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FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN

July 1973 60¢

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The Treasure of Lobengula

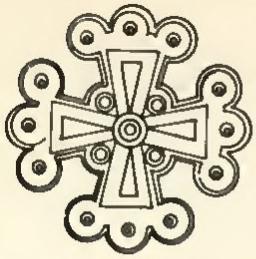
IN AFRICA, near e tributery of the Zembezi, lies e hoerd of gold, diamonds and ivory which in 1893 was velued et three million pounds sterling. It was the insurence policy emessed by Lobengule, chief of the Metebele people, and it still is aveilable to their descendents, for it never hes been uneerthed.

By deduction, guesswork end intuition my fether nerrowed the area down to some 30 squere miles end in 1920 orgenized e smell expedition to explore it. He recruited locel Matabele as porters and diggers but efter two weeks spent traversing the aree they demanded to know what he wes looking for. He felt obliged to tell them. Thet night they all melted awey into the bush leeving him elone with equipment and stores he had to ebendon.

Two years leter my fether set out egeln . . .

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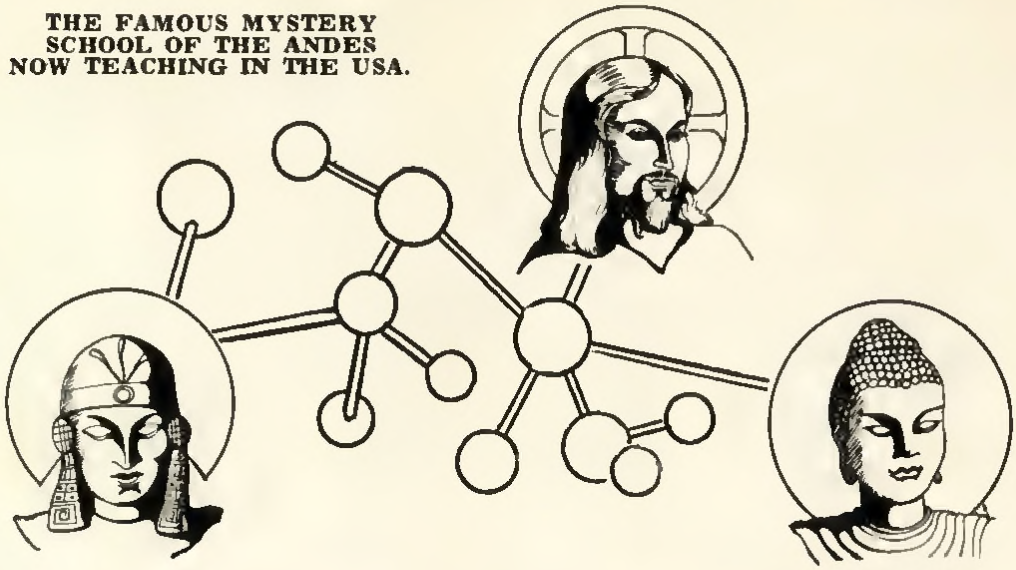
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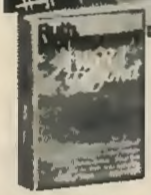
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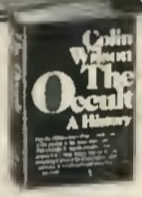
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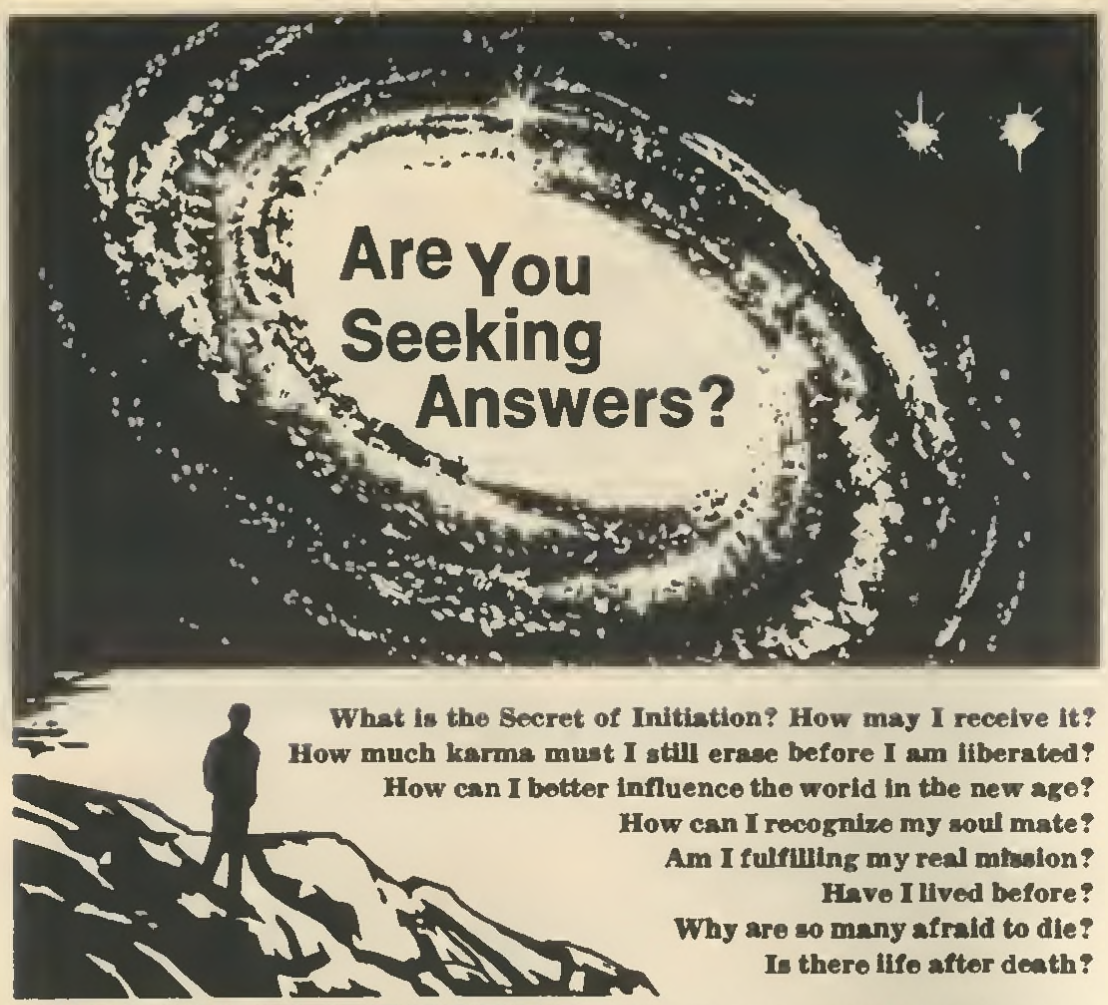
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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

Start here. Our home is Epsilon Boötis which is a double star. We live on the sixth planet of seven. Check that — the sixth of seven counting outwards from the sun, which is the larger of the two.

Our sixth planet has one moon. Our fourth planet has three. Our first and third planets each have one.

Our probe is in the orbit of your moon. This updates the position of Arcturus known in our maps.

—Translated by
Duncan Lunan

SUPPOSE YOU were an alien race seeking contact with other aliens in far-distant star systems. Disregarding motivations, how would you go about it?

According to both science fiction writers and astronomers on this earth you would attempt it by radio and if you were ultra-sophisticated you would send out a probe to orbit the planet of those aliens and broadcast automatic radio signals which you would hope could be deciphered below.

Now Duncan Lunan, a Scottish astronomer and graduate of the University of Glasgow, has published a research paper in the journal of the prestigious British Interplanetary Society containing evidence that an alien society already has done just this, except that the probe is orbiting our moon instead of Earth itself. He has translated the message the probe is broadcasting into the words above, our Quote of the Month. And a number of United States and British astronomers are listening respectfully to Lunan's theories.

∞

THE BEGINNING

THE STORY goes back to a series of unexplained radio echoes heard in 1927, 1928 and 1934. Lunan says other echoes were picked up by Norwegian, Dutch and French radio researchers in the 1920's who found

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that after sending out a series of radio pulses (telegraphic code broadcasts) they received back two sets of echoes.

The first set returned in 1/7 of a second which would be normal for echoes bouncing off the ionosphere. But a second set of echoes came back after delays that varied from three to 15 seconds. Of course, an object or intelligence circling the moon would have to intercept the pulses, perhaps interpret them and then rebroadcast.

But why the difference in timing?

It occurs to Lunan that these delays themselves may be the message in code. This seems an intelligent way to proceed because a reflection of our own radio messages is something we could interpret whereas who of us knows what sort of radio frequencies an alien intelligence might be responding to in its own historical and sensory makeup?

Lunan seized on an idea set forth by Prof. Ronald N. Bracewell, an astronomer at Stanford University, who suggested in 1968 that a probe trying to contact us might attempt to broadcast a map of the star constellations. Lunan therefore prepared a graph on which he plotted the periods of delays as dots on the paper.

"To my astonishment," Lunan

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told Malcolm Balfour in a British interview for *National Enquirer*, "the dots made up a map of an easily-recognized constellation — Constellation of Boötis, in the northern sky. The curious pattern of delayed echoes was actually a pattern of star positions."

Lunan made similar graphs of other delayed echoes researchers have picked up and drew up six star maps. All of the reference lines, he says, point to a star called Epsilon Boötis in the Constellation of Boötis. He therefore deduces this is the area where the moon probe originated.

∞

IN THE MIND OF THE BEHOLDER

LUNAN IS 27 years old and president of the Scottish Association for Technology and Research in Astronautics. The British Interplanetary Society, which published his paper and which will do further research on the subject, is greatly respected by astronomers, as is Lunan's own work.

Terence Nonweiler, a professor of aerodynamics at the University of Glasgow, is impressed by Lunan's star maps and says he finds it difficult to call them the results of "coincidence." Leonard Carter, executive secretary of the British Interplanetary Society, said his organization is going to

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recheck all of Lunan's work. "The echoes exist in fact. When one plots them as Lunan did, one gets a very very curious result. It's in the interpretation of them that one lets one's hair down. It could mean many things," he said.

However, Kenneth Gatland, vice-president of the society, told Balfour that "Lunan's findings are utterly astounding. I have studied the maps and must come to the same conclusion he did."

Professor Bracewell himself has been exchanging research material with Lunan for several years but although he is attracted to the theory (which is based upon his own ideas) he has reservations. "If Lunan is right in his thinking, this material did contain a message," Bracewell says. "It is saying that the people or entities came to Earth from the Constellation Boötis."

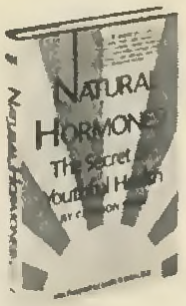
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PROBLEMS

ONE DISCREPANCY in Lunan's theory is that the star maps he has drawn are slightly distorted. They conform more nearly to the position of the constellations about 13,000 years ago as determined by computers than they do to today's positions. From this Lunan concludes that the probe was placed in orbit around the moon about 11,000 to

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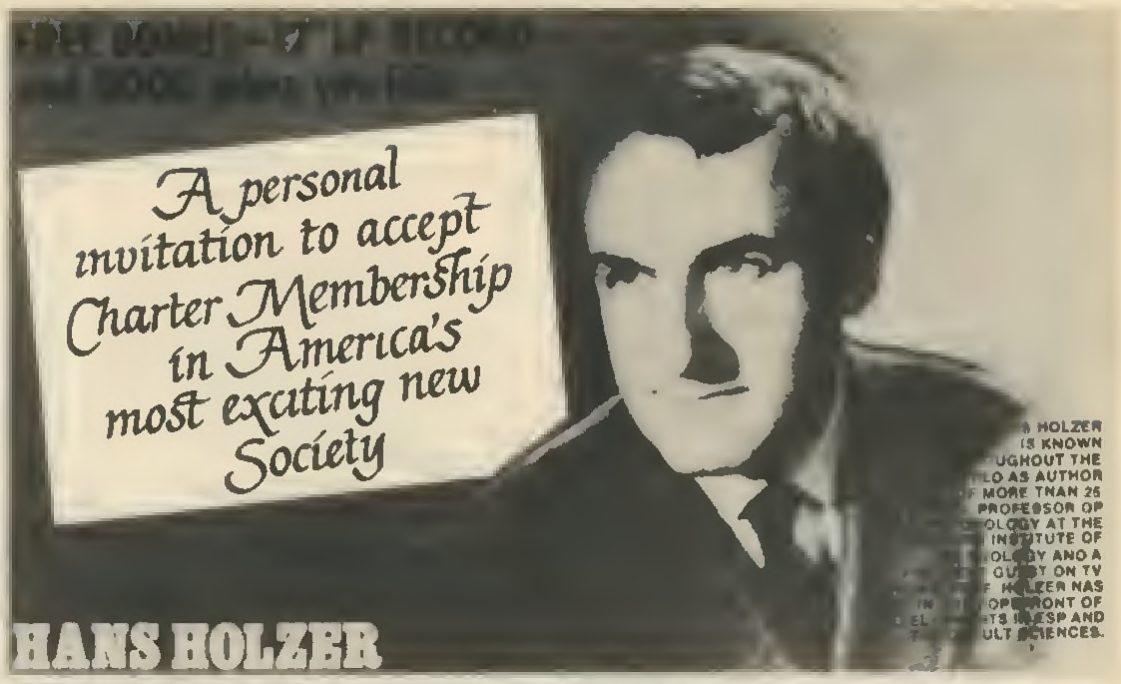
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13,000 B.C. Even allowing for the changes in the past 13,000 years, however, Epsilon Boötis is still somewhat out of position on Lunan's graphs.

A second problem that bothers skeptical analysts is the obvious fact that no one has proved the existence of a probe in the first place. According to Lunan's theory the probe signals must be triggered by radio waves sent from Earth. Then their return signals would be activated by our radio waves and in turn would respond to them.

A third problem we see is that the echoes seem not to have been heard in recent years. Is there so much radio "noise" surrounding everything these days that such signals would be lost in it? However, the frequencies to which the purported probe responded are known and it would seem the British Interplanetary Society could attempt to broadcast and receive on these frequencies.

A fourth problem we see is that we tend to visualize aliens in our own image. But when we consider the varieties of life on our own planet — from grass to octopi, from mushrooms to insects, from men to viruses — it seems life on other planets must be far more different from us than we on earth differ among ourselves. All this is assumption



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— but presumably could speedily be proved if the BIF is able to "trigger" Mr. Lunan's hypothetical probe. Nevertheless, it's well to remember that even the concept of "triggering" an electronic device has existed on Earth for only a couple of decades. But as we see it, this is more anthropomorphizing — seeing God in man's image.

∞

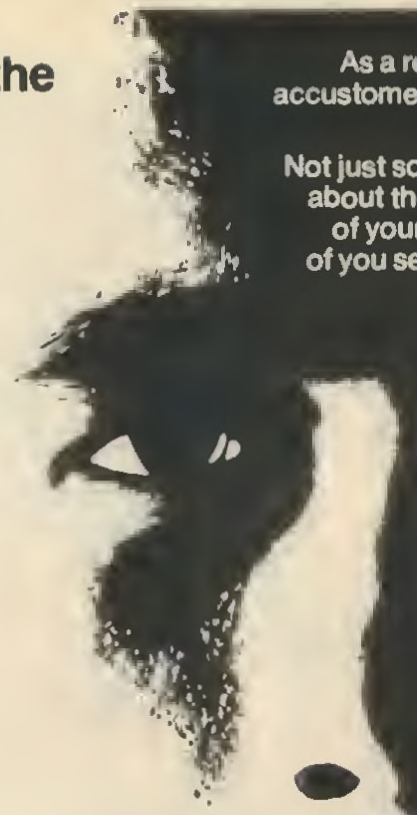
DISTANCE AND TIME

LET'S CONSIDER the claim in terms of time and space. Epsilon Boötis is 103 million light-years from Earth. Einstein tells us that nothing can travel faster than light but perhaps the residents of the sixth planet circling that distant star have bypassed Einstein. If they haven't, a round trip between that planet and Earth would take 206 million years. A robot probe relaying electronic signals to the Epsilon Boötis home office would be 103 million years older by the time that message arrived. So would Earth.

It seems then, when that probe started out from Epsilon Boötis there were no men on Earth — the species had not evolved. And in fact mammalian life itself was in the earliest stages of evolving from reptiles.

The first wireless message on Earth was sent by Marconi in

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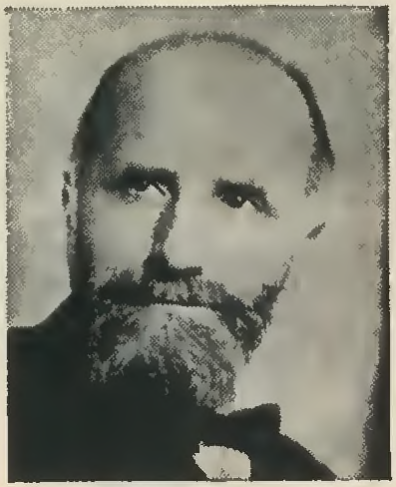
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1895 and the first message crossed the English Channel three years later. Compared with 103 million years the time during which man has had radio communication is infinitesimal. Graphically: on a distance scale it is 100 feet compared with the distance around the earth. It is the tick of one second compared with four years of time. This is the kind of problem we confront when we consider interstellar communication.

On the other hand, we barely have begun our search for this kind of knowledge. If the hopes of Duncan Lunan are realized we would be a maximum of one second along the way toward

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And here it is: I won't even cash your check or money order for 31 days *after* I've sent you my material.

That'll give you plenty of time to get it, look it over, try it out.

If you don't agree that it's worth *at least a hundred times* what you invested, send it back. Your *uncashed* check or money order will be put in the return mail.

The only reason I won't send it to you and bill you or send it C.O.D. is because both these methods involve more time and money.

And I'm already going to give you the biggest bargain of your life.

Because I'm going to tell you what it took me 11 years to perfect: How to make money the Lazy Man's Way.

O.K. — now I have to brag a little. I don't mind it. And it's necessary — to prove that sending me the 10 dollars . . . which I'll keep "in escrow" until you're satisfied . . . is the smartest thing you ever did.

I live in a home that's worth $100,000. I know it is, because I turned down an offer for that much. My mortgage is less than half that, and the only reason I haven't paid it off is because my Tax Accountant says I'd be an idiot.

My "office," about a mile and a half from my home, is right on the beach. My view is so breathtaking that most people comment that they don't see how I get any work done. But I do enough. About 6 hours a day, 8 or 9 months a year.

The rest of the time we spend at our mountain "cabin." I paid $30.000 for it — cash.

I have 2 boats and a Cadillac. All paid for.

We have stocks, bonds, investments, cash in the bank. But the most important thing I have is priceless: time with my family.

And I'll show you just how I did it — the Lazy Man's Way — a secret that I've shared with just a few friends 'til now.

It doesn't require "education." I'm a high school graduate.

It doesn't require "capital." When I started out, I was so deep in debt that a lawyer friend advised bankruptcy as the only way out. He was wrong. We paid off our debts and, outside of the mortgage, don't owe a cent to any man.

It doesn't require "luck." I've had more than my share, but I'm not promising you that you'll make

Way to Riches

as much money as I have. And you may do better; I personally know one man who used these principles, worked hard, and made 11 million dollars in 8 years. But money isn't everything.

It doesn't require "talent." Just enough brains to know what to look for. And I'll tell you that.

It doesn't require "youth." One woman I worked with is over 70. She's travelled the world over, making all the money she needs, doing only what I taught her.

It doesn't require "experience." A widow in Chicago has been averaging $25,000 a year for the past 5 years, using my methods.

What do*es* it require? Belief. Enough to take a chance. Enough to absorb what I'll send you. Enough to put the principles into *action*. If you do just that — nothing more, nothing less — the result *will* be hard to believe. Remember — I guarantee it.

You don't have to give up your job. But you may soon be making so much money that you'll be able to. Once again — I guarantee it.

The wisest man I ever knew told me something I never forgot: "Most people are too busy earning a living to make any money."

Don't take as long as I did to find out he was right.

I'll prove it to you, if you'll send in the coupon now. I'm not asking you to "believe" me. Just try it. If I'm wrong, all you've lost is a couple of minutes and 8-cent stamp. But what if I'm right?

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gaining the knowledge accumulated by a race that could send out a probe to our moon 103 million years ago.

Exposure to such knowledge, even though it may be 103 million years old, actually is being considered a possibility by some British scientific enthusiasts who have examined Lunan's research. Anthony Lawton, technical manager of the computer division of E.M.I., a huge British computer firm, has called Lunan's findings "staggering" and says the chances of different echo delays forming star maps by accident are 100,000 to one.

"The alien probe near Earth would be a highly sophisticated computer. Once we firmly established its existence, we must interrogate it. When it realizes it is in touch with an intelligence, it could be ready to give up the enormous store of information which it must have," he says.

All this, of course, assumes there is a probe at all.

∞

THE RELIGIOUS VIEW

NOW THAT scientists seriously are considering alien visitations from space it is not surprising that religionists are too. The views of Erich von Däniken in *Gods from Outer Space* are being widely disseminated.

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a book on the same subject. Josef F. Blumrich of the Marshall Space Flight Center in Huntsville, Ala., an Austrian by birth, has authored a book in German, *Da Tat sich der Himmel auf (The Heavens Were Opened).*

The story is that Blumrich read von Däniken's *Gods from Outer Space* and concluded that it was not yet possible for modern man to build an atomic rocket engine capable of performing in the manner von Däniken describes. Therefore he decided to study the Bible in order to contradict von Däniken. Instead, in reading the book of *Ezekiel* Blumrich became convinced.

"Right in the first chapter there is a detailed description of the thing Ezekiel sees," Blumrich told William Hines of the *Chicago Sun-Times*. "There are direct indications of landing legs, and it's clear that Ezekiel was intimately familiar with structural detail. Once you know what the thing is about it all fits together."

He is impressed by the consistency of what he read in *Ezekiel*. If it was just a fantasy, he believes, there would have been inconsistency. "But there is no contradiction. Ezekiel saw that spacecraft and he flew in it."

Blumrich took about a year and a half to work out his theory.

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BEYOND HYPNOSIS:

Explorations in Hyperempiria

(Hyper=accentuated
Empiria=experience)

by DON GIBBONS, Ph.D., West Georgia College

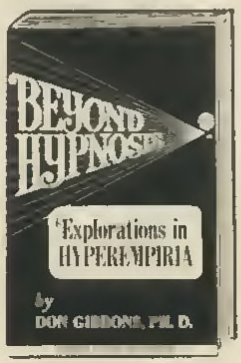
The long-awaited book by Professor Gibbons opens up a new channel of communication with the Inner Mind that dispenses with the need for the "sleeping trance." Indeed, by stripping away the trappings and embellishments of the 'hypnotic' situation, hyperempiria may well short-cut the path to that realm of Expanded Consciousness that we have all been striving to reach.

The author of this book is not a dreamer . . . certainly not a cultist trying to impose upon the public another gimmick system. His findings are based on the cold, calculating experimentations of the scientist; his formulations are ingenious though cautious; his results are promising without being exorbitant.

The explorations by scientists of the altered states of consciousness have led to an increased awareness of the largely untapped resources slumbering beneath the threshold of our waking selves. The author describes a method by means of which these subwaking powers may be stimulated to enhance our sensory experiences, expand our consciousness and lead us to a fuller realization of human potential than is possible by other, less scientific systems.

Partial Contents

- **How to induce hyperempiria**
- **How to heighten (deepen) it**
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He says the spacecraft he theoretically reconstructed from the Bible is feasible and not so far beyond our present technology that it couldn't be built.

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It's all workable today. It's all within range of our technology, says Blumrich — except for a suitable nuclear power plant. And that we certainly might expect in the next 100 years, not to mention 103 million.

So the arguments continue. Was Ezekiel hallucinated or was he describing a space vehicle which now is becoming within the capabilities of modern man?

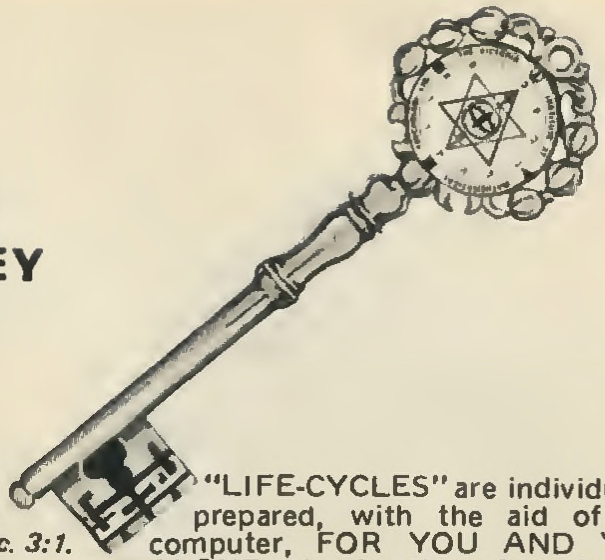
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ABOUT THE same time the residents of Louisiana, Mo., were reporting a foul-smelling monster ("Monster in Missouri" by Richard Crowe, December 1972 FATE) a similar creature reportedly was seen standing at the Ohio River levee near Cairo, Ill.

