and Capt. Lorenzo W. Burroughs, Chief, Cartographic Section, whose letters are reproduced in Hapgood's book. Strachan's technical exercises are included in a 43-page appendix.

Nobody had heard of or believed in the existence of a southern continent from circa 1600 to 1800. They did not believe Palmer, who never suggested that it was a continent. Nonetheless, some persons much earlier did *know* of it, just as they knew of the west coast of South America ages before Admiral Piri or Cristobol Colon were born. Piri had the honesty to say in writing that his world map had been composed from 20 earlier sources. He even goes so far as to state that some of his sources were of Alexandrine Greek origin and therefore founded on still earlier maps.

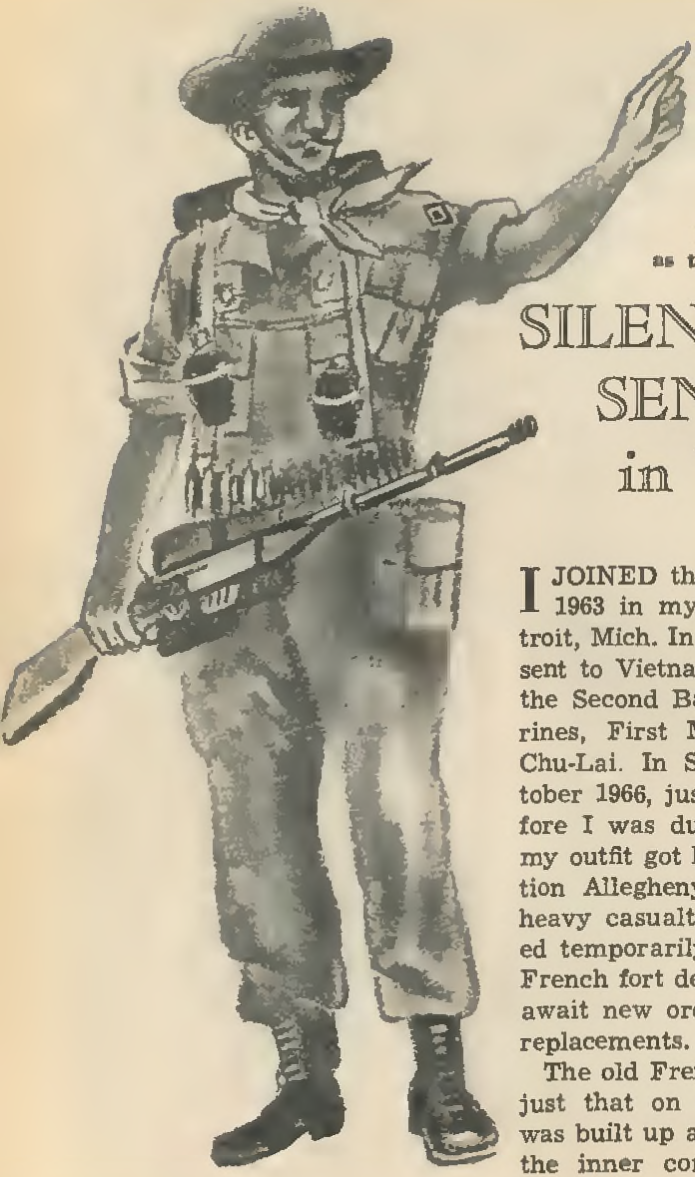
It would be nice to have the other half of Piri Re'is' compilation, showing Eurasia and tbe Orient on his 12-point, wind-rose projection of the ancients. The major point of interest to real scholars here would be to see if the Chinese map, carved on stone in 1137 A.D., might fit the Admiral's efforts as to orientation. By that date the Chinese had lost the ancient cartographers' arts and technologies and had adopted a sort of Mercator grid system. This map was/is allegedly a late copy of a truly old map of China itself. The great rivers are as accurate as on a modern map — except for those known to have changed their courses.

The really niggling thing about Davies' little effort is that he cannot explain some of the things so accurately shown on the Piri Re'is map and accordingly he attributes these features to earlier Portuguese sailors. Is this a way of getting out of a bind?

The trouble is, practically nobody recognizes the difference between a Fortean and a "crank" but nevertheless, Forteans are watchdogging the orthodox scientists, constantly hauling them back to the straight (often narrow) path of fact and reality and they now are beginning to read our stuff — they can't afford not to!

At the same time, Dr. Davies' admonition is well taken. Far too many writers wearing the cloak of Forteanism are sloppy in their research. Very few supply proper bibliographies to go with their texts. This is inexcusable and lays all of us open to such unwarranted attacks as this one by Dr. Davies. Let the occultists, mystics, religionists, sundry kooks, krooks, krackpots and pseudoscientists make their money out of their imaginings, the "sacred works" or writings of others. "Belief" never proved anything!

I fancy this is Dr. Davies' first incursion into Forteana and I bope it will be his last.



By James E. Gentry
as told to C. T. Bowden

SILENT SENTRY in Vietnam

I JOINED the Marines in April 1963 in my hometown of Detroit, Mich. In October 1965 I was sent to Vietnam and served with the Second Battalion, Fifth Marines, First Marine Division at Chu-Lai. In September and October 1966, just a few weeks before I was due to return home, my outfit got hit hard in "Operation Allegheny." After suffering heavy casualties we were billeted temporarily in an abandoned French fort deep in the jungle to await new orders and hopefully, replacements.

The old French fort was called just that on military maps. It was built up against a bluff with the inner compound and front protected by stone and mud-

brick walls. Lacking aircraft the Viet Cong could attack the fort only by a frontal assault and naturally we felt more secure there than in the more usual chopped-out jungle clearing. Night sentries were stationed at the gate and along both the inner compound and outer walls.

How did this strange figure who suddenly appeared in the old French fort in Vietnam manage to enter tha walls without my seeing or hearing him approach?

Our first night at the fort one of the sentries was killed by a stab wound at the base of his throat. Apparently he was attacked from behind. This threw us all into dismay. It seemed impossible for an enemy soldier to be within the boundaries of a sentry post and not be seen. To sneak up and kill a sentry from behind within a walled enclosure seemed incredible. Naturally the mysterious death of the sentry was foremost in my mind wben I was placed on guard duty the following night.

My post was to patrol both walls and the corner of the inner compound where they met. Through an overcast sky the moon sbed enough light so I could see the limits of my post clearly. The warm night was so quiet that at times I could hear the night cries from the jungle beyond the outer walls. My first three hours of duty and the routine visit from the sergeant of the guard passed uneventfully.

As the final hour moved more slowly I began to feel uneasy. I could see nothing unusual but had the feeling I was being watched. Several times I slung my rifle to wipe perspiration from my bands, yet my body was cool as if I had a chill. I reasoned I might have a touch of malaria, the common affliction of American troops in Vietnam. I stopped walking and backed into the corner of the walls to get control of myself.

Then I spotted the figure of a man up against the wall where I was certain nothing existed a moment before. The stranger was not wearing Viet Cong attire but did have on boots and a bush hat. He seemed to be looking down, with his chin on his chest, but at the same time I could see his face, white in the moonlight. As he pointed, arm outstretched, to the wall behind me I noted a diamond insignia on his shirtsleeve. I raised my rifle to challenge the unknown visitor, at the same time trying to watch the wall toward which his band pointed. At the base of the wall a

stone was slowly sliding forward. As the stone was pushed beyond the wall the figure with the bush hat vanished. And through the opening in the wall crawled a Viet Cong, knife in hand. I shot him, then knelt and fired the remainder of my ammunition into the tunnel.

The unknown man who had warned me never was seen again. Our men were not required to wear their steel helmets inside the fort and no one in the company owned a bush hat. At the time I attributed the apparent hallucination to a touch of malaria or combat fatigue. I hesitated to mention the strange visitor in my report for fear of being sent to the hospital for observation just when I was due to return to the States.

