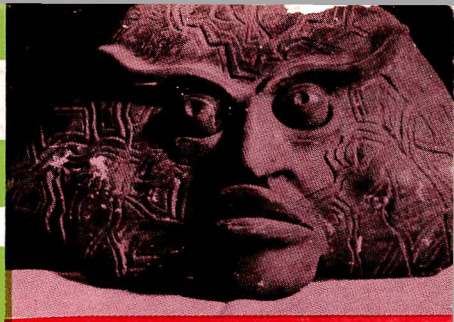
JANUARY 1974 FATE TRUE STORIES OF THE STRANGE AND UNKNOWN Vol. 27 - No. 1 Issue 286

FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN



January 1974 60¢

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MYSTERY in Acambaro

ONE DAY in 1945 Waldemar Julsrud was riding on the side of Bull Mountain near Acambaro, Mexico, when a peculiar object half-buried in the dirt caught his eye. It was a little ceramic figurine different in style from anything he previously had seen—although he was familiar with the art of many Indian cultures.

Julsrud asked an employee, Odilon Tinajero, to dig around in the ditch and bring him any similar objects he might find.

Soon Tinajero had brought so many loads of figurines that every nook and cranny in Julsrud's large house was filled. The collection reached the monstrous total of over 32,000 ceramic, stone, jade and obsidian objects of all sizes—some of which later were proven to be from 3,000 to 5,000 years old.

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(*Continued on page 36*)

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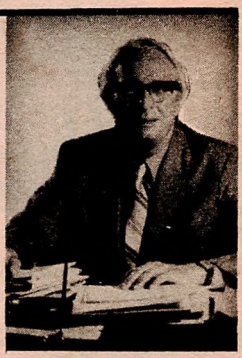
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I See by the Papers



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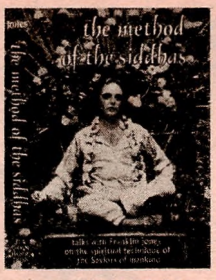
The significance of this development (visceral learning) cannot be exaggerated. Practically, it means, for example, that victims of high blood pressure and irregular heartbeats may learn to compensate for their difficulties. More important, it implies certain dramatic theoretical conclusions: First, that the traditional dualism between "body" and "mind" — or more specifically the division between the somatic nervous system and the autonomic one — may be obsolete; and second, that behavioral psychology may have at least escaped the straitjacket imposed on it by the Skinnerian view that human consciousness is irrelevant to behavior (for if we can willfully intervene in what was once thought to lie beyond will, then logically human will is not merely an illusion created by an external stimulus)."

—Christopher Lehmann-Haupt
in the *New York Times*

IT BEGINS to look as though new forms of unorthodox medicine not only will change the way we regard the human body and the human mind but the way we look at the nature of reality itself. In his book *Visceral Learning* (Viking Press, $6.95) Gerald Jonas, a staff writer for *The New Yorker,* describes developments in experimental psychology that show how humans can control their involuntary processes such as heartbeat and blood pressure through training.

The fact that this can be done by biofeedback training and other techniques will not be news to FATE readers. It is true that few persons are being treated in this manner as yet, but there seems little doubt that, like acupuncture, it will grow rapidly in importance.

An example of successful treatment is reported in the August 18 issue of *The National Observer* in which reporter Michael T. Malloy discusses the case of



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Millie Hughes who suffered a stroke in 1970. "I woke up one morning and fell out of bed and that was it," she told Malloy. "The doctor told my husband to get a wheelchair and take me home. He said I was never going to walk again."

However, the doctors at the Casa Colina Hospital for Rehabilitative Medicine in Pomona, Calif., used an electronic device on Mrs. Hughes to locate a "live" spot on the muscle that lifts the foot for normal walking. Mrs. Hughes left the hospital with a small biofeedback trainer in April 1972. She placed a sensor on the muscle and tried to make it beep. There was no feeling in the muscle but by practice and listening to the sound of the beeps, Mrs. Hughes knew she was training the muscle to follow her will.

"One July night," writes Malloy, "she called in her three children to 'watch Mommy bend her ankle.' "

Now she walks all around the house and has discarded her brace.

Hundreds of partially paralyzed patients have been trained at Casa Colina Hospital with biofeedback devices, according to Dr. Herbert F. Johnson, medical director. "Some of them progressed from zero function to walking without braces within a



Are you missing half the joy of your guitar?

IF YOU'RE LIKE a lot of people who've taken up the guitar, you went out and bought your guitar with high hopes. You probably got a little instruction book, too, figuring all you had to do was learn a few chords...and that with practice you'd sound pretty good.

But maybe now you're finding that what you've learned isn't enough. Being able to strum some chords and sing a few songs is nice, of course—but you get tired of the same few songs after awhile. You'd like to be able to play other, harder songs...to play melody along with chords...to say things with your guitar that you feel inside, but haven't got the musical skills to express.

If this is the way you feel, we'd like to help you get the skills you need. We'd like to teach you to play the guitar the right way...by note as well as by chords, and by notes and chords in combination.

We'd like to teach you to read music, too —so you won't be limited to just a few simple songs that you've memorized. We'd like to help you get the freedom and fulfillment you *should* be getting from your guitar—instead of frustration from not being able to play the way you want to.



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month." Dr. Johnson cautions that so far the training has been of only a single muscle that restores only a single function. However, training for complex movements is in the offing.

A biofeedback device used in a Chicago clinic seems able to train patients to relax their muscles and has a success rate of 55 percent in helping 300 headache patients. At the Menninger Foundation migraine patients have been helped by being trained to raise the temperature of their hands—an ability, they say, that seems rather easy to learn.

∞

FREE WILL, THE ISSUE

SIMILAR accomplishments have been well covered in FATE heretofore but it occurs to us we have not mentioned the philosophical implications concerning free will and human consciousness discussed by Jonas in his book and by Dr. Elmer Green of the Menninger Foundation, perhaps the most active researcher in biofeedback.

One of the leading psychologists of the country, B. F. Skinner, is a behaviorist who has attracted a large following with his brutal materialistic views on mankind. Skinner denies the possibility of free will and insists human behavior is a product only of man's inherited animal nature and the

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environment in which he finds himself.

The view of FATE Magazine, and the view of antimaterialists everywhere, must be against the "Skinnerian view." Dr. Green, reinforced by his research with Eastern yogis, with biofeedback and similar techniques, draws the issue clearly.

Eastern holy men have claimed for centuries that they can influence skin temperatures, headaches, pulse rates, blood pressure and bodily chemistry while in various meditative states. Biofeedback is merely a shortcut to the same end but still "implies a revolution in the way we see ourselves and our potentialities. It breaks down the ancient distinctions between 'mind' and 'body.' It implies that we need not be prisoners of our emotions, or at the mercy of our physical weaknesses."

Green and his wife Alyce have written that if every student really *knew* that a host of body processes can be influenced at will, their prevailing ideas about both physical and mental health would change. "It would then be quite clear and understandable that we are individually responsible to a large extent for our state of health or disease.

"It's hard to describe the impact of people who can do the impossible. Skinner says that if



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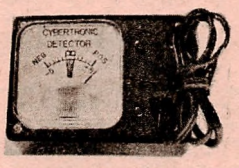
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you think you have free will it is just a perception of the chemicals sloshing around in your head. Then you meet one of these guys who can do impossible things. It makes you think there is something to be learned about a person's ability to be programed by his genes and his conditioning. You can make a better life for yourself."

It's obviously time to expand the use of biofeedback techniques by skilled medical men. There's a lot of charlatanism in it now. All kinds of people are peddling "brain waves" and "alpha highs." Dr. Joe Kamiya whose work at the University of California Medical Center brought alpha to public attention complains that "there's a lot of weird stuff claimed for it because of the hucksters who have moved into the field and because of people who want to believe that it is a way to succeed, to make money, to be loved, or to stop peeing in their beds."

∞

AND OTHER UNORTHODOXIES . . .

MEANWHILE acupuncture apparently has captured the public imagination more than has biofeedback — maybe it's all those needles!

The use of acupuncture for anaesthesia has strong psychological aspects according to a

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report by the Medfield Foundation. Dr. John F. Chaves and Dr. Theodore X. Barber claim that acupuncture is not routinely used with surgical patients in China. They say that although it has been used to treat specific illnesses for at least 5,000 years, its use to relieve pain in surgery started in China as recently as 1959.