In East Peoria, reported the *Chicago Daily News*, a posse of 100 armed persons stormed

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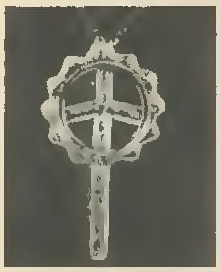
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through the woods near Coal Hollow Road after an unidentified woman said she had seen the monster. None was found but one man was shot in the leg when his pistol accidentally discharged. Skeptical police were more concerned with preventing further injuries than with finding the reputed 10-foot beast and eventually the excitement wore out.

Last August two 13-year-old boys reported seeing a 12-foot monster roaming the Wind River Indian Reservation near Lander, Wyo. Reservation police chief Bill King, although he doubted the existence of the creature known locally as "Bigfoot," admired the boys' courage in speaking up. He had heard of other sightings of the creature but witnesses generally remained silent for fear of ridicule. Best evidence for the reality of the mysterious "Bigfoot" was two prints found on the George Abeyta ranch nine miles north of Lander. These measured 16 to 18 inches in length, reported the *Casper (Wyo.) Star-Tribune*.

In September a "hairy monster" was reported in Parke County in west central Indiana. On September 20, 1972, Ruby Eastman of Howard, Ind., said she had spotted the monster at the edge of a woods near her home. Sheriff Gary Cooper was inclined to believe the "mon-

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ster" actually was a bear.

In Eugene, Ore., the North American Wildlife Research Organization announced that a computer study will be made of 600 sightings of "Bigfoot" reported over the last 14 years. Ronald Olsen, director of the project, hopes the computer will reveal consistent patterns of behavior and habitat which may help prove the existence of the creature.

∞

AND NOW . . . A WEREWOLF

THE FOLKS in Defiance, Ohio, have a monster of distinction: he wears blue jeans. The creature seems to appear only in the wee hours of the morning and favors the vicinity of the Norfolk & Western Railway tracks. Thomas Jones and Ted David, railroad crewmen, reported they had seen the monster on two separate nights in July 1972 when the moon was full. They said it "had huge hairy feet and fangs . . ." and when other witnesses also reported the "fangs" local citizens dubbed the creature a "werewolf." On one occasion it carried a two-by-four and struck a train crewman on the shoulder before retreating into nearby woods. Police officials suspect that the



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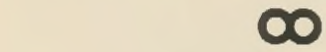


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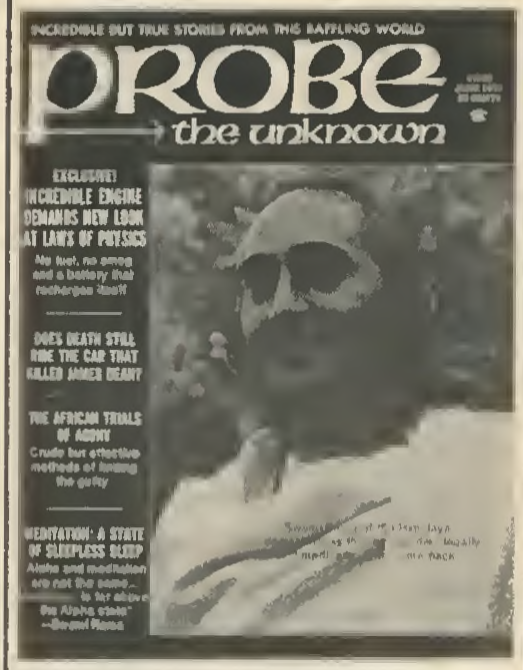
That theory draws some support from the denouement of a monster scare in Vineland, N.J., in July 1972. Local teen-agers had reported seeing an "eight-foot, hairy, green, slimy, square-headed monster." Some of them said it made "horrible noises" as it bolted for cover. At the height of the scare 40 to 100 persons with flashlights searched the area known locally as Pasquale's Sandwich, where the "monster" had been seen. Police Sgt. Daniel J. Prospero investigated the area and found a footprint which belonged to a recluse who lived in a nearby barn. Prospero concluded the youths in fact had seen the hermit who is described as six feet, five inches tall, shaggy-haired and bearded.



NEVER A HO-HUM

FROM THE never-solved mysteries of bloodthirsty monsters we turn to the never-solved mysteries of phantom rock-throwers. In the fall of 1972 rocks fell — or were thrown — on Glengary Street in Dearborn Heights, Mich. On Tuesday night, October 3, and the following Wednesday morning, "an unknown person, believed to be armed with a powerful slingshot or catapult, pelted homes, people and even

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police on Glengary with rocks the size of eggs and marbles," according to Maryanne Conheim's news account in the *Detroit Free Press.*

The police were called Tuesday night but the rocks flew faster, smashing windows in four homes and slightly injuring a woman and her eight-year-old child. Men from several police departments and the fire department set up lights all around the houses. This gave the rock-throwers pause but as soon as the lights were turned off the bombardment started all over again.

Mrs. Christine Quinn, in whose home four windows were broken, said that stones poured over her rooftop from behind her seven-foot hedge "like hail all over."

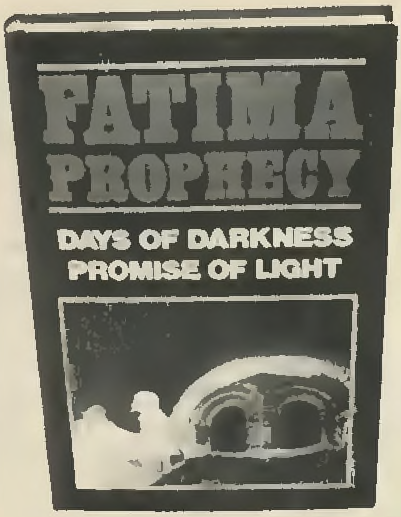
We remain constantly amazed by the succession of news stories about these phenomena. Hardly a month goes by without such stories in the press and yet no reporter covering the events ever seems to have heard of a poltergeist. Also, despite the frequent occurrence of these cases, hardly anyone believes they happen. Only a couple of under-financed agencies in the country are investigating them and no one is within a country mile of solving them.

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the nature of the world in which we live.

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ROBERTO CLEMENTE'S PREMONITIONS

MEMBERS OF the family of Roberto Clemente had visions of the famous Puerto Rican baseball player's death before it happened, according to Will Grimsley of the Associated Press. The all-star outfielder of the Pittsburgh Pirates was killed in the crash last December of a mercy plane carrying relief supplies to victims of the earthquake in Managua, Nicaragua.

Vera Christiana Clemente, widow of the dead ballplayer, told Grimsley about these premonitions a month after the accident.

Roberto, Jr., seven, told his maternal grandmother, "Daddy is leaving for Nicaragua but he is not coming back."

In another part of San Juan, P. R., Roberto's own father said, "I had this terrible dream. I saw the plane crash and Roberto go down with it."

Afterwards, Roberto, Jr., went to his mother and told her, "Mama, I told Grandma we shouldn't have let him go. I knew he would be killed."

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ANTICIPATED CRASH

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dreamed late in 1972 that a jet airplane was going to hit his island community near San Francisco. As a result of this dream Michaels began preparing an elaborate disaster drill program for his staff.

On February 7 a Navy jet airplane smashed into an apartment complex just five blocks from the hospital at 2071 Clinton Avenue.

Within minutes the hospital had six surgical teams scrubbed and ready to go. The phones went out almost immediately but hospital help showed up at once and went directly to their stations.

"It was incredible," Dr. Leonard W. Charvet, chief of the medical staff, said later. "Extra gurneys (stretchers) were brought out, burn packs prepared, surgeons scrubbed up, available beds prepared, blood made available — all as the first injuries were being brought in."

The final toll was 10 dead and 41 injured. But because of Harold Michaels' dream the hospital was prepared to handle more than twice that many injured.

∞

TALL TALE

FROM BRAZIL, where in the past have come tales of ancient hidden cities, white Indians and Amazonian headhunters, now comes a report of a tribe of giant jungle Indians, many of them

more than six feet, six inches tall, who speak a language incomprehensible to the anthropologist who describes them.

Claudio Villas Boas, a Brazilian expert, radioed from the Mato Grosso jungle of eastern Brazil that he and his team watched a ceremony that lasted 11 hours in which the more than 50 Indians taking part seemed to signify they wanted peace.

For the ceremony the natives painted their bodies black, sang, danced and exchanged gifts. Boas had made brief contact with the tribe two weeks before after searching for them for more than a year. But at that time they burned their village and retreated deeper into the jungle.

He reports the Indians seem healthy, happy, lively and intelligent. They hunt with bows and arrows but seem not to know how to swim nor to have dugout canoes though they live near the Peixto de Afevedo River.

—*Curtis Fuller.*



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!Kung trance-dancing often lasts all night reaching a spirited climax at dawn.

TRANCE-CURING among the KALAHARI BUSHMEN

By Mary Margaret Fuller
A Report Based on the Research of Richard Katz*

TRANSCENDENCE, experiencing beyond the limits of all possible knowledge, has been approached from many perspectives.

Abraham Maslow, writing from a psychological perspective, described "peak experiences" in life which are "felt as self-validating, self-justifying moments" and which involve a "characteristic disorientation in time and space." Perception becomes richer, belonging to no

*This article concerns fieldwork Dr. Katz did while living with the !Kung bushmen in the Kalahari Desert in southwest Botswana—formerly Bechuanaland—in southern Africa.

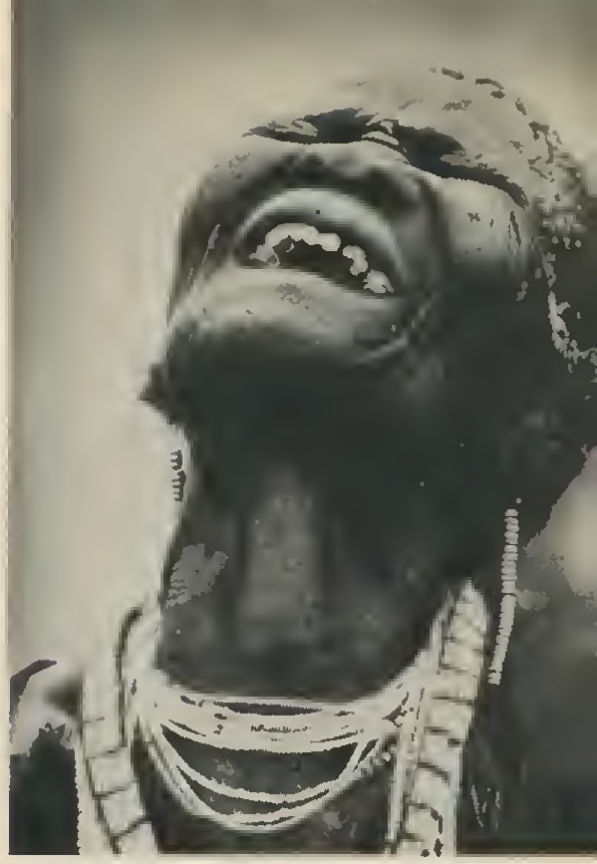
!Kung's trance-dancing is a religious ceremony which promotes social cohesion and communal sharing — it is also "medicine."

particular classification. "The experience or object tends to be seen as a whole . . . detached from relations, from possible usefulness, from expedience and from purpose . . . many dichotomies, polarities and conflicts are fused, transcended or resolved."

Maslow also wrote, "Cognition during the peak experience is much more passive and receptive than active. The emotional reaction in the peak experience has a special flavor of wonder, of awe, of reverence, of humility and surrender before something great. Perception can be relatively ego-transcending, self-forgetful."

Transcendental religious experiences have been documented. William James in *The Varieties of Religious Experience* reports on both conversion experiences and mystical experiences. R. M. Bucke in his book *Cosmic Consciousness* describes this concept as primarily a consciousness of the cosmos, of the life and order of the universe.

There are the yogic state of



One of the few full-time healers in the group Dr. Katz studied is in her 80's.

A powerful trance healer adds extensive body contact to laying on of hands.





Members of the family and the community all participate in trenca-dencing.

"samadhi" and the Zen Buddhist state of "satori." D. T. Suzuki's description of the experience of satori or enlightenment is described in the book *Zen Buddhism: Selected Writings of D. T. Suzuki* as "intuitive looking into the nature of things" as opposed to an analytical or logical understanding of it. Figuratively satori is "the opening of the mind flower" or "the removing of the bar." Practically speaking, it means the "unfolding of a new world hitherto unperceived in the confusion of a dualistic mind."

Complementing these considerations of transcendence as an outcome of individual growth is transcendence as expressed in myth. Myth can be viewed as a level of reality transcendent to a particular culture or society. Campbell described this function of myth in a variety of cultures in his book *The Masks of God.* Jung in his analysis of archetypes describes the reappearance of these myths in individuals' deepest thoughts, feelings and fantasies.

There always is a tendency to rank these experiences of transcendence according to their depth, purity or intensity. For example, Maslow's peak experiences may seem more a going beyond the ordinary self, while the experience of satori seems

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more a participating in eternity. This difference in emphasis would lead one to place satori on a higher level. But Dr. Katz's focus is on transcendent experiences in general rather than on the differences between them. Huston Smith expresses this approach by writing: "Transcendence should be defined neither quantitatively as 'more of the same' nor qualitatively as 'better than anything previously experienced' but in terms of the kind of value it designates. The effect of its appearance is to counter predicaments that are ingrained in the human situation . . . ."

Dr. Katz has adopted this approach because he wants to consider issues in education which depend on the fact of transcendence, not on its degree or level. Education can transform a transcendent experience into an experience of growth. Certainly different experiences of transcendence have different implications for growth. Experiences of satori may produce spiritual revolutions leading to the birth of a new man, while peak expe-



While in trance the healer lays his hands upon ill person and draws out the illness.



A !Kung village consists of seven or eight such huts arranged in an open circle.

riences may produce intense awe, joy or reflection leading to a change in emphasis or direction.

Central to any discussion of transcendence is the idea that man seeks something beyond himself. Huston Smith puts it this way, "Man lives forever on the verge, on the threshold of 'something more' than he can currently apprehend."

The following report on a specific cultural use of transcendence is based upon several of Dr. Richard Katz's papers and talks.

* * *

IN TERMS of anthropological criteria the !Kung* bushmen of the Kalahari Desert still live in the "stone age." They approach things with more simplicity and a good deal more integration than is characteristic of our own culture. They have no religion in the sense that they go to church on Sunday but they do have a ritual, their trance-curing dance, which means many things to them — it is psychotherapy, religion, philosophy and a sort of communal sharing all rolled into one.

The trance is the !Kung's primary expression of religion and cosmology; it is a magico-medical mode of coping with illness and misfortune and thus provides curing and protection. The trance and the dance also increase social cohesion and solidarity. They allow for individual and communal release of hostility. And finally, participating in the dance alters the consciousness of many members of the community. As individuals go into trance others at the dance, participating in various ways and to varying degrees, also experience an alteration of their state of consciousness. An atmosphere develops in which one man's trance has a contagious effect on others.

The !Kung are a hunting and gathering group who live primarily in the desert. However, contrary to what you may think this means, their subsistence basis is secure. The people with whom Dr. Katz lived for approximately three months have chosen to spend some of their time at a permanent water hole. A friend of his calculated that they have to work only three days a week. So it's not a question of where or when their next meal is coming. There is a very regular and reliable source of food in nuts and various kinds of roots. As a consequence they have time on their hands and they spend it visiting, chatting

*The exclamation mark before the name Kung indicates a unique clicking sound contained in the !Kung language. This sound is produced by clicking the tongue against the inside of the cheek.

and socializing. Knowing this you can appreciate more what the drama of the trance-dance and trance-curing means in their lives.

Dr. Katz thinks the key to the notion of synergistic* consciousness which he has tried to develop as it operates in the !Kung society rests heavily on the premium they place on sharing. There are technical reasons for this, of course. If you have a basically nomadic life, even if you're nomadic only part of the time, it's a real pain to carry around a heavy pot. But it's more than just the inconvenience of packing a heavy thing on your back. When game is brought in, a big chunk of meat to eat, it's immediately shared according to certain patterns. This engenders a very supportive feeling, de-emphasizing competition. One of the reasons for this is quite clear. The group Dr. Katz was with numbered about 150 people living in fairly close quarters, with no private space and no closing doors. So it makes a good deal of sense to encourage mutual support and lack of competition. He expresses the feeling this was not forced sharing or forced cooperation but simply the way they function.

Because their existence is less overlaid with "civilization" than our own certain aspects of their education for transcendence become readily apparent. Approximately half the older adult males and one-third the adult women become trancers. The fact that large numbers of persons can experience transcendence in a way which is harmonious with their personal and their culture's growth is somewhat unique and certainly significant. Although the !Kung in one sense are remote from contemporary civilization, this is not so important in their education for transcendence. That process of education seems more related to fundamental human characteristics than to any particular cultural setting.

They have a very different approach toward altering their state of consciousness than we have in our culture, according to Dr. Katz. Their approach is not one of "turning on" but rather of doing a job. Trance-curing is for the purpose of sustaining, enhancing and maintaining society and of course for the purpose of curing. And the way it's organized — Dr. Katz said he uses this word deliberately — there is no contradiction between being a hunter and a trancer. In other

*Synergism is the idea that cooperative action of individually distinct agencies produces a total effect greater than the sum of the effects taken independently, that what is good for the individual is also good for the group of which he is part and vice versa.

words, you don't become a less effective hunter by becoming a frequent trancer.

Trance-dancing may occur once or even twice a week and usually lasts from dusk to dawn. The entire village attends, including children and old persons. The women gather around the fire, which is the only light, singing trance songs and rhythmically clapping their hands. The men dance around the women in a circle and gradually some of them work themselves into a trance state.

A typical dance might start very informally. A group of people may be sitting around and toward the end of the afternoon someone might ask if there's any interest in a dance for tonight. There may be no particular reason for a dance; nobody may be sick. But if there's enough interest someone may say they can have the dance at his village — it does take some effort; among other things they've got to build a fire. Then word spreads that there's going to be a dance and people may come from several villages in the area.

Before it gets dark, around six or seven o'clock, the women will begin to gather around the fire which has been lighted. At first the young people, 10- to 16-year-olds most of whom never have tranced, start dancing around the fire to the singing and clapping of five or six women. For an hour or so these young people will dance, trying to learn the steps. This is necessary because before you can trance you've got to be able to dance without being too self-conscious.

After about an hour the more experienced trancers, men from 30 to 60 years old some of whom have been trancing for 30 years, begin to dance, leaving their positions on the sidelines. When they enter the dance circle everything changes. These people are dancing in order to trance. And for the next couple of hours some serious business goes on, serious not because it's somber but because things are happening.

Dr. Katz discovered one striking thing. He checked his watch every once in a while just to see how long the sequences were and found that invariably around midnight things reached a peak. By this he means that two or three people would be in trance at the same time.

In another couple of hours, perhaps at two or three in the morning, there would be a lull in the trancing and again some of the young people might come back while some of the old-timers took a little nap. As long as people are dancing, even without trancing, the mood is

sustained. Now the women must decide if they want to continue another four or five hours to dawn. It's very exhausting. They start at dusk and go straight through, possibly catching a five-minute nap in the circle which is completely locked together, arms and feet overlapped. It's supportive but still exhausting.

If the women decide they want to go on till dawn, another peak will be reached when some of the more experienced trancers now reenter the circle. One fellow in particular preferred to trance just as the sun rose. He was a very dramatic person and about an hour before dawn he would enter the dance circle. Since he had not danced much during the earlier part of the evening he still had all his energy and literally would be the only one now dancing. He would start to sweat and as the sun rose he would enter trance.

Then of course the issue arises: will the dance go on through the next day? It rarely does.

The next day is very calm. The people are relaxed and quiet. You know the feeling you can get if you have expended a tremendous amount of energy during a deeply emotional or religious or mystical experience? The !Kung's day-after has many of these qualities.

A great deal of what happens in trance-curing is a question of body contact and what happens to one's own body, whether it's the heat or the sweat. At the first dance Dr. Katz attended he found it difficult to stay awake and even harder not to dance. By the time of his second dance he said he realized there was only one way to both stay awake and learn what was happening. This was to dance. For him dancing was a real breakthrough in terms of understanding. Also, the people he was living with were able to relate to him a little more naturally; he became less of an outsider.

The first time he went to a trance-dance he said he went as if going to church. He sat quietly, not wishing to disturb anybody. But he observed that nobody else had this attitude. Their behavior wasn't so much irreligious as it was just plain ordinary. People were talking, laughing, dancing, doing everything they do every day — plus trancing. It became clear the !Kung make no distinction or issue between what's sacred and what's "profane." It is all-of-a-piece, a social community event with everybody there. Not only is it important to be where the "medicine" is if you're sick but it's a great place to visit. And you can't help but be affected by the dance. Dr. Katz says that in

your own way you have to and want to participate in the dancing and trancing. The peaks and moments of intensity are very contagious and one of the reasons the trance-dance reaches such intensity is because of this contagion factor. In a sense, everybody gets on the same wavelength. The few who enter trance take the rest along carrying them to another realm. It's not an ego trip — the satisfactions are much simpler. After a dance the !Kung feel "good;" they feel relaxed and warm. So there's a good after-effect of contentment as well as the important attainment of a "whole" identity.

Illness is often a reason for organizing a dance, but not always. Dr. Katz saw cases where people were terribly sick and there was no dance. If someone is very sick and has been worked on in previous trances, a trancer may say, "Listen, if the guy hasn't been cured yet he's got something that I don't want to work on too closely." Because the act of curing is a laying on of hands and the closer you get to the person who has this sickness the more likely you will be to become sick. It doesn't always go from you to me and then out!

There are other reasons for dancing. One of them is a big kill. You have no idea how much meat there is on a large antelope! And the only way to use it up before half of it goes bad in the desert where the heat reaches 120 and 130 degrees is to bring everybody together to share it. And dancing is one of the best ways to bring people together.

The fire is extremely important. The dancers move around and toward the heat and the fire, trying to make their medicine more powerful. Sometimes they put their heads in the coals, or pick up live coals and rub them in their hands and over their bodies, all of which is calculated to make them — literally — hotter.

No drugs are used. They have drugs; there's very good pot and other herbs but they are not used in connection with the dance. They have no reason to need them because of the situation itself. The night is completely dark except for the low flickering fire. The dancing is done in a tight circle. Everybody is singing, stomping and dancing. The 15 or 20 men all are in frequent physical contact with each other, the dancers holding and helping each other as they dance around the fire, and the whole circle is a moving, hard-breathing whole. The women too are in close physical contact, singing.

Their singing, from a musical point of view, has approximately eight beats to the second, which

might at times set off a certain kind of brain activity connected with a special state of consciousness having certain meditative and relaxing qualities. But also, the singing is improvisational, so even though you've been dancing for 20 years and know the basic pattern, little surprises always come. All of these things, Dr. Katz thinks, could result in a very evocative stimulating situation.

Another important source of stimulation is the way the people dance. They stomp hard on the sand and this does two things. First of all, the whole body vibrates so a kinesthetic rhythm is felt. It's hard to believe but Dr. Katz said it seemed to him the very ground picked up the beat.

Then there's a tremendous amount of hyperventilation. People are dancing hard, breathing hard, sweating and of course this hyperventilation is another factor tending to produce trance.

Finally, the good trancers focus their eyes straight ahead perhaps at the back of the person in front of them or at a point a few inches ahead of their feet. That's all they look at. And this also is a way of inducing an altered state of consciousness.

One night about 15 men were dancing and Dr. Katz knew that 10 of them were pros who could enter trance almost at will. He wondered what would happen when the peak came and all 10 of them tranced at once. But that is not what happened. Because there is a trance management. People go into trance at intervals. If there's a young dancer having a bad time, floundering, falling, staggering into the fire, more experienced trancers will not go into trance. Their first concern is to get this person under control. When they have him cooled off (sometimes even giving him water to drink or splashing some on his face) or stretched out where he is not going to harm himself, then they will go into trance.

Dr. Katz saw one young !Kung who was new to trance with a look of tremendous fear on his face as he danced. The singing and clapping, the dance in general, was at high intensity. Trance was threatening to overwhelm him. But instead of taking him away from the dance, two persons went to him, one holding him from the front, the other from behind, and physically they brought him back to the dance. The three of them then continued dancing in close physical contact as the singing reached new levels of intensity and excitement. In a sense they brought him back to what he most feared but they were now physically with him. He became

able to go through his fear and into trance. The approach to each potential trancer depends on his history with trance and present readiness for trance.

Trance with the !Kung is not either on or off. Dr. Katz remembers seeing one of his closest !Kung friends in deep trance one moment and the next moment seeing him on the sidelines asking someone for a smoke. He reasoned that either he was asking for a smoke while in trance or he hadn't been in trance at all. But then it came to him that the trance state has many levels, and certainly at a dance a dancer experiences more than one — which is not to suggest that this makes trancing a superficial phenomenon.

The !Kung link the onset of trance to "medicine" which they believe resides in the pit of the stomach. As the trancer continues his energetic dance, becomes warm and sweats profusely, this "medicine" heats up and becomes a vapor which rises up the spine to a point approximately at the base of the skull. At this time the trance state results.