When we explored it the next day the tunnel turned out to be a very old one extending several hundred yards to an entrance in the jungle beyond sight from the fort. When I told my story to the officer of the day, Lieutenant Phinney, and later to the commanding officer, Maj. J. Kiley, I felt a twinge of guilt at being given credit for discovering the tunnel. If the unidentified figure in the bush hat had not pointed to the wall there is no doubt I would have wound up with my throat cut like the sentry on the previous night.

By early November 1966 I was on my way home. A commercial airliner flew a planeload of us veterans to Okinawa and then nonstop to California. During the 15-hour flight I sat next to Staff Sgt. C. T. Bowden, who had served as a helicopter pilot in many of the same battles where I had fought on the ground. We swapped tales of our experiences and soon were conversing like old friends. Bowden had flown several times over the old French fort and I told him about being stationed there. Eventually I found myself explaining about the tunnel used by the Viet Cong assassins and mentioned the strange figure in the bush hat although I still thought the hallucination was due to malaria.

After our in-flight dinner Sergeant Bowden directed the discussion to famous military units, uniforms and battles and in particular the French Foreign Legion. I confessed that my only knowledge of the Foreign Legion was from the film version of *Beau Geste*. Nor did Dienbienphu mean much to me other than that it was the site of a famous battle in Indochina before the United States was involved.

A number of years later I heard again from Bowden, who was doing research for a book on Vietnam. He explained that the French Foreign Legion had

served many years in Indochina. The first attacbment arrived in Tonkin in 1885 and legionnaires served there continuously until the last group were flown in as reinforcements during the siege of Dienbienphu in 1954. Over the years there had been considerable change in their uniform, he said. The sparkling white I recalled from *Beau Geste* had been replaced by modern khaki and for jungle duty in Vietnam the military cap was replaced by a bush hat. Most significant of Bowden's discoveries was that the insignia of the legionnaires sent to Dienbienphu was a white diamond shoulder patch.

Was the figure I had seen that nigbt at the old French fort a deceased legionnaire? Was he perhaps one who had himself been assassinated by a Vietnamese who sneaked into the fort by that hidden tunnel?

I still am inclined to attribute the apparition to malaria or combat fatigue but there is no question tbat the strange figure in the bush hat, wearing the legionnaire's insignia on his pointing arm, saved my life that night in October 1966.

BLINDMAN'S BUFF IN TORONTO

TO PUBLICIZE the World Festival of Magic and Witchcraft held at the Royal Alexandra Theater, Naga the Mindreader and the show's producer, Andre Sanlaville, recently drove blindfolded through downtown Toronto during noon-hour traffic. Naga was at the wheel of the white convertible and was allegedly guided only by telepathy from her husband, Professor O'Shan, who rode in the car ahead with his hand out the window. Mr. Sanlaville worked the brakes of the car, following orders from Naga and his own clairvoyant impressions. No advance word was given to Toronto police but several traffic officers reportedly motioned the car through intersections, apparently unawsre of what was happening. The car wss driven from the theater to city hall and back, a distance of two milea. Some observers were reminded of the exploits of Kuda Bux, who once drove blindfolded through New York City traffic.

OOPS! WRONG NAME

AN ASTONISHED murmur rose in a courtroom in Winona, Miss., one spring day in 1970 when the name of Mrs. L. C. Jackson was called as a prospective juror in a murder trial. Court officials hastily called another venireman for the trial of Mrs. Jackson's husband who was charged with murdering her.

WESTERN SHAMBALLA

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DEAD MAN SHAKES MY HAND

By Harry S. Goodwin

I AM a member of the St. Vincent de Paul Charitable Society, which meets on the first Sunday of each month in a different church in the Falls River Diocese On June 6, 1971, we were scheduled to meet for mass and communion breakfast at St. Killian's Church in New Bedford, Mass.

As we waited for the members to assemble, we mingled and talked on the church lawn Just as my companion stepped aside to talk to a friend I heard a strange voice call out, "Mr. Goodwin." I turned to confront an ashen-faced man dressed in a light brown suit. His outstretched hand grasped mine

"You remember me?" he asked. The puzzled expression on my face showed that I did not. At once he said, "I'm Danny Gray."

I was greatly startled and troubled. I had difficulty in curbing my tongue from saying, "But you're . . ."

Before I could finish my sentence he added, "You know, I was custodian at New Bedford High School when you taught there."

My tongue froze I couldn't say a word. I knew that Danny Gray had died a few years before. He had had a heart attack while shoveling snow. Finally I managed to mumble, "Are you a member of St. Vincent de Paul?"

His faint voice answered, "Yes" Then he disappeared as suddenly as he had appeared.

"No doubt he has gone to see another member," I thought. But after mass when we were seated at the breakfast table, I scanned every chair. Only about 35 members were present and if he were there I couldn't miss him. But he wasn't there and apparently no one else had seen him.

For days I was greatly perturbed. I had to corroborate the death of Danny Gray. So I went to Mike Don-



Harry S. Goodwin

avan, another custodian at the high school, and he confirmed that Danny Gray had died of a heart attack just as I recalled. This only disturbed me further. I had to tell my story to someone so I went to Sister Mary, a fellow faculty member.

Sister Mary listened attentively to my story. "Isn't it a strange one?" I asked her.

"No," she answered, "many times our departed friends return to us."

"But why to me, Sister?"

"I believe," replied Sister Mary, "Danny Gray wants you to pray for him."

In a flash I recalled that long ago Danny Gray had owed me money on a bet but had failed to pay me. I had forgiven the incident and all but forgotten it. But perhaps it still bothered Danny. I prayed for the soul of Danny Gray right then and have continued to remember him daily. My prayers must have allayed the toubled spirit for I have never seen Danny Gray again. — *North Dartmouth, Mass.*

RENA'S ANGRY DEATH

By Marie Abrams

IN AUGUST 1953 I had gone home to Detroit, Mich., to say good-bye to my family before my children and and I joined my busband, Col. Sheldon Abrams, in Germany. We were to remain in Europe four years and it occurred to me that I might never again see my great-aunts, Lucy Lorraine and Alexsena (Rena) Gomond, both in their 80's. Aunt Lucy, now widowed, and Aunt Rena, who never had married, had lived together for 45 years in a neat little house in Detroit. Both were ahaky with age and I knew I would have to depend on letters from Mother for news of them.

Six weeks later the children and I left for Germany and soon we had settled down to a normal family life in a beautiful tbree-story bome surrounded by tall pines in a small town 15 milea from Rhine Main Air Base. Three days before Christmas 1956 the children and I spent a busy day shopping and attending the Christmas Fair in nearby Frankfurt After Sheldon and the children had gone to bed I stayed up to wrap the last of the Christmas gifts and it was past midnight when I made my way through the house checking the doors and windows. A sudden gust of wind blew open the double patio doors as I approached them. I stepped outside and for a moment stood looking through the pines down the snow-covered hill toward the little lake. Suddenly I felt a deep sadness, almost a physical pain at the knowledge that someone close to me was about to die.

A chill clung about me but I could not tell *who* would die. I went back into the house and checked the children, one by one, but the foreboding did not seem to be related to them. I entered my darkened bedroom and undressed in silence. As I climbed into bed beside my husband I knew somehow that he was not the object of my concern either. Eventually I drifted off into a troubled sleep.

Some time later I was startled awake by a brilliant flash of light at the foot of the bed. I found myself staring in shocked disbelief at Aunt Rena. Her entire body was surrounded by a halo of light. She was bent almost in half with her hands behind her back as I had never seen her. Her face and her words were angry aa she said, "Your father's still very alive!" As quickly as she had appeared, she vanished again, leaving me sobbing and hysterical. I threw myself against my husband in terror. But he had heard and seen nothing and tried to convince me it had been a nightmare. As I settled back on my pillow I glanced at the clock. It was a few minutes after three in the morning. Slowly I relaxed and fell

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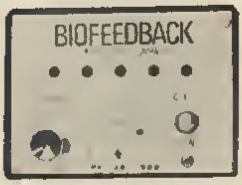
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into a deep sleep once more.