Chaves and Barber feel that something akin to hypnosis occurs when acupuncture is used to relieve surgical pain. They say the patients are carefully selected — those fearful and anxious are rejected. They claim that some sedatives and local anaesthetics also are used and they point out that internal organs are not as sensitive to cutting as is perhaps commonly believed. They also declare that acupuncture patients are carefully indoctrinated for several days before surgery and that the manipulation of the needles during surgery tends to distract the patient and to produce counter-pain.

∞

TO CURE THE DEAF

CHAVES AND Barber do not address themselves to the use of acupuncture in healing. They are talking only about its role in relieving surgical pain.

But recently Arnold Sawislak of UPI discussed the success of acupuncture in curing or reliev-

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ing deafness at the Acupuncture Center of America in Washington, D.C. There are three acupuncture clinics in the District of Columbia which is the only jurisdiction in the country, except for Massachusetts, that permits Chinese acupuncturists to practice under the supervision of a licensed physician.

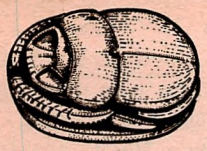
Dr. Gregorio Koss, medical director of the clinic, was born in Argentina, trained in Buenos Aires, and served his residency in United States hospitals in Albany and Miami Beach.

Sawislak describes the case of Jennie Lints of Utica, N.Y., who went to the Washington, D.C., clinic with her son Edward. He comments on Edward's amazement when his mother heard his voice clearly without a hearing aid for the first time in 15 years.

"I asked her how she felt and she said 'fine,'" Lints told Sawislak. "I thought she must have the hearing aid on because I didn't raise my voice at all, but then I looked down at the table and there it was."

Dr. Koss explains that the only type of deafness that acupuncture can cure is nerve deafness. This affects 35 to 40 percent of all persons with hearing loss. Acupuncture is no benefit to persons with deafness caused by punctured eardrums, disease or other causes.

The writer also discussed the



TOP



BOTTOM

GENUINE EGYPTIAN

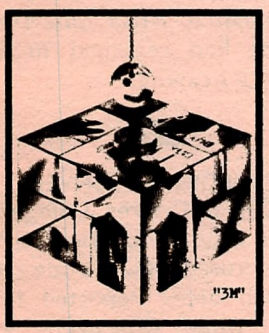
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case of 14-year-old Michael Plano of Herkimer, N.Y., who had been nerve deaf since birth. Without aid his hearing was never more than 30 percent of normal.

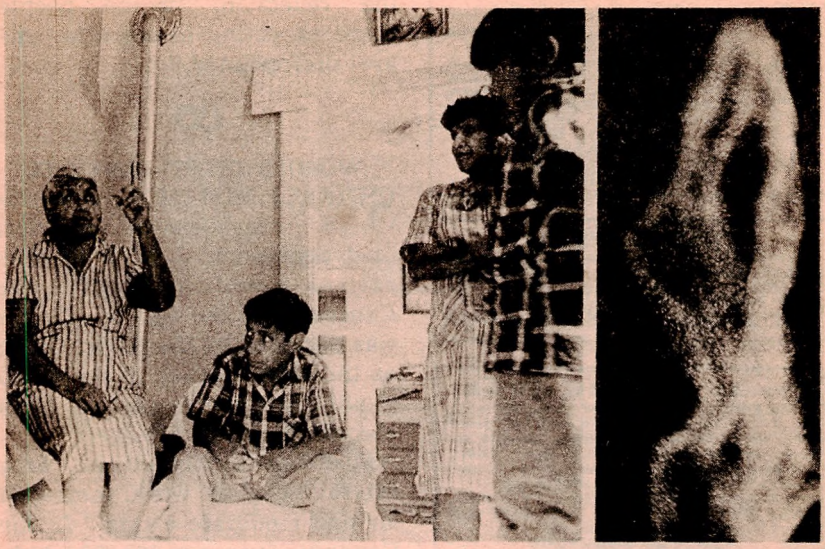
"After the third treatment Michael heard the click of a cigaret lighter lid," his father said. "Last weekend he listened for the first time to a television program without his hearing aid."

Another patient interviewed by Sawislak was Benjamin Brown, deputy undersecretary of labor for legislative affairs. Brown lost the hearing of his left ear in 1968 after a virus attack. Doctors diagnosed his condition as nerve deafness and held no hope for his recovery. But after his first treatment Brown heard some beeps coming from the audiogram machine. After nine treatments he had regained 70 percent of his hearing.

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THE VIRGIN IN DENVER?

A HOUSE in Denver, Colo., may have a new variation on the glowing crosses (see June 1972 FATE) still being reported from time to time. Observers who throng to the humble home of Carmen Prieto on Larimer Street claim to see an image of the Virgin Mary in a reflection that appears nightly on the wall. Miss Prieto, 57, has lived in the house since 1945 but never saw



Pointing at picture of Jesus on wall of her Denver, Colo., home is Carmen Prieto who says she was looking at it one night in June 1973, saying her prayers, when an image resembling the Virgin Mary appeared. Throngs of people cluster around to see the image (right) which appears nightly when streetlights come on. With Miss Prieto are her nephews Manuel and Rudy and a neighbor. (UPI Photo)

the reflection until shortly after Mother's Day 1973, she told the *Denver Post*. The image appears each evening at 7:45 and regularly disappears with sunrise the next morning. For several months Miss Prieto's sister and a neighbor joined her in saying the rosary before the image but Carmen's nephew spread the story and now Miss Prieto is ill and upset by the crowd of nightly curiosity-seekers.

The Rev. Leonard Kraus of Sacred Heart Church, where Miss Prieto is a parishioner, has seen the reflection but remains unimpressed.

"You can put your hand in front of the image and block it out," he protests. "No one who has seen it denies that."

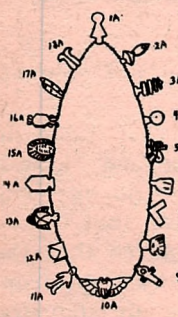
Other skeptics agree that the image is created by light from the street shining through the trees. But the reflection isn't altered when wind blows through the trees, defenders of the image point out. However, most of the nightly crowd agree one needs faith to see the image. One woman remarked after viewing

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the reflection, "Some people come expecting to see a lot and are disappointed."

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WORLD'S OLDEST MAN DIES

SHIRALI MISLIMOV, a bearded, craggy-faced peasant, died September 2, 1973, in Barzavu, a mountain village in the Caucasus, at the age of 168. He was regarded by the Soviet Union as the oldest person in the world — although there are no birth records to prove his age.

Mislimov attributed his long life to "constant work, mountain air and moderate eating." In the Caucasus for every 100,000 inhabitants there are 84 persons over 100 years of age, the highest such ratio in the world. Doctors believe the clear mountain air, an unruffled pace of living and simple diet contribute to the unusual longevity.

Until he retired five years ago Mislimov was a herdsman. He had been ill only once, according to the Soviet newspaper *Trud*; he had pneumonia last winter. The Soviet new agency Tass gave the cause of his death only as "a heavy illness."

Since his retirement Mislimov regularly walked a half mile a day, worked in his garden and chopped wood. He did not smoke nor drink but admitted he tried smoking 50 years ago and after

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three or four puffs was sick. He told people he tried whisky once, too — in 1931. "I thought I was burning inside," he said.

Mislimov is survived by his 107-year-old third wife and 219 other family members, many of whom had attended a big party shortly before his death to celebrate the 100th birthday of one of his grandchildren.

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THE FACE OF VENUS

BECAUSE IT is enshrouded by perpetual clouds miles deep, a few years ago man thought he might never see the face of Venus. But now, according to a Johnson Space Center dispatch from Houston, Tex., high resolution radar probes have broken through the heavy clouds to reveal a landscape of a dozen huge shallow craters, the largest 100 miles wide but less than a quarter of a mile deep. Others range in width from 20 to 65 miles. The area so far mapped covers about 500,000 square miles.

This mapping was done by radar astronomers at the Jet Propulsion Laboratory in Pasadena, Calif., under Dr. Richard A. Goldstein. Dr. Carl E. Sagan of Cornell University, interviewed by the *New York Times*, said he would have expected that the "same sort of debris that makes holes on the moon should be

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bombarding Venus." He believes the craters were formed by meteoric impact rather than by volcanic action. He is puzzled, however, as to what eroded the craters since their shallowness would indicate erosion has occurred.

A much better look at Venus is expected early in 1974 when Mariner 10 flies close to the planet on its way to Mercury. Mariner 10 will turn its television cameras and radar on Venus as it passes by.

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Recently Walter Sullivan in the *New York Times* summarized data suggesting that a single catastrophe of some kind, "whose nature remains uncertain," spread droplets of molten rock over the entire region from Massachusetts as far south as

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Texas and the Caribbean 35 million years ago.