This "medicine" is a form of energy. It is held in awe and considered to be very powerful and mysterious. It is this same energy that the trancer "puts into" somebody in attempting to cure him. So once heated up, "medicine" can both induce trance and combat illness.

The trance itself is a very intense state. Emotions are aroused to an extraordinary level whether they be fear or exhilaration.

Everybody reports that the trance is accompanied by a tremendous pain which must be discarded. One trancer recalling his first experience said, "Medicine got into my stomach. It was hot and painful, like fire. I was surprised and I cried." Another trancer told Dr. Katz, "When I pick up medicine it explodes and throws me up in the air and I enter heaven and then fall down." When Katz asked, "Then why do you trance?" they replied they didn't enjoy it but they had to. Some of them described it as beyond physical pain.

(To be concluded next month.)

ANOTHER EXAGGERATED DEATH REPORT

A WORLD WAR I veteran of Bearwood, England, Thomas Landreth, aged 71, was astonished to read in a magazine article about his "heroic death" during the battle of St. Quentin in 1917. He wrote to the editors of *Worcestershire Magazine* and asked that he be resurrected.



Ornate Black Forest sleigh-type chair dates to about 1550.

A desire to own the antique chair obsessed young Jody — but she soon was just as eager to be rid of it.

HAUNTED CHAIRS Go Cheap . . .

By Marilyn Estes-Smith

MANY STORIES are told of haunted houses and other locales that seem to be occupied by earthbound spirits. Accounts of objects that harbor malevolent forces are far more unusual but 15-year-old Jody Randall of Long Beach, Calif., had some frightening experiences after she acquired an antique chair.

Jody is a precocious youngster, quite uninvolved in the usual teen-ager's activities. Antique furniture and dolls are her main preoccupation and she spends much of her free time visiting antique shows and shops. She has an outstanding doll collection and in fact I first heard of the haunted chair when I inter-

viewed her for a *Teen* magazine story on her dolls.

Jody and her parents, Jim and Louise Randall, share a duplex with her grandparents, Ernest and Edna Thurber. When I interviewed Jody she told me that in the summer of 1970 she had sold a particularly valuable antique French doll to a local antique dealer, Marge Lord. In Marge's shop Jody saw a heavily-carved rocking chair of the Black Forest sleigh type (which dates to about 1550) and she immediately wanted it. When she first sat in the chair she felt unseen arms grasp her tightly around the waist. This was unsettling but it did not discourage her. She still wanted the chair.

Marge told her she didn't want to sell it but would consider an offer of $1,250. This was far more than Jody could pay—but owning the chair became almost an obsession; she thought about it day and night.

Then abruptly the situation changed. Marge Lord called in late August to say she would reduce the price to $800 and Jody could pay this in installments if she wanted to. Jody was ecstatic.

In early September 1970 Jody paid for the chair and her parents placed it in their living room with similar carved furniture. Right from the start the family began to have strange experiences which seemed connected with the chair.

The first thing they noticed was that no matter how many lights were on in the living room it looked murky, dim and spooky. One afternoon late in September as Jody lay reading on the floor next to the chair, she suddenly sensed a heavy blackness, like a veil, encompassing her, pinning her to the floor. She was helpless, unable to move or speak. After what seemed an interminable length of time the veil lifted just as abruptly. Jody now felt so normal that she was sure she had imagined the whole thing. She said nothing to her parents about her experience.

A week or so later the same thing happened again — except this time as the veil descended she saw "hellish-looking yellow eyes" appear in the wall over her head. She thought, "God help me. I'd rather die than be possessed by this evil." Immediately the eyes disappeared but it was some time before the heavy blackness dissipated. This experience left her exhausted and she fell into a deep sleep. When she awoke she felt her normal self.

Now Jody began to feel threatened when she was in the house. Only when she got away could

she escape her feeling of foreboding. The family's Yorkshire terrier, Girl Dog, seemed to share Jody's dread and refused to enter the living room. When the family went away Girl Dog would go next door to Jody's grandparents' house and scratch to be let in.

One October afternoon when she and her mother were in the living room Jody saw two bats fly through the room although her mother saw nothing. The next day Mrs. Randall, Mrs. Thurber and two visitors saw an eerie light in the same room. The whole family sometimes heard unaccountable tapping in the walls and banging on the front door when no one was there.

Soon after seeing the eerie light Mrs. Randall entered the living room one evening to find the chair rocking. The wooden chair is very heavy; when I sat in it myself I found it difficult to rock. It could not possibly be set in motion by vibrations from passing traffic.

In late October Jody was in the kitchen helping to prepare dinner when she heard loud scuffling sounds as of two men fighting. She ran into the living room to find the chair rocking violently. She heard blood-chilling laughter and an unseen voice saying, "Soon she will be in my power." After this Jody frequently awoke at night to hear the sound of hoarse breathing in her bedroom.

Jody's father Jim scoffed at all these happenings and called the whole thing nonsense. But as Jody became increasingly upset, in November 1970 he offered to buy the chair, hoping the transfer of ownership would relieve her. He paid her $10 and she solemnly gave him a receipt. After the purchase he moved the chair out to the garage. Jokingly he spoke to the chair, telling it to behave or he would burn it.

A few days later Jim was at work gluing formica to a wall. For no detectable reason the can of formica glue ignited and exploded, covering Jim's legs with burning glue. The burns were so severe Jim was hospitalized for months and had to undergo a series of painful skin grafts.

After Jim went to the hospital the distraught family sought the help of a psychic friend, Nadine. From childhood Nadine has had clairvoyant and precognitive visions which frequently have enabled her to help her friends. After she meditated near the chair she said she could see a monk standing near it and another man seated in it. The man sitting in the chair seemed to be a ruler who had condemned thousands of people to death. He

seemed to be slightly oriental in appearance but Nadine sensed his locale as northern Europe. She never before had been involved in anything so menacing and was puzzled and upset by her impressions.

Even after it was moved to the garage the chair was the focus of unexplained happenings. One afternoon when Louise went to the garage to leave food for the cat she found the chair rocking. She ran from the garage in terror.

A few days later Jody's grandmother went to the garage to feed the cat. Feeling uneasy, she took Girl Dog along. They just had reentered the house when there was a loud crash outside the door. A heavy extension ladder that had been leaning against the house had fallen over. The wind that day was too light to have caused this.

A few days later Bob Anderson, a young friend of Jody, sat in the chair and laughingly declared he felt no "vibrations." That night he was in a fiery auto crash and barely escaped with his life. Since then he has been in a second serious auto accident.

The family now decided that the chair must be sold as soon as possible. A local antique dealer, Mark Burnham, visited the house to see the chair and then attempted to sell it. After several weeks' effort he was unsuccessful. About this time the family heard of Anton LaVey, founder of San Francisco's Church of Satan. In January 1971 they wrote him, describing the chair and their experiences. He responded enthusiastically and offered $500 for it. He said that if one understands this type of phenomenon one can live peacefully with the furniture.

Jody was relieved — and so glad to get rid of the chair that she was not concerned over losing $300 on the transaction. Her father moved the chair to a rented garage until LaVey sent for it. It was still there when I interviewed Jody for the doll article in February 1971.

After hearing Jody's tale of the troublesome events associated with the chair I tried to trace its history. Marge Lord, who had sold it to Jody, said she had bought the chair for herself because of its unusual appearance. Marge is a big woman and the chair was comfortable for her. Shortly after Jody first saw it, however, Marge entered the room to find the chair rocking. This upset her so that she offered Jody the reduced price.

I asked Marge to call Mrs. Conger, the woman from whom she had bought the chair. Mrs. Conger became agitated and refused to talk about the chair. Thus I was unable to trace its history.

I suggested to the family that we call in another psychic to learn more about the chair. Robert B., a local man, agreed to do a psychometric analysis of the chair. Jody and her mother and I accompanied Robert to the garage where it was stored. We chatted for a while, then Robert sat in the chair and relaxed for a few moments.

Suddenly his head fell back and in a voice quite unlike his own he spoke: "Because of a sordid, horrible childhood, totally lacking in love, the spirit in this chair was exceedingly bitter, with the right frontal lobe of the brain almost deliberately sealed off to forget his early life. He had a serious physical disability below his waist which kept him in continual discomfort.

"He sat in the chair a great deal, maintaining control of those about him with whips, swords and the like. I see him as a Mongol but out of place; he appears to be in northern Europe. The people around him are very bitter against him. The pain he suffers gives him a foul temper.

"The man is the father of many children, most of whom do not know their parentage. Indeed, he has sired many of his own grandchildren.

"The man's soul still is struggling to be released. Recently something has occurred to make this release possible but it cannot be revealed at this time. Eventually the forces of light will win. Peace."

Robert slowly came out of his trance, quite unaware of what he had said. I was intrigued by the similarity between his impressions and those given earlier by Nadine.

In my research into the historical period when the chair was made I was struck by how aptly Robert's and Nadine's impressions fitted the Russian czar Ivan the Terrible, a Mongol ruling a northern European people, who had a miserable childhood and became a tyrannical ruler much despised by his subjects. He even appears to have been physically deformed. I have no proof that the chair has any link to this despotic monarch but certainly the man described by the two psychics must have been very much like him.

It was unfortunate that I was unable to trace the history of the chair to determine if previous owners had experienced anything unusual. Mrs. Conger's reaction to being asked suggests that her associations with the chair were unpleasant. Even Mark Burnham, who tried to sell the chair for the Randalls, complained that he seemed jinxed after sitting in it once. Over a three-month period he was unable to make a

single sale and soon thereafter left town abruptly leaving no forwarding address — certainly unusual for a dealer who had been in the antique business for 20 years.

In June 1971 Anton LaVey sent the $500 dollars and arranged to have the chair shipped to Los Angeles. When I asked if he has experienced anything unusual in connection with the chair he simply stated, "The chair now contentedly rests inside a mirrored chamber in my country home in northern California. Other than for its strange beauty as an artifact, the chair is seldom used."

Perhaps the "release" predicted by Robert has occurred and the evil spirit that haunted the chair has departed. But Jody Randall has been left with lasting memories of the bewildering experiences that befell her and her household while the chair was there.



CLYDE IN DUPLICATE

SOME MEMBERS of St. Luke's Lutheran Church in Bloomington, Minn., justifiably might have been confused around Christmas 1972 by receiving two identical cards both signed "Clyde E. Allen, Jr." As it happens two men with that name are in the congregation but they were unaware they had chosen identical greeting cards until a mutual friend told them.

The two men are unrelated; one is a native of Minneapolis, Minn., and the other is from Boston, Mass. Each moved with his family to Bloomington about five years ago. They never had met until a few months ago when they both checked in rented cars at the airport in Los Angeles, Calif., at the same time and found they were taking the same flight back to Minneapolis.

Besides being members of St. Luke's both Clydes live about a half mile from each other. One Allen lives at 10736 James Circle, the other at 10750 Penn Avenue. Both hold positions in computer programing. One is 37, the other 38. Each has two children. Both men are councilmen, one at church, the other for the city.



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.

VISIONS OF MOTHER'S DEATH

By Dewey Schley Carroll

IN 1948 I was working in Winter Haven, Fla., for "Nick" Nichols, a fine boss but a confirmed skeptic about everything psychic. On the evening of March 8 I just had arrived back at my apartment when I had a strange vision. I saw my mother Mollie Vernetta Carroll in a coffin inside a hearse heading for the cemetery. Along the way we came to a crossroad which showed a sign reading, "Three Miles to Resthaven." I immediately realized that in three days Mother, then almost 88, would die and that I would accompany her coffin to the cemetery.

The next morning when I reported to work I related this vision to Nick and asked if I could leave at once for the home of my sister Virginia Feathers in Clifty, Ark., where Mother was visiting. He seemed taken aback by my story of the vision but he protested that he could not spare me from the office concluding, "You just had a dream."

Reluctantly I stayed at work that day and at home that evening I had a second vision. This time I was at my mother's funeral. When it came time to accompany the coffin to the burial site there was no room in the cars for me to ride along. But the undertaker kindly suggested that I ride in the hearse next to his driver. I agreed and climbed into the hearse. The funeral procession began the 18-mile trip to the cemetery and the vision faded.



Dewey Schley Carroll

The next morning (March 10) I had the same argument with Nick. This time he said rather cautiously, "Man, you must be sick. I think you should see a doctor. But I can't do without you today. I have a quota to meet and I don't know where I could find another hand." So again my argument was in vain and I stayed at the office.

That evening I had a third vision. I saw my mother in a room in Virginia's house. The clock on the wall said nine o'clock and through the window I could see it was night. Then I saw my mother's spirit leave her body and walk from the room and vanish into a beautiful sunset. Just before the vision faded I saw a telegram coming for me.

The next morning I told Nick of this third vision and by now he was puzzled and a little uneasy. He repeated his insistence that I work the day for him and I agreed on the condition that he accompany me to my apartment after work and see the telegram that I knew was coming. He agreed and that afternoon after work we were just arriving at my building when the landlady, Mrs. Green, came out to meet us. She had a telegram in her hand. I read it aloud to Nick, who turned deathly pale and was too startled to comment.

I left immediately for Arkansas. Mother's body was brought to my sister Ruby's home in Fayetteville for the funeral. The events coincided exactly with my visions, including my riding in the hearse next to the driver. Mother was laid to rest in Clifty Graveyard, 18 miles from Fayetteville, on March 16, 1948, the 88th anniversary of her birth. — *Tennessee Ridge, Tenn.*

MY ASTRAL TRIP

By Adelaide Weese

IN 1952 we were living in the small town of Weyburn, Sask., on the Soo Railway Line, for which my husband William worked. One day in late spring when he was off duty he decided to visit his sick brother who lived in another small town on the line. We arose early so he could catch the train.

Knowing I would be alone for the day I began my spring housecleaning. I worked hard all morning and in the afternoon I decided to go to the bedroom for a rest.

No sooner had I lain down than I felt myself floating to the top of the bedroom ceiling. A voice from nowhere announced, "You are dead!" I looked down and plainly saw my body, pale and seemingly lifeless, on the bed. I became very frightened. My first thought was of the shock William would have when he returned

from his trip to find me dead.

I floated from my bedroom into the other rooms of the house. I seemed bound to my physical body by a silver cord which grew thinner as I moved farther away. That day I was expecting the McKinnon Department Store to deliver a bookcase I had ordered and before long I saw the delivery man arrive carrying a large package. I heard him rapping on the back door but I could neither open the door nor speak.

In small towns in those days we never thought of locking doors in the daytime. After waiting a few moments the delivery man opened the door and called, "Is anyone home?" I still was unable to answer. He pulled the bookcase into the kitchen and left it.

Soon after the delivery man left I heard my blue Persian cat meowing at the back door to get in. Again I tried to open the door but could not. I don't know how long I floated but it must have been more than an hour.

Then slowly I felt myself being pulled back to the bedroom. The cord got wider and darker in color as I drew closer to my body. I awoke in a cold sweat. I tried to get up but I was so weak I fell back onto the pillows again. After half an hour I managed to get up, though still very weak.

A neighbor came to the back door to borrow something and she asked if I were sick as I looked so pale. I found the bookcase just as I had seen it when out of my body. My cat was napping outside the back door. From these details I knew it had not been a dream or my imagination but I truly had been out of my body. — *Regina, Sask., Canada.*

FATHER'S DEATH FORESEEN

By Lena Marie Salewske
as told to Joan Ann Parkins

A HALF-century has passed but I never can forget the terrifying dream I had one night in February 1923 when I was a young housewife of 23. In my dream I saw my father Joseph Kroff working at night on some machinery. The day foreman arrived at the factory and saw the sign, "Men At Work." Thinking that the midnight shift had left the sign up by mistake, the foreman took down the sign and turned on the switch to the conveyor where Father and two other men were working. The clock showed six minutes to seven. The other two repairmen jumped back in time but Father was caught in the conveyor and mangled. A minute later he was dead.

As I made breakfast the next morning my dream weighed on my mind. I actually could hear the screams of the men and the sound of the conveyor. Finally I no longer could stand it and

dressed my three-year-old Bertha and ran to catch a streetcar to go to Father's house.

I hurried in and found Father sitting in his favorite chair reading the newspaper. Before he even had a chance to say hello I blurted out my dream and begged him not to go to work that night. Once he had calmed me down he explained that my dream was impossible. "I am a repairman at the Ford Rouge plant," he admitted. "We use a sign such as you saw in your dream but I am the only one authorized to put it up or take it down. No foreman can turn on machinery when the sign is posted."

No sooner had he said these words than a mirror in the dining room fell to the floor and broke into three pieces. I cleaned up the broken mirror and repeated to him my concern about the dream. But Father only smiled and dismissed my fears.

Although he had been doing the same work for many years without any mishap I could not shake off my memory of the nightmare. I phoned Father the next morning and he told me he was fine and that I should forget my dream.

Days passed, then weeks — but on April 23, 1923, the accident happened just as I had dreamed it. Father was only 54 years old when he died in the accident I had foreseen two months before. — *Detroit, Mich.*

DEATH POINTS A FINGER

By Dorothy Van Der Linde

IN THE past many of my dreams have come true, especially those involving death. So when I had a series of three dreams of impending death in the summer of 1963 I became quite alarmed.

My first dream was set in a hospital corridor. I was lying alone on a cart, the type used for transferring patients from bed to operating room. My arms were strapped to the steel sides. I vividly felt the coldness of the dead gray metal. As I lay on my back a doctor's face leaned over me. Softly he announced, "I'm so sorry. There's nothing we can do. You will die." I struggled against the straps and pleaded for my life. My struggling and screaming woke me up still in the grip of the nightmare.

Although similarly concerned with death my second dream a few nights later was much different. On a lone highway which seemed to stretch into eternity a camper lay on its side, my body crushed between the rough asphalt of the road and the smooth metal of the vehicle. My soul wandered freely among the many friends who suddenly appeared,

some crying and some staring in shocked silence in the moonlight. I tried to touch them and call out to them that I was still alive but I got no reaction. My own frustrated cries woke me from this second nightmare.

A few nights later I had my third dream about death. It began on a football field, of all places. I was surrounded by numerous people but all appeared to be strangers except for one young man whom I knew only as Lowell. He was a checker at Thriftimart Market where I did all my grocery shopping. On the 50-yard line of the field stood check-out counters similar to those in a supermarket. A gun was fired and we raced toward the check-outs pushing shopping carts. Then a second gun exploded and everyone vanished except Lowell and me.

As I looked around in confusion at the barren field a shadow fell over the field and the sky darkened. Lowell and I both looked upward. A black cloud moved across the sky and hovered above us. Before our eyes it formed the shape of a hand. From the cloud a voice called to me, "Dorothy, you have fought death long enough. I cannot wait. You must die—now!"

The hand floated closer, forming a fist with a finger pointing downwards toward me. The finger was just inches from me when Lowell threw himself between the hand and me.

I awoke from this third nightmare with my heart beating wildly. The chilling fright of it remained through the morning as I hurried through my household chores. It was Friday, my shopping day, and I was eager to get to the supermarket. I debated whether or not to mention my dream to Lowell.

Finally I drove up to Thriftimart and entered. All the familiar faces were there — except Lowell. I asked the manager where he was that day and he sadly informed me that Lowell had died the night before. — *Pomona, Calif.*

APPORTED EARRING

By Irma B. Hall

IN JUNE 1948 I separated from my husband Hal and moved



Irma B. Hall

with my six-year-old Linda to San Bernardino, Calif., where I bought a small house on Sixth Street. One Sunday afternoon that August, Hal came to visit Linda. After we had talked for a while in the living room I took him outdoors to show him our large yard and garden. No sooner had we returned to the house when I discovered I had lost an earring. I was heartsick as those gold earrings were my favorites. We searched through the creases in the furniture, shook my clothes and even retraced our steps through the yard — although finding anything in the tall grass was hopeless.

After Hal left I changed clothes for a dinner party that evening and I thoroughly searched every article of clothing as I removed it. But there was no sign of the earring. Linda and I left for the party, a big chicken dinner in celebration of the birthdays of the hostess Minnie Simmon and her son Howard, which came only five days apart.

I had never been to their home before. My Aunt Daisy Clinton was an old friend of Minnie and I had met the family a couple of times at the local Spiritualist church we both attended.

After dinner we sat in her large living room visiting. After a while I excused myself to leave the room for a few moments. Just as I reached the door Minnie asked, "What is that shining in your chair?" I glanced back at the upright chair in which I had been sitting — and there on its flat upholstered seat was my missing earring! I can think of no earthly way the earring could have gotten there normally and I can only agree with Minnie that her spirit friends must have apported it — *Arroyo Grande, Calif.*



KRESKIN CHECKS HIS ESP

By Paul Steiner

POPULAR CAMPUS entertainer and mentalist, The Amazing Kreskin, receives his pay in a rather unconventional manner. "When I appear at colleges," he explains, "I tell the audience in advance that I have asked that the check be hidden and that if I fail to find it, I will donate my entire fee to the school's scholarship fund. Once I found it in the chandelier over the center of the auditorium. Another time it was in the brim of a policeman's hat. The most unusual was in the stuffing of a turkey. The school was nice enough to issue a dry check in its place."

Kreskin, who holds an A. B. degree in psychology from Seton Hall University in South Orange, N.J., insists there are no gimmicks and he has no confidantes on the campuses.

Mystery Airships of the 1800's



PART THREE: Technology of that time does not explain these airships. Were extraterrestrial intelligences involved?

By Jerome Clark and Loren Coleman

AN ENTIRELY different kind of story of an airship and its occupants was published in the *St. Louis Post-Dispatch* for April 19, 1897, in the form of a letter from W. H. Hopkins, a St. Louis resident whose job as general traveling agent for the Hartford Steam Boiler Inspection and Insurance Company had taken him to Missouri that week. The incident he describes had occurred, he said, on April 16:

" . . . I was wandering through hills east of Springfield, Mo., and coming to the brow of a hill overlooking a small clearing in the valley a short distance below me I saw a sight that rooted me to the spot . . . I could not believe my eyes at first . . . There in the clearing rested a vessel similar in outline to the airship shown in the *Post-Dispatch* a few days ago and said to have been taken in Illinois . . .

"Near the vessel was the most beautiful being I ever beheld. She was under medium size but of the most exquisite form and features such as would put to shame the forms as sculptured by the ancient Greeks. She was dressed in nature's garb and her golden hair, wavy and glossy, hung to her waist, unconfined except by a band of glistening jewels that bound it back from her

forehead . . . She was plucking the little flowers that were just blossoming . . . with exclamations of delight in a language I could not understand. Her voice was like low, silvery bells and her laughter rang out like their chimes. In one hand she carried a fan of curious design that she fanned herself vigorously with, though to me the air was not warm and I wore an overcoat.

"In the shade of the vessel lay a man of noble proportions and majestic countenance. His hair of dark auburn fell to his shoulders in wavy masses and his full beard . . . reached to his breast. He also was fanning himself . . . as if the heat oppressed him.

"After gazing for a while I moved forward and the woman, hearing the rustle of leaves, looked around. A moment she stood looking at me with wonder and astonishment in her beautiful blue eyes, then with a shriek of fear she rushed to the man who sprang to his feet, threw his arm around her and glared at me in a threatening manner.

"I stopped and taking my handkerchief from my pocket waved it in the air. A few minutes we stood. I then spoke some words of apology for intruding but he seemed not to understand and replied in a threatening tone and words which I could not make out. I tried by signs to make him understand and finally he left her . . . and came toward me. I extended my hand. He looked at it a moment, astonishment in his dark-brown eyes, and finally he extended his own and touched mine. I took his and carried it to my lips. I tried by signs to make them understand I meant no harm. Finally his face lighted up with pleasure and he turned and spoke to the woman. She came hesitatingly forward, her form undulating with exquisite grace. I took her hand and kissed it fervently. The color rose to her cheeks and she drew it hastily away.

"I asked them by signs where they came from but it was difficult to make them understand. Finally they seemed to do so and smiling, they gazed upwards for a moment, as if looking for some particular point, and then pointed upwards, pronouncing a word which to my imagination sounded like Mars.

"I pointed to the ship and expressed my wonder in my countenance. He took me by the hand and led me toward it. In the side was a small door. I looked in. There was a luxurious couch covered with robes of the most beautiful stuff and texture such as I had never seen before. From the ceiling was suspended a curious ball from which extended a strip of metal which he struck to

make it vibrate. Instantly the ball was illuminated with a soft white light which lit up the whole interior . . . most beautifully decorated . . . .

"At the stern was another large ball of metal, supported in a strong framework, and connected to the shaft of the propeller at the stern was a similar mechanism attached to each propeller and smaller balls attached to a point of metal that extended from each side of the vessel and from the prow. And connected to each ball was a thin strip of metal similar to the one attached to the lamp. He struck each one and when they vibrated the balls commenced to revolve with intense rapidity and did not cease till he stopped them with a kind of brake. As they revolved intense lights, stronger than any arc light I ever saw, shone out from the points at the sides and at the prow, but they were different colors. The one at the prow was an intense white light. On one side was green and on the other red.

"The two had been examining me with the greatest curiosity in the meantime. They felt of my clothing, looked at my gray hair with surprise and examined my watch with the greatest wonder. Signs are poor medium to exchange ideas and therefore we could express but little.