The next morning although I tried to tell myself it had been a nightmare I knew deep inside me Aunt Rena was dead. I wrote to my mother and asked her how Aunt Rena and Lucy were without mentioning my experience A month later a letter from Mother, after the usual family news, mentioned that Aunt Rena and Lucy were now living in a nursing home and Mother had not seen them in months. The letter was postmarked January 26, 1957. Surely if Aunt Rena had died the night of my vision Mother would have known and told me. So despite my conviction that she was dead I tried to convince myself I would see Aunt Rena when I returned to the States that June

We left Germany on June 5, 1957, and stopped off in Detroit on the way to Sheldon's new assignment in Texas. In the excitement of seeing my parents and brothers and sisters I postponed questions about my great-aunts When finally I asked my mother, she told me the sad situation. Almost three years after I had left for Germany she and Dad decided Aunt Rena and Lucy should come to live with them. Mother was driving across town almost daily to see to their needs and was afraid one of them might fall or get hurt with no one there to help. Dad had convinced them they should sell their home and furnishings and promised to look after them for the rest of their lives. But the arrangement had not worked out. Aunt Rena would do childish things like breaking little knickknacks and then blaming Lucy. After six months Dad feared Mother would wind up a nervous wreck if the aunts remained much longer. So they had put the two elderly ladies in a nursing home. They had tried to visit them but Rena and Lucy refused to see them.

"Have you heard from the home?" I asked. "Are they well?"

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"As far as I know, they're fine," Mother answered. "Uncle Tim and Betty go to see them twice a month. I'm sure they would tell me if they weren't doing well."

Three days later we visited Aunt Betty and Uncle Tim Roy. After a pleasant afternoon catching up on family news I sat in Aunt Betty's cozy kitchen as she fixed dinner. When I asked about the aunts, Aunt Betty said quietly, "Aunt Rena died last year, three days before Christmas. I never told your parents. Your mother has that heart problem, you know, and we didn't want to upset her."

Aunt Betty didn't see my knuckles turn white as I clutched both sides of my chair. She went on in her quiet way, "Aunt Rena had problems with her back and for several months before she died she was bent over almost double. She walked with her hands behind her back to relieve the pain. Remember how straight she always was?"

"Aunt Betty," I said breathlessly, "why did she die hating my father?"

She looked at me strangely and asked how I knew that. I described my vision. She listened quietly and then explained, "Every time we went to see them Aunt Rena would talk about how your father had let them down. They fought against going to the nursing home and she insisted that your father had broken his promise to look after them."

Aunt Rena died several minutes after 9:00 P. M., said Aunt Betty, and with the time difference that would have been three in the morning in Germany. Aunt Rena had died angry and had come halfway around the world to tell me so! — *Houston, Tex.*

CAUGHT ON THE STAIRS

By Susan Fine

ONE WINTER day in 1953 I spent the afternoon exchanging ghost

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stories with five other seven-year-old girls in Midland, Mich. I wasn't scared at the time but that night when I lay in bed alone I became uneasy hearing the wind and snow whip the television antenna on the roof. It made an eerie moaning sound that echoed through my bedroom.

I could hear my parents speaking softly downstairs in the living room. Sometimes when I was ill I was allowed to sleep on the couch to be closer to them. Hoping I might be allowed to spend the night downstairs, I jumped from the bed and threw my housecoat over my shoulders. I went out into the hall and felt in the dark for the light switch. Gathering my robe about me I started down the steep narrow stairs.

At the top of the stairway my foot caught on the front of my robe and I started to fall. As my head and shoulders lurched forward a hand gripped my left arm and pulled me backward until I was sitting on the top step.

For an instant I thought my father had caught me. "Daddy, not so hard," I cried. "You're hurting me."

Then I heard the voice of my father James Davis at the bottom of the stairs. "What happened? Are you all right, Sue?" he asked.

I spun around. There was no one behind me and the pressure on my arm was released.

My father's face was white and his hand trembled as he rubbed the swollen red mark where I had been grabbed. But he refused to discuss the event that night.

Five years later I came home from school on a spring afternoon and found my parents talking with an elderly lady, Mrs. Sasse. She told us her father had built our home nearly 80 years before and she had grown up there. She stayed several hours and when she got ready to leave, she asked permission to see the rest of the house. Mother was

cooking our dinner so my father offered to take the woman upstairs.

As I followed them up the stairway the woman paused and said vehemently, "How I hate these steps! They killed my brother."

She sucked in her breath, then continued. "Henry was only 12 but so clever and strong. It seems the best die very young. One night he was thirsty and started to go downstairs for a drink of water. Somehow he tripped. His neck was broken, poor child."



Susan Fine

Dad's face turned white. After Mrs. Sasse had left I was aware he kept staring at me.

"So someone did catch you that night, didn't they?" he asked, stroking his chin thoughtfully. "No, don't tell me. I knew even that night it was real but I didn't want to believe it. As I looked up the stairs that night I saw a young boy behind you, smiling at me. When you turned around, he vanished. I guess his sister will never know how strong Henry actually was." — *Park Forest, Ill.*



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By David Techter

THE LONELY PSYCHIC

FEW BIOGRAPHERS seem able to resist the temptation to paint psychic personalities as infallible and superhuman miracle-workers. I find it refreshing, therefore, to encounter a portrait of a sensitive who is a human being. *He Sees the Future* by Mario de Sabato (Award Books, New York, N. Y., 1972, 153 psges, 75 cents) is such a document and this is all the more surprising as it was written by the sensitive himself (and translated from the French by Margaret S. Scouten). The only thing inflated about this paperback is the ridiculous jacket blurbs which convey a wholly misleading impression of the contents. Apparently the publisher believes predictions sell books; de Sabato has done his share of successfully predicting world events, therefore (must follow the publisher's reasoning), they present this as a book of predictions.

Actually, predictions play a minor role in the volume. It is the autobiography of a sensitive (and at times sentimental) man who almost against his will, has built up a reputstion as a psychic consultant in Paris. De Sabato tells us, perhaps better than any other psychic I've read, about the alienation and estrangement from humanity so many advanced psychics suffer. His statement that he knows psychically that he never will marry strikes me rather as an admission that because of his unusual talents he never can enjoy the fulfillments of ordinary men. Clearly he accepts his gift and is confident of his psychic ability — but he seems to view it more as a cross he must bear tban an excuse for a superinflated ego. His insights into the psychological motivations of his clients are consistently apt I advise the reader to ignore the jacket blurbs and read this slim volume as a candid autobiography of a sensitive and often unhappy man.



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ANOTHER revealing look at some famous psychics can be found in a paperback entitled *The Living Prophets* (Dell Books, New York, N.Y., 1972, 220 pages, 95 cents). The "author" is given as "M. M. Delfano." If this name does not sound familiar to you I suggest you check page five where you will find the copyright is held by Paris Flammonde, author of *The Age of Flying Saucers*. Those of you who like puzzles will find that "M. M. Delfano" just happens to be an exact anagram for Flammonde. Apparently the only reason for the pseudonym is the desire to seem objective in the chapter that discusses Flammonde's own predictions, which he claims are based on rational inference with no psychic ability involved. My use of quote marks around "author" are intentional. Except for the aforementioned chapter on the Flammonde predictions and a brief final chapter on the history of prophecy (altogether less than 60 pages), the contents of this paperback are verbatim transcripts of tape-recorded interviews with Robert Nelson of the Central Premonitions Registry and with four well-known psychics: Jeane Dixon, Edward Snedeker, Joseph DeLouise and Daniel Logan. These are not interrupted for so much as an occasional correction! Why Dell published such a nonbook remains a mystery.

The advantage of unedited transcripts is that they convey, often in dramatic fashion, the personality of the sensitives in spontaneous unrehearsed conversations. Joseph DeLouise and Daniel Logan (except for a gratuitous crack at Mrs. Dixon from Logan) come off reasonably well. Jeane Dixon gives us the most unflattering portrait of this famous psychic I've read. To me she sounds unbearably sanctimonious and holier-than-thou. Even "Delfano" is ap-

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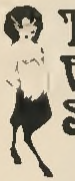
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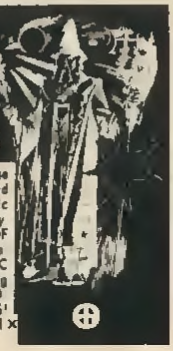
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palled when Mrs. Dixon states that Gen. George Patton and Gen. Douglas McArthur were the "only two great leaders" in the past 100 years. If you ever wondered why Mrs. Dixon is so universally unpopular with other psychics you need read only this account for the answer.