These glassy fragments are tektites and it is estimated that in this single fall 110 billion tons of molten glass, ranging in size from the width of a hand to microscopic beads, fell upon the earth. It must have been a tragedy for all life in the area.

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The largest tektite field covers Southeast Asia, the Philippines, Australia and much of the Indian Ocean. This fall occurred 700,000 years ago and coincided with the last time the earth's magnetic field made a persistent reversal in polarity.

Walter Sullivan writes, "Prior to this event a north-pointing compass needle would have pointed south. Whether the event responsible for the tektites caused this magnetic field reversal (for example, by the disruption of the earth's spin) is a subject of current controversy."

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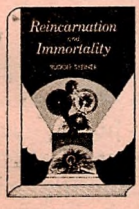
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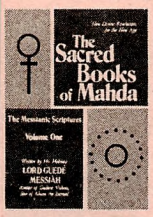
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asteroids that travel around the sun faster than do other solar bodies (except comets) and at an angle 65 degrees to that of earth. This is also strange since the orbits of most solar bodies share the same plane.

Last July 4 Mrs. Eleanor Helin of Caltech discovered a new Apollo, streaking along at 60,000 m.p.h. This one is about five miles in diameter. It is nowhere near earth but if an object that size should collide with earth it could gouge out a crater 75 to 100 miles across — which may explain the craters on the moon and Venus.

∞

HOLES IN SPACE

DURING THE summer of 1973 astronomers focused on what happens to matter which falls down black holes in space. And they also asked themselves if they have, indeed, discovered such holes. It is speculated that as the matter of a collapsing star is confined to a smaller and smaller volume the star disappears from our universe leaving a black hole.

More recent astronomical observations suggest there also are white holes in space — the time-reversals of black holes — and wormholes which form bridges in space-time, connecting our universe with a second universe.

Years ago Einstein's theory of relativity predicted the possibility of such holes in space. But when Einstein and Rosen first discovered these "bridges" or "wormholes" it was thought completely impossible to get from one universe to another.

Now, according to Dr. William J. Kaufmann, director of the Griffith Observatory at UCLA, "recent calculations have shown that this is not the case. The recently discovered Kerr Solution to Einstein's equations does indeed allow for the possibility of space travel backward and forward in time in our own universe!"

∞

THE RETURN OF RUDOLPH FENTZ

A CASE IN point is John A. Keel's article in *Saga* magazine which tells the story of a strange disappearance we hadn't heard before. A young man named Rudolph Fentz left his home in New York in 1876 to go for a walk and never returned. That is, he never returned until 74 years later at 11:15 on the evening of June 24, 1950, at which time an oddly dressed man wearing muttonchop whiskers suddenly appeared among the Times Square crowds. A policeman saw him gawking at the signs and blundering through the traffic. He headed into the street to save



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him but before the policeman could reach the man he was killed by a taxicab.

The man's pockets later were found to contain things almost as odd as his appearance — $70 in large, old-style bills, a receipt from a livery stable, and cards printed with the name "Rudolph Fentz" and a Fifth Avenue address.

A police captain uncovered the 1876 missing-person report and found some members of the Fentz family. It appeared, according to Keel, that the man who disappeared in 1876 and the man who appeared in 1950 were the same. And the corpse was about the same age — 29 — as the man who had vanished 74 years before.

Keel speculates that we are trapped in a stream of time that flows in only one direction but that occasionally there are holes in this stream and occasionally someone blunders into such a hole and is catapulted outside our time field.

He comments that when one delves into this mystery he immediately is swamped with problems that are more philosophical than scientific. He asks the old question: "If people can see the future, is that future unchangeable? He further suggests that we may be trapped not only by time but by events, in which

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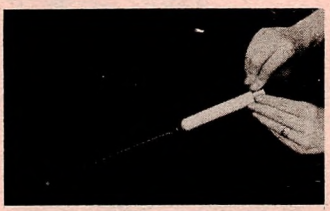
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case many events take on new meanings and need new interpretations, necessitating a revision of our theory of history.

He quotes Fred Hoyle, one of the world's great astronomers, as openly discussing the possibility that the future may control the present and says that if this is so, certain puzzling events now taking place become understandable in the light of how they fit into or precede events which are yet to happen.

∞

AND NOW . . . MUD BALLS

WILLIAM FRANKLIN Leviness of Route 60 near Covington, Ky., reported in late August 1973 that mud balls were dropping out of the sky onto his car. While he hasn't actually seen them falling he finds them scattered over his car in the morning, even when there hasn't been any rain. He said they were small pellet-like particles of mud which turned liquid when combined with the morning dew. On his white car they left stains which were difficult to remove. He showed reporters a sample of the mud balls — yellowish-tan in color and about half the size of a pencil eraser.

Leviness has no idea where they come from and he hasn't found anyone else who knows.

—*Curtis Fuller.*

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Mystery in Acambaro

A unique collection of Mexican artifacts of surprisingly great age may represent America's oldest culture.

By Charles H. Hapgood

PART ONE

DURING THE past 100 years archaeological research has brought to light a great deal of evidence regarding the Indian cultures that existed in Mexico, Central America and northern South America from about the beginning of the Christian Era to the Spanish conquest. Within the present boundaries of the United States these include the Mound Builders and the Pueblo Indians; in Central Mexico they are the Tarascan, Toltec, Aztec, Totonac and Olmec cultures. Continuing southward from the old Mayan empire on the Pacific Coast and the new Mayan empire in Yucatan, these Indian cultures include the Chorotega, Chiriqui,

Coclé and other cultures in Guatemala and Panama. In South America they include the Chibcha, Mochica, Chimu, Nazca and all other cultures whose territories ultimately became parts of the great Inca Empire. Modern archaeological research has been able to tell us a great deal about the individual culture patterns of these civilized Indian people who developed their ways of life and styles of art independently of each other although they shared basic life and thought patterns.

Perhaps the leading problem of Americanist studies during the last century has been the problem of origins. Where did the Indians come from? (The immigration of all the Indian peoples from Asia via the Bering Strait is increasingly in doubt.) Where did the common characteristics of their cultures originate? How, in detail, did they exert cultural influence on each other? Additional information has been produced in recent years through the new technique of radiocarbon dating. It has



Acambaro ceramics exhibit varied racial types (facing page) and artistic styles. Figurine of saucy deity (on right) suggests a copy of an original wood carving.

been found, for example, that the Mayan culture is much older than formerly thought. It now has been traced back to 1000 B.C. and may be much older.

From radiocarbon dating we know that separate Indian peoples established different culture patterns in Middle America some 10,000 years ago. This of course totally destroys the myth of a recent Indian immigration from Asia. We even have evidence that men hunted the mammoth on Santa Rosalina Island in California 39,000 years ago.

The evidence suggests that these earliest Middle American cultures were only crude beginnings, but still a great deal of time intervenes between these cultures of 10,000 years ago and the appearance of the civilized Indian peoples of the classical

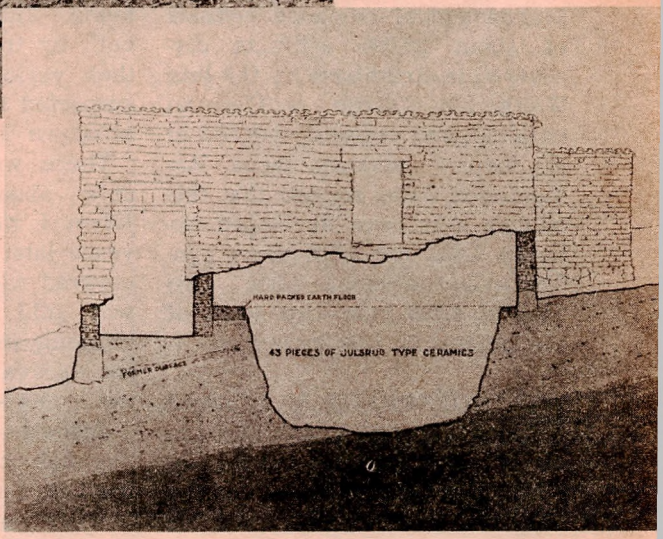


Tiny human figures appear to grovel before a monkey deity.



Figurines range in size from about two inches to four or five feet high. Some observers claim to see Egyptian and Sumerian influences in the collection.