"I pointed to the balls attached to the propellers. He gave each of the strips of metal a rap, those attached to the propellers under the vessel first. The balls began to revolve rapidly and I felt the vessel begin to rise . . . I sprang out and none too soon, for the vessel rose as lightly as a bird and shot away like an arrow . . . The two stood laughing and waving their hands to me, she a vision of loveliness and he of manly vigor."

Incredible? Certainly. A skeptical *Post-Dispatch* reporter took the letter to Hopkins' employer, C. C. Gardner. After reading it carefully Gardner said, "That is Mr. Hopkins' handwriting and he is now in that territory. He was also at Springfield on the day named. . . ."

Asked if he believed Hopkins' story Gardner nodded vigorously. "Indeed I do," he said. "Strange as it seems I am compelled to believe it. Mr. Hopkins is not a romancer. He never courts notoriety. What he writes he has seen and he believes it is his duty to make the facts public. He does not drink a drop. He has been connected with this company for a long time and is most reliable. What he writes you can publish as being absolutely true."

Other employees in the firm spoke just as highly of Hopkins.

The reporter also searched out

Hopkins' wife and two daughters.

"It's the truth if he wrote it," Mrs. Hopkins affirmed, "and I believe every word. Mr. Hopkins is a member of the Maple Avenue M. E. Church and has many friends . . . He undoubtedly wishes to acquaint his friends with the marvel he has seen and so uses the *Post-Dispatch* as the medium of communication.

"Mr. Hopkins left home a week ago," she continued. "Before he left he ridiculed the idea of an airship having been seen. But now I suppose he is convinced it is not a myth."

The other-worldly overtones of this incident hardly can be denied and it was not the only bizarre occurrence of the period. On the morning of April 15 a large airship moved northward slowly over Linn Grove, Iowa, and five men followed it about four miles into the country where it landed. But when the pursuers got within 700 yards of the vessel it spread out four monstrous wings and flew away. As it rose its occupants tossed out two boulders "of unknown composition."

The witnesses said the entities within the craft had the longest beards they had ever seen and a news account of the incident mentions "two queer-looking persons . . . who made desperate efforts to conceal themselves."

The next day at Mount Vernon, Ill., the city's mayor focused his telescope on an "airship." What he saw was something that resembled, according to the *Saginaw Courier-Herald,* "the body of a huge man swimming through the air with an electric light at his back." It goes without saying that no theory which assumes terrestrial inventors were completely responsible for airship manifestations is going to account for a sighting like this one.

From the *Houston Daily Post* for April 28, 1897, comes the weirdest case of all:

"Merkel, Tex., April 26 — Some parties returning from church last night noticed a heavy object dragging along with a rope attached. They followed it until in crossing the railroad, it caught on a rail. Looking up they saw what they supposed was the airship. It was not near enough to get an idea of the dimensions. A light could be seen protruding from several windows; one bright light in front like the headlight of a locomotive. After some 10 minutes a man was seen descending the rope; he came near enough to be plainly seen. He wore a light-blue sailor suit, was small in size. He stopped when he discovered parties at the anchor and cut the ropes below him and sailed off in a

northeast direction. The anchor is now on exhibition at the blacksmith shop of Elliott and Miller and is attracting the attention of hundreds of people."

An ancient obscure Irish manuscript, *Speculum Regali,* records an incident that supposedly occurred in the year 956 A.D.:

"There happened in the borough of Cloera, one Sunday while people were at mass, a marvel. In this town there is a church to the memory of St. Kinarus. It befell that a metal anchor was dropped from the sky, with a rope attached to it, and one of the sharp flukes caught in the wooden arch above the church door. The people rushed out of the church and saw in the sky a ship with men on board, floating at the end of the anchor cable, and they saw a man leap overboard and pull himself down the cable to the anchor as if to unhook it. He appeared as if he were swimming in water. The folk rushed up and tried to seize him; but the bishop forbade the people to hold the man for fear it might kill him. The man was freed and hurried up the cable to the ship, where the crew cut the rope and the ship rose and sailed away out of sight. But the anchor is in the church as a testimony to this singular occurrence."

And about 1200 A.D. an anchor plummeted out of the sky trailing a rope and got caught in a mound of stones near a church in Bristol, England. As a mob of churchgoers congregated at the scene, a "sailor" came skittering down the rope to free it. According to Gervase of Tilbury's *Otia Imperialia* the crowd seized the intruder and "he suffocated by the mist of our moist atmosphere and expired." His unseen comrades cut the rope and left.

We do not pretend to understand why an incident of this nature should continually recur but its occurrence in the midst of the 1897 airship flap should prove conclusively that we are dealing with phenomena whose implications boggle the mind.

Something astonishing, even incomprehensible, was taking place in 19th-Century America. Whatever conclusions we draw from it are bound to be unbelievable and little more than informed guesses, for the gaps in the story are often greater than the substance.

* * *

THROUGHOUT history innumerable groups, societies and cults have organized — sometimes secretly, sometimes not — around an idea that in one way or another they were in contact with "higher beings" who taught them and oversaw their lives. Almost

every religion assumes its adherents were and are guided in this manner — so do cults of magicians, spiritualists, flying saucer contactees and many others. Some gifted scientists and inventors have believed privately that nonhuman entities helped them in their work.

In the 19th Century we believe man had neither the knowledge nor the means to build and fly heavier-than-air machines. We are equally sure that somebody was doing just that and according to most eyewitness reports, the pilots of the ships appeared to be ordinary mortals. Even if we reject Dellschau's accounts as senile raving we still must confront the "impossible" fact of the existence of airships and human occupants.

Taking Dellschau seriously for the moment we might postulate that in both Germany and the United States, specifically in California and New York, a secret cult of brilliant scientists, technicians and inventors established contact with nonhuman agencies which told them how to construct aerial vessels but ordered them to keep the work under wraps. It is safe to assume the German and American branches were in communication and about 1848 some of the Germans immigrated to pool their efforts with those of the Americans.

Perhaps 1848 was the crucial year. Perhaps the eastern branch of the society had decided to market the airship — with or without the approval of their "superiors." An advertisement appeared on the east coast proclaiming that "R. Porter & Company" soon would have ships for air travel. For some unknown reason nothing came of the plan but by the 1850's many of the Germans had set up shop near Sonora, Calif., with the Americans and they were to spend the next several years conducting some incredible experiments.

Dissension and dissatisfaction no doubt developed as the group came to realize they might never be allowed to give their "aeros" to the world. They may have hoped that someone — Dellschau calls him "the right man" — would arrive to defy the "superiors" and make the airship public property. (Not all that public, of course. The group stood to collect a fortune for their enterprise.)

While airships were seen over America from time to time in the years before 1896, widespread sustained flights seem to have become necessary in that year, for whatever reason. To maintain secrecy in a period when airships for the first time would be observed widely the society agreed to plant a series of conflicting and therefore misleading

claims. The ploy worked, of course.

The "superiors," the nonhuman entities, had their own ships but they took care not to be seen while their human agents captured the headlines. Conceivably the human beings were little more than pawns in some cosmic game. The weirdest incidents — those putting airships in a paranormal framework — well may have been the important ones, while the more mundane sightings were designed only to distract attention while the nonhumans set about doing whatever they intended to accomplish.

If Dellschau was lying, then we must revise our theory only to exclude the German and Sonora, Calif., headquarters. The existence of a secret society in contact with nonhumans still can be inferred from other evidence.

To pursue our initial hypothesis to its conclusion, let us suppose that Dellschau retired to Houston late in the 19th Century, as in fact he did, depressed and discouraged because it looked as if the whole amazing business would remain a secret forever. Still intimidated by the "superiors" and afraid to speak directly, nonetheless he determined to leave the world a series of clues in the hope that someday a "Wonder Weaver" would find them and sew the entire dazzling fabric together.

Too much to swallow, you say? But can you think of a better explanation?

★

REFUGE FOR A MONSTER?

By Lucius Farish

A GROUP of Newport, Ark., residents is concerned about the welfare of their local "White River Monster," a mysterious aquatic creature which reportedly has been seen in nearby White River for many years. Following a rash of monster sightings in 1971, the citizens submitted a proposal to Newport's Board of Directors. The resolution would declare a stretch of White River from New Newport to Batesville, Ark., as the "White River Monster Sanctuary and Refuge."

The board also was asked to designate a song about the monster, written by noted folk singer Jimmy Driftwood, the "White River Monster Anthem."

If these proposals are adopted the Arkansas Game and Fish Commission will be asked to give official sanction to the monster refuge.

In an editorial dealing with the proposals the *Northwest Arkansas Times* of Fayetteville, Ark., stated that the project "appears to be well conceived and deserves sympathetic attention." As the *Times* noted, "There aren't that many authentic monsters left in (Arkansas) waters."

The TREASURE of LOBENGULA

Somewhere in Africa a king's hoard lies buried — protected by a curse that brings disaster to all who seek to retrieve it.

By David Lytton

IN A particular spot in Africa, near a tributary of the Zambezi, lies a hoard of gold, diamonds and ivory which in 1893 was valued at three million pounds sterling. It was the insurance policy amassed by Lobengula, chief of the Matabele people, and it still is available to their descendants, for it never has been unearthed. A number of historians of Rhodesian affairs have scorned or doubted the existence of this treasure but of course the evidence for it would not be a matter of public record.

Lobengula was the last king of the Matabele, an offshoot of the Zulu nation, and one of the most accommodating to the intrusion of the white strangers. Better than any other great African despot he understood that the white intruder not only had more powerful forces at his command but he was better established as an individual to cope with natural disturbances such as epidemics, droughts and plagues. Lobengula was one of the few Africans willing to learn from the whites and to assist them, provided he did not lose sovereignty over his own tribal lands and was treated with sufficient respect.

The chieftain, a tall imposing gentleman, naked except for a roll of blue cloth around his waist, was described by Sir Sydney Shippard, Commissioner of the Bechuanaland Protectorate, who said: "Lobengula walks quite erect with his head thrown back and his broad chest expanded, and as he marches along at a slow pace with his long staff in his right hand while all the men around shout his praises, he looks the part to perfection."

He was a tyrant in the tradition of his father and of the tribal customs that had selectively



Ann Strugnall

Courtesy ILLUSTRATED LONDON NEWS

raised his people above others in the southern continent. Quick death was a small price to pay for regimental insubordination or incivility. Excruciating torture at the hands of the witch doctors was a more frequent penalty for misdemeanor. After he had accepted white emissaries seeking mining concessions, which he granted, he entered into a quaint correspondence, through the usual channels, with Queen Victoria. He thought the good queen equivalent in power to himself and that she would have as many husbands as he had wives, but this was one of the many illusions he was led to discard by continual contact with the white man. The queen replied that she was greatly distressed to learn he had 300 wives and wondered whether this number could be reduced. To please her and to demonstrate his good intentions he limited himself to a mere 150. The other

150 had their throats cut since a king's wife could not cohabit with a commoner.

Lobengula understood mining; he understood what was happening farther south at Kimberley and on the Witwatersrand and sent his young men to work in the mines. They brought back to him specimens of what they were digging and these he carefully stored away. Also, concession hunters bargained for his favors and paid him in ready cash for signed documents granting exclusive prospecting rights in particular areas. Also, like his father, he was engaged in the ivory trade and knew its value. He dealt with the white man on almost equal economic terms and realized quite soon that the white man was rapacious and that he could not win against him. His correspondence with Sir Leander Starr Jameson, the Scottish physician, statesman and associate of Cecil Rhodes, with Rhodes himself and with delegates of Sir Henry Loch, High Commissioner in South Africa from 1889 to 1895, bear witness to this. Lobengula took all he could knowing that eventually he would have to get out.

Rhodes was an impatient man dragged down by an aneurism of the aorta that made him look blue and puffy. He knew it would kill him before his ambition to paint the map of Africa a British red from the Cape to Cairo could be accomplished. He had overplayed his hand in opening what is now Rhodesia and had made extravagant promises of loot and land to the Pioneer Corps who were to claim it for the Chartered Company he had floated under the most noble auspices.

Lobengula could not contain his young braves who resented any limitation to their raiding. The Matabele war of 1893 followed and before the British could bring him to personal submission Lobengula left his capital, Bulawayo, with a train of ox wagons. He had been as conciliatory to the pressures of the white man surrounding him as anyone could be but the white establishment was in the control of that peculiar fomenter of trouble, Dr. Jameson. Finally, when the king wrote from his heart, "What great wrong have I done? Tell me," Jameson did not answer. Lobengula trekked away with his wagons and a few of his wives, his witch doctor and counselors and a few of his tribesmen to find a new land — as his grandfather had done when escaping from the great Shaka the Zulu. It was a mark of his tribe to return northwards.

He was harried by patrols sent out by Jameson, who had two

objectives in mind: to recover the treasure in order to back up the Chartered Company's exchequer and to bring the rest of the Matabele to heel by securing the king's surrender. Lobengula not only evaded them but sent messengers with a bag containing £100 in gold sovereigns to request peace and a meeting. The messenger was murdered, the bag stolen. Two troopers later were court-martialed but by then Lobengula was dead.

He died of fever in 1894 and was elaborately buried with his treasure as was customary. The witch doctor selected the site, sent half a troop forward to excavate it and inter the body and treasure, sent in the other half to slaughter the excavators and bury them around the site to guard the king's spirit, placed a mighty curse on the disturbers of the grave in perpetuity, brought back the remaining tribesmen to an appointed place where they were slaughtered by the rest of the tribe, so that only the witch doctor knew the precise place of burial.

Rhodes' agents made determined attempts to find this site and the witch doctor was harried for the rest of his life — as was his son Sibanda. Then greater issues arose to occupy Southern Africa — the Boer War, the Union, the rebellion against joining Britain in the First World War.

But in 1914 South Africa agreed to neutralize German South West Africa and General Jan Smuts and Louis Botha took it over in a matter of months, the first Allied victory. In this campaign my father, Maj. J. G. W. Leipoldt, was Intelligence Officer for General Smuts and while sifting through the German official files came across a slim folder containing a sketched map, survey reckonings, a list of payments for transport and some papers in code. After some calculation it was clear the maps referred to territory not under German occupation. But the code eluded him and he set the folder aside until he could get a further clue. Shortly afterwards he accompanied Smuts on the East African campaign and it was here, while interrogating two Africans recruited by the Germans, that he learned they had accompanied a party of Germans "from far away" into Rhodesia before the war. What had they gone to Rhodesia for? To look for a place. What place? A king's place. They knew no more than that.

On his next leave my father went to Rhodesia and there heard the Lobengula story from the Matabele remnants, heard how he had died and the in-

genious plans for the burial of his body and his treasure against the day when the white man should go and the Matabele regain their land and status.

The witch doctor had died some four years after Lobengula's death and his son made his way south to the Cape. But in a country of bounty hunters he was seldom far ahead of those who were anxious to get his secret. He actually was imprisoned for a time but adopted the ruse of being insane and a missionary intervened to get him released. He settled down in the early 1900's at another mission station where he learned to read and write.

After the 1914-18 war my father returned to his occupation as Government Land Surveyor taking the German file with him. Eventually he cracked the code and as he had come to suspect, the papers referred to an attempt to discover the Lobengula treasure. With Teutonic thoroughness the papers set out all the known facts derived from interrogations, with descriptions and names of the witch doctor and his son and their last known whereabouts. By fateful coincidence the mission at which the son had sought shelter was the one where my father has been brought up. In 1920 my father finally traced him and he seemed prepared to tell my father what he knew. But the years and the drink he had taken to console his plight had fuddled his mind; he could not be precise as to the exact location. What he did remember vividly was the system of markers devised around the site to pinpoint the place.

By deduction, guesswork and intuition my father narrowed the area down to some 30 square miles and at the end of 1920 organized a small expedition to explore it. He recruited local Matabele as porters and diggers but after a fortnight spent traversing the area they became suspicious and demanded to know what he was looking for. He felt obliged to tell them. That night they all melted away into the bush leaving him alone with equipment and stores which had to be abandoned.

Two years later my father set out again, this time engaging his porters in South West Africa, making a long and circuitous safari across Africa. He himself traveled in an old Model T Ford. He was now much clearer about the likely location. One small drawback was that his calculations placed it across the border in Portuguese territory and he could not obtain a prospecting license from the Portuguese authorities. However, it was wild uninhabited country and he took

a chance of getting across and working unobserved.

He later described the first indication he had that he had found the place—an unnatural silence in the bush. There was no birdsong, no movement, no indication of animal life.

"It was about midday," he wrote. "We all came to a halt. The porters put down their loads and were plainly afraid. Some stood holding hands. It was unnatural and eerie. I went ahead alone and to my intense excitement saw the markers exactly as Sibanda had described them to me. Where their lines coordinated I prodded into the soil and sure enough struck solid rock."

With him was one other white man, a hunter called Bezuidenhout whose gun supplied meat for the expedition. "Bezuidenhout knew nothing of Lobengula and wholly accepted my story of diamond prospecting, but from his deep bush instinct he declared the place accursed and that night said to me, 'Something very strange has taken place here. It is not a good place.' And that night for the first time the porters did not sing round their fires but sat huddled together in silence. When I slept I dreamt of swarms of flies which in native mythology is an indication of death."

The next day they started digging but the work came to a halt when they unearthed two of the skeletons with broken legs set to guard the king's spirit. The men would not go on; they wanted to go home. When they were persuaded that home was over 1,000 miles away and they could not make it without maps and guidance, they returned to work but that evening Bezuidenhout, a careful and accomplished hunter, was killed half a mile from the camp by a lion. The porters now jabbered that the place had a curse on it and nothing would hold them there. "I had come to feel it myself and felt I was tampering with something beyond my powers of comprehension but nevertheless real and evil. I told them to pack. We left at dawn."

However, my father could not overcome his obsession with the place and three years later went back again. On this occasion he had brought along a variety of charms and amulets and at the first sign of fear he arranged these with some ceremony around the place to assuage his men. But again an accident intervened. One of the Y-shaped trenches inexplicably collapsed, burying 10 men.

"How that trench crumbled I shall never know but again, the night before, I had dreamt of swarms of flies. We had got to the undoubted burial chamber. I

was sick at heart but nothing would keep those poor devils there a moment longer. And I myself came down with fever and we had a terrible journey which I only half remember as a haunted delirium."

Nevertheless he made one more attempt in 1934. By now his purpose was widely known and while actually at work on the site he was confounded to learn of claims made to a share in the treasure should it be found. The Portuguese demanded 50 percent since it was in their territory. The DeBeers Mining Company required 75 percent on the ground that the diamonds and nuggets had been stolen from their diggings. The London Mission Society put in for 50 percent since the treasure rightly belonged to the Matabele and the LMS felt themselves trustees for that tribe.

"It was unbelievable and I saw years of litigation stretching before me, one more sign of that damned curse in which I do now profoundly believe. There was only one decent thing to do, fill in the trenches and restore the place to what it had been. I was tempted also to remove the markers but who knows, the Matabele might one day come into their own and this little hoard would start them off very well."

My father destroyed his papers and left the place for good. Strangely enough the following year two men who had discovered a copy of the German folder in Berlin and had been working along the same lines flew out to South Africa to mount an expedition. They never set foot in the country. Their plane nosedived into the sea within sight of the land.

As far as I know only one person now knows the exact location but nothing would induce him to tempt the effects of the curse in which he too "profoundly believes."

HOROSCOPES AND CLASSROOM MISBEHAVIOR

By Cy Ince

PREDICATING his remarks upon an "if," the president of New York City's Board of Education recently made a suggestion involving astrology, reports *Time*. At an education forum Isaiah E. Robinson suggested that — *if* astrology is correct — teachers might find it an aid in dealing with classroom misbehavior. Some misbehavior, he suggested, may be due to youngsters having birth signs which conflict with birth signs of other pupils or possibly even of their teachers. Perhaps teachers should take the stars into consideration when children misbehave in class. There may be cosmic reasons involved.



Is GERONIMO'S *Curse Upon Us?*

"Great wars will come. Great white chiefs will be killed. No safety, no peace. These things will happen!"

By W. D. Chesney

DURING MY student days at University Medical School in Kansas City, Mo., I helped pay for my education by working in the zinc mines near Joplin, Mo. After some months of experience I became skillful enough to be placed in charge of the crew at Clear Jack Mine near Neck City, Mo. During the summer of 1904 while working at Clear Jack I noticed a well-dressed stranger looking over the property and supposed he was a zinc buyer. On another day when I took charge during a mining accident this same stranger was looking on.

After the problem had been attended to the man came over to me and said: "I'm Dr. Jesus Carrera, a mining engineer graduated from the mining school in Freiburg, Germany, and I admire the way you handled that situation. I'm here to buy up good mining property and I've just bought Clear Jack Mine. Your general superintendent, Billy Carmain, tells me

that you are a medical student and well thought of. He also told me you speak fluent Spanish and I have a proposition for you."

I was surprised the man actually had investigated me and my work before approaching me. After a moment Dr. Carrera continued, "You have of course heard of the Apache Geronimo and of his archenemy President Diaz of Mexico. Diaz has asked me to have someone unknown to Geronimo contact him and try to find a clue to where Geronimo and his savages buried the millions in gold they got after massacring the Peralta party on its way back to Sonora. Just a short time ago a prospector found a sack of gold near the spot where the Peraltas were wiped out. I believe you are the man to get the information out of Geronimo, who is right now at the St. Louis Fair. I will pay you $25.00 a day plus expenses. If you succeed, you will be my assistant in tracing the Lost Dutchman Mine near Phoenix, Ariz. Are you interested?"

I certainly was. We shook hands to close the deal. Dr. Carrera continued, "Remember, Geronimo hates all Mexicans as the devil does holy water, so never say anything good about Mexicans. Geronimo is continually chewing on something he takes from his medicine bag — it is probably peyote or a mushroom he gets from Mexico. We know he also chews hemp leaves, which are also known as marijuana. Geronimo claims that the use of them brings the spirits of his ancestors to him and that they guided and guarded him when his few hundred braves whipped over 6,000 American army troops. Remember the Spanish adage, 'A closed mouth catches no flies,' and let him do a lot of talking."

Two days later I was on the fairgrounds at St. Louis and for the first time I saw Geronimo, whose real name was "Goyathlay" (as nearly as Apache can be transcribed into English). He was sitting on his heels, occasionally dishing out a photo of himself or a poorly written booklet for as much as the traffic would bear. As I thought of his fiendish tortures of Caucasians, I hated him on sight — his slate-like orbs were barely visible through slitted lids; his face was as wrinkled as his native Chiracahua Mountains in Arizona. Several Apache policemen were there to keep him out of trouble. As I watched, he took something from his medicine bag and put it into his mouth. His facial expression seemed to change into a dia-

bolical mask. He started mumbling and one of his Apache guards shook his shoulder and silenced him.

It was very hot and the spectators thinned to a mere trickle. Screwing up my courage I approached and called him by his real name. I said that I had a message from John Clum, who had established the *Tombstone Epitaph* where a man could read his own obituary notice while eating breakfast. John Clum at one time had been in charge of the San Carlos Apache prison compound and had been responsible for arresting Geronimo, but he also had done favors for the Apache leader and Geronimo hated him less than he hated most other "white devils." Geronimo glared at me as if to assure himself there was no cleft-tongue trickery. About all I got out of him was an invitation to visit him at the Apache prison compound at Fort Sill in what now is the state of Oklahoma but at that time still was called Indian Territory. For a whole week I visited him every day but learned very little.

On my trip back to Joplin I had a layover of seven hours in Kansas City. In the city library there I found a brief biography of the Apache chief, which made the man much more understandable. It contained a documented account of the massacre of the Apaches — the oldsters, women and children, including Geronimo's mother, his wife Alope, and his three children — all scalped for the bounty Mexico paid for Indian scalps.

I found Dr. Carrera at the House of Lords Hotel in Joplin and made my report. He was delighted, for he never had heard of another case where Geronimo had invited a white man to visit him for any purpose other than to slash his throat and scalp him! As soon as we learned that Geronimo was back at Fort Sill we hurried to Lawton, hired a rig and drove to the Apache prison compound. The commandant, Lt. Parington, objected to our visiting Geronimo until Dr. Carrera showed him a document from the Secretary of War. Dr. Carrera whispered, "Don't say anything about John Clum unless Geronimo mentions his name and say damned little then. Let Geronimo take a swig of this, chew his mighty medicine and he will talk for he surely loves to boast of himself."

An Apache policeman led us to a copse of small trees where Geronimo was seated with several other Indians. He remembered me and invited us to sit. He permitted me to take a photo of the Indian group. Then

he ordered the other Indians to leave. After they were out of sight, Carrera handed Geronimo a four-ounce bottle of some liquid, which the chief drank in two swallows. Then he hit his medicine bag again. I opened a steno notebook and Geronimo did not object.