Unfortunately, the less well-known Connecticut psychic, Edward Snedeker, sounds nearly as insufferable as Jeane Dixon. His comments on Edward Kennedy's unfortunate accident strike me as bordering on slander. Nor is humility one of Mr. Snedeker's virtues; he compares himself quite favorably with Edgar Cayce as a clairvoyant. Whatever one may think of Cayce's psychic abilities, the late seer of Virginia Beach in his waking state was a modest and retiring gentleman. I cannot say the same for the "Naugatuck Nostradamus."

This revealing little nonbook might prove englightening reading for many persons if only as an antidote to the infallibility projected by so much popular literature onto modern psychics.

OTHER REVIEWS

THE KNEE OF LISTENING by Franklin Jones, The Ashram, 6913 Melrose Ave., Los Angeles, Calif. 90038, 1972, 251 pages, $7.95.

Reading this sensitively written autobiography of a young American in his early 30's evokes in me a nostalgia and spiritual mood reminiscent of three or four decades ago when I first steeped myself in the exotic mysticism of Ramakrishna, Vivekananda, Meher Baba and other great Eastern teachers who had achieved "God-realization."

Franklin Jones was born with "the light" as we Westerners might call it; his own early term was "bright." He lost it for a time though the memory of it never left him. He has

written a vivid account of his adventures and misadventures here and in India with the personalities and teachers he met during his desperate effort to recover his lost "bright" and to understand what it was He was given insights by each teacher but only a realization above and beyond their teachings finally made him a "man of understanding."

This profoundly moving book is not one to be casually skimmed. It contains much that is revelatory — although not of dogma nor doctrine, nor even of technique, for this Jones distrusts most. He even is critical of seeking, for this is one half of the conflicts of "him who walks in darkness." He insists that "real existence . . . is from the beginning radically free of any goal of liberation or salvation. It is unqualifiedly free, present, active, creative and alive."

Nor does Jones recommend meditation in the conventional sense of that term, unlike most of his Eastern teachers. "The usual meditation is only a consolation, an effect and a good feeling," he writes. "It provides no radical reversal of ordinary consciousness and when situations arise out of meditation a person has no control over the process of identification, differentiation and desire. . . . For the man of understanding, meditation is not adopted for the sake of something else. . . . Real meditation is always a radical activity. It is understanding."

Despite the vast amount of writing done by Jones during the process of his spiritual growth he is still a little obscure in places and occasionally a slightly "precious" quality gets in the way. But quite clearly he has become a teacher in his own right. Indeed, from the evidence of this volume I would judge he is a great teacher with the dynamic ability to awaken in his students something of the divine reality in which he is

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grounded, with which he is identified and which in fact he is. It would be a rare privilege to sit with a guru of this caliber, whether in easy meditation, in discussion of his concept of understanding or simply in wining and dining Jones is no ascetic, no prig, no sannyasi (mendicant monk) as so many disciples of Eastern teachers become. He is a man of both the East and the West; perhaps in him they merge and are organized as the One that he is — *Francis Israel Regardie.*

CARRY ON TALKING by Peter Bander, Colin Smythe Ltd., Gerrards Cross, England, 1972, 167 pages, $6.20.

In the July 1970 FATE Rolf Schaffranke reported that continental researchers, primarily Konstantin Raudive in Germany, were using tape recorders and auxiliary electronic equipment to obtain on tape eerie voices which claimed to be spirits of the dead. Bander's book is a forthright account of how his publishing firm brought the voice phenomenon to England and of the subsequent controversy. Despite the title the book is not an exhortation for intensive research on the voices. A more fitting title might be "the selling of *Breakthrough*" with the subtitle "the publisher's trials and tribulations with Konstantin Raudive." Mr. Bender, the Colin Smythe executive who attempted to edit Raudive's *Breakthrough* (reviewed in FATE February 1972), recounts his firm's endeavors to confirm the thesis of Raudive's book and the subsequent efforts to publicize the voice phenomenon.

Latvian-born Raudive emerges as the omniscient author, complete with chip on shoulder, who demands additions, indignantly contests deletions and quibbles over Britishers' use of the English language. Recalls Bander, "Dr. Raudive's demands and complaints about the translation and edit-

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ing arrived twice weekly and we often discussed the advisability of abandoning the whole book."

But the ethereal voices came through in critical tests and Colin Smythe decided that the voices were more important than editorial considerations and personality clashes. In separate chapters Bander describes the impact of Raudive's book on spiritualists, scientists, the church, and the public. In summarizing progress since *Breakthrough* Bander makes these important points: (1) the voices can be recorded on even the cheapest tape recorders, (2) the voices have been obtained by hundreds of Britons, and (3) they can be recorded in a room screened from radio waves.

Because it presupposes familiarity with *Breakthrough* or at least stimulates curiosity about it, Bander's absorbing book can be expected to give Raudive's tome a sales boost. — *Arsene Eglis.*

SETH SPEAKS by Jane Roberts, Prentice-Hall, Englewood Cliffs, N. J., 1972, 505 pages, $7.95.

Those who have discovered Jane Roberts' earlier *The Seth Material* and found her mediumship an enthralling enigma should waste no time in securing this second "Seth" volume. Seth's communications through the entranced Jane now fill over 6,500 pages, the result of over 600 trance sessions. For sheer volume Jane Roberts and Seth come close to matching Pearl Curran and Patience Worth.

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Seth's book is not easy reading. Even with 40 years study of philosophy, comparative religion and the occult I had to read slowly to be sure I understood exactly what Seth was saying and then take time to consider its credibility. Of course, only someone who recalls many lives and the intervening intervals could judge the accuracy of Seth's account of the reincarnation experience. However, I find no conflicts with what I know and little with what I believe. If I could believe the whole with certainty my fear of death would be removed —*Lee R. Gundee.*

THE HANDBOOK OF PARAPSYCHOLOGY by Hans Holzer, Nash Publications, Los Angeles, Calif., 1972, 169 pages, $6.95.

This book supposedly covers everything you would like to know about clairvoyance, *déjà vu*, reincarnation and a host of other topics The chapters on ESP testing and on ghosts and apparitions are excellent. Mr. Holzer is a facile writer with many previous volumes to his credit but this handbook does not quite come off.

It is difficult to pinpoint exactly

where the author goes wrong but perhaps overgeneralization is his biggest fault. Individusl errors of fact or interpretation also abound. For example, Holzer credits Dr. J. B. Rhine with inventing the term parapsychology, whereas some sources credit it to Max Dessoir in 1889 and the term was in general use in 1927 (before Dr. Rhine began his investigations at Duke). Likewise Holzer states, "Magic to the wicca (wise ones) simply meant a better, more intimate knowledge of the laws of nature." The word *wicca* and the word *wise* have two different roots and cannot be used interchangeably. Also I cannot accept such statements as "Witchcraft is the world's oldest religion." Indeed I find Holzer's chapter on "Witchcraft, Satanism and Other Cults" full of overgeneralizations and mistakes of both fact and theory.

The author pretends to speak with authority in areas in which he lacks true competence and introduces many topics that are not relevant to the title he has chosen. Mr. Holzer offers the volume as a textbook for those teaching courses in parapsychology, yet provides neither bibliography nor index — essential prerequisites for any textbook.

There is a definite need for a simple yet comprehensive textbook or handbook in parapsychology. Perhaps someday we will have one but until then we have Hans Holzer. — *Paul Dimmitt.*

THE VAMPIRE AND OTHER GHOSTS by Thomas Aylesworth, Addison-Wesley Publishing Co., Reading, Mass., 1972, price not stated.