To test the authenticity of the Acambaro collection, Charles Hapgood excavated beneath dirt floor of native hut and found Julsrud-type ceramics in this previously undisturbed ground.

period not very long before the beginning of the Christian Era. What happened in between? Was there a seminal culture somewhere in this area that existed long before the rise of the classical cultures and which profoundly influenced all of them? Was one original culture, developed very early, responsible for the common traits of all these Indian cultures? It really cannot be doubted that the common features of the Indian cultures were developed in America, for in a survey of East Asia no people, no culture can be found with any significant similarity to the Indian cultures of America. Yet logic suggests there must have been a common origin that antedated all the classical cultures and of which they were descendants. Seven or eight thousand years intervened between the first of these recognizable separate cultures of the Indians and the classical period. It is therefore not unreasonable to look for some center, some original

source of the major characteristics of later Indian cultures.

This article is an account of the discovery in southern Mexico of what may be evidence of such an original seminal culture. The archaeological evidence consists of about 32,000 artifacts discovered in Acambaro by the late Waldemar Julsrud, a German national, and presently housed in his former residence there. Radiocarbon dates suggest that this culture may have developed between 6,400 and 3,500 years ago. Thermoluminescent tests give ages of 4,500 years for some of the objects in this collection.

* * *

ON HORSEBACK Mr. Julsrud was following a trail that ran along a dry ditch on the side of a hill called Bull Mountain on the outskirts of Acambaro when his eye caught a peculiar object half-buried in the dirt. He dismounted and dug it out. It was a little statuette of baked clay, a ceramic figurine. In style it was different from anything that he previously had seen. Although he was familiar with Tarascan, Aztec, Toltec, Mayan, Inca and pre-Inca objects as well as with other Indian cultures, this object did not reflect any culture he knew. He was accompanied by one of his employees, a farmer named Odilon Tinajero, and he asked Tinajero to dig around in the ditch and bring him any similar objects he could find.

A few days later Tinajero came to Mr. Julsrud's house with a wheelbarrow full of small pieces like the one Julsrud had found. Julsrud was fascinated both by their unusual style and their variety of subject. He now suspected he had discovered an unknown Indian culture.

There was nothing unreasonable about this speculation. When I went to Mexico many years later I learned Mexico is covered with unexplored sites. I was told by professional archaeologists that for every site so far excavated at least 10 more never have been touched.

Julsrud was a shrewd businessman and he now made a business deal with Tinajero that is very important to our story. He told Tinajero he would pay him one peso (about 12 cents) for each complete piece he brought in. However, the piece had to be complete. If the digger found it broken or if he broke it in extracting it from the earth he had to mend it and he had to wash it before he brought it to Mr. Julsrud's house. Mrs. Julsrud probably had a hand in this last provision. If a figurine could not be mended Tinajero was to bring the fragments to Mr. Julsrud, who stored them in wooden boxes in his house. I discovered

a great number of these boxes when I reached Acambaro. Mr. Julsrud did not pay for the broken pieces.

At first I was doubtful about the wisdom of Mr. Julsrud's arrangement with Tinajero. It seemed to me it would have been better not to try to mend the broken pieces. But I learned Julsrud had a very good reason for his insistence. It was the only way to make Tinajero careful in extracting the pieces from the earth. When I interviewed Tinajero I discovered he had developed an extremely careful and rather ingenious method of excavation, not learned from books. When he started a hole he would dig down about four feet, the depth at which he usually found the figurines. Then he would probe carefully with long knives. When he located a cache of figures (they seem deliberately to have been buried in pits, 20 to 40 to a pit) he would move a little to one side and dig down farther and undercut the cache so the earth walls would collapse of themselves and the figurines would be revealed.

The method of burial of the figurines was unusual. They had not been discarded as fragments nor had they been buried in connection with funerals. Only half-a-dozen skulls were found in the entire process of excavation. Mr. Julsrud theorized he had found a sacred collection that had been buried to save it from the Spanish. In any case, it was plain the pieces had been buried when they were intact and that they had been packed into the pits with care.

All this information was provided me by Mr. Julsrud, who also confirmed what Tinajero told me. However, I found that Mr. Julsrud had an unimpeachable reputation for responsibility and veracity in the city of Acambaro. In my examination of the case from start to finish I never found any reputable and informed person who doubted Mr. Julsrud's honesty or his conscientious accuracy.

Tinajero kept coming with loads of figurines. Julsrud's house was a mansion with many rooms and a couple of large patios. First the figurines filled the large reception hall. Then they flowed into the library. Then the upstairs bedrooms were filled. Shelves had to be installed in the hallways. Eventually every nook and cranny in the house was occupied. When Mrs. Julsrud died Mr. Julsrud filled their bedroom with figurines and thereafter slept in the bathroom. Before the work of excavation stopped the collection had reached the monstrous total of over 32,000 objects of ceramic, stone, jade and



Besides human figures in various styles Julsrud collection contains animal forms, both mythical and actual.

obsidian. The wooden crates in the house still contain unknown numbers of additional pieces.

The objects are of all sizes, from figures a few inches long to statues three feet high or four or five feet long. A great variety of clays was used in molding them. They all have been baked by the open fire method, a matter of great importance, as we shall see. The richness of the imagination displayed by their creators is incredible, even uncanny; there seems almost a touch of the supernatural to it. All observers have agreed that there is no precedent for it in the annals of archaeology.

An especially important point

ABOUT THE AUTHOR

CHARLES HAPGOOD was educated at Scarborough School, Harvard College and the University of Freiburg. He specialized in European history. In addition to working for Provincetown Community Center, the American Red Cross and the federal government, he has taught such diverse subjects as English, French, history, government, anthropology and humanities at the Putney School, Keystone College, Springfield College and Keene State College in his native New Hampshire. His most recent teaching post was as associate professor at New England College in Henniker, N.H. He retired in 1967.

His varied interests are reflected in his five major publications, the first of which was "Earth's Shifting Crust" (Pantheon Books, 1958). Two other books also dealing with earth changes are "Great Mysteries of the Earth" (G.P. Putnam's Sons, 1966) and "The Path of the Pole" (Chilton Books, 1970). In 1966 FATE reprinted two chapters from his definitive "Maps of the Ancient Sea Kings" (Chilton Books, 1966).



Fish and crocodile forms suggest that currently-arid region once was a lake.

relates to the different styles of decoration in the collection. There are many different styles of design but each style is consistently carried out on hundreds or thousands of pieces. It is as if the art collections of several different Indian peoples had been combined, perhaps by a conquering people. This would be quite in accordance with Indian custom.

Frank Hamilton Cushing, in his discussion of Zuni culture, points out that this culture contained two entirely different elements representing the continuing traditions of at least two originally separate peoples*: "There are present and persist among them two distinct types of physique and numerous survivals — inherited, not borrowed — of the arts, customs, myths and institutions of at least two peoples, unrelated at first, or at least separate and very diversely conditioned for so long a period of

Outlines of Zuni Creation Myths, 13th Annual Report of the Bureau of Ethnology, Washington, D.C., 1896.

their preunited history that their development had progressed unequally and along quite different lines, at the time of their final coalition. That the Zunis are actually the descendants of two or more peoples and the heirs of two cultures at least is well shown in their legends of ruins and olden times and especially in these myths of creation and migration as interpreted by archaeologic and ethnographic research."

Cultural imperialism was foreign to the Indians. They had not learned the fatal practice of conquerors in the Old World whose first aim always was and is to destroy if possible every trace of the culture of the conquered.

Mr. Julsrud told us that the bulk of the collection was excavated from an area of from six to 10 acres on the side of a hill on the outskirts of Acambaro called Toro or Bull Mountain. However, we learned that he sometimes bought pieces brought to him by villagers who presumably had found them in the course of cultivating their fields. We saw for ourselves that fragments of pieces similar to those of the Julsrud Collection were scattered all over the surface of the ground on and near the site. People who had found similar objects might have given or sold them to Tinajero. Thus we cannot say that every object in Julsrud's house was excavated from those fields on Bull Mountain.

Mr. Tinajero reported, and it is a matter of possible future archaeological interest, that when he was excavating in the fields he often came upon the heavy stone foundations of what may originally have been buildings. I had no opportunity to confirm this report.

Mr. Julsrud wanted to attract the attention of archaeologists to his discovery. He showed the collection to all interested people. He gave interviews to the press and in this manner had the good fortune to interest a young American journalist, William N. Russell of Los Angeles, who made many trips to Acambaro and became Mr. Julsrud's representative in the United States. Through Mr. Russell many people learned about the collection.*

Mr. Julsrud's interest was purely scientific. He never tried to commercialize his find in any way. He never sold any of the pieces except in one case to a scientific investigator for exhibition purposes. He tried hard to persuade trained archaeologists to visit his collection, to excavate

*William N. Russell's first article and photographs on the subject of the Acambaro figurines appeared in FATE Magazine in the February-March 1952 issue. Mr. Russell also wrote a follow-up report on these strange artifacts for FATE which was published in the June 1953 issue.

on Bull Mountain themselves. But unfortunately he developed a theory that helped to discredit his find.