In fact Geronimo already was entranced. His eyes were open and staring. Then he began murmuring in the Apache tongue. Carrera said, "He is invoking his Apache god, Usen. He is praying that his grandfather's spirit will come again and tell him what to do with us." I glanced around and was grateful to see four heavily-armed Apache policemen within shooting distance. The chief's body became cataleptic, rigid as a board. He scarcely breathed. Dr. Carrera said, "He will remain this way for a short time and then will snap back to normal and tell his story in Spanish. Chesney, I believe in the future that the plants he uses will be used a lot in medicine as well as for psychic manifestations. Indians are much closer to the ultimate mysteries than we are. Someday I want you to witness a ghost dance. The medicine man takes peyote and often becomes very mediumistic and makes true predictions and can see events happening at great distances. There is no doubt that Geronimo has this faculty too, which made it possible for him to hold off thousands of our soldiers. Hush! Geronimo is coming back to normal now and will give the facts the world should know."

Geronimo opened his eyes and said, "The spirit of my grandfather told me you are not speaking with split tongue. He said to tell white man in 1858 there was peace between whites and Indians. Then Yankee devils made plot with Mexicans to kill all Apaches and scalp for reward. They invited us to come to Mexico for fiesta and to trade. We go and white devils betray us. Kill 300 braves, go to our camps and kill all old people, women and babies too. Kill my mother, wife and three children. Rip open belly of my wife to get unborn baby for scalp. I saw, went loco, kneel down to Usen and swear to kill every white I find, scalp. Sometimes torture as the whites did to Apaches.

"We lost all our weapons and worked our way back to Arizona starving and freezing. Tell me, white man, what right did you have to come and steal Apache land, kill thousands of Apaches? Tell me why you are any better. White men taught us to scalp, mutilate, tell us where we can

live, far from our mountain home where we lived for ages. When hunger and cold forced Apaches to surrender, Army promised we take family with us but instead send me and many braves to swamps of Florida, where many die. I join white man's church here, try to be good American. I old now, tired, die soon. Very tired. Come again tomorrow."

Dr. Carrera and I drove back to Lawton and returned the next morning. The post doctor said we must keep our visit short as Geronimo was not well. Our visit was indeed short. Several times Geronimo told us to see John Clum and find the truth. As we left he handed me a small deerskin bag which I later found contained a number of small gold nuggets. I treasure them still after more than 65 years.

Dr. Carrera went directly to Mexico City to confer with President Diaz. I eventually made my way to Los Angeles and sought out John Clum, who verified the truth of all Geronimo had said. We spoke of mediumship and Clum remarked, "Doctor, under the influence of peyote and other plants known to the Indians like Geronimo and Cochise, Indians who have been wronged by the whites are possessed by the same type of spirits that in Holy Writ are called devils. I believe Geronimo is a spirit medium but a possessed medium. And I fear his prophecies will come true in your lifetime."

At that time I had not heard any of the prophecies attributed to Geronimo. In late 1936, however, I returned to Tucson, Ariz., in connection with my studies on synthesizing vitamin D with sunlight. While I was there working on my apparatus I talked with many old-timers. One of them introduced himself as W. D. Caldwell and claimed the dubious distinction of having been scalped by Geronimo in 1885 and living to tell about it. He had been left for dead but was picked up by soldiers from Fort Huachuca and recovered in the hospital there. He took off his hat and showed me the most horrible cicatrix I've ever seen.

On Christmas Day in 1936 my wife and I picked up Caldwell and took him to Tombstone for dinner at the old Bird Cage Theater. We strolled through the museum section where there are many relics of Geronimo's life. On our trip back to Tucson Caldwell pointed out the spot where he had been shot and scalped. He then asked me if I believed in curses.

Without waiting for an answer he went on, "Well, Doctor, I do.

When Geronimo surrendered in 1886 a large number of Apaches were being loaded like animals into freight cars to be sent to the swamps of Florida. I watched Geronimo as he gloomily eyed his beloved mountains. A soldier had his bayonet pointed right at the chief's abdomen. Geronimo raised both hands towards the sky as if addressing the Apache god Usen and intoned in the Apache tongue: 'I put a curse on all Yankee white devils for your crimes of robbery, rape and murder of nonwhites. Your cities will be destroyed. Your young people will become evil and hate other white devils. In time they will become slaves of the green medicines that Usen gave to heal. Black men will become strong and revolt. Great wars will come to you. Great white chiefs will be murdered. No safety, no peace. My grandfather's spirit and Usen no lie. These things will happen.' "

I still have today the notes I made in 1936 as Caldwell related this prophecy of Geronimo's.

I have come to honor the Apache I once hated, for he tried to preserve his own land and people. I cannot help but feel his curse has come down upon our nation for our mistreatment of the Indians.



ROBBED BY RUSE

A TELEVISION show proved costly to Mrs. Erla Mae Williams of Los Angeles, Calif. On November 26, 1972, Mrs. Williams, a saleswoman, was asked to bring her sample merchandise to the apartment of an unidentified man. Once she was there he threatened her with a pellet gun and ordered her to put on a belt of dynamite sticks. He claimed he could detonate these by remote control and that he would blow her up if she did not follow his orders.

The man then told Mrs. Williams, 50, to go to her bank and draw out her entire savings in cash. She did so and returned with $2,180, whereupon the man handcuffed her to a radiator in the apartment and fled by car with his loot.

She managed to free herself and call the police, who examined her belt and found that the "dynamite" consisted of wired flares.

Not until after Mrs. Williams had been tricked out of her life's savings did anyone note the identical threat had been used two days earlier by the villain on the popular TV show *Ironside* starring Raymond Burr. In the television version the "remote-controlled" dynamite belt had been strapped to a scientist to force him to arrange for the release of three prisoners.

The SPIRIT in the BOTTLE



Impish "Charlie" bedeviled Uncle's home in India — until my friend Mohammad ingeniously excorcized him.

By Clement J. Khisty

ON A HOT dusty evening in May 1944 I had my first fleeting glimpse of a mysterious character who came to be called "Charlie." I had been sitting comfortably in the garden reading and I was not aware that I was being observed until I looked up — and the man watching me evaporated into thin air. I was puzzled but I concluded my eyes had played a trick on me.

I had come to Raipur in the state of Madhya Pradesh, India, only a week before to spend my two-month summer vacation with my uncle Vasant Khisty, then a Subdivisional Officer in the Civil Service. After a grueling term at Nagpur University I looked forward to a vacation with my four cousins. They were all about my age and their home was a sprawling bungalow with extensive grounds and a garden.

I mentioned "Charlie" to my cousins that very night. Dinkar, the eldest, admitted having seen a person of Charlie's description two or three times over a period of months and one of the other boys said he had seen the figure at close quarters — in his bedroom, when he had malaria. The boys had duly reported what they had seen to Aunt Indira and Uncle Vasant who attributed their experiences to overwrought nerves and high fever.

A few days later we had an

overnight guest — a business acquaintance of Uncle Vasant. He told us the next morning that he had awakened with a start about three o'clock to find a dark stocky bald man standing at the foot of his bed staring at him. He was about to shout when the man suddenly disappeared. He said the man was wearing a checked red and black sarong and a white singlet.

Uncle looked perturbed when we gathered for breakfast but he succeeded in convincing his guest that he must have seen a prowler. It seemed strange to me, however, that the description of the prowler matched my impression of Charlie.

When Uncle Vasant was away his office always was kept locked. Besides his table and half a dozen chairs it contained several racks and cupboards of files and a heavy chest filled with cash, papers and documents. During the third week of my stay in Raipur a strange incident took place in this room.

My uncle returned from out of town late one night and asked that his offiice be opened so that he might put away his papers and cash. To everyone's surprise the ever-faithful six-lever lock could not be opened. We eventually gave up and the next morning summoned a locksmith who opened the lock easily. We entered the office to find the heavy cashbox — which could be opened only with two separate keys — standing ajar with its contents strewn all over the floor. Files and papers from the cupboards also were thrown around at random, as if someone had been searching for something and had left in a great hurry.

My poor uncle was dumbfounded when he saw the mess. It was impossible for anyone to have entered the room; all the doors and windows were securely bolted. The police were called in and after a thorough investigation reported that they could come to no definite conclusion. Fortunately nothing was missing, but how an intruder had made his way into the room, opened the cashbox and disturbed the files was a mystery.

We became aware of another perturbing phenomenon. On certain nights after everyone had retired we began hearing peculiar noises coming from the dining room and from Uncle's office. It sounded at times as if a group of carpenters were sawing through logs; other times it was the sound of chairs being pushed back from the table. My cousins and I joked about it, agreeing that "Charlie" must be rearranging the dining room furniture or upsetting Uncle's office!

However, when our little ter-

rier began acting strangely we were sure there was something sinister about these disconnected happenings. The dog occasionally would bark and whine, then run out of the house exactly as if he were following at someone's heels.

Uncle Vasant suggested an experiment. He marked the dining room floor with chalk where the furniture stood, then waited until past midnight for the familiar sounds of moving furniture. Armed with a heavy stick he crept down the stairs and flicked on the lights. The room was empty save for an enormous black cat which jumped off the table and vanished. A frantic search for the cat yielded no result. Surprisingly, the furniture still stood squarely on the chalk marks.

Uncle Vasant described these weird incidents to a Roman Catholic priest, who agreed to come to the house one evening to perform an exorcism rite. After this was done we felt that the house had been rid of any evil spirit and our minds were at rest — at least for the time being.

My vacation was coming to an end. Two days before I left Raipur to go back to school an extraordinary occurrence proved beyond doubt that what we had seen and experienced had not been the product of overheated "nerves." The family of A.K. Verma invited me to dinner one night, promising to send their car to pick me up between 7:30 and 8:00. I dressed on the appointed evening and sat in my room reading. When the car had not arrived by 8:15 Aunt Indira suggested that I might as well walk the mile to my host's residence.

Mr. Verma received me, apologetic and somewhat alarmed over the failure of his new chauffeur to pick me up. He had been dispatched at 7:30 promptly. We chatted for a while and just as we were going in for dinner the car arrived. One look at the chauffeur was enough to tell us that he had met with some grave misfortune. Mr. Verma was angry, however, and demanded an explanation for the delay and inconvenience.

"Please hear what I have to say, although it may sound incredible," the chauffeur said. "As you instructed, sir, I drove to the bungalow of the Subdivisional Officer and parked the car. I was about to ring the bell when an elderly dark man, almost bald, opened the front door, gave me a stare and went out to the car. Assuming this was the gentleman to be picked up I returned to the car and we drove off. But the moment I was on the road I felt terribly confused and bewildered, like a man who had

lost his senses, a condition I never have known before. I drove aimlessly, goodness knows how long."

He took a deep breath and continued. "Eventually the feeling wore off and I discovered I was miles away from town. I came to a halt, shut off the engine and looked back to see whether my passenger had anything to say about my stupidity. Sir, there was nobody in the car! To make sure I hadn't gone crazy I got out and opened the back door. To my utter horror and surprise an unusually large black cat jumped out and vanished in the roadside bushes."

* * *

ALMOST 10 years later I was sent to Raipur as a young civil engineer in the Public Works Department. By a strange coincidence I was assigned the very same bungalow my uncle had occupied.

A week's stay in the bungalow was enough to bring home to me that our old companion "Charlie" was as active as ever. At times I felt like an intruder — and one night I was so frightened that I decided not to sleep in the house until something was done.

I said this to my good friend Mohammad Khan who is well-versed in telepathy and clairvoyance. We decided to try to learn Charlie's identity and jointly we interrogated some 20 persons who were connected in some way or another with the haunted bungalow. After sifting through a maze of information we boiled down the facts:

The first occupant of the bungalow in the early 1930's was Venkat Iyer, District Excise Officer. A confirmed bachelor, he was dark-complexioned, heavy, muscular and fond of sports, especially hunting. His face had been badly pockmarked. At the time of his sudden death Mr. Iyer was involved in a case concerning the misappropriation of government funds. He evidently committed suicide by jumping into the well in the garden. A huge bundle of files and papers were retrieved from the well when his body was recovered. A few hours before he jumped into the well he had shot his favorite cat. Nearly a year after his death Mr. Iyer was proven innocent of the charges against him.

From this information we felt certain the shade we had nicknamed "Charlie" a decade ago was none other than Mr. Iyer. Mohammad told me there was a way to isolate Charlie and he would help me.

On July 10, 1953, Mohammad came to my bungalow with a whiskey bottle and a worn-out tiger skin under his arm. He settled down cross-legged on the ti-

ger skin in the dining room with the empty bottle right in front of his nose. He then issued instructions to secure all the doors and windows in the house and said he must be left absolutely undisturbed.

I sat quietly in the corner listening as he recited couplet after couplet in a low melancholy tone. After about half an hour Mohammad suddenly shouted loudly in an aggressive voice. Next he stopped the mouth of the bottle with a rubber stopper, then turned and informed me that the spirit had been successfully isolated and secured.

Mohammad asked me to lift the bottle carefully — but that apparently empty bottle was too heavy for me! It was stuck to the floor, I thought. It took three of us — Mohammad, my cook Babulal and me — to lift the bottle and transport it several hundred yards to a remote corner of the yard where we buried it in a small hole in the soft earth.

For the first time in many weeks I slept peacefully that night — as I suppose "Charlie" did, reposing at the bottom of the whiskey bottle.



FAMILY JINX STRIKES FOURTH TIME

MRS. ROSEMARY Stacey of Bristol, England, is a widow at 28 years of age because of a family jinx which seems to have brought about the death of her father, grandfather and great-grandfather when their wives were 28.

Her husband knew about the jinx and Mrs. Stacey said, "He took it seriously and promised never to take any risks."

But Richard Stacey, also 28, was killed when an out-of-control tractor rolled over, crushing him.



THE VANISHING ONE-ROOM SCHOOLHOUSE

THE VANISHING one-room school house is more than a figure of speech in Davison County, S.D. One literally vanished from its site in March 1971.

The business manager of the Mitchell Independent School District, Paul Olson, discovered the loss during a leisurely Sunday afternoon drive. Six miles west of Mitchell he passed the Betts elevator, a familiar landmark, but the Betts rural school, on a piece of property under his charge, was gone. The school was closed last year but Olson's School District remains responsible for the property.

Investigation led Olson and Davison County Sheriff Lyle Swenson to a site 10 miles away where they found the school — but no one knows how it moved or who was responsible.

Medical Men Confront THE NEW DIMENSIONS IN HEALING

By James Crenshaw

Yoga teachings, the research in healing, Kirlian photography and Cayce's "readings" all indicate that a universal life force exists.

PART TWO

IT IS WELL known that astronaut Edgar Mitchell, on his way to and from the moon, engaged in a number of ESP experiments with moderate success. These and other considerations have led him into a full-time program of ESP investigation since his retirement from the space program and the navy.

Captain Mitchell was the keynote speaker for the "Dimensions of Healing" symposium in October 1972 sponsored jointly by the University of California at Los Angeles and the Academy of Parapsychology and Medicine. His banquet address preceded two days of public sessions at UCLA, emphasizing investigations of unorthodox methods of healing and borderline scientific inquiries.

Edgar D. Mitchell and Associates, a Texas corporation, was formed to bring together interested scientists from various disciplines to explore the potentials of man that have been largely ignored. One of their fields of exploration is healing, including spiritual and psychic healing. Captain Mitchell told his audience:

"I have seen instances of healing that would leave most medical men gasping with disbelief. Psychic healers can become valuable adjuncts to hospital staffs, to medical clinics and to the general practitioner." (He might have mentioned that many British hospitals now permit spiritual healers to work with patients.)

Captain Mitchell, who is also a doctor of science, urged the medical men to make use of the mounting evidence that psychic healing works. He reported that a healer associated with his group in Houston was able to relieve hepatitis within four days and to cure a case of nephritis in one week. Using meditation and Tibetan chants this healer has been effective in other cases, both with laying on of hands and

transmitting energy at a distance.

Captain Mitchell, who went to the moon on Apollo 14, revealed that his experiences in outer space had brought him to the realization that "inner space" is man's last frontier.

* * *

THE UCLA sessions, part of a series presented in various California educational and cultural centers during 1972, emphasized the psychic or spiritual approach to healing but also the importance of understanding energies and forces at work in the body's physical structure. These energies, however, may not always be measurable.

For example, in a discussion of the Eastern approach to healing, Haridas Chaudhuri, Ph.D., president of the California Institute of Asian Studies in San Francisco, referred to seven energies (or life forces) in man. Awakening and properly guiding these can set in motion a "revitalizing and ecstatic growth process punctuated with a variety of peak experiences." He continued:

"The most potent of all such hidden springs is what has been called the psychosomatic power center or the coiled energy (*kundalini)* dormant in man."

The key to tapping this spring, he said, is meditation. "Various meditation techniques and yoga disciplines are designed to achieve this goal. Meditation therapy is a vital part of psychosomatic medicine. The psyche can be trained in such a way as to affect body and personality. The more we maintain a dynamic harmony, the more radiant health, creativity and power we have." The elimination of inner conflicts "enormously enhances the health and vitality of an individual," Dr. Chaudhuri declared.

On the same program Olga Worrall, who with her late husband Ambrose is widely known for her spiritual healing work in Baltimore, Md., presented a scholarly paper which she titled "Unconventional Healing."

Discussing the history of spiritual healing she said it sometimes is called magnetic healing and she believes it may involve some type of electrical component.

"Obviously there is some kind of energy available," she said but she emphasized, "It is the Father within me that doeth the works." She told an audience of some 1000 persons that she had been engaged in "unconventional healing" since 1915 without remuneration.

"Brain damage, kidney diseases, cancers and other tumors have been successfully treated," she reported, and absent heal-

ings also have been effective, even when the "patient" has not been aware of the healing effort. She admitted to failures, as in all types of healing, but had no statistics on the percentage of successes. She pointed out that the healer simply is one who provides the conditions — and the energies — to permit healing to take place. If it does not, she said, "I do not dwell on it."

Asked if she believes mediums can communicate with discarnate personalities, she answered, "Absolutely." To make such a statement in a leading institution of learning would have seemed outrageous a few years ago.

At this symposium Edgar Cayce was referred to as a medium although his work generally is not associated with communication with discarnate personalities. However, his contributions to the art of healing while in a trance-like state are well known.

Herbert B. Puryear, Ph.D., addressing one of the UCLA meetings, said that Cayce went into a "superconscious state" or "samadhi," as it would be called in India. The transcriptions of "readings" given by Cayce over a period of 20 years fill 400 binders — 14,000 readings categorized under 10,000 separate headings.

Many of these concern health and healing. Dr. Puryear, director of education for the Cayce foundation (Association for Research and Enlightenment at Virginia Beach, Va.) said the readings emphasize the importance of balancing the physical, mental and spiritual aspects in man to awaken the natural healing force within him. Cayce prescribed many physical remedies which often proved amazingly effective even when the patient was not present for the diagnosis.

Cayce viewed the physical and spiritual as having differing vibrational patterns but involving only one force. By balancing the physical, mental and spiritual aspects — a triune approach in which spirit is equated with the life force — he pictured mind as the builder or patternmaker and the physical body as the resulting structure.

Dr. Puryear said Cayce taught that all healing comes from within when the spiritual force is allowed to flow through the body structure. Doctors simply arouse and stimulate this force. Moreover, thoughts become deeds. Desire must precede action to produce concrete results. Back of it all lies motivation, he said.

Why does a person want to be healed? One's mental outlook and attitudes must change to bring about permanent healing regardless of the treatment. As in other healing techniques dis-

cussed during the symposium — acupuncture, biofeedback, laying on of hands, nutrition, medicinal remedies—the theme was always the same: achieve balance and "oneness" of mind, body and spirit and healing will follow.

* * *

EVIDENCE OF the vitalistic nature of the force which emanates from a healer's hands was presented by Bernard Grad, Ph.D., associate professor at the Allan Memorial Institute, McGill University School of Medicine in Montreal. He presented slides and data showing that a healer's power,* whatever it may be, can affect the growth of plants, increase the healing rate in wounded animals (laboratory mice) and hasten the healing of goiters artificially produced in mice by feeding them an iodine-deficient diet.

Dr. Grad stated his belief that the experiments have important implications for all branches of healing, especially the powerful forces in a doctor-patient relationship which can have a direct effect on the patient's health. He also mentioned the energy exchanges between husband and wife or mother and child which may be either harmonious or discordant. Because mental outlook and emotional situations have been shown to affect healing Dr. Grad concluded:

"Attitudes of compassion and love produce a change in one direction, presumably in the direction of an energy which has therapeutic possibilities, favoring growth and development. On the other hand, feelings of hate and anger produce changes in the opposite direction with an energy having a destructive capability."

Another speaker at the symposium has undertaken further study in another direction with Oskar Estebany. Sr. Justa Smith, Ph.D., biochemist of Rosary Hill College, Buffalo, N.Y., reported that her research has shown that the healer can affect enzyme systems.* Students used as controls had no effect on the enzymes.

All of the sessions were marked by a general recognition of the vitalistic concept that a life force exists and that it is immensely important to the understanding of healing and of life itself. This was underscored in an address by Douglas Dean, professor at the Newark (N.J.) College of Engineering and an expert in electrochemistry.

*Dr. Grad's work with Oskar Estebany, identified in the researcher's reports as "O.E.," is discussed in "Experiments in Psychic Healing" by David Techter in the April 1969 issue of FATE.

*See "I See by the Papers," May 1973 FATE.

Professor Dean asked and answered the question: "Can we photograph the healing process?"

Using Kirlian photography he took high frequency radiation pictures of the healer Ethel DeLoach. A photograph of one of her fingers at the moment she began thinking of healing showed a blue-white corona or flare. Traditionally in occult literature and teachings the color blue — especially blue-white — is associated with healing and spirituality.

While she performed a healing the glow or corona increased. Occasionally an orange color also appeared. Again, orange long has been associated with healing in metaphysical teachings; it is regarded as an energizing force somewhat analogous to the sun's rays.

As the healing developed, according to Professor Dean, Mrs. DeLoach realized that her hands were being guided by unseen forces — spirit doctors, she now believes — and she felt what she was doing was somehow related to acupuncture. Many of her patients reported they felt needles being inserted into certain points and they were surprised to find none were used. A student of acupuncture confirmed that her hands followed the meridian lines and pulse areas recognized by acupuncturists for millennia.

Mrs. DeLoach also appears to have the ability to diagnose; she can assess a patient's nutritional needs and mental hang-ups. After recounting some of her successes with multiple sclerosis, broken bones, inoperable eye conditions, etc., Professor Dean said:

"The evidence for psychic healing becomes stronger and stronger every day. Now that parapsychology has been accepted as a science by the American Association for the Advancement of Science the scientific barrier is down." (Professor Dean was instrumental in winning the Association's recognition of parapsychology.)

"I thought the next barrier would be the medical one and that it would be a tough struggle. However, the need of patients is so great and doctors' knowledge still so limited (that) with the advancing impact of acupuncture and more conferences like this it seems the medical barrier will be removed much sooner than we expected."

Significantly, Professor Dean quoted Mrs. DeLoach's words in reference to her technique:

"I tune into the universal energy that instantly responds. It is there equally for all. It may seem impenetrable but it is a reality."

There it was again — life force, universal energy, the idea firmly rejected as too mystical in the Age of Mechanism which began in the late 19th Century but now being revived with this evidential backing in an age of psychic awareness.

Further evidence that the energy is real and can imprint its effects on photographic film was presented by Thelma Moss, one of this country's leading researchers in parapsychology and the moving spirit behind a series of ESP sessions at UCLA.

Dr. Moss — with the help of research assistant Kendall Johnson — has been able to duplicate some of the work of the Kirlians in Russia, first reported to the American public in an article by I. Leonidov in the September 1962 issue of FATE.*

In the Russian experiments, researchers found evidence of a field of energy associated with all matter. When part of a leaf was cut off, radiation photos showed a "phantom" outline of the clipped part, indicating that part of the energy field remained despite the amputation.

At UCLA Dr. Moss and her associates photographed leaves of different plants after they had been gashed. The high frequency radiation photos — like the Russians' — showed the remnants of an energy pattern at the gash point. Sometimes a reddish flare, almost blood-colored, appeared around the cut.

Other experiments involved a healer who did not touch the leaf but seemed to send energy which caused the leaf to try to regenerate. The pictures showed "curious little bubbles" around the gash, as if a regenerative force were filling the wound.

Leaves photographed at different seasons showed a decreasing vitality as the year progressed. In the spring the electrical properties reflected in the photos were at their height; by summer the force had greatly diminished and by the fall the energy field registered even lower.

Dr. Moss also has demonstrated that emanations of the so-called vital force reflect a person's mental state. A photo of a relaxed healthy individual's fingertip showed a blue-white corona. The fingertip of the same person in an anxious, nervous, "up-tight" state displayed a brilliant red blotch.

Dr. Moss has photographed a healer's fingers during a healing session and found an increase in the emanations. She has evidence that such energy can be directed two ways and said, "We

*Reprinted from *Soviet Union*, Issue 145, 1962. The Kirlians' work is also discussed by Sheila Ostrander and Lynn Schroeder in their book *Psychic Discoveries Behind the Iron Curtain*.

must be careful how we use it." Photographs of a healer working with a kidney patient indicated that the patient lost energy — he had to be returned to a hospital — while the healer seemed to receive increased energy.

What is this energy? Dr. Moss said she wished she had an answer. It may be related to or even identical with the vital force known as prana which Eastern teachers say is drawn in with every breath and is necessary to sustain life.