This brief primer is aimed at high school and junior high students. Over half the book deals with vampires, and chapters on animal ghosts and voodoo fill out the volume. The pro-

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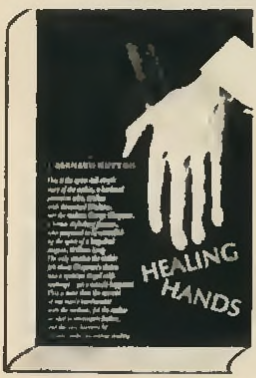
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fuse prints, woodcuts and other illustrations are much better than the usual hackneyed ones found in similar volumes.

While factually accurate, Aylesworth's account of vampire beliefs, legends and cases strikes me as frivolous and largely a rehash of the usual material in popular vampire books. Even if the book is intended for young readers, the author could have made at least cursory attempts to cite sources. On the other hand, Aylesworth avoids the common pitfall of confusing traditional vampire lore with the Hollywood version and in fact points up this problem.

His discussions of voodoo and zombies are brief and reasonably sound. The section on animal ghosts is mostly a compilation of charming British folktales but unfortunately, Aylesworth includes among this material the well-evidenced haunting at Willington Mill written in the same folktale fashion without even mentioning the locality!

The book ends with a brief attempt to offer normal explanations for the origin and spread of these types of legends. His theory that the spread of the legends had its greatest impetus from fictional accounts in lit-



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erature has no backing and easily can be refuted. But perhaps he wants to leave the young readers with peace of mind, especially since the very effective jacket design is calculated to have the opposite effect. — *D. Scott Rogo.*

CROOKES AND THE SPIRIT WORLD compiled by R. G. Medhurst, Taplinger Publishing Co., New York, N. Y., 1972, 248 pages, $10.00.

This welcome volume provides an important contribution to serious literature in the psychic field. Both the late Dr. R. G. Medhurst, the compiler, and Mrs. K. M. Goldney, who wrote the introduction, are well-known members of the Society for Psychical Research. The book brings together all of Sir William Crookes' writings on his psychic investigations, most of them long out of print, and includes some important new material: the contents of Crookes' notebook which Dr. Medhurst discovered in the archives of the S. P. R. The notebook concerns unpublished seances with famed medium D. D. Home and added details on sittings published by the S. P. R. This enormously interesting historical material also provides observations of value to the modern psychic researcher.

The seance notes contain descriptions of remarkable psychokinetic phenomena, such as an accordion being played by unseen hands and objects floating unsupported in the air. Despite their brevity the notes make it obvious that Crookes witnessed a great number of genuine manifestations. The volume also contains the highly controversial material on the mediumship of Florrie Cook, the subject of Trevor Hall's *The Spiritualists*, in which Crookes' integrity was maligned. I noted with interest that Mrs. Goldney in her introduction rejects Hall's attack and

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I personally find certain of the incidents described highly impressive.

The final chapter, "Crookes and Survival," traces the evolution of Sir William's views. At first Crookes was inclined to doubt human survival after death but, as his letters show, in 1916 he received what he considered satisfactory proof of survival while investigating the mediumship of William Hope.

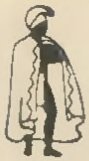
Mrs. Goldney in her introduction denies that the S. P. R. is antagonistic to physical phenomena, but I would like to point out that Dr. Medhurst was involved in a series of seances that featured highly advanced physical phenomena and was so fearful of his colleague's ridicule that he refused to publish any report of these sittings Happily, following Dr. Medhurst's death, *Parapsychology Review* published a brief account in November-December 1972. — *Raymond Bayless.*

SEX IN WITCHCRAFT by Lauren Paine, Taplinger Publishing Co., New York, N. Y., 1972, 186 pages, $6.50.

Rather than a treatise on sexuality in modern witchcraft this book is an account of the sex practices of witches as they existed in the minds of medieval churchmen responsible for 300 years of persecution and torture of accused witches. For readers with a personal interest in the minute details of torture this book should be a delight. Paine leaves little to the imagination in detailing the means of torture and the sexual gratification obtained in witch-finding among those sworn to chastity, a theme previously related by Brad Steiger and by R. E. L. Masters in *Eros and Evil.*

From the accusations against witches and from the "confessions" obtained under torture Paine has extracted details on copulation with incubi, succubi, the devil and as-

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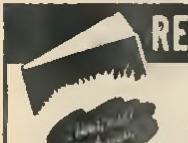
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sorted other demons, as well as tiresome theological debates on whether demons derive any pleasure in copucold and similar absurdities. Paine lating with humans, whether the sperm of incubi and the devil is ice-also discusses related topics such as the epidemics of hysteria in convents when nuns projected their sexual fantasies onto possessing demons or priests. The basic theme is the devastating effects of enforced repression and celibacy.

Despite the sensational, titillating style, readers can gain a good deal of psychological insight from this book At any point in history persons holding positions of power are in danger of succumbing to perverted delusional thinking in order to exterminate persons considered detrimental because of their race, religion or political views. One can examine other mass persecutions or wars in this light

My only complaint is that Paine considers witchcraft merely a delusion in the minds of persecutors, failing to acknowledge that a true pagan practice always has existed, albeit on a strictly underground level during "the burning time." — *Donna Cole Schultz.*

JOURNEY TO IXTLAN by Carlos Castaneda, Simon and Schustar, New York, N. Y., 1972, 315 pages, $5.95.

Several years ago Carlos Castaneda went off to Mexico looking for plant lore for his UCLA anthropology project and met a Yaqui Indian *brujo* or sorcerer, Don Juan, who adopted Castaneda as a pupil and began to pass on to him an entirely new body of knowledge through a harrowing series of experiences with hallucinogenic plants. His first book, *The Teachings of Don Juan*, closed with Castaneda fleeing back to the safety of UCLA and the academic life.

The story was continued in *A Separate Reality*, which is nothing less than a textbook on how to do it, showing by precept and example how Don Juan used hallucinogens as a means of flipping into various states of "nonordinary" reality. The accounts of drug usage are perhaps the most fascinating in all literature and invite comparison with the writings of Schopenhauer and Camus The contents are entirely unique; no one has made so important a discovery since Mme. Alexandra David-Neel visited Tibet.

It almost seemed as if the wonders must have an end, especially since the second volume ended with Castaneda experiencing a vision which altered forever the nature of the world. In this new book we find out otherwise.

Journey to Ixtlan, subtitled "The Lessons of Don Juan," is the book Castaneda would have written at the beginning if he had known how. There are no drug experiences here — they were irrelevant all along but Castaneda didn't know that. Instead, from the first days to the last, Castaneda traces Don Juan's lessons in succinct fashion up to the point where the world stopped and the author became a "man of power."

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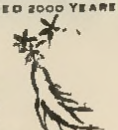
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neda's original field notes, tell us exactly what happened, what seemed to happen and what was said about it. We learn here how a "man of knowledge" sees and how this *seeing* is a means of "stopping the world." Here are the lessons, the omens, the exercises of the will and body, the arduous trials and tests which lead to a complex understanding of "this weird world," where "the forces that guide men are unpredictable, awesome, yet their splendor is something to witness."

Nothing else in all of literature is as compelling as these glimpses of another alien world which turns out to be our own. If we wish to know more about the knowledge Castaneda receives as he himself views it, we can hope this will be in his next book. In any event, I doubt that any more important book was published in 1972 or any book of greater or more terrible beauty and clarity. — *Tom Collins*

ALSO NOTABLE

OCCULT RENAISSANCE 1972-2000 by Louis T. Culling, Llewellyn Publications, St. Paul Minn., 1972, 56 pages, $1.00 (pamphlet).
Occult authority cites astrological cycles in his forecast of a golden age of occultism beginning in 1972

THE TOUCH OF THE MASTER'S HAND by Charles L. Allen, New Family Library (Pyramid Publications), New York, N.Y., 1972, 128 pages, 95 cents (paperback).
Pastor retells Biblical stories of Christ's healings and cites modern parallels.