Many great reptiles are represented in the collection, some of them in association with people. This association appears to have been sometimes friendly, sometimes not. Mr. Julsrud was not a trained paleontologist and because some of the creatures resembled dinosaurs Mr. Julsrud jumped to the conclusion that dinosaurs and people had lived at the same time. Moreover, he had read books about Atlantis and he also concluded without scholarly authority that men and dinosaurs had lived together in Atlantis. When articles stressing these opinions were published in the Mexican press the effect in reputable archaeological circles may be imagined. For many years no archaeologists visited Acambaro. Eventually two or three of them did, only to brand the whole collection a fake.

* * *

IN 1955 the Foundation for the Study of Consciousness sent me to Mexico where I spent the summer excavating in collaboration with Mrs. Margaret Regler, the widow of the late archaeologist Gustav Regler. Mrs. Regler knew both archaeology and Spanish and without her I would have been lost.

At first I was overwhelmed by the wealth of the collection. The mere classification of the pieces seemed a superhuman task. We immediately noticed the numerous different styles and could easily perceive innumerable connections between the artifacts and various aspects of known Indian cultures. Some pieces Mr. Julsrud had identified as pre-Inca and we saw many that suggested Toltec and Aztec art. Mr. Julsrud told us that some of the statuettes were Sumerian and we found several that indicated a roundabout relationship with ancient Egypt. There also were many pieces that suggested an ancestral relationship to Tarascan culture.

We soon saw, however, that the collection really depicted various aspects of life of one primitive people, indicating their weapons, equipment, arts, methods of procuring food, relationships with nature and folklore.

The majority of the faces on the figurines are Indian in appearance but many of them indicate other racial strains. Polynesian, Mongolian, Caucasian and Negro faces can be seen on many of the figures.

We made one serious attempt at excavation on Bull Mountain. We knew most of the ground at the site area had been disturbed by Tinajero. Detractors also

were alleging that all the pieces had been manufactured by Tinajero and his sons. Mrs. Regler and I decided the best place to dig would be directly under one of the houses built on or near the site. This would eliminate any possibility of fraud. We found a house directly on the site that belonged to the city's Chief of Police. Mr. Julsrud influenced the chief to give us permission to dig in the house, despite the fact that it was occupied by tenants. We dug in the center of their living room (it had a dirt floor) making a pit about six feet deep. We found many fragments of pieces resembling those in the Julsrud Collection. This satisfied us that the site was genuine.

Returning to the collection we studied it from the standpoint of the culture it portrays. In many respects this culture was unique, yet not in conflict with the ideas of anthropologists regarding the social life of early peoples. The "Julsrud People," as I call them after the name of the discoverer, appear not to have practiced the custom of human burial. Until the latter part of their existence they evidently did not possess the bow and arrow and hunted only with spears and clubs or daggers made of wood, stone or bone. They seem to have known nothing of agriculture, except for raising gourds, and nothing of textiles during the greater part of their history. Yet they did make unpainted pottery. They recorded their culture in ceramic as well as in stone sculpture. It is unusual but not unprecedented to find pottery-making in preagricultural societies.

There are many indications that these people had close relationships with animals. We see them petting their dogs, riding wild horses or llamas without saddle or bridle, embracing large monkeys or apes and having loving relationships with reptiles. Some of the figurines suggest they actually domesticated reptiles as well as anteaters and other mammals. They are shown in friendly relationships with turkeys. They must have identified with animals in a way that we do not.

The collection contains evidence of a vast antiquity. In the first place, it indicates a woodland culture. It becomes clear from the study of the figurines that the climate of the Acambaro region was very different at the time they were fashioned. Instead of the present arid valley with its eroded and dessicated surrounding highlands and sparse rainfall, the collection indicates a well-watered region. And geologists actually have found that the valley was filled by a great lake until sometime

after the end of the ice age. The site of the caches of objects was once a beach of this lake. It seems, therefore, that they originally were buried in sand, a matter of some importance, as we shall see. We found that the fauna represented in the art of the Julsrud People was a woodland and a lakeland fauna and that in many ways their art reflects a forest environment.

This by itself indicates a remote antiquity but far better proof is available. The collection contains unmistakable representations of the one-humped American camel of the ice age and of ice-age horses, as well as of animals resembling rhinoceroses of extinct species. It contains many figurines of giant monkeys such as actually existed in South America in the Pleistocene epoch.

I found some real teeth in the collection and asked Mr. Julsrud about them. He said he thought they might be mammoth teeth but I considered them too small for that. I had noticed figurines of horses and incised representations of them on pots but they did not look like modern horses and Mr. Julsrud himself told me there were no horses in his collection. Dr. George Gaylord Simpson, America's leading paleontologist, at the American Museum of Natural History later identified these teeth as belonging to *Equus conversidens* Owen, an extinct, ice-age horse.

At first it seemed probable the reptiles in the collection, despite occasional startling resemblances to dinosaurs, were inspired by the living reptiles of Middle America such as the iguana lizard. When I showed photographs of the reptilian figurines to Prof. Alfred S. Romer of Harvard he concurred in this opinion. I knew such monsters figured in many Indian legends and thought the figurines might be visual representations of such mythical animals. However, observation gradually persuaded me that some great reptiles may have survived in the Acambaro region to a very late time.

The idea of a Middle American "lost world" — to use the phrase from Sir Arthur Conan Doyle's novel — may not seem so bizarre if we consider a few examples of so-called "living fossils." The tuatara or *Sphenodon* of New Zealand descends from a Mesozoic group of reptiles which elsewhere became extinct more than 100 million years ago. In 1938 the coelacanth lungfish was discovered in the sea along the African coast although no fossils of this group of fish are found in rocks more recent than the Cretaceous Period, 85 million years

ago. The common horseshoe crab has remained virtually unchanged for 100 million years. No rule of nature states that because dinosaurs died out in other parts of the world a long time ago they could not have survived in Mexico until quite recently.

Possibly Mrs. Regler and I actually witnessed the discovery of the *unfossilized* bones of one of these reptiles in an extreme state of decay.

(To be concluded next month.)



SOMETHING ROTTEN IN DENMARK?

By Per Borgaard

THE SMALL island of Anholt lies in Kattegat Strait that connects the North Sea with the Baltic to the northeast of Denmark. The southeastern desert portion of Anholt typically is visited only when the island's women and children go there during the first three weeks in May to collect gulls' eggs. In 1973, however, the search for eggs was largely forgotten when the gatherers stumbled upon the remains of a black mass.

A wide variety of magic implements was found, including monkey skulls, snakeskins, black beads, black candles in brass holders, devil masks and a dried-up Indian's head placed on a stake together with a baby's shoe. Stones had been arranged over a flat expanse of sandy ground to spell out a girl's name and the dates "1955 - 1972."

Alarmed islanders called in the mainland police from nearby Grenaa, Jutland. Holding a black mass as such is not illegal but some islanders feel the baby's shoe indicates the satanists might have murdered a child.

Other residents, choosing a slightly less macabre explanation, point out that a group of drug addicts lived in the desert for a time the previous summer. These misguided young people may have returned to hold a secret black ceremony in honor of a dead friend, the 17-year-old girl named in the primitive memorial. The girl may have died from drug abuse some time ago and probably not on Anholt, they believe. Danish publisher Povl Strube, an authority on the supernatural, tends to support this view. In his opinion the various magic symbols are simply signs that dabbling in magic is popular among drug addicts.

Danish actress Ann Smyrner holds quite a different view. A former witch who turned back to Christianity, she has no doubt satanists have been at work on Anholt. "It is neither boyish pranks nor the work of drug addicts," she maintains. "I am sure that dangerous people are at work — people with supernatural powers as I myself had for a time." From the particular implements found on Anholt she tentatively identifies the practitioners as belonging to a Brazilian black magic cult.

Can Fasting Cure Mental Illness?

The surprising success obtained by a Soviet psychiatrist may upset many long-standing theories.