* * *

MANY PERSONS at the symposium recalled early experiments at Yale University which verified the existence of energy fields surrounding living forms. These were mentioned in the writings of astronomer Gustaf Stromberg (notably in his book *The Soul of Universe)* in which he presented evidence of nonphysical structures and motivating forces behind all living forms. Basing his conclusion on laboratory evidence then available he found that inanimate structures also have their nonphysical counterparts (etheric doubles).

In lectures at both the Stanford and UCLA "Dimensions of Healing" conferences William A. Tiller, Ph.D., professor in the Department of Materials Science at Stanford University, expressed a similar concept. He believes that substance on the physical level behaves differently from substance on the "etheric level." Herein may lie a clue to the phenomena of materialization and dematerialization, he said. He also mentioned the energy centers called chakras and their relation to levels of consciousness as well as energy, relating them to the seven levels of meditation.

"The currents in the individual circuits provide important energies for various parts of the body," he said. "In principle, we can think of great energy streams flowing through space and passing through our bodies unabsorbed and unnoticed unless we tune the chakras to couple with this power source and transduce some of its energy into the etheric system."

Here was a physicist, thoroughly trained in the techniques of material science, freely interweaving physical and occult terms as if it were an everyday practice in higher institutions of learning. Professor Tiller committed himself to believing in the possible connections between physical and metaphysical without flinching. But with his qualifications no one can look upon him as a mystic visionary. He is an international authority on the science of crystalization and

serves as a consultant to government and industry in the field of metallurgy and solid state physics. Yet he has been engaged in research concerning the electrical changes that take place within the body during acupuncture treatment.

Professor Tiller has devoted part of his time in the past few years to the study of radionics to see if a rational explanation of the operation of devices in this field could be constructed in terms of testable hypotheses. Radionics has to do with the famous "black boxes," the use of which in the treatment of bodily ailments has been so controversial.

Much of his work in radionics was carried out at the De la Warr Laboratories in Oxford, England, during a sabbatical leave from Stanford. Professor Tiller defines radionics as "an instrumental form of radiesthesia which . . . deals with the interaction between mind and matter." Radiesthesia he explains as "sensitivity to radiations covering the whole field of radiations from any source, either living or inert."

Thus this renowned scientist was talking of such practices as dowsing, the use of the pendulum for diagnosis, the "black box" radionics treatment and diagnostic machines, the use of which in the past has led to criminal prosecutions.

The reason electronics experts were unable to explain the effects claimed for the machines, Dr. Tiller indicated, is that the "vivaxis," the radionic wave field and the "antenna" of the body receiving the energy are all at the etheric rather than the physical level of substance.

He referred to the "vivaxis theory," which postulates that when an entity is born "some type of signal generator is created at that specific location of the earth — not on the physical level but on the etheric level of substance." He does not shy away from another presently controversial topic — astrology. He said there probably is a connection between vivaxis and astrology.

Neither is Dr. Tiller afraid of the word "aura," although — like physician-physicist Henry Puharich — he believes the aura is not equivalent to the corona effects shown by Kirlian photography. Rather, he thinks it is possible the cold electron emissions seen in radiation photos and the aura as seen by mystics and sensitives both may have their roots in "etheric substance."

Dr. Tiller and Dr. Puharich (who astounded listeners with his description of materializations and dematerializations of objects

under laboratory controls) are convinced that scientists must examine more closely various levels of energy not measurable in terms of gauges and meters which we now have. A more effective utilization of energy would follow through "coherent reorganization" (Dr. Tiller's term).

"A truly coherent state equals a spiritual state," said the Stanford professor. "Man is now moving into new spaces and it is all downhill from here."

* * *

BESIDES SESSIONS at Stanford and UCLA the Academy of Parapsychology and Medicine sponsored lectures and demonstrations at Golden West College in Huntington Beach, Calif., and in San Diego. Many of the same speakers appeared at all four meetings and all were equally forthright in their references to unorthodox traditions, terms and practices.

Probably as forthright as any of the speakers was Dr. Robert A. Bradley, president of the Academy. He is a physician who practices obstetrics and gynecology in Denver, Colo., where he pioneered the introduction of natural childbirth in the United States in 1947. He is also a pioneer in the concept of medical care of the "whole patient" (body, mind and soul).

Dr. Bradley lives in a haunted house and calls himself "a nut on table-tipping," adding, "this is one form of spirit communication with which I love to heckle my skeptical friends, my peers and my colleagues." He openly admits to believing in spirit communication, reincarnation and karma and he has used hypnotic regression to explore the effect of previous lives on a patient's present life.

Concerning the current interest in acupuncture in the Western world, he said, "May we have more Ping-Pong games if this is what it takes to bring acupuncture to our attention after 5,000 years."

Of Kirlian photography, he declared, "We think that the laying on of hands and the forces of healing as shown by Kirlian photography demonstrate the practical application of these in the field of medicine."

He also said, "I think mediumship can be used for therapy and spirit communication and likewise can be used for therapy . . . particularly if people have a fear of death or a lack of belief in their own religion."

He declared that the Academy represents a group of persons in the medical and paramedical field — anyone involved in the healing arts — who believe "there is an interrelationship, a conti-

nuity, a unity between body, mind and soul."

Perhaps Dr. Moss best summed up the UCLA sessions when she said, "Here we are looking at phenomena that have never before been so thoroughly discussed in higher schools of learning. We are voices crying in the wilderness but we are exploring phenomena that we know exist and are being tested in the laboratory."

To the orthodox scientist and the orthodox layman, this may have sounded far out but as Dr. Puryear remarked, "We have come quite a distance even to have such a conference as this."

And as if he were predicting a truly brave new world, Dr. Tiller expressed the belief that the latest directions in healing and science presage a new age in which the psychic, along with ancient metaphysical beliefs and the scientific method, will combine to create an ideal world.



TWINS UNTIL DEATH

OREGON'S OLDEST pair of twins died 12 hours apart last January. Earl Pruitt, a retired Tillamook carpenter, succumbed to pneumonia at 7:30 P.M. on his 88th birthday. His twin sister, Pearl Reed Sparks of Portland, was in a comatose state during Earl's brief illness and never knew of her brother's death. She died at 7:30 A.M. the next morning. The twins were born in Salem, Ore., on January 31, 1884.



PALESTINIAN PROPHECY

By Melba Blanton

BACK IN the beginning of this century the Arabs of Palestine clung to two ancient prophecies about their land. One foretold that domination by the Turks would cease when "the waters of the Nile flowed into Palestine." The other predicted greatness for the city of Jerusalem when a "prophet of God from the west" would enter the city on foot.

Both of these prophecies were fulfilled in World War I. In 1917 Sir Archibold Murray's engineers laid a pipeline across the desert from the Suez Canal to Al Arish. Then on December 9, 1917, a British commander entered Jerusalem through the Jaffa gate to claim the city from the Turks. Out of respect for the city that is holy to Moslems, Christians and Jews alike, he entered on foot. In Arabic "prophet of God" is *Allah Nebi*; the British commander was Gen. Edmond *Allenby*.



Photo by Gerold Forbes

Attractive Wanda Sue Parrott covers stories on psychic subjects from her Los Angeles newspaper office.

AIR FORCE *TELEPATHY* TEST

Could the air force cadets in Colorado transmit impressions of colored slides over hundreds of miles to our Los Angeles class?

By Wanda Sue Parrott

DURING MY years as a reporter with the *Los Angeles Herald-Examiner* I have acquired the unofficial title of "office psychic." Most of my fellow employees have heard of my many psychic experiences and know that I have covered a number of stories dealing with hauntings, predictions and other psychic topics. Once when my car motor burned out the office employees presented me with a broom inscribed, "Now you have transportation."

When the first course for credit in parapsychology was announced by UCLA Extension for the spring of 1970, quite naturally I was assigned to cover it for the paper and I enrolled as one of the 400 students. Dr. Thelma Moss of UCLA's Neuropsychiatric Institute was the instructor and the enrollment included a large number of doctors and psychiatrists. Thus the age of the participants ranged from 18 through 60 with the majority being 35 and older. Many students, like myself, had become interested in the field because of personal experiences. Others were skeptical and wanted a scientific evaluation of the evidence.

Each of the weekly classes, held from February through May, ended with ESP tests using the Zener cards developed by Dr. J. B. Rhine, formerly of Duke University. Dr. Moss admitted that such tests were rather boring but insisted that statistics gathered on a large scale are necessary if we hope to answer the many questions about this unknown potential of the mind.

Although my own scores on the card-guessing tests were at chance level Dr. Moss chose me for one of the 38 members of the class to participate in a long-distance telepathy test in cooperation with the United States Air Force Academy in Colorado Springs, Colo. A group of air force cadets under the leadership of John Ballard were going to attempt to send telepathic impressions of colored slides they would view to our group in Los Angeles, several hundred miles away. The slides had been selected by Dr. Moss for emotional content and were to be accompanied by appropriate background music.

On Monday, June 1, 1970, the Los Angeles participants assembled in the conference room at the Neuropsychiatric Institute. The group included medical doctors, a clergyman and a movie producer in addition to one nervous newspaper reporter. Dr. Moss explained the procedure. The test would consist of five targets. While the cadets were viewing the slides and presumably beaming telepathic images to us we were to write down any impressions that came to us: pictures, colors, forms, words or emotions. After we had written down our impressions Dr. Moss would show us two color slides, one of which corresponded to the target. We then were to indicate which slide, A or B, we thought was the target image.

The lights were dimmed and the room became silent as the first image presumably was being "sent." Some participants looked at the ceiling. Others closed their eyes. One by one we began writing down our impres-

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sions. I closed my eyes and focused my attention on the area of my forehead between the eyes, the legendary site of the mystical "third eye."

A whirling mass of energy, golden in color, appeared and seemed to hang suspended like a gigantic cloud of vapor. My first thought was that it was a bomb's mushroom rising into the sky. All around the golden cloud was darkness like the night sky. When the slides were shown, one was a golden whirling galaxy against a black backdrop of space. I learned that my choice of the galaxy was correct when later we were told the targets.

We repeated the procedure for the second target. This time I saw a blur of colors. When the slides were shown I chose a psychedelic montage. Again I was correct.

On the third trial I distinctly saw a street. People seemed to be moving in terror toward the sides of the street as a malevolent force filled the center. In this case I chose a slide showing a street riot, again correctly.

On the fourth trial my impressions were not correct. The actual target had been of an auto race. Perhaps I failed to get this because I have had no involvement with racing cars although my husband has.

On the final trial I saw on my mental screen a cluster of blue-green cells which seemed to enlarge and take on separate identities. I wrote, "Cells, school of fish or fish eggs." When the slides were shown I naturally picked one showing a school of cellular-shaped fish in bluish-green waters. Again my choice was correct.

The total test of five targets had taken an hour. When all of us had finished writing down our impressions and indicating our choice of slides Dr. Moss gathered the papers for evaluation and study. Then she placed a long-distance call to Colorado to check on which targets actually had been sent by the air force cadets. We all were shocked when she learned that John Ballard had confused the date and the 16 cadets had attempted to beam the targets to Los Angeles on May 25, one week before. We had been straining to pick up telepathic signals sent seven days before!

Of course, the mix-up on the time added to the difficulty of evaluating the test. According to Freudian theory and previous studies of ESP, time does not exist in the unconscious mind. Thus theoretically it was possible for the Los Angeles subjects to pick up delayed telepathic thoughts from Colorado. But since the targets all were chosen

before we began guessing at them, successful choices could be due to clairvoyant knowledge of the target slides. There also was the possibility that we received precognitive knowledge of the slides that would be shown to us after we had written down our impressions rather than receiving the senders' transmissions. (Indeed, I received some impressions that seemed to relate to the "wrong" slides from the pairs shown us, as well as the impressions of the "correct" slides which I chose.)

After studying the mass of written impressions Dr. Moss announced that the results were not as good as she had hoped for. Of the 38 receivers 15 had gotten none correct or only one or two out of the possible five. These subjects she classified as "failures." The remaining 23 subjects had hit three, four or five targets and were classified as "successes." Though some early ESP research indicates that only one person out of five demonstrates ESP success, over half of the UCLA group scored well.

The experiment between the Air Force Academy and UCLA may go down in history as a milestone or it may be remembered as parapsychology's biggest blunder because of the seven-day time gap between the cadets sending and our receiving the targets. But it was evident to me that I personally could receive psychic impressions from over 400 miles away.

I am convinced that experiments of this nature will help mankind understand his broader potential. One student in the UCLA class predicted, "The day will come when psychology and parapsychology wed. Then and only then will man be blessed with knowledge about himself. He will know not only where he has been as a thinking creature but he can predict where he is going and use his God-given abilities to get there."



IN BRAZIL IT RAINS BEANS

BRAZIL rancher Salvador Targino insisted it rained beans on his land near Joao Pessoa, and he showed newsmen and local officials a handful of legumes to prove it. Delmiro Maia, a federal agriculture official, corroborated Targino's statement and speculated that a storm had swooped up a pile of beans from Western Africa and dumped them over part of northeastern Brazil.

Sr. Targino boiled some of the beans and found they were too tough to eat.

Fingers of Fate

By Harold Helfer

Xavier Magnan of Lorient, France, recovered a gold ring he had lost in a field 14 years ago — thanks to a limping cow. His neighbor Pierre Nicolas decided to find the cause for his cow's limp and found the ring bearing Magnan's name embedded in the animal's hind hoof.

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Patricia Cochran of Oxford, Mich., a leap year baby, gave birth to a leap year daughter at the identical hour at which she herself was born 28 years before.

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When Carlo Palombini of Macerata, Italy, returned home after weeks in a hospital, his five-year-old son Luca was overwhelmed with joy. He embraced and hugged his father then suddenly turned pale. Mmutes later the child was dead. A doctor said too much excitement killed young Luca.

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Florida's first two women representatives were elected to the state legislature recently. Both are named Beth Johnson and live in neighboring counties. But they are not related and never met until the legislature convened in Tallahassee.

•

Martha Castel's husband, a traveling salesman, saw a woman whom he at first mistook for his wife but knew it couldn't be she since he was 100 miles away from his home in Franklin Square, N.Y. The woman approached him and said, "I just had to tell you, you look so much like my husband I thought you were he."

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Billy J. Nordman of Oakland, Calif., was rushing his wife to the maternity ward when their car crashed into an overpass. A motorist took Mrs. Nordman on to the hospital. The baby was born at 8:50, two hours and 10 minutes after her father had died in the accident.

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Mr. and Mrs. Everett Goddard of Pinckneyville, Ill., became parents of twins who will go through life celebrating different birthdays. One was born at 11:50 P.M. on a Tuesday and the other didn't come into the world until 12:03 A.M. Wednesday.

HERB-CURE for HERB and ME

The pain I suffered had taken on all the qualities of a nightmare — but then help came in a dream.

By Eddie A. Albalos

IN 1967 I picked Tokay grapes with nine other men. Eight of us were Filipinos and two of us were Mexicans with state employment papers that permitted us to stay in the United States to harvest grapes and tomatoes. On September 5 we started picking for Mr. Herbert Buck, a rich farmer in Lodi, Calif., who runs a million-dollar wine factory which he inherited from his father.

As foreman of the crew I talked with Mr. Buck about wages, commissions and other questions shortly before we started in the fields. Short, 48 and pleasant in manner, he said to me just after we introduced ourselves to each other, "You can call me Herb if you wish, Eddie."

"How come you're different from most wealthy people I know, Herb?" I asked bluntly.

"You mean they let you call them 'sir' or 'mister,'" he replied, smiling. "You see I fought in the Philippines during World War II. Most of your countrymen I associated with called me Herb. I like it because it's more sincere as a friendly brotherly greeting."

Just then another man walked up.

"That's Les, my head foreman," Herb explained. "What he tells you is okay with me." As he walked to his sleek white 1967 Pontiac I noticed that he limped on one foot.

"Is Herb lame?" I asked Les.

"No, it's his arthritis bothering him again. It gets worse every year. Last year he was in the hospital for months but no matter what the doctors gave him, it didn't seem to help him any. If it keeps up he won't be able to walk or drive anything but short distances."

"That's too bad. I wish something could be done."

"So do I, Eddie. He's a good boss."

* * *

THE FUTURE immediately ahead of me looked bright. I would be working in the vast

fields, supervising men in the best methods of picking dark-red ripe Tokays and packing them into 30-lb. crates — and we'd be getting paid well for it.

But one morning when I awoke, I felt an acute pain in my right shoulder. At breakfast I hardly could lift a cup of coffee to my mouth because of the excruciating pain which ran from my shoulder blade to my arm. Only with the greatest effort did I manage to don my working clothes.

Fortunately the grape field where we worked was only four miles away and there was no heavy traffic on the way. I drove my Rambler sedan with my left hand clutching the wheel — a clumsy and dangerous procedure, but I had no choice. I felt like a baby trying to walk.

As the day passed the pain in my right shoulder grew so intense that sweat stood out on my forehead as I tried to keep from crying out in pain. When Les came to check our work I asked him to replace me so that I could go see a doctor.

"You look bad, Eddie," Les remarked. "Better see Dr. Reiger in Lodi. They say he's good for problems like that."

At his office Dr. Reiger asked me if I ever had suffered from a severe rheumatic pain in the past. I told him that once rheumatic complications in my legs had kept me bedridden and unable to stand for a week. In 1945 my doctor informed me that I had an enlarged heart and for several years I had heart trouble.

"I think what's happening," Dr. Reiger suggested, "is that you're having a rheumatic relapse. I'll give you some shots to stop it and I'll write you a prescription for a special deep heating ointment. Anyway there's no reason to be alarmed about your present condition."

The doctor's matter-of-fact tone was reassuring. He gave me instructions to rub on the deep heating ointment every night before I went to bed and every morning just before I arose. Then he sent me to bed to rest until the pain had disappeared completely.

But the pain did not disappear. I had to lay off work because I couldn't move my arm. I searched out several doctors in the area, men who had cured some patients with painful joints, but they could not help. My cousin took me to a specialist in Sacramento who gave me injections and prescribed ointments — but with no apparent healing effect. My income was dwindling but my pain was not.

One day Domingo Valeros, a member of my crew who had

arrived from the Philippines just six months before, received an insured package from his wife back home. The moment he obtained the parcel from the post office, he came directly to my room.

"How's your arm, Eddie?" he asked, the concern evident in his voice.

"It worsens every other day, Domingo. Now it feels as though dull pain is spreading to my side."

He was silent for a moment, then spoke up suddenly. "Do you believe God will heal people if they have enough faith in Him?"

I was taken aback. I had not known that Domingo was a religious man.

"Yes, I believe in His power," I replied. "He has the power to do anything He chooses."

"You've heard of faith healing, haven't you?"

"Oh, yes, I've read of it. But I've always relied on a doctor's treatment when I'm sick."

"Well, from now on open your mind and let God do the healing for you."

"What's that got to do with that package you're holding, Domingo?"

"About six years ago, back in our home town in the Philippines," he began, "my wife's left knee became painful and swollen. At first we were not alarmed because we'd always been able to get rid of the swelling with local remedies, but this time we couldn't get rid of it. Nothing seemed to work. Not even the doctors we consulted could do anything to relieve Urbana's pain.

"We got more worried all the time, expecially after she had to use crutches to move around. Finally I took her to a noted young surgeon in Bangued, the capital of our providence, where she spent a day in the clinic undergoing tests and X-rays. He gave her medication but we discovered soon enough that it was worthless.

"But the X-ray showed no malignant growth in the joint or the area around the affected knee. So she prevailed on me to stop taking her to any doctor. She knew, I guess, that I was borrowing money to cover her medical expenses.

"A religious woman, Urbana vowed to attend mass in our church every Sunday and holiday. Even though we lived a few blocks from the chapel she insisted on walking all the way, hard as that may have been for one in her condition. Urbana would kneel on her right knee in front of the altar, lean on something for support and pray to our Lord to have Mercy on her suffering.

"One morning I saw her gathering some plants in the woods by our house. My first instinct was to help her but then I thought she must have a divine revelation that guided her into such strange activity so I let her alone. All the rest of that day she was busy grinding plants and mixing them with liquids until finally she had a red-yellowish medicine in a pint bottle.

"In the evening my wife dipped three chicken feathers — these were tied together — in the medicine and with them made the sign of the cross on her affected knee. Then she smeared the yellowish stuff over the swollen area.

"That night for the first time since she had the ailment, she did not moan in her sleep. She slept good. In the morning she repeated the treatment. By noon the next day she could stand up without the aid of her crutches.

"Within a week her pain was gone and the swollen area had completely disappeared. When I asked her how she came to know the right ingredients, she confided to me that our Lord Jesus Christ had given them to her in a dream."

"How do you know the medicine's good for other people?" I interrupted.

"An old relative of mine who was unable to walk because of stiff joints in his legs tried Urbana's medicine. Within two weeks he could walk just as well as any other old person. There are others who got well but there were some who got no relief at all — they just didn't believe, I guess."

He poured some of the yellowish stuff into an empty bottle. The smell was so powerful that it caused me to sneeze. After he handed me the three chicken feathers that I would be using, I asked him, "How much do I owe you?"

"I'm not supposed to take any cash, Eddie. This medicine comes from God to help those who need it."

Domingo emphasized the importance of making the sign of the cross with the dipped feathers before smearing the liquid on my arm and shoulder.

In the middle of the night I awoke sweating profusely all over my body. A searing heat from the stuff was penetrating my ailing shoulder and arm.

I began to pray. "I thank thee, Oh my Lord Jesus Christ! Virgin Mary, Holy Mother of God, I thank thee also, for this great relief of my suffering!"

After changing my soaked pajamas I went back to sleep. In the morning I noticed a loosening of my stiff shoulder although I still could feel the dull pain.

Again I smeared some of the medicine over my arm and about three hours later the burning sensation returned. It felt as if this unlikely homemade medicine were sucking something cold from my right arm.

In three days I was able to move my right shoulder and to write and eat with my right hand. In a week I went back to work.

When I asked about Herb Buck, Les said he was in the hospital where the doctors had operated on his arthritic knees. But there had been no lasting relief. Just that morning his wife had gone to the hospital to take him home after Herb insisted that there was no point in his staying at the hospital any longer.

"Can he still walk?" I asked.

"Yes, but he has crutches. By the way, how did you manage to get your shoulder cured?"

"If I tell you, you might not believe it."

"Why not?" he said. "Go ahead, Eddie. It might help our boss too."

"It's an incredible homemade medicine from the Philippines. It comes from a secret formula Domingo's wife won't divulge to anyone. It really works. You remember how before I couldn't even move my arm, and now look at it. And tonight," I added, "Domingo and I are going to see Herb."

That evening we found Herb Buck sitting on a couch in his living room. His wife was cooking supper in the kitchen and their children were doing their school homework.

He greeted us hospitably. "I've been expecting you, Eddie and Domingo. Les dropped in to tell me you were coming."

"We just wanted to know how you're getting along," I said.

"See these crutches? I'm afraid I may be stuck with them for life. But what's worrying me most are my hands. They're so stiff that I can hardly use them anymore." There was a trace of bitterness in his voice.

"All the injections, rubbing ointments they gave me so far haven't done a thing," he went on. "I wouldn't mind so much if this accursed sickness hadn't affected my hands. Imagine a fellow with useless hands — and crippled feet to match!"

He paused. "Les told me about your arm and how Domingo's medicine worked. You know, when I was in your country I saw a few cases of serious sickness which your native remedies cured. I sure believed in them. If it were only possible for me now to move my family and business to the Philippines I'd do it in a minute. Maybe if I'd stayed in

the Philippines I might have been spared this fate. I remember how much I liked your country's climate. I really felt at home when I was there."

Touched, Domingo gave the vial of medicine to Herb and showed him how to apply it.

"How much did you spend for this stuff, Domingo?" Herb asked.

"I don't know know how much my wife spent on it, boss. But when Christmas time comes, my wife needs a Spanish black shawl to cover her head when she's attending mass."

"I'll remember that."

He began to apply the medicine.

* * *

TWO WEEKS later Domingo, I and the rest of our crew were working in Herb's field. We had not heard a word from him — the closest we came to him, in fact, was seeing his head foreman every day, but Les never mentioned our boss.

But that afternoon someone pulled up in a new Pontiac sedan. We were amazed to see Herb Buck himself striding toward us at a brisk pace.

"Eddie!" he said. "I just came to tell you how grateful I am. I owe you and Domingo my new life. Thanks to God! This is a miracle!" He started shadow-boxing with his hands.

He stopped to ask, "Hey, where's Domingo?"

"He's in the third row of grapes," I said.

I watched as Herb sprinted down to where Domingo was working — a happy, healthy and thankful man. One would not have known he ever had suffered from arthritis.

Editors' note: The author tells us that this medicine is not available and we ask that you do not write to us or Mr. Albalos concerning it.



DEATH PROPHECY FULFILLED

A RESIDENT OF Chicago's Chinatown took her own life in March 1971, apparently convinced of the accuracy of a fortune-teller's prediction made four years previously. Mrs. Kwan Yue-tunt, while visiting Hong Kong, was told by a Chinese fortune-teller that she would not live beyond her 45th birthday. As the fateful day approached Mrs. Kwan became increasingly despondent. One Monday her husband, Shew Tong Woo, returned to find his wife banging from a doorway, suspended by an electrical cord looped around her neck.