WITCHES IN FACT AND FANTASY by Lourion Paine, Taplinger Publishing Co., New York, N.Y., 1972, 188 pages, $6.50.
Working from primary sources, Paine blends historical facts with recorded lore to recreate the heyday of the witch persecutions

HEAVENS HELP THE WORKING GIRL by Paige McKenzie, Franconia Publishing Co., New York, N.Y., 1972, 268 pages, $4.95.
Author combines experience, practical astrology and good humor in this guide for the working girl in employment and social encounters.

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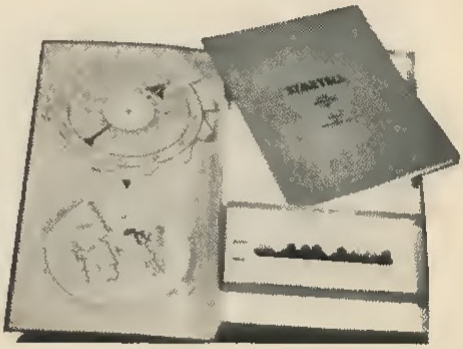
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THE STRUCTURE OF ALL by John J. Williamsan, Society of Metaphysicians, Archers' Court, Hastings, Sussex, England, 1972, 32 pages, $1.40.

Mimeographed booklet presents first part of author's three-part analysis of transcendental experiences and a resultant mataphysics.

THE PORTABLE JUNG,, adited by Joseph Campbell, Viking Press, New York, N.Y., 1971, 704 pages, $3.25 (paperback).

This compilation selected from the major works of Jung includes his writings on the structure of the unconscious and on individual dream symbols in relation to alchemy.

THE WITCHES' ALMANAC by Elizabeth Pepper and John Wilcox, Grosset and Dunlap, New York, N.Y., 1972, 96 pages, $1.00 (paperback).

Calendar based on the astrological signs is supplemented by numerous brief articles on various occult topics.

A DICTIONARY OF ANGELS by Gustav Davidson, The Free Press, New York, N.Y., 1971, 386 pages, $4.95 (paperback).

Paperback edition reprints scholarly study first published in 1967.

EXTRA SPIRITUAL POWER by Don Gilmore, Wordbooks, Waco, Tex., 1972, 146 pages, $1.50 (paperback).

Congregational minister seeks to heighten consciousness of readers by demonstrating methods of employing psychic faculties in everyday life.

NEW DICTIONARY OF ASTROLOGY by Sepharial, Aree Publishing Co., New York, N.Y., 1972, 158 pages, 95 cents (paperback).

Author presents compiete definitions of astrological terms from abcission to zodiac including naw matarial on tha influance of Pluto.

HOW THE TAROT SPEAKS TO MODERN MAN by Theodar Laurence, Stackpole Books, Harrisburg, Pa., 1972, 216 pages, $6.50.

Laurence explains interpretation of Tarot symbols on the physical, psychological, spiritual and philosophical levels.

MALLEUS MALEFICARUM by Heinrich Kramer and James Sprenger, Dover Publications, New York, N.Y., 1972, 278 pages, $3.95 (paperback).

Paperback reprint of Montague Sommers' translation of this classic 1484 manual for professional witch-hunters.

Report FROM THE Readers

Ms. GOD

That article by Clyde Keeler — "God Was a Woman" in the January 1973 issue of FATE — is nothing short of blasphemy. No one pokes fun at my God! Nowhere in the Bible is it implied that God was anything but a man. — *Mrs. Wm. Lewellen, Fowler,*

* * *

I object to Mr. Keeler's article on the grounds that God is neither a male or female and I refer you to the Bible, *St. John 1:1:* "In the beginning was the Word, and the Word was with God, and the Word was God." — *H. Paul Eads, Hartshorne, Okla.*

* * *

If God was a woman why was Eve created? God could have created a man (Adam) and stayed on earth with him. Are you sure "Clyde Keeler" isn't a pseudonym? It sure sounds like a woman wrote that piece.

Please, no more stuff like that "Ms. God." — *C. Anker, Brooklyn, N.Y.*

THE HEALING GIFT

I want to thank you for printing my letter, "The Lord Will Help," in the June 1971 FATE. I also want to thank the people who wrote me and gave me the opportunity to help them. I have on file letters of testi-

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mony from more than 200 persons who were healed. Everyone who came to see me was helped in some manner.

Something new came to light in my correspondence with FATE readers. Not only were some of them healed as I prayed over their letters but in some cases the healing spirit went with my letters of reply. Some persons wrote that on touching my letters they "felt a tingling" in their bodies before they were healed. One of your readers loaned my letter to a friend and that friend was healed. I have these testimonials on hand for anyone to see. — *Roy Howell, P.O. Box 904, New Smyrna Beach, Fla.*

* * *

I want to thank you for publishing my appeal for healing in the November 1972 issue of FATE. Many letters came offering absent healing and prayers and one letter from a non-religious group offered energy-concentrating thoughts which they said had healed a lateral sclerosis case and they were sure they could heal my daughter's multiple sclerosis.

It is too early to say whether my daughter will be healed but I can say now that some improvement has occurred. Surely she has had a morale and emotional uplift.

I am deeply touched by the goodwill American people show to one in distress. — *L. K., Bronx, N.Y.*

VIEWPOINTS

Raymond Bayless' review of my book, *In Search of Ghosts* (January 1973 FATE), contains some odd features.

First, he fails to mention that my book was written for kids in the 10 to 12 age bracket. That is why the book is so short, the writing so simple, why there are so many pictures and why the type is so large.

Your reviewer complains that my imaginary seance "includes every effect known to psychic science, all at

once!" And he continues, "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." My seance does not include every effect known; in fact, on page 93 are listed several common ones that I did not include.

I didn't "dismiss" *Phantasms of the Living*. I didn't even mention it except in the selected bibliography where I recommend it. In that bibliography (of which Mr. Bayless complains that it "reads like the parapsychological equivalent of Galileo's detractors who refused to look through his telescope") I also recommend books by Eileen Garrett, J. G. Pratt, Walter Franklin Prince and Allen Spraggett.

Perhaps we are willing to have a little peek through that telescope after all. — *Daniel Cohen, Monticello, N.Y.*

* * *

In her review of *Singer in the Shadows* by Irving Litvag (February 1973 FATE), Nan Cooke Carpenter seeks to dispose of the whole Patience Worth business with skepticism about the source of the "spook literature" and just plain boredom with the writings themselves Too bad!

We have come a long way toward understanding psychic phenomena since Patience Worth first surfaced in 1913. I believe that Patience is the "higher self" of Mrs. Pearl Curran and a thoughtful study of the material will substantiate this view. However, with Mrs. Curran's demise Patience Worth's vehicle for expression is gone No doubt interest stimulated by Litvag's book will result in a rash of new "channels." With Dr. Carpenter I would view these with skepticism. — *Alice Stearns, Glendale, Calif.*

* * *

It has been called to my attention that Richard Webb's book, *Great Ghosts of the West*, has now ap-

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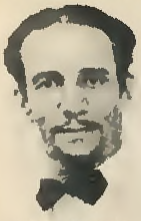
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peared in paperback under the title *Voices from Another World*. This new edition reprints the inaccurate and misleading statements about me which were included in the original and I wish to warn FATE readers against this volume. Details of the false statements were published in my letter in the November 1971 FATE. — *Raymond Bayless, Los Angeles, Calif.*

OUR LOSSES . . .

Many FATE readers will be grieved to hear of the death in November 1972 of Mitzi, psychic adviser to Chicago's Near North Side for many years. Despite her own bereavement — her husband, mother, and brother all died in 1971 — Mitzi continued to give psychic readings at the renowned Corner House until a few days before her death. On her final day of work I was the last person to receive a "reading" from this gifted psychic. She will be sorely missed by her many friends and admirers — *Martha Miller, Chicago, Ill.*

* * *

Chester Alan (Gavin) Arthur III, the great American philosopher and astrologer, passed into the hands of the Almighty on April 28, 1972.

Although he decried Christianity, Gavin was a Christ-like man. His home always was open — as was his heart — to waifs and derelicts. Feeding them kept his larder bare but he reveled in the opportunity to increase their knowledge of the arcane and esoteric.