By Stanley Krippner

FASTING LONG has been part of many religious disciplines. It has been recommended as a form of penance; Catholics for centuries refrained from eating meat on Fridays or consuming any food at all between confession and communion. In other instances fasting has been credited with physical and spiritual benefits. Eastern philosophies recommend fasting as a means of purging the body of the ill effects of materialism and believe it will lead to mystical awareness. Some advocates of fasting point out that wild animals often respond to illness by refusing to eat. But the use of fasting in the treatment of human illness has had little support from Western medicine. Now, however, Stanley Krippner describes just such a program as it is being practiced in the Soviet Union. — The Editors.

DURING OUR 1971 visit to the Soviet Union Richard Davidson and I had the pleasure of meeting Prof. Yuri Sergeyvitch Nikolayev, a pioneer in treating psychiatric patients by means of diet and fasting. In July 1972 before the formal opening of the international conference on bioenergetics in Moscow Professor Nikolayev invited the conference participants to visit his clinic, the Gannushkin Institute for Schizophrenics, to meet the staff and patients and learn the details of his therapeutic procedures.

Since the Institute began in 1948 some 8,000 patients have been treated at the clinic. Dr. Nikolayev considers that two-thirds of them have made complete recoveries as confirmed by follow-up studies. The clinic accommodates 40 men and 40 women patients at any one time.

"The basic principle of our

method," explained the middle-aged psychiatrist, "is (1) to create a rest for the central nervous system, (2) to free the organism from all poisonous substances, (3) to organize the natural defense forces of the system and (4) to restructure the personality of the patient so that he changes his habits after treatment."

When a patient arrives at Nikolayev's clinic, he is placed on a fast for approximately 30 days depending on the patient's progress. Although he can have as much distilled water as he likes, he can have no food. Dr. Nikolayev hypothesizes that many types of schizophrenia are caused by toxins in the system which can be eliminated through fasting and a daily enema with a magnesium solution. Indeed, his patients' delusions and hallucinations begin to disappear, their emotionality becomes more appropriate to their overall behavior and they develop more sociability than they previously had. They receive a daily massage and supportive counseling and are encouraged to walk outdoors for long periods of time. They discuss their personality changes with other patients in regularly scheduled periods of group therapy. In some cases hypnotherapy or autogenic training is utilized also.

During the fast the patients' physiology appears to change dramatically and underlies the psychological improvement. At first, the patients' appetite is very intense. The tongue is coated and acidosis occurs. After the first week of fasting, however, the acidosis diminishes. The tongue clears and skin color improves. However, hunger is still great and the patients' dreams are generally about food. During the third week the hunger diminishes and the psychological improvement becomes obvious. By the end of the fast patients have lost 18 to 26 percent of their body weight; a few lose as much as 50 percent.

After the toxic agents are felt to have left the patient's body, his fast ends and foods — beginning with strained fruit and vegetable juices — gradually are reintroduced. Vitamins and minerals in natural forms are given in large quantities. Buttermilk and salads are tried. Whenever a food is associated with the recurrence of symptoms, that particular food is removed from the patient's diet permanently. As a result many of the patients can never again eat white sugar and some cannot use salt. Certain meats also seem to bring back the symptoms of schizophrenia in some patients. The typical diet of the former patient emphasizes fruits and vegetables; alco-

hol and tobacco are avoided as well as any other food found to be harmful. Most patients regain the weight they lost during the fast.

Following Professor Nikolayev's tour and explanation, he introduced a number of the patients who told us their stories through an interpreter. One was a young man who reported the onset of schizophrenia at the age of 16. He lost his time and space orientation; his speech became irrational and he began to think of suicide. His aberrant behavior was noticed and he was hospitalized. At the time of our visit he was in his 28th day of fasting. He reported that he was free of his former symptoms and would be breaking the fast in a few days.

A second young man had suffered for four years from personality fluctuations. He felt isolated and lost interest in his schoolwork. Sometimes he would be unduly excited and at other times he could not answer questions or make contact with people. After 15 days of fasting he reported he now could make plans for the future and looked forward to leaving the clinic.

A 56-year-old man had suffered from a vascular disease of the brain resulting in high blood pressure. Skin disease and polyarthritis also had appeared. He fasted first for 20 days; this was followed by another fast of nine days. In the first week his skin disease disappeared. His blood pressure is now normal and his other symptoms have been eliminated.

As the other patients thronged in to tell their stories, several members of the visiting party commented that Dr. Nikolayev had turned the visit to good advantage and that this opportunity to discuss their progress with outsiders was part of the patients' therapy.

When asked if the fasting treatment was being used in the United States, Nikolayev referred to a project for schizophrenics at a Manhattan hospital administered by psychiatrist Allan Cott. Dr. Nikolayev pointed out, however, that the American program costs $100 per day whereas his treatment was free to the patients.

The surprising success of Nikolayev's therapy methods certainly is worthy of careful study and attention. Its implications might upset some long-standing theories about the origins of mental disorders.

By fair means or foul, Swaran Dube sought to enlarge his already extensive landholdings — and greed proved his undoing.

A Restless Spirit Brought Down the House

By Asha Upadhyay

TWENTY YEARS ago Swaran Dube was one of the wealthiest men in Kokarsa, a small village in the Palamu District of Bihar, India. He lived on the outskirts of the village in a large well-built house with his wife Sumitra, his sons Batai, Lava and Dinesh, his daughter Leela and several servants. My husband Dr. J. Upadhyay often visited his aunt in Kokarsa and consequently knew the Dube family well.

Swaran Dube's wealth and position rested on only one thing — his land. He owned enough farmland to keep 10 plowmen and their bullock teams busy but he always wanted more. His greed led him to take over, by fair means or foul, the land of others. In a country plagued by overpopulation this often meant the difference between comfort and poverty, even between life and death, to the people whose land Mr. Dube acquired. But this did not trouble him at all — until 1952, the year his only daughter became engaged to Naresh Chaubey, the son of another wealthy landowner in the neighboring village of Teldiha.

Preliminary arrangements for the wedding were made and the Chaubeys came to Swaran Dube's house to meet their future daughter-in-law and to make the rest of the arrangements. Anxious to impress his guests Mr. Dube ordered his servants to prepare a feast — several kinds of vegetable curries, thick sauces of split peas and lentils, rice pilaus with clarified butter and spices and sweets covered with thin sheets of edible silver foil. The guests were impressed indeed.



ABOUT THE AUTHOR

ASHA UPADHYAY was born and brought up in Illinois but her husband Dr. Janeshwar Upadhyay is a native of India. Through him she obtained the information for this article and for her book of Indian folktales published in 1971 by Random House.

She has spent most of her adult life as a student, housewife-and-mother or both, earning a B.A. from the University of Illinois, master's degrees from Roosevelt University and Teachers' College, Columbia University. She enrolled in the fall of 1973 at the University of Virginia to begin work toward a Ph.D. in Foundations of Education.

But before they could lift the first mouthful to their lips a shocking thing happened. The food, so appetizing just a few moments before, now seemed to be full of bloody chunks of raw meat.

The guests looked more closely. Yes, it was meat! And they were Brahmins, members of the highest caste, to whom meat of any kind was forbidden by religion and tradition. A Brahmin himself, Swaran Dube was as revolted and sickened as his guests. Angrily he ordered the defiled dishes removed at once and fresh ones brought from the kitchen. But the servants reported that the cooking pots too were full of bloody raw meat.

Affronted, the Chaubeys departed, ignoring their host's apologies and assurances that the whole thing must have been a trick perpetrated by his enemies. After the guests were gone Swaran Dube ordered the house searched. He questioned the servants closely but no one could give any explanation for the strange happening.

In time the Dubes were able to placate Leela's future in-laws with further apologies, assurances and a substantial increase in the amount of the dowry. Astrologers decided on a day in April 1952 as the most auspicious for the wedding and the Dubes invited numerous guests from Kokarsa and the neighboring villages. According to custom, guests from other villages were invited to stay with the Dubes in their spacious home during the days of celebration. On the wedding day over 200 people gathered in the courtyards and verandas of the Dube

house and a holiday atmosphere prevailed.

At last everything was ready for the feast that would precede the long wedding ceremony. Professional cooks hired for the occasion served the guests a dazzling variety of vegetarian dishes, rich and spicy and cooked to perfection. But as soon as the guests were seated they were astonished to see bloody meat dropping into their plates as if from nowhere.

The mysterious appearance of the flesh was bad enough when it had happened before in the presence of only the groom's parents. But for the strange occurrence to be repeated on the wedding day itself in the presence of all the guests was an unparalleled evil omen.

Everyone was terribly frightened but Swaran Dube urged them to be calm. He questioned the terrified servants and ordered the braver ones to stand guard at the gates and on the roof and upper verandas since the meat had seemed to drop onto the plates from above. Swaran Dube himself supervised preparation of new food while the guests bathed and changed their clothes to purify themselves after contact with the unclean forbidden meat.