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HARRY WAS WAITING

By Eileen Del'Acqua

AFTER MY stepfather Harry's death my widowed mother, Mabel Holmwood, came to live in my home in Bellmore, N.Y. She and Harry had been extremely close and happy and although I tried to include Mother in all my plans I never could fill the void she felt in her life.

As time went on Mother became quite morose and finally fell ill. In January 1965 her physician, Dr. Harold Goldberg, ordered her to go to Doctors Hospital in Freeport, N.Y., for observation. While there she ate and drank practically nothing and grew very thin. She kept repeating, "I want to die and go to Harry." After 30 days the doctor decided there was no medical reason to keep her hospitalized any longer. For 66 years Mother's health had been fairly stable except for painful arthritis which kept her from walking. Mother cried and pleaded that she was going to die soon and didn't want to die at home. But Doctor Goldberg assured her she would be fine and whispered to me not to baby her. He signed her out and we took her home.

When she was settled in her room at home she told me to search for her insurance policies as I would need them very soon. No amount of scolding would change her mind. Then Mother told me Harry had appeared to her smiling and holding out his arms. He said they would be together soon and she would know when the time arrived. I absolutely forbid her to talk about death again.

On the following Saturday morning — February 6, 1965 — at seven o'clock Mother began calling wildly. I ran upstairs and found her standing and shaking all over. "Take me to the hospital quick; I'm dying," she announced. Something told me not to waste time. I phoned the police ambulance and 45 minutes later she was



Eileen Del'Acqua

in a room at Meadowbrook Medical Center in East Meadow, N.Y. Mother died at a little past eight, only an hour after we left home. The autopsy showed nothing. Mother's heart simply had stopped. Mother died because Harry was waiting and she wanted to go to him. — *Bellmore, N.Y.*

REX RETURNS

By Sr. Mary Aquin

AS I WAS an only child my parents Frederick and Mary Elizabeth Payette always saw to it that I had a pet. During my teens my dog was an intelligent jet-black cocker spaniel we named Rex. No more loving or lovable dog ever lived. Rex would bring Dad the newspaper and then his slippers, one by one, shaking them playfully. I taught him to pray beside me, his two front paws on the bed, his head bowed between them.

During the summers when we were at Sunrise Beach on Washington's Puget Sound Rex would go with us when we went out in the rowboat. Whenever a sea gull came near Rex would leap into the Sound, his long curly ears floating in an inverted "V". The gull of course would fly away and Rex, disappointed, would return and Dad would help him back into the boat. Rex always showed his gratitude by displaying his teeth in an unmistakable smile.

In 1918 I entered the Dominican Convent of St. Thomas Aquinas in Tacoma, Wash. How I missed Rex! In bed at night I actually cried, feeling lonely for him. But I was never to see him again. When Mother died in June 1927 Dad gave Rex to his friend Jack Bowman who lived in the country.

One night in the fall of 1930 I just had gone to bed when Rex appeared, sitting about three feet from me. He looked exactly as he had when I was in my teens. I leaned toward him and said, "Oh, Rex, do you still love



Sr. Mary Aquin

me as you used to?" In a human voice he replied, "Yes," then vanished. I now know that our beloved pets survive and still are drawn to us by bonds of love. — *Chehalis, Wash.*

"SEE ABOUT CONNIE!"

By Anne M. Nobles

IT HAS been my practice for many years to devote my early morning hours to meditation, with pen and paper handy to jot down any names or thoughts that come to me. About eight o'clock one morning in April 1970 while praying I received an urgent message that could not be ignored or pushed aside. My brother Don, who had died seven years before, appeared to me and insisted, "See about Connie! Go, go to Connie!"

Connie was Don's wife. After his death she had remarried. Don's insurance had paid the mortgage on their house and Connie had sold it and moved into a larger house in suburban Sandusky, Ala., with her three children and her new husband, Wayne Richmond. All the relatives remarked the changes in Connie after her new marriage. She gradually became estranged from old friends. I had not seen her for more than a year and had little desire to.

All these thoughts went through

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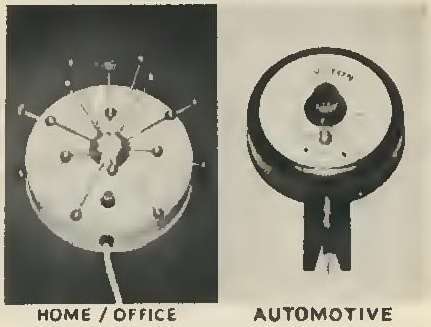
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my mind as I sped along the freeway through Birmingham. Connie worked the night shift at her husband's drugstore and usually slept until evening. What was I going to say to her when I appeared at her door this early in the morning?

I arrived at her house and pulled into the yard. Everything seemed in order, with not a sound coming from the house. In my mind I rehearsed an explanation of why I was there. With some misgivings I rang the doorbell.

A uniformed policeman opened the door! I was too startled to speak, much less explain. I followed him into the living room where Connie sat on the sofa, hysterical, with another policeman standing over her. Finally I blurted, "God sent me over here!" The officers just stared at me. They were waiting for a neighbor to come to get Connie's two children and naturally they assumed I was the neighbor. One of the men beckoned me into the kitchen and told me the story. Connie's husband Wayne had deserted her some months before, taking everything of value with him. She was now eight months behind on mortgage payments on the new house and when an agent from the bank had called on her that morning Connie had drawn a gun!

In the next few days we gradually unraveled the story. As part of the therapy prescribed by her psychiatrist to overcome her depression after Don's death, Connie had gone to work in Wayne's pharmacy. Wayne had persuaded her to experiment with mood-altering drugs and she was emotionally disturbed. Children, home, friends meant nothing to her during this time. No wonder she seemed changed!

With the help of her doctor Connie now has straightened out her life. Her divorce from Wayne is final and once more she functions as a mother to her children. I always shall be

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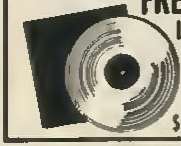
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grateful to Don for sending me to Connie when she needed my help. — *McCalla, Ala.*

DREAM BROTHER

By John Tigges

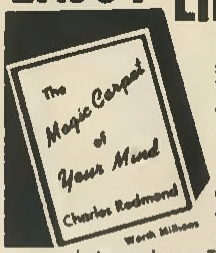
IN MARCH 1943 when I was 11, I bravely volunteered to stay home alone in our house in Dubuque, Iowa, while my parents attended a play at nearby Loras College. I had gone to bed before they left, to spend the evening reading *My Friend Flicka*. I had just reached a part where a mountain lion was creeping up about to leap on the ailing horse Flicka when suddenly the lights went out.

I lay in bed, rigidly tense, trying to figure out what had happened. Both light bulbs hardly could have burned out at the same instant. Power failure? No, the streetlights in front of our house were still burning. It must be a fuse, I concluded. I had watched my father replace fuses several times and I felt confident that I could restore power to the house.

Just as I was about to get out of bed I heard a floorboard squeak at the foot of the stairs leading to the second floor. I knew every creaky board in the house and the sound each one made when stepped on. Someone was coming up the stairs! I froze, straining to hear the muffled sounds as each stair was mounted. The sounds reached the top and entered the hall. I peered through the doorway into the next bedroom. Whoever was in the hall would have to come through that bedroom to get to my room. Two windows, their shades drawn, would outline anything that passed through that room, thanks to the streetlights outside.

I scarcely breathed; cold sweat bathed my face and body. There it was: a shadow flitted across the first window. Two seconds later it passed the second window. The doorsill between the two bedrooms creaked as someone crossed the threshold. I was

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not alone in my room! I prayed but was unable to move. And I knew it would be at least another hour before Mom and Dad were home.

The shadow passed in front of the window at the foot of my bed and now occupied the corner of my room. I strained my eyes trying to make out the figure standing there. Gradually a bluish-green light began glowing from behind the shadow, silhouetting the form of a boy about 14 or 15 years old. Strangely, I now felt completely calm. As the glow increased in intensity I could distinguish the features of the boy's face. I gasped at his striking resemblance to myself. I had no relatives in that age bracket. However, I had a brother Norman who had died in 1929 when only four or five days old. Had Norman lived, he would have been 15 when I was 11.

We looked at each other and the boy smiled. I opened my mouth to speak and he faded away.

The next thing I knew my parents, John and Madonna Tigges, were in my room waking me. My entire bed and my pajamas were wringing wet from my cold sweat. Mom and Dad tried to convince me that I merely had had a nightmare. But I persisted and asked if Dad had replaced the blown fuse. He explained that the lights had gone on when they had entered the house. I tried the wall switch and to my surprise the lights went on and off as they should—except for one major difference: the switch now worked backwards. When the switch was up in the "on" position the lights were off. When it was down in the "off" position the lights were on. Until it was replaced several years later the switch worked in reverse.

Do spirits grow up? Was this apparition the brother I always had wanted? Or was it only a dream? — *Dubuque, Iowa.*

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NEWS and REVIEWS



David Techter



PROJECTIONS, ANYONE?

TWO MAJOR research organizations are interested in hearing from anyone who has the ability *voluntarily* to leave his body and project his consciousness elsewhere. Dr. Karlis Osis of the American Society for Psychical Research (5 West 73rd St., New York, N. Y. 10023) has been conducting such experiments with psychic artist Ingo Swann, who claims the ability to project at will. Preliminary results tend to support Swann's claim. Dr. Osis is eager to hear from other persons who possess this ability and would be willing to participate in experiments in New York City.

Cooperating with the ASPR project is the Psychical Research Foundation (Duke Station, Durham, N.C. 27706), where William G. Roll and Robert Morris are likewise interested in persons who can project at will. An interesting approach in the PRF research is the use of animals as possible detectors of the projected "body." Animals have been known to react to hauntings and apparitions of the deceased. The question is: can they detect a living person who is out of his body? The PRF also is interested in hearing from persons who have had a number of out-of-the-body experiences even if their ability to project is not voluntary.

FLYING BOTTLES, FLASHING LIGHTS

A LONG-CONTINUED research project of the PRF has been the investigation of hauntings and poltergeists. Good haunting cases are few and far between and such disturbances seem even more skittish in the presence of investigators than do poltergeists. Bill Roll and his colleagues recently have had the good fortune to be on the scene while several poltergeists were still kicking up. One result of this is *The Poltergeist* by William G. Roll (Nelson Doubleday, Garden City, N. Y., 1972, 234 pages, price not stated; New American Library, New York, N. Y., 1972, $1.25, paperback).

Roll already has published several of these cases in various parapsychological journals and readers who want the technical details of his analyses will have to research these articles. This present volume is a fairly general introductory account for the layman and primarily describes what occurred in the famous cases in Seaford, L. I., Newark, Indianapolis and Miami. Lesser known are two other

cases, one in Olive Hill, Ky., where the family attributed the movement of objects to a "demon" and one in Clayton, N. C., where the disturbance took the form of bizarre flashes of light in the windows of the family cottage.

Roll's comments on the possible mechanisms that trigger the poltergeist activity and on the psychological aspects of the homes that poltergeists disturb are left to the end. I found myself unhappy that his comments on the psychodynamics of the poltergeist situation were so far removed from his discussion of the paranormal effects. To follow Roll's comments, the reader may have to refresh his memory by rereading the earlier chapters. Roll's treatment is far from complete but perhaps it will whet the reader's appetite for some of the numerous volumes listed in his bibliography. A useful appendix gives directions on how to investigate a haunting or poltergeist and I highly recommend it to would-be ghost hunters.

ENCORE FOR PSYCHIC MUSIC

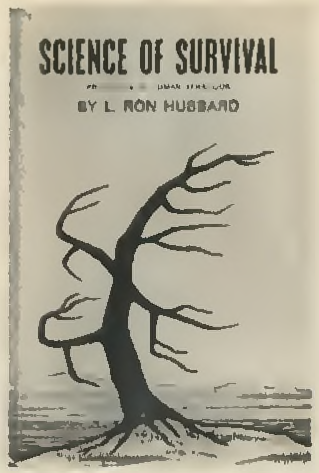
A FAR MORE specialized area of the paranormal than poltergeists is psychic music, most often reported by deathbed observers and persons undergoing out-of-the-body experiences (OOBEs). It is dubbed "NAD" by its only student, FATE book reviewer D. Scott Rogo. *NAD* also was the title of Rogo's earlier book on the subject. Now he has written a sequel, *A Psychic Study of "The Music of the Spheres"* (University Books, Secaucus, N. J., 1973, 176 pages, $6.95). More properly, the *music* is psychic and not the study, which is scholarly and cautious.

Sequels all too often are pale shadows of the original but in this instance the new volume is better than *NAD*. Rogo has learned a lot from his first study and now presents his material in a more orderly and cohesive pattern. He has augmented his collection of NAD cases by some 60 new ones including several from FATE and from FATE readers who responded to his request in "Report from the Readers" in the June 1971 issue. The newer cases yield more information, for Rogo was able in several instances to question the percipients and obtain further details. The study also yielded some unexpected details. For example, the music tends to be heard for a brief one to five minutes or else for a much longer time — 15 minutes or more. The long-duration NAD has definite pitch, rhythm and melody while music heard more briefly usually does not. There is a marked tendency for the music to be faint at first, increase in volume to moderately loud and then fade away again.

I am less impressed by Rogo's theories about NAD. As the crescendo-decrescendo effect is reported in nearly all instances of NAD occurring during OOBEs, Rogo hypothesizes that all NAD cases including this feature must be due to an incipient OOBE even when there are no other indications of a possible projection. I remain unconvinced. A far more interesting problem is whether we should consider NAD psychic or mystical. Rogo points out the very real distinctions between the two types of experiences, providing a welcome corrective to LeShan's facile lumping them together. NAD seems to lie somewhere between although much closer to the psychic end of the spectrum.

THROWING DOWN THE GAUNTLET

SOME OF Rogo's remarks are guaranteed to irritate orthodox scientists and even many parapsychologists. He argues that most psychic researchers have had prior training in science and consequently "can only see psychic phenomena in respect to the problems of such disciplines as



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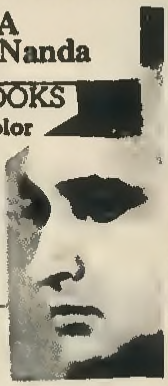
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psychology, physics and philosophy . . . The problem, however, is not with psychical phenomena but with these disciplines themselves. We cannot limit the implications of psychical phenomena because of the imperfect knowledge that we have of science and psychology. These studies will have to be reanalyzed in the light of parapsychology."

This statement sounds suspiciously like "Everybody's out of step but us parapsychologists and you guys better shape up." I will grant that traditional scientific disciplines have been unreasonably averse to admitting the implications of psychic research and undoubtedly conventional science will be forced to expand to accommodate psychic phenomena. However, I see little prospect of this happening in the foreseeable future in view of the present ignorance in parapsychology. Consider one fact: After 90 years of formal psychic research we still have no comprehensive theory that can make sense of psychic phenomena. Rogo's retort is likely to be that survival after death and spirit activity can explain many paranormal events. I consider this a partial answer at best. Psychic research still has several light-years to travel before it will begin to have much impact on the scientific Establishment.

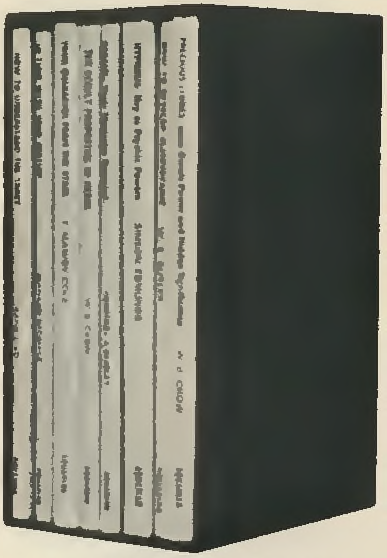
OTHER REVIEWS

ESSAYS IN THE PHILOSOPHY OF RELIGION by H. H. Price, Oxford University Press, London, England, 1972, 125 pages, $5.95.

The material in this book is based on lectures given in 1971 at Oxford, where Price was a professor of logic for 20 years. His interest in psychic research has spanned his career and quite naturally this volume discusses such topics as petitionary prayer, telepathy and motives for disbelief in life after death. Price was addressing fellow scholars and much of this

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book will be difficult reading for the layman.

One chapter that will be interesting to FATE readers is his second which discusses the various ways that the paranormal can occur: in dreams, visions, auditory hallucinations, etc. He suggests we may have a built-in censor which represses the paranormal or disguises it in such a way that it does not appear unusual. "By assuming a symbolic form," he writes, "a paranormally received impression may continue to get into consciousness when the censor keeps it out." Consequently, Price believes, symbols and their interpretation play an important part in our understanding of psi phenomena.

In his chapter on petitionary prayer the author suggests that prayer actually may be telepathy with "the Common Unconscious which somehow 'underlies' the individual mind of us all." He presents this theory with a question mark and the reader is left to draw his own conclusions. Price's discussion of life after death is certain to provoke thought. He argues that "the idea of a next world or another world is an integral part of the survival hypothesis itself." For my own part I feel that the two concepts are independent or at least that this idea can be defended. Price's volume is excellent and I commend it to serious inquirers into the philosophy of religion and psychic research. — *Paul Dimmitt.*

REVELATION, THE DIVINE FIRE by Brad Steiger, Prentice-Hall, New York, N. Y., 1973, 309 pages, $7.95.

In this book Brad Steiger has performed a valuable and needed task, namely, collecting, sifting, comparing and tentatively interpreting an extremely wide and varied collection of revelations. In order to cram as much as possible into one book, including the comments of theologians, psy-

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chics, teachers, authors and revelators, the author has necessarily limited the revelatory material to the fairly contemporary and to the United States. I feel this book was a labor of love on Steiger's part, prompted by his strong feelings about our human situation and where we all are heading in a cosmic sense.

The main expositions of the book are these: (1) Revelatory experience has accelerated because of a growing feeling that this age is drawing to a close and a new age is dawning; that between these two ages will be major physical earth changes and natural catastrophes as well as possible man-made disasters. Some see this as the "end of time," others see it as transition.

(2) In spite of the disparate sources claimed for the revelations — God, spacemen, angels, guides or advanced entities in other dimensions of reality — there is an amazing consistency in the basic concepts that man can become at one with some supremely intelligent source and can draw strength, wisdom and health therefrom.

(3) We personally are here in this plane of existence on a very important mission which is to evolve into more loving beings and to help others by example and deed to do the same. Whether these revelations are workings of our own subconscious, universal unconscious or separate intelligent beings is beside the point of the book.

Quite naturally the widely divergent interpretations by various spokesmen range from the very fundamentalist to the very liberal. But some of these communications have the ring of authenticity and practical wisdom which seems consistent with reason, intuition and deep psychological needs. Of special interest to me were Sir Alistair Hardy's humanism, the material on Jane Roberts' Seth, the Huna religion of Hawaii and the



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THE TRUTH ABOUT DRACULA by Gabriel Ronay, Stein and Day, New York, N.Y., 1972, 180 pages, $7.95.

Within recent months three books dealing with Bram Stoker's novel *Dracula* have appeared, obviously timed to coincide with the diamond anniversary of that famous horror story. Mr. Ronay's interesting volume concentrates on two figures that have been identified with the vampire mystique.

Dracula allegedly was based on the historical Wallachian ruler, Vlad the Impaler. Roney chronicles Vlad's life in an easy-to-read summary with special emphasis on the political and social impact of legends about Vlad in his own country and throughout Europe. Mr. Ronay, a Hungarian, gives several obscure references to Slavic sources on Vlad the Impaler.

The second character portrait is the most detailed one I know on Elizabeth Bathory, another human monster who in her bloodlust caused the death of 650 young women.

Lest the reader decide this is just another stock volume on vampires, let me point out that Mr. Ronay's book is above the general level for two reasons. First, he explains how the vampire belief fitted into the religious and political framework of European history. He details how vampire belief was exploited by both church and state to promote religious and political doctrines. Second, the book reflects the author's really fine scholarship. Although Mr. Ronay's

book is intended for a general audience and is very readable, scholarship is never sacrificed.

Other volumes such as Masters' *Natural History of the Vampire* give a more thorough treatment of vampire lore but readers interested in the role of vampire belief in Western culture will certainly want to read *The Truth About Dracula.* — *D. Scott Rogo.*

YOUR POWER TO HEAL by Harold Sharman, Herpar & Row, New York, N.Y. 1972, 246 pages, $6.95.

Harold Sherman is one of this century's highly regarded psychics and a prolific writer. His book *How To Make ESP Work For You* is high on my list of recommended reading for newcomers to the psychic field. For these reasons it grieves me to read and review *Your Power To Heal.* Both the title and his introductory statement — "If you want to know how healing power can be available to you, this book has been written especially for you" — are misleading. Comparatively little of the text gives the reader instruction in how to heal or be healed.

Basically, most of the book is about healers Olga and the late Ambrose Worrall. The tremendous interest the reading public has in healing (and in the Worralls) is poorly served by a book so untidy in its construction. Sherman skips from the Worralls to his personal experiences to discourses, barely related to healing, on psychic phenomena, psychic photography and spiritualism — then back to the Worralls again. The text repeats a great deal of material most FATE readers will have encountered before.

To pay lip service to the existence of healers besides the Worralls, Sherman includes a three-page chapter on Oral Roberts and an account by someone else of Kathryn Kuhlman's healing services. Sherman states that

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spiritual healing should be supplementary to medical but elsewhere quotes with apparent approval from two letters in which healers admit countermanding doctors' treatment.

Despite its bright spots — a few too-brief sections on healing methods and Olga Worrall's comments on "How to Set Up a Healing Service" — *Your Power To Heal* saddens me. Harold Sherman does justice neither to himself nor his public. — *Diana Robinson.*

OF TIME, TIDES AND INNER CLOCKS by Henry Still, Stackpole Books, Harrisburg, Pa., 1972, 218 pages, $8.50.

Journalist and science writer Henry Still has written several previous books about man and his environment. The present volume deals with the relationship between biological functioning and the sometimes mysterious rhythms that occur in nature. It contains a wealth of information about such topics as sunspot activity, tide-related phenomena of marine life, the opening and closing of flowers, migrational and seasonal changes in birds, insects and fish and fluctuations in mood, health and efficiency in man. Still provides documentation and discusses various explanations for the phenomena.

The book begins with an historical-philosophical discussion of astronomical and other natural periodical phenomena as observed from antiquity to the present. The second chapter takes up unexplained circadian rhythms in plants and animals. The remainder of the book deals with human phenomena including cyclic patterns of temperature, sleep, arousal, mood and efficiency. Particularly interesting are the data relating to rhythmic variations in vulnerability and resistance to disease, injury and toxic substances.

Still provides charts for recording biological rhythms to facilitate the

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reader's determining his own biological cycles. Numerous suggestions are given for applying such findings to daily life and the book thus serves as a guide for self-awareness as well as a layman's introduction to the fascinating literature on biological rhythms. — *C. J. Parshall.*

MEDIUMS AND SPIRIT-RAPPERS AND ROARING RADICALS by Howard Kerr, University of Illinois Press, Urbana, Ill., 1972, 261 pages, $8.95.

The rise of modern Spiritualism created one of the greatest controversies in American history during the 1850's and 1860's. In this excellent volume Prof. Howard Kerr of the University of Illinois English Department offers a comprehensive analysis of the impact of Spiritualism on American literature from 1850 to 1900, from Melville's stories to Henry James' novels to the satires of James Russell Lowell.

With his background one expects this author to be familiar with American literature. The pleasant surprise is that Prof. Kerr's expertise on the early American Spiritualist movement is as comprehensive as his literary background. In fact the book will be appreciated for its fascinating tidbits on Spiritualist history as much as for its literary insights. Kerr's study is not merely a discussion of occult fiction but rather a detailed analysis of how popular Spiritualist figures such as Judge Edmonds, Cora Hatch, the Fox sisters, Poyen, Davis and others became immortalized in the fiction of Dean Howells, Hamlin Garland, Mark Twain, Melville and a host of others. Also analyzed are the actual encounters these writers had with the Spiritualist movement.

A particularly interesting chapter shows that Dean Howells' *The Undiscovered Country* about a sincere but misguided Spiritualist actually

was a tribute to Howells' late friend Robert Dale Owen, a leading Spiritualist spokesman.

The research Professor Kerr has done in both literature and Spiritualism is commendable and even the seasoned historian of the occult will find novel material in this fascinating volume. — *D. Scott Rogo.*

LSD: PERSONALITY AND EXPERIENCE by Harriet Linton Barr and Robert J. Langs, John Wiley & Sons, New York, N.Y., 1972, $11.00.

Many fables surround the drug LSD. Timothy Leary claimed it is the channel to prehistory and reincarnation, to cracking the secrets of the DNA code. Other enthusiasts have spoken of "instant mysticism," "cosmic osmosis" and transpersonal integration.

This book covers controlled laboratory experiments over a number of years and for the first time makes a truly scientific presentation of the LSD state in a laboratory setting. Basically, the LSD experience under these controlled conditions is a combination of physical and psychological changes in perception associated with anxiety, impairment of functioning and sometimes near-psychosis. LSD influences have been termed "temporary insanity" for these very reasons.