To me, as to all who knew him, Gavin was brother, father and friend. I solicit the prayers of all thoughtful persons on his behalf. — *Henry V. Stewart, San Francisco, Calif.*

THE ELECTROMAGNETIC DRAGON

On reading "UFOs and the Electromagnetic Dragon" I recalled seeing a TV program concerning un-

explained happenings on earth and in outer space. Included of course were comments on UFOs. One scientist on the panel stated flatly that he did not believe the craft were extraterrestrial, that when their origin is finally determined it will prove much more astonishing than the concept of spacecraft from another planet.

Another scientist proposed placing a woman in a space station for her entire term of pregnancy to discover what effect weightlessness would bave on genetics. He postulated that the resulting progeny would be somewhat smaller than their earth-conceived parents.

"It will be these small beings who will lead mankind onward and upward through the universe," said the scientist. It is notable that many witnesses of saucer landings attest to the diminutive size of the craft's crew.

In our time we have seen many advances in every field of endeavor: radio progressed to television, propeller-driven aircraft became jets, steam-powered locomotives gave way to diesel power. We have succeeded in breaking the sound barrier. Why could not some future generation break the time barrier? Perhaps the saucer crews are archaeologists of the future no longer confined to guessing at the mode of life of ancient cultures but able to visit them — or us — at will. Flying saucer sightings have been reported since the time of Alexander the Great who reported the craft dived at him and his army, greatly frightening the horses. Doesn't that sound like something a later generation of earthmen would do?

The "time theory" would account for the sudden appearance and disappearance of both the mother ships and the scout craft. Perhaps a future generation will find an entry point through which a craft can leave one age and enter another.



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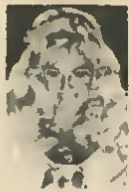
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You may classify these ideas along with other "crackpot fringe" theories but should this theory be proven in 100 years or so I will send another letter to FATE saying, "I told you so." — *Oliver Barton, Kannapolis, N.C.*

* * *

You picked the wrong month to print "UFOs and the Electromagnetic Dragon." You should have saved it for the issue that comes out on April Fool's Day. I never have come across such a hodgepodge of pseudo-scientific mumbo jumbo, gobbledygook and just plain hogwash.

I'm afraid you've been had. — *Frederick S. Laufer, Brooklyn, N. Y.*

FOR "TRUE BELIEVERS"

Please name me one insurance company — or anyone else — who will sell me a policy that will pay me a minimum of $100,000 if UFOs are proven to be earth-controlled objects within 10 years.

Lloyd's of London refuses to issue such a policy. Does that answer the believers in "little green men"? — *P. Connell, Portland, Me.*

MIRACULOUS MILKWEED

The milkweed in all varieties should be included among "miracle plants" such as the Aloe Vera ("Report from the Readers," January 1973 FATE).

In the summer of 1934 my father had a growth about the size of a quarter on the back of his hand. Its sudden appearance alarmed him so he went to a doctor. The treatment the doctor gave him caused the growth to flare an angry red and send out hideous tentacles in every direction. All of us — Mother, Father and I — thought it had to be cancerous.

Then Mother remembered an incident my father had told her occurred in the summer of 1913 when he was a young fireman on a Union Pacific

branch run between St. Paul and Ord, Neb. The train left St. Paul early in the morning and returned in the afternoon on a single track — a leisurely run, quite different from the main line.

One day my father and his engineer saw a rattlesnake and a bull snake fighting. The engineer stopped the train so they could watch. The rattler struck repeatedly but the bull snake eventually squeezed its opponent to death. Then the bull snake did a strange thing.

It slithered to a milkweed and broke off the top of the plant with its jaws. Then the snake rubbed the milky fluid from the stem into its wounds. After saturating the wounds with the milk the snake crawled over to a big flat rock, coiled up and went to sleep in the warm summer sun.

On their return trip that evening the engineer stopped the train where the fight had taken place. The dead rattler was where the bull snake had left it but the flat rock where the bull snake had coiled up was empty.

As Mother recalled the story, she said, "I wouldn't go back to that doctor. Whatever he did irritated your hand. If milkweed can cure rattlesnake poison I believe it can cure your hand."

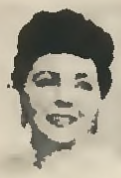
At our home in Bellevue, Neb., we had a much cherished milkweed growing in a flowerbed near the kitchen door. In full bloom its huge purple pompon head was the most attractive blossom in the bed.

Several times a day for nearly a week my father would break a leaf from the milkweed and spread the milky juice on his hand. The results were astonishing. After the first day we could see the red tentacles receding and fading. By the end of the week his hand was completely healed and he had no scar. Furthermore, whatever the growth was it never came back — *Cecilia Fawn Nichols, Twentynine Palms, Calif.*

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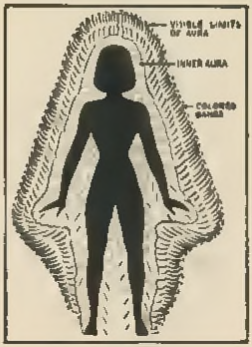


Diagram of normal aura based on W. J. Kilner, M.D.

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CHILDREN OF AQUARIUS

Have you noticed anything unusual about your 11-year-old? If you have and your offspring was born between February 3 and 8, 1962, a University of Illinois graduate student would like to hear from you.

George D. Nickas, a candidate for a Ph.D. in astronomy, said children born during the first week of February 11 years ago "might be strange in some way" because the sun, moon, Mercury, Venus, Mars, Jupiter and Saturn were joined in the sign of Aquarius during the week of their birth.

"It's very unusual for all these planets to be in the same place," Nickas notes, "and this will undoubtedly have great but as yet undefined significance for the lives of children born during this period."

The astronomy graduate student undertook the survey "out of curiosity, on a whim. I still don't believe in all this completely but maybe what I find will confirm it — or maybe there won't be anything."

From parents of the children of Aquarius he would like to have brief summaries of their son's or daughter's likes and dislikes, abilities, accomplishments, as well as anything unusual about the children. And of course he needs the exact time of birth, birth date and birthplace.

Letters may be addressed to George D. Nickas, University of Illinois Observatory, Urbana, Ill 61801. — *Toni Coleman, Urbana, Ill.*

PSYCHIC WEEKEND

FATE readers will be interested, I believe, in the success of the "Psychic Weekend" sponsored by the junior class at Harwick College in Oneonta, N.Y., March 24 and 25, 1972. The program consisted of Kreskin with his mentalism, sleight-of-hand and stage hypnosis on the 24th; Ann Fisher and Ron Warmoth did readings and Stan-

(Continued on page 157)

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REPORT FROM THE READERS

(Continued from page 146)

ley Krippner, Ph.D., from Maimonides lectured on "Psychic Discoveries in Russia and the West" and "Dimensions of Psychedelic Art" on the 25th.

There was standing room only for Kreskin's demonstrations, Fisher and Warmoth were booked solid and Dr. Krippner had a very good turnout.

This "Psychic Weekend" was held because of general student interest in psychic matters and because the class officers are students who have taken my courses in religion which deal heavily with psychic subjects.

Perhaps this mention may encourage other professors and teachers to follow suit. — *J. Schoneberg Setzer, Hartwick College, Oneonta, N.Y.*

THE RAILROAD TRACK MAZE

"My Jealous Husband Used ESP" by Glenn Clairmonte (May 1972 FATE) to my mind is pure fiction.

Anyone familiar with railroad lines and the geography of southern California knows the Los Angeles-San Diego line does not cross the desert. If Mrs. Clairmonte left Los Angeles by train after dinner on Halloween

she would have been somewhere near the present western White House during the evening, granted she was able to get a train at that hour.

A car moving from the desert east of Indio to San Diego might intercept a railroad track in the Imperial Valley but not the Los Angeles-San Diego line.

And a trainman standing at a desert crossing? And a train grinding to a stop in the middle of the desert? A knowledgeable aqueduct worker, which the author's husband is said to be, would not have to ask whether a train was from Los Angeles or not If headed south it would have to be. But at the point he is said to have intercepted the train, unless his wife were headed for Phoenix or New Orleans she would not be on it.