When the new food was ready for serving Mr. Dube checked to see that the servants were at their stations and the guests returned to the banquet tables. But no sooner was the food served than the same thing happened. This time the bloody chunks of meat seemed even larger and more plentiful than before.

The servants on the roof ran this way and that with lanterns and stout bamboo sticks but found no evidence of any intruder. The servants in the kitchen only added to the uproar by announcing that bloody meat also had fallen into the food there.

Everyone was panic-stricken. But Mr. Dube assured them the disturbances were merely the work of a troublemaker. Just then the *pundits*, or priests, announced that the auspicious moment for the wedding had arrived.

The guests calmed themselves as best they could. Again everyone bathed and changed and joined the *pundits* in the courtyard where the traditional wedding canopy, or *mandap*, had been erected. The wedding participants joined the *pundits* under the *mandap* and the priests began reciting prayer chants. No sooner had they spoken the first words than the rain of blood and meat began again.

The Chaubeys took this as the final insult. Indignantly they rose

to leave and the other guests only too happily prepared to follow them. But Mr. Dube pleaded that an engaged girl whose wedding fails to take place is considered to be ill-fated, one to be avoided by other prospective bridegrooms.

"My daughter's life will be ruined if this ceremony is not completed," cried her father in despair. "It is the house, not she, that has fallen under this evil influence."

Remembering that Naresh would bring Leela to live in Teldiha, far from the strange events at her father's house, the Chaubeys relented and agreed to let the marriage be completed. Somehow the priest hurriedly performed the ceremony and the distraught guests settled down to sleep.

The next day Mr. Dube made another attempt to feed his guests. But although it was broad daylight and every possible precaution was taken, the mysterious phenomena of the previous day were repeated. This time the guests were too hungry and resentful to be frightened. Some of them set off at once for their homes; others sought food and shelter with friends in Kokarsa.

* * *

AS THE story of the strange happenings spread, the Dubes found they were avoided by their friends. Families with marriageable daughters refused to consider Mr. Dube's sons as prospective bridegrooms.

Mr. Dube consulted priests and other learned men but no one could offer him any explanation for the phenomena. Finally Mrs. Dube suggested to her husband that he visit the local *devashia**.

Bandu Kahar, the nearest *devashia*, lived in Lonri village some distance from Kokarsa. He was a poor farmer who entered trance at a certain time each evening after work. Persons wishing his advice would bring him as a fee a few coins and a handful of rice. This "wish rice" as it was called would be arranged in small piles before Kahar took his place. Once he was in trance he would choose one of the piles of rice, pick it up in his hand and scatter the grains little by little towards the person who had brought that particular pile. As he did so he would call out the person's name, explain his problem and tell him the solution.

Swaran Dube was desperate to find an explanation for the disastrous events that had made

**Devashias* should not be confused with *devtias* (FATE June 1970), who supposedly are possessed by a patron deity. *Devashias* are simple trance mediums who set aside a certain time each day before or after their regular work to act as a channel for the "seven sister goddess," Satbahani.

him feel like an outcast in his own village. So he took his handful of rice and joined the other believers at the *devash* (place of seance).

After bathing and donning clean clothing Bandu Kahar took his place and went into trance. He chose a handful of rice at random — and correctly identified it as the one brought by Swaran Dube. He proceeded to describe correctly the events that had taken place at the time of Leela's engagement and wedding. Then he told Mr. Dube why these things were happening.

"Some years ago you coveted the land of Amin Ahmad, a poor Moslem neighbor," said the *devashia* speaking as if from a distance. "Due to your harassment of him, Amin Ahmad died; but his spirit could not rest knowing that in the end you had acquired his land. Recently his son-in-law came to you to claim his share of this land and you refused him even a small portion of it. So he called upon the restless spirit of Amin Ahmad to help him get what was rightfully his. Knowing your caste's aversion to meat, Ahmad's spirit chose this method of seeking revenge and the recovery of his property."

"How can I stop him?" asked Mr. Dube.

"You must return that land to the son-in-law . . ."

"Never!" cried Swaran Dube frowning.

"Or worship the spirit that is plaguing you and try to placate him with offerings of meat."

"But that is against my caste, my religion!" protested Mr. Dube.

Bandhu Kahar did not seem to hear him. "You must choose one or the other," he continued. "If not, the spirit will harass you more and more — and you will die within three years." The *devashia* then picked up another pile of rice, called out another name and went on to someone else's problem.

Swaran Dube left in disgust, declaring he never could accept such foolish advice. And the mysterious phenomena continued.

Infrequent guests in his house were pelted with bloody meat; soon there were no guests. Then his bullocks started to disappear. The plowmen would leave them tethered for the night; the next morning both bullocks and tethers would be gone. After a long search the animals usually were found in a neighboring village, still tethered. But by then almost a whole day's plowing had been lost.

At last the family persuaded Swaran Dube to give Amin Ahmad's son-in-law the land he was claiming. Mr. Dube gave it back but always with the intention of

someday recovering it. For a year the young man farmed the land and that year the Dubes experienced no strange happenings. But Swaran Dube grew overconfident and the next year took the land away from the Moslem family again.

Then the phenomena increased in frequency. Night after night the family awakened to the sound of footsteps running across the roof and of tiles falling from the roof to the ground. When they ran out to see what was causing the disturbance the noises stopped at once and when the roof was examined later by daylight the tiles were as sound as ever.

After several nights of this Mr. Dube hired some itinerant tile-makers to replace some of the loose tiles on his roof, thinking that these tiles might be causing the noises. The workmen were to bake the new pottery tiles in the Dubes' courtyard. But when the potters tried to light their ovens to bake the tiles, they could not make the fire burn no matter what they did. So the new tiles never were made and the strange noises continued.

Meanwhile the bullocks continued to disappear and meat occasionally was found in the kitchen. Then during the height of the plowing season the best bullock suddenly died of an unknown ailment. Still Mr. Dube would not give in.

At last the loose tiles began to fall from the house. The monsoon rains were expected but no potter was willing to come to the house to fix the roof. Repairs on the walls also were needed but the stories of the strange happenings had spread through the countryside and workmen were afraid to go near the Dubes' house. The violent monsoon storms dislodged more tiles from the roof and eventually part of one wall washed away. The once-elegant house now was falling into ruin.

Sickened and disgusted, Swaran Dube became ill not long after this last incident and never recovered. As the *devashia* had predicted, Swaran Dube died in October 1954 before the third year was out.

His sons, less greedy and stubborn than their father, saw that Amin Ahmad's son-in-law was given the land he claimed. The Dube brothers wanted no more of that ill-fated land.

According to Hindu tradition, they divided the rest of the family property among them and built new houses. As the old house fell into decay, people began to forget the strange things that once had gone on there and Amin Ahmad's restless spirit surely found repose at last.



Legislator Willard Murphy (center) relaxes with his son Bill and Bill's wife Mary.

What TRANSCENDENTAL MEDITATION *Can Do for You*

By Maury Breecher

CAN MEDITATION be a weapon against drug abuse? An Illinois legislator believes it can.

Rep. Willard "Bingo Bill" Murphy, a Republican from Antioch, Ill., recently sponsored a bill urging "the Department of Mental Health of the State of Illinois be encouraged to study the benefits of transcendental meditation (TM) and insofar as the Drug Abuse Section deems it to be practical and medically wise, to incorporate a TM course in the drug abuse programs."

Rep. Bill Murphy, a hard-boiled politician, has convinced Illinois legislature that TM should be part of drug abuse programs.

Murphy's colleagues were surprised when the Antioch legislator, who is known as a "wheeler and dealer" from the old school of politics, would sponsor such a resolution. But when Murphy told them he has meditated for about 20 minutes every morning

and evening for the past three years and that the practice has changed his life, the legislators realized Murphy was serious. Murphy further explained that his two sons gave up smoking marijuana after taking up TM. Impressed, the politicians passed the bill without a dissenting vote.

"What is transcendental meditation and how does it work?" I asked Representative Murphy.

"TM is the science of creative intelligence," he replied. "The technique was brought to America by the Maharishi Mahesh Yogi of India 13 years ago.

"There are over 100,000 practitioners of the technique in America and the doctrine is spreading rapidly. Predictably, most of the meditators are college students who already have gone the drug route and were searching for something missing in their lives — an inner happiness."

The Antioch politician first learned about TM from his two sons. Last year both Jerry, 25, and Bill, 27, journeyed to Majorca, Spain, the Maharishi's headquarters, to take advanced training in TM. Bill now is certified as an instructor in the technique.