The experimenters presented the subjects under the influence of LSD with a variety of stimuli and psychological tests. Subjects were found to lose boundaries between perception of different stimulus elements and experiences became blurred. The experience as a whole varied with the personality of the subject. Subjects with strong egos responded to color stimuli on the basis of form or structural awareness, whereas more suggestible subjects responded in terms of the color itself.

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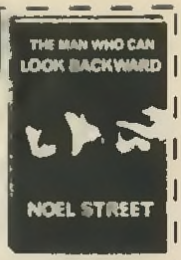
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earliest memories" in subjects. The researchers did not consider this a true time regression but rather a defense mechanism resulting from the unusual changes in the body. An individual's first memories are fixed enough to block an effective drug reaction, they argue, and thus are brought to the foreground.

Rorschach (inkblot) testing showed that subjects in the LDS state had impaired control with primitive defenses of vagueness and denial, although individuals' reactions varied from mere loosening of ego controls all the way to fear of losing all control. Likewise human figure drawings reflected subjects' identity problems, breakdown in ego functioning and loss of contact with reality.

Although the researchers ask that their studies be fully tested before being accepted as final, they do challenge some popular myths about LSD, i.e., that it is the "gateway to eternity." The researchers warn of built-in dangers such as the harm it can do to deeply troubled people. They do not feel LSD can produce creativity in people who have none. "Undisciplined advocates have encouraged a great deal of magical thinking about LSD," they conclude, "which we hope our research will help to curb." — *Steve Erdmann.*

THE ANATOMY OF WITCHCRAFT by Peter Haining, Taplinger Publishing Co., New York, N. Y., 1972, 212 pages, $6.95.

The title of this book might better be *Grotesque Pagan Practices of the World* for here we have another of the many recent volumes purporting to give us the "whole truth" about witchcraft and like so many others lumping together satanism, voodoo and miscellaneous other practices. The easy-breezy style will appeal to the curiosity-seeker but the book offers little for the serious student of the Craft.

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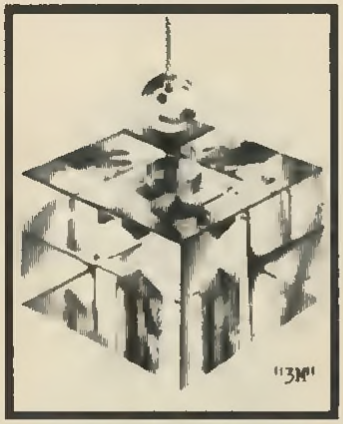
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Haining is not hostile to the Craft; he simply lacks real in-depth knowledge. His discussion of witchcraft festivals is superficial; he even is unaware that the Craft magazine *The Waxing Moon* has been renamed *The Crystal Well*. Haining repeats the usual gossip about such Craft personalities as Raymond Buckland, Sybil Leek, Louise Huebner and Leo Martello. His chapter dealing with black magic in California creates the impression that white magic is practiced in the eastern United States while California is the land of devil worship. Other chapters discuss witchcraft and satanic practices in Britain, Europe, behind the Iron Curtain and elsewhere.

Only worthwhile are the appendices to several of the chapters, which include such things as the form of the Gardnerian first-degree initiation ritual, a satanic ritual, a ritual for making magical instruments and a fairly scholarly statement on Voudon by Madame Arboo, a New York priestess. *Anatomy of Witchcraft* provides a measure of entertainment. — *Donna Cole Schultz.*

ALSO NOTABLE

ALCHEMISTS AND GOLD by Jocques Sodoul, G. P. Putnam's Sons, New York, N. Y., 1972, 284 page, $7.95.

Young French historian traces the fascinating history of both famous and unknown men who involved themselves in alchemy from ancient times to the present.

RELIGION AND BEREAVEMENT edited by Austin H. and Lillian G. Kutscher, Haolth Sciances Publishing Corp., New York, N. Y., 1972, 224 pages, $12.50.

Counsel for the physician, advice for the bereaved and thoughts for the clergymen of the three major faiths are included in this volume intended for those dealing with the problem of death.

EDGAR CAYCE'S STORY OF ATTITUDES AND EMOTIONS by Jeffrey Furst, Coward, McCann and Geoghegan, New York, N. Y., 221 pages, $6.95.

Selection and interpretation of the Cayce readings on human feelings present a practical guide to balanced living according to the renowned seer.

SCIENCE AND RELIGION: CONVERGENCE OR COLLISION by R. H. Twining, CSA Press, Lakemant, Ga., 1972, 136 pages, price not stated (paperback).

Author reexamines orthodox Christian theology in light of modern science and occult teachings.

MORE LIGHT ON THE GOSPEL by George Lamsa, Doubleday & Co., Garden City, N. Y., 1972, 377 pages, $6.95.

Noted Biblical scholar-translator explains over 400 New Testament passages by reference to Aramaic manuscripts and from his knowledge of Near Eastern customs.

THE POWER OF MINDFULNESS by Nyanaponika Thera, Unity Press, P.O. Box 26350, San Francisco, Calif. 94126, 1972, 58 pages, $2.25 (paperback).

Ceylonese Buddhist scholar presents a commentary on Satipatthana meditation for spiritual growth.

PRACTICAL INSIGHT MEDITATION by the Venerable Mahasi Sayadaw, Unity Press, P.O. Box 26350, San Francisco, Calif. 94126, 1972, 64 pages, $2.25 (paperback).

Guidebook is intended for the advanced student of Buddhist meditation techniques.

HELP YOURSELF TO HEALTH by Linda Clark, Pyramid House, New York, N. Y., 1972, 267 pages, $7.95.

Nutrition reporter reports unusual physical therapies, untapped mental powers and ESP techniques to help reader improve his health.

MAN KNOW THYSELF by Walter F. Silvertan, Pageant-Paseidan Ltd., Braaklyn, N. Y., 1972, 288 pages, $8.95.

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Lavishly illustrated how-to-do-it volume concludes with sample hand analyses done by the author.

JUSTICE IN MAN by Carna A. Faster, Philasaphical Library, New York, N. Y., 1972, 269 pages, $12.00.

This study of political, social and religious principles of justice begins with the occult constitution of man.

CITY OF REVELATION by John Michell, David McKay Co., New York, N. Y., 1972, 176 pages, $5.95.

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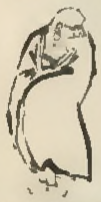
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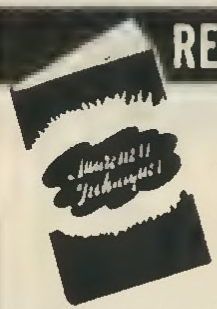
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PRACTICAL BUDDHISM by Lu K'uen Yu (Charles Luk), Theosophical Publishing House, Wheaton, Ill., 1972, 167 pages, $5.95.

A presentation of Buddhist teachings for the West is followed by biographical accounts of two pioneers of Ch'an (Zen).

THE MYSTIC WILL by Charles Godfrey Leland, Hero Press, 153 West 80th St., New York, N. Y., 10024, 1972, 120 pages, $5.00 (paperback).

Paperback is a reprint of 1907 handbook on positive thinking by noted folklorist and student of witchcraft.

PHANTASMS OF THE LIVING by Edmund Gurney, Frederic W. H. Myers and Frank Podmore, Scholars' Facsimiles and Reprints, P.O. Box 344, Delmar, N.Y. 12054, 1972, 699 and 777 pages, $47.50.

Classic two-volume study of 1886 was the first to gather together numerous spontaneous psychic experiences and subject them to scientific analysis.

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Trance messages received through Austin Wallace include alleged communications from former presidents and famous generals.

THE ECK-VIDYA by Paul Twichell, Illuminated Way Press, P.O. Box 5325, Las Vegas, Nev. 89102, 1972, 237 pages, $5.00.

Last book by the late Paul Twitchell discusses the "ancient science of prophecy" according to the doctrines of Eckankar.

DISCOVERING GHOSTS by Leon Metcalfe, Shire Publications Ltd., 12B Temple Square, Aylesbury, Bucks., England, 1972, 64 pages, 30 p. (paperback).

Brief illustrated guide tells traveler how to locate famous haunted spots of Great Britain.

IN SILENCE THEY RETURN by Judy Boss, Llewellyn Publications, St. Paul, Minn., 1972, 216 pages, $2.95 (paperback).

Young housewife records automatic writing received from her late husband.

ALPHA BRAIN WAVES by Jodi Lawrence, Avon Books, New York, N.Y., 1972, 255 pages, $1.25 (paperback).

Lively description of biofeedback and its potential applications in medicine, education and psychiatry concludes with cautions regarding commercialized and self-induced alpha control.

Report FROM THE Readers

IN DEFENSE OF Ms. GOD

I object strongly to the statements of Mrs. Wm. Lewellen, H. Paul Eads and C. Anker ("Report from the Readers" April 1973 FATE) regarding Clyde Keeler's fine article, "God Was a Woman."

I am a high priest of the Wica faith and the leader of a coven in Oakland, Calif. We male witches are feminists and proud of it. We've had a bellyful of the patriarchal hogwash foisted upon ignorant and fearful people by such theologies as Judeo-Christianity — which is little more than an anti-sex cult in the first place.

We are not afraid to say that God is a woman. We believe in evolution and that the male is always brought forth from the female. We worship the Great Goddess and the Horned God, Her Son, Brother and Lover. Since quotations from the Christian Bible are used to discredit and demean our faith, let me quote from ours:

"Diana was the first created before all creation; in Her were all things; out of Herself, the first darkness, She divided Herself; into darkness and light She was divided. Lucifer, Her Brother and Son, Herself and Her other half, was the Light. And when Diana saw that the Light was so beautiful, the Light which was Her other half, Her Brother Lucifer, She

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yearned for it with exceeding great desire. Wishing to receive the Light again into Her darkness, to swallow it up in rapture, in delight, She trembled with desire. This desire was the dawn."

As to who created Diana, witches are not hung up on the necessity for a "first cause" for every manifestation of nature. She arose from the Universal just as all gods, stars, worlds and living things do, the great Universal of which we are all part. Blessed be the Great Goddess! — *Victor H. Anderson, San Leandro, Calif.*

WHAT DO READERS THINK?

The book reviews in FATE are a great help to me in selecting and buying books about psychic subjects but I don't know whether my library contains the most important and most valuable books in the field.

I think FATE readers' opinions as to which are the 10 best books about psychic phenomena and related subjects would be a valuable guide for me and for many others. What do your readers have to say? — *Sylvia Paul, Brooklyn, N.Y.*

THE DECLINE OF PARAPSYCHOLOGY

In "The Decline of Parapsychology" (February 1973 FATE) Raymond Bayless' analysis of the present state of parapsychology is excellent. His suggestions for the cure, I'm sorry to say, are not.

The 19th-Century Spiritualist movement, resulting in New Thought and popular revivalism, was vigorous, creative and spontaneous. There were healings, paranormal manifestations and an intoxicating mood of hope. How did this happen?

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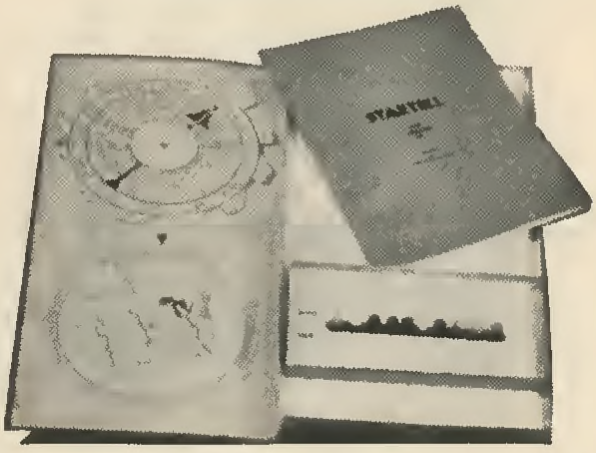
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ple longed for the "Kingdom of God" and each in his own way followed his vision, incorporating the "Kingdom" into the realm of human affairs. So in the 19th Century things moved dynamically. Slavery became unthinkable and the realization that women were first-class citizens began to take form. Trade unionism became a social reality and mitigated some of the worst aspects of industrial slavery. Part of this movement was a recognition that human beings are infinitely more than the body-mind complex we observe through our senses.

Then the vision of the "kingdom on earth as it is in Heaven" began to decline. Spiritualism, which had sought the guidance of those on the "other side" to lead us to divine reality, degenerated into foolishness. Revivalism, with the Bible in one hand and a schoolbook in the other, linked itself to obscurantism and gross attempts to use and manipulate people.

Thus for several generations we have experienced a decline which has touched every sphere of life which could be labeled spiritual. One of these is our interrelationship with the paranormal.

How can we reverse the trend? "Seek ye first the kingdom of God . . ." Jesus said. Then meaningful spiritual manifestations will happen. There is no other way. — *Nat Meserve, Salem, Ore.*

* * *

Raymond Bayless gives valuable instruction on the cultivation of paranormal phenomena but many readers will not agree with him that parapsychology is in decline. It is true that the golden age of mediums has passed along with the great age of writing, music, poetry, etc. We have entered a dark and culturally sterile period largely because of an educational philosophy which discounts spiritual values.

What is needed now is not more new data but more research into meanings, more effort to understand the laws of psychic phenomena. And it is here that psychic researchers are failing us. — *Bernard Mollenhauer, San Diego, Calif.*

* * *

It is unfortunate that Raymond Bayless does not satisfactorily explain the recession of paranormal phenomena. At one point in his article he touches on "materialistic influences" and I expected him to come out with the truth concerning the "slump" but he abandons the reader and does not satisfy my desire to know why parapsychology is in decline.

One need only look at the world about him to know that spirituality is declining. The truly great psychics of the past were attainers of righteousness — not religion, for one does not have to be a religionist to become selflessly righteous. One must seek first the kingdom of God within and all else of value will be added unto him — clairvoyant, telepathic and other so-called paranormal talents. And they can be self-attained, for as always the seeker of truth must hoe his own row.

In studying the lives of saints and famous psychics I am most impressed to note that righteousness comes first and the etheric experiences soon follow. The true value of psychic phenomena lies in the results it produces for the betterment of mankind — not the meaningless psychic frivolities and oddities Mr. Bayless' article seems to encourage. — *B. H. McGee, Jr., Houston, Tex.*

NOT SO OPEN-MINDED?

Curtis Fuller's comments on astrology in "I See by the Papers" (February 1973 FATE) bothered me. Despite his erudition and open mind on most occult matters, he seems to have a less than open mind regard-

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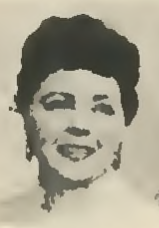
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ing astrology. His statement that he believes astrology to be useful or meaningful in a general way but not specifically is surprising. So too is his single reference to research in the field, his mention of Vernon Clark. Although Mr. Clark's compilation of statistics is impressive and commendable there are many other significant studies.

Much about astrology works and not just in a general way but often very specifically. The reason it sometimes fails so spectacularly and why there are so many areas of weakness and why it even works at all are concerns that researchers are digging into. And much of this research is going on outside the field of orthodox practice.

Edgar Cayce's statements about astrology are interesting. He said that modern man does not properly understand the influences and how they operate. He also said that there are cosmic forces as well as planetary influences operating on man — something already explored by more than one researcher and offbeat school of astrology — so Mr. Fuller was in good company when he suggested the same thing. Cayce also said that astrology simply does not affect all persons, since the highly evolved souls are beyond this influence. — *Ila Cole, Chicago, Ill.*

* * *

As a longtime subscriber to your magazine I appreciated Curtis Fuller's editorial on astrology in which he stated his own views, with which I agree. I also consider it a good thing that you cut out the astrological column which was not worth printing. — *John Gunther, Ramona, Calif.*

* * *

As an astrologer I am moved to write you concerning Curtis Fuller's remarks. I can't prove astrology's claims, of course, but I would like to comment on what these claims are, for any assessment of their worth

ought properly to be within the frame of reference of the astrologer himself or at least to begin there.

These days everyone is acknowledging the possible influence of sweeping cosmic rhythms but the astrologer still insists it is possible to be much more particular. Mr. Fuller seems to be saying that he can't see what could be happening in the sky that could make differences of minutes, hours or even days (in birth times, for instance) matter much.

When the astrologer talks about birth time differences he refers to the astrological house system. The 12 houses are fixed with respect to the earth and turn with it through the sky, so that each planet passes through all 12 houses every 24 hours. The astrologer also cares a great deal about the angles being formed among the planets and regards more than a dozen of them as having influence for good or ill. Thus in considering a planet in a horoscope the astrologer is concerned with what sign it is in, what house it is in and how it is aspected by all the other planets at that moment. Because of this multiplicity of sometimes rapidly changing factors it is easy to see how a matter of a few minutes can produce violent changes in the criteria by which the astrologer is forming his judgments and accordingly (he thinks) in the destiny of the person for whom he is erecting a chart.

Mr. Fuller may already know these things and know too that scientifically these house systems by which astrologers set so much store are an awful hodgepodge. I will say, however, that any conscientious astrologer examining a horoscope can give character delineations with an incisiveness that will sometimes stand your hair on end. Moreover, I believe that some kind of accurate predictive astrology is a real possibility, if only astrologers knew more.



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These things work, not just in general but in particular. — *Merlin Solomon, Watertown, N.Y.*

THE COST OF MAGIC

On page 107 of the April 1973 issue of FATE you have published an article about a mind reader driving blindfolded through city streets, supposedly guided by telepathy.

In 1928 Cooke Chevrolet dealers of Madisonville, Ky., had a blindfolded girl drive through Madisonville traffic to advertise their new model cars. At that time I had a catalog of "magic" from the Tarbell Company of Chicago in which I found that the cost of equipment and instructions for performing this stunt was $3.50. — *Cecil D. Clayton, Slaughters, Ky.*

THE VIRGIN'S TEARS

Regarding "The Virgin Weeps in New Orleans" by David Techter (December 1972 FATE) I'm sure orthodox traditionalists would love to believe that since the Reverend Romagosa went to all the trouble of carefully and sincerely examining that "hole" in the head of the "Weeping Virgin," inserting that wire and even dropping liquid into it, this has to be absolute proof that the Virgin was weeping!

Anyone familiar with the simplest metaphysics can understand such phenomena. Hans Holzer in one of his books describes a few cases: the dried blood of St. Gennaro liquefying in the Cathedral of Naples; a "weeping" painting in a house near Boston; and a much-publicized Long Island case of a madonna statue. Holzer explains that there is always natural moisture in the air and when people with intense religious convictions are near religious objects, their sincere faith in the myths or legends surrounding such objects is enough to create a psychic emotional field which automatically drains the air of its normal moisture content. Lo and

behold! "Tears" exactly where the orthodox would expect to see them — on the face of the beloved statue.

Holzer also explains that this phenomenon is related to stigmata, the condition brought about by an individual's desire to share Christ's suffering.

A person who is aware only of a physical world and some dim heaven looks assiduously for the source — not realizing that the answer lies not in his mythic heaven but in the physical world, his own thought processes and the aura of the not-so-unknown just beyond his physical self. — *Joy Barish, Sharon, Mass.*

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I myself am a lupus victim. After three years of intense suffering and staggering medical expense I learned ways to help myself: better nutrition, positive thinking and faith in God. Many doctors belong to our club, for they recognize the help we are giving their patients. These doctors now use our suggestions to help treat the disease.

The purpose of our club is to help lupus victims to know more about their disease, to cope with it and to live in such a manner as to keep the condition under control. To this end we publish a quarterly newsletter called *Lupus Lifeline*. The newsletter is sent to all members of the club and back issues are available for $1.00 each. Dues for membership in the Leanon-Lupus Erythematosus Club are $4.00 yearly.

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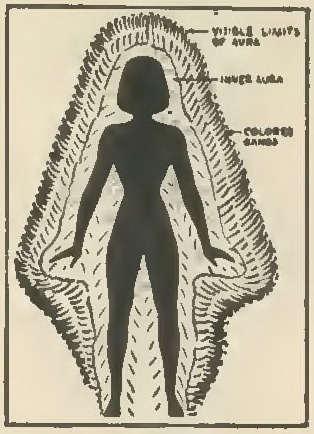


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that our regimen helps bring about a remission. We would be pleased to help any FATE readers who wish to join our club.—*Betty Hull, President, Leanon-Lupus Erythematosus Club, P.O. Box 10243, Corpus Christi, Tex. 78410.*

A GNAWING AMBITION

In 1967 my niece Patricia Ann Phillips, then 11 years old, owned a beautiful pet rabbit whose glossy black fur earned him the name Midnight. Patty had a large attic playroom where Midnight stayed with dozens of dolls and other toys and Patty's treasured record player. When not in school Patty spent most of her time in the attic playing with Midnight, doing homework or listening to records.

One weekend in August Patty went to visit her grandparents who live



near Morehead, Ky., and left the care and feeding of Midnight to her mother. Patty returned a few days later and after a brief greeting hurried straight to the attic, only to return quickly, looking outraged and carrying her record player case.

"Look what that rabbit has done to my carrying case! He has ruined it, Mother, simply chewed it up!"

Patty's mother inspected the damage and suddenly did a double take, for there on the carrying case was

(Continued on page 160)

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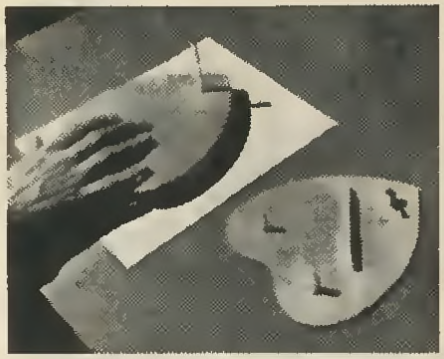
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REPORT FROM THE READERS

(Continued from page 148)

an almost perfect image of a rabbit gnawed into the case — and on the lower section it looked as if the rabbit had started a second image.

Midnight since has passed into the Great Beyond along with his gnawing hunger to become an artist but my niece, now 17, still has the old carrying case with Midnight's artwork clearly visible. — *Ruby F. Cooper, Morehead, Ky.*

DEFENDERS OF THE CRAFT

In "Report from the Readers" (September 1972 FATE) R. William Terleski said, "Witches command Satan as a demon." I will have you know, sir, that we of the Craft do not, have not and never will worship or command Satan as a demon. We worship nature in the form of the Mother Goddess of the Moon.

Satan didn't come into being until the 15th Century during the Inquisition when the church decided we were becoming a threat to her control over the peasants. A story was invented that witches worshiped a fellow called Satan, Lucifer or what have you, and that even if we did do good we were mocking the words of the Almighty. We do worship a Horned God but he has absolutely no relationship to Satan other than that the Church decided to use him as an embodiment for their newly created devil.

I don't know nor particularly care where Mr. Terleski got his information but I won't sit still and let him slander us. — *Jo Sebring, Missoula, Mont.*

* * *

This is to correct R. William Terleski's error-filled letter concerning the confusion between witchcraft and satanism.

First, he claims that Anton LaVey's satanists do not believe in God. They do believe in God — as a

force in nature that does not possess characteristics deserving of worship. Next he claims satanists believe Satan was cast out of paradise and one day will return to overthrow the Almighty. Wow, how wrong he is!

Satanists do not believe in Christianity and only Christians believe in Satan. The satanists see Satan as a church-made tool to frighten people into obedience to church-made laws. — *Russ J. Koffler, Takoma Park, Md.*

* * *

Some of your articles and ideas expressed in letters on the subject of witchcraft make me quite gruff. If we look back in time the established church — not the Old Religion — emerges as the evilest thing of all. For thousands of years it has prevented man from finding truth.

Copernicus in 1543 placed the sun in the center of the universe and the Church had him burned at the stake. Galileo was condemned for discovering truth. Jesus himself was condemned by the church.

Maybe a return to the Old Religion is indicated. — *Richard A. Baker, Dover, N.J.*

* * *

In "Report from the Readers" in your November 1971 issue Max Vogt protested FATE's accepting advertising from and giving publicity to satanism, black magic and witchcraft.

Wicca in its true sense is nothing more than the use of certain rites to further one's own goals and to help others. I am not a witch or wizard but I am a student of Wicca and I find that most of its practitioners realize (1) that they control their own world, (2) that they cannot help another person if by doing so someone else is harmed, and (3) that if they misuse Wicca they will get in return threefold the ill they have given. — *Kenneth White, San Jose, Calif.*

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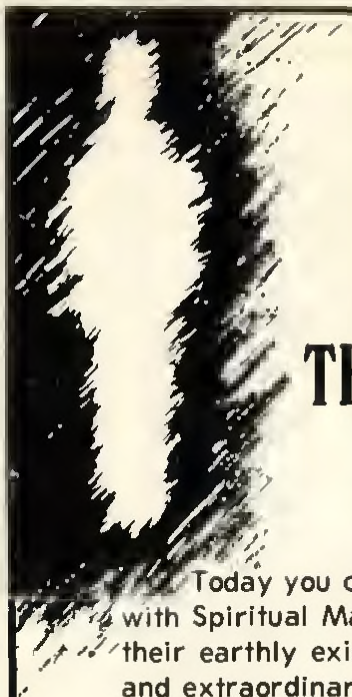
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