Sorry, I can't buy this one. — *John S. Mitchell, Sun Valley, Calif.*

THE AUTHOR REPLIES:

The events recorded in my story occurred some time between 1935 and 1939 and many details are now deeply lost in the past. My husband may not have been "knowledgeable" about southern California terrain, for he had recently come west from New York City. Because I was inside the train I do not know exactly where he left the friend who was driving to San Diego, nor exactly where he boarded the train. He told me that at sight of the train he asked a man at the crossing if it was from Los Angeles. Somehow he knew I was aboard. Incidentally, this did not occur on Halloween.

I am not sure where the train was when my husband boarded it. I merely know it was in motion when I saw him walking down the aisle.

The incident as reported is true, the important point being that my husband and I were communicating in inexplicable ways. — *Glenn Clairmonte, Downey, Calif.*

THOUGHTS ON VOLCANOES

The eruption of the five long-dormant volcanoes in the Cascade Mountains — Ralnier, Baker, Saint Helens, Lassen and Shasta — as described by Curtis Fuller in the May 1972 FATE can be considered "inevitable" only if we are ignorant of what causes volcanoes.

It is known that the earth contains electric currents and that at some locations they become so concentrated that they melt rocks. Water percolating down reaches the molten rocks and creates a steam pressure as in a power plant boiler. Most dormant volcanoes are like boilers without a pressure relief valve and therefore eventually will explode. Mount Lassen is an exception. It has a relief valve, through which steam escapes, called a fumarole It will not blow so long as the fumarole exists.

Mount Rainier is considered "most dangerous" and the United States Geological Survey keeps a temperature control chart on it, according to Mr. Fuller. They can make Rainier as safe as Lassen if they drill a hole down to the molten rocks to create a fumarole.

Crater Lake in Oregon can be classed as the cause of an inevitable volcano. It fills the hollowed top of a volcanic mountain whose throat was sealed by volcanic material which hardened and formed the bottom of that large lake. When the volcanic material disintegrates and lets the lake water pour down onto the molten rocks an active volcano will be created.

The volcano Keluit in Java broke loose after 18 years of dormancy. A crater lake formed at the summit during this quiet period but in 1919 its waters rushed down the valleys, killing 5,500 persons. Since then a tunnel has been driven into the crater, draining the lake and making impossible a repetition of this par-

ticular form of volcanic disaster. — *Hugh Auchincloss Brown, Douglaston, N.Y.*

Mr. Brown's ideas contradict the theories of continental drift and the comprehensive and sophisticated theories of global plate tectonics as causes of earthquakes and mountain building. It is possible that the earth has "capsized" as Mr. Brown believes, but this would probably have to be in addition to the explanations provided by global plate tectonics theories. — Curtis Fuller.

A PERSONAL FRIEND

"Arthur Ford and the Voodoo Priest" (August 1972 FATE) recalls my own friendship with Stanley Reser. When we lived in Miami, Fla., he often visited us and told us many



"Doc" Reser

stories of Haiti. He sang Haitian songs for us and showed us some of their dances.

When I visited Haiti "Doc" Reser met me at the airport and showed me around and I took this snapshot of him in Port-au-Prince. — *Amanda C. Nash, Munich, Germany.*

THE DEER PEARLS

I read an interesting account in the November 1970 issue of FATE of a healing with a "madstone" which

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had been found in the stomach of a deer ("Cured by a Magical Madstone" by Elma Mayes).

In May 1972 my husband and I visited the Vernal Museum in Vernal, Utah. Among the exhibits of fossils and minerals were two small concretions labeled "Deer Pearls."

One has been sawed in two to display a sharp flint sliver around which somehow the deer had built a shell — as an oyster makes a pearl. I feel certain these concretions are the same as your author's madstone. — *Ruth K. Forinash, Dinosaur Monument, Utah.*

A LESSON FOR MAN

One morning last spring my husband was roaming around near the Southern Pacific Railroad tracks and the numerous canals near Yuma, Ariz., looking for unusual bottles. (His hobby is glass-cutting.)

As he walked along he noticed a flock of white doves circling overhead but what particularly attracted his attention was one dove which left the flock repeatedly, then returned. He would fly down the railroad track where an approaching eastbound freight train was whistling just as it reached the big bridge across the Colorado River.

My husband also heard the shrill barking of a pack of dogs and he saw they were pursuing a coyote. The coyote was running for his life and so far gone that his tongue was hanging out and he seemed almost exhausted. Directly over his head was the lone dove which seemed to lead the coyote onto the tracks directly in front of the train, then over a small bridge, then down an embankment to a small canal and safety. By this maneuver the dove diverted the dogs from their intended victim, for the onrushing train kept them from crossing the tracks.

Such empathy and understanding between God's creatures should be a

lesson to man. — *Mrs. K. McNalley, Yuma, Ariz.*

ME AND MY SCRYER

As a birthday gift I received a scryer made according to the directions in Geoff Gray-Cobb's article, "How to Make a Magic Mirror" (October 1972 FATE). I do not consider that I have great psychic ability, yet in less than a month I have made a breakthrough into the unseen. I thought FATE readers might enjoy an account of my scrying.

My usual time for scrying is 7:30 to 7:50 P.M. and I sit at my desk in a darkened room. For the first six nights all I saw was a gray fog-like mist. Just when I had given up hope of seeing anything more I suddenly made progress. On the seventh night the first Image I saw in the scryer was a baby wrapped in swaddling clothes. Then I saw rams upside down in the clouds. Next the black outlines of trees appeared and then the scryer turned totally black. The next night I got my first image in color — the sun shooting off sparkling orange shades.

By the ninth night I no longer was seeing the grayish mist. The images appeared Immediately. First I saw what seemed to be a lopsided sunrise, then a waterfall with the water forming a white or gray circular ring. The next night my first image was orange doughnut-shaped clouds in the sky, then the outlines of a face with bushy hair and sideburns. Now I get images every time I sit with the scryer.

I still cannot correlate the significance of the images I see but I realize they are coming from my subconscious mind. I shall continue to keep a record of my scrying sessions and perhaps eventually a pattern will emerge to help me make sense of my images. — *Sylvia Paul, Brooklyn, N.Y.*

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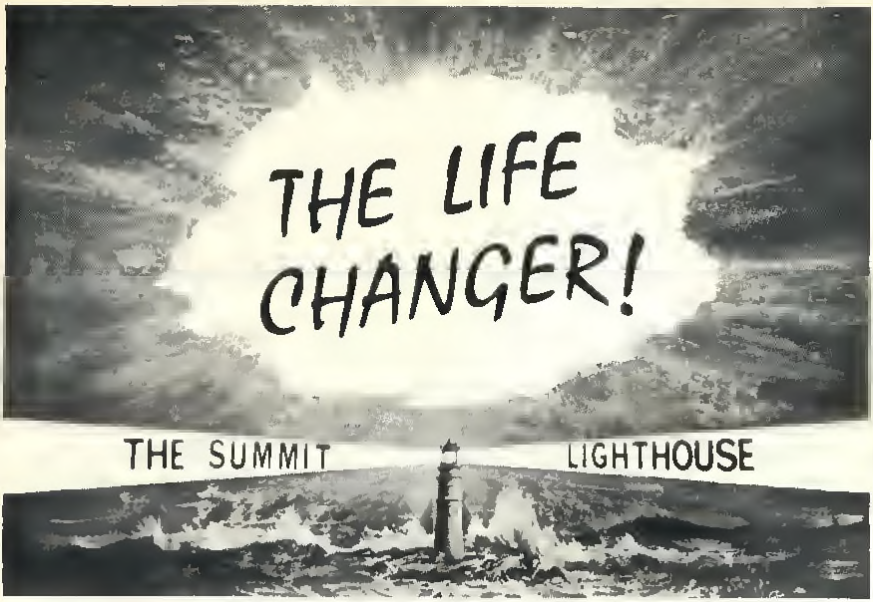
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