"Like other college students my sons were occasional marijuana users," Murphy admits. "When they took up meditation, however, they stopped using it. I was fascinated by that fact."

Murphy says he took up TM only as one way to encourage his sons to stay off marijuana and hard drugs. "I was surprised to find TM was very useful for adults such as myself," Murphy said. "It speeds up the reflexes and clears the mind. I found that if I meditated 15 or 20 minutes each day I could drive more alertly and have more tolerance for the mistakes of the other guy."

Murphy does a lot of driving to and from his home in Antioch and the capital in Springfield, Ill., some 230 miles. During the six months or more when the Illinois legislature is in session Murphy typically makes a round trip every week. "As I got old-

ABOUT THE AUTHOR

MAURY BREECHER was born in New Jersey and received his higher education at Wichita (Kans.) State University and at the University of Kansas School of Journalism. After interning as reporter for Kansas' Parsons SUN and Wichita BEACON, he became a columnist for the Salina JOURNAL, winning an Associated Press short-feature award.

Early in 1971 he came to Chicago to be chief writer for the public relations division of the Illinois State Medical Society and more recently public relations director for West Suburban Hospital, Oak Park, Ill.

His avocations include free-lance writing, lecturing, chess and hiking and camping with his wife and two sons.

er," he said, "the drive became harder and harder. Now I meditate before I begin the trip and I find the drive to be easy. Because of transcendental meditation I'm now always more relaxed."

Murphy also credits TM with making him more relaxed and tolerant in his day-to-day living, an invaluable asset for a legislator. He points out this is something politicians around the world could use. In fact, after his speech before the Illinois House two other legislators confided that they also use meditation and still others told him their sons and daughters have taken up TM.

Another practical benefit Murphy gets from TM is elimination of the terrible migraine headaches he suffered for years. "I used to get tremendous headaches daily," he says. "Since I began meditating three years ago I haven't suffered a single one."

* * *

HOW DOES transcendental meditation work? Representative Murphy's son Bill explains, "During the period of transcendental meditation, oxygen consumption, carbon dioxide elimination, cardiac output, heart rate and respiratory rate all significantly decrease. The entire metabolic rate is reduced by an average of 20 percent.

"You don't have to take my word for it. Recently TM has been the subject of scientific articles in such publications as *Scientific American, Science Digest, Journal of the American Medical Association, Psychology Today,* and *Time* Magazine."

These articles show that the individual practicing transcendental meditation attains a profoundly deep state of bodily rest while his mind remains alert and responsive to stimuli. These natural effects distinguish TM from other techniques that stress effort, control, hypnosis or autosuggestion, Bill Murphy says.

Physiological studies conducted by Dr. Keith Wallace of UCLA indicate the amount of rest received in the first few minutes of TM is deeper than that received during a full night's sleep. Representative Murphy agrees. "I sometimes become so relaxed that I fall asleep," he admits. "The technique would be great for insomniacs. Fifteen minutes of meditation is like two or three hours of rest for me."

Dr. Wallace also has found physiological evidence for the feeling of calmness reported by many TM practitioners. He reports that TM brings about a 50 percent decrease in ionized lactic acid salts in the blood, sub-

stances found in blood samples of anxiety patients in mental hospitals. The main difference between TM and other techniques for mental or physical development is its effortless spontaneity. It is neither a religion nor a philosophy. It is easy to learn and to continue to practice without extensive instruction. All that is involved in learning TM is four two-hour lessons on four consecutive days.

Representative Murphy took his TM training at the University of Wisconsin in Madison in 1969. He recalls that on the first day of his course the instructor gave him his very own mantra or secret sound to meditate on. "I sat and thought of a word that has sound but no meaning," he explains. "Then gradually other thoughts began to flow and I began to transcend."

The Students' International Meditation Society (SIMS), a nonprofit educational organization, is the guiding force behind the TM courses being offered at some 300 college and university campuses across the nation. Over 100,000 persons have studied TM under SIMS auspices over the past six years. Academic credit is given for TM courses at Stanford, Wisconsin, Colorado, Goddard College and York University in Toronto, Canada. The charge for TM instruction varies from campus to campus but generally is under $100 for the course. Information on courses is available from SIMS, 1015 Gayley Ave., Los Angeles, Calif. 90024.

* * *

THE LEGISLATION passed by Illinois is directed primarily at drug abuse. Murphy's bill was based upon the experience of the State of Michigan's Office of Drug Abuse and upon research done by Harvard Medical School.

Michigan has done extensive study of the value of TM in combating drug usage, according to Chris Meriam, manager of that state's program. "TM teachers have played an important role in Michigan drug education programs," says Meriam, "and have been utilized extensively in the Wayne County Intermediate School District Drug Abuse Reduction Program. We consider transcendental meditation a necessary ingredient to every drug abuse education program seriously concerned with providing strong and useful alternative lifestyles for its participants."

The research done by Harvard Medical School figured in recent hearings on the drug problem conducted by Congress. Dr. Herbert Benson, assistant professor of medicine, wrote to Rep. Claude Pepper, chairman of the House Select Committee on

Crime: "Our recently completed study entitled *Decreased Drug Abuse with Transcendental Meditation: A Study of 1,862 Subjects* shows that individuals who regularly practiced transcendental meditation decreased or stopped abusing drugs, decreased or stopped engaging in drug-selling activities and changed their attitudes in the direction of discouraging others from abusing drugs."

The actual report states: "Following the start of transcendental meditation there was a marked decrease in the number of drug abusers of all drug categories. As the practice of meditation continued the subjects progressively decreased their drug abuse until after practicing 21 months of meditation most subjects had completely stopped abusing drugs.

"For example, in the six-month period before starting the practice of meditation about 80 percent of the subjects used marijuana and of those about 28 percent were heavy users. After practicing transcendental meditation six months 37 percent used marijuana and of those only 6.5 percent were heavy users. After 21 months of the practice only 12 percent continued to use marijuana and of those most were light users — only one was a heavy user," the study states.

The study cites comparable reductions in the case of users of LSD and other drugs or hallucinogens. Even drinking of hard liquor and the smoking of cigarettes decreased during meditation.

The Harvard study indicates that TM works for a very important reason — it's popular with youth. "Transcendental meditation is acceptable among youthful drug abusers because it is offered as a program for personal development and is not specifically intended to be a treatment for drug abuse," the report states. "The alleviation of the problems of drug abuse is merely a side effect of the practice. Thus it may not threaten those beliefs of the committed abuser who condones the use of drugs."

In addition to sponsoring the bill Representative Murphy is writing to presidents of the 160 colleges and universities in the state of Illinois recommending that they offer courses in transcendental meditation for credit.

"I really am convinced that TM has a useful place in our college curriculums," he states. "It does do good and anything that does good is worth the time and effort to spread."

Someday all educated people may know how to meditate!

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.

OUIJA ON TRIAL

By G. J. Musalino

HAVING RESIGNED my job in the purchasing department of the Glenn L. Martin Company of Omaha, Neb., I was between jobs in December 1944 and temporarily living in Buffalo, N.Y., with my mother-in-law Edna Wright. She was a Spiritualist and also dabbled in the occult.

One evening some of the younger in-laws, Don and Jack Wright and Jack's wife Alice, brought out the Ouija board and began to experiment with it — not too successfully. No significant messages came through until Edna was coaxed into operating it. Even then I pooh-poohed the performance, giving the messages no credence and calling the whole thing hogwash. My mother-in-law bristled a bit but she kept silent.

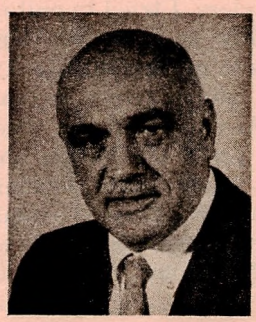
"If that thing is so smart," I said haughtily, "ask where my next job will be." She asked me to sit down and place my fingers lightly on the planchette, then said, "Go ahead, ask."

When I had done so the planchette moved smoothly spelling out "Ashland, Ohio." I shrugged.

"When will the war end?" I asked.

"August 1945," the board replied.

That did it! How could this vast global war end in a few short months? I continued to play the game, asking other questions, but these two I remember because they were the most important to me at the time.



George J. Musalino

Less than a month later I became Assistant Purchasing Agent for the Simmons Manufacturing Company in Ashland, Ohio. Prophecy or coincidence?

When World War II ended in August 1945, the Ouija board was proved right and my skepticism seemed out of place. Suffice it to say that I no longer pooh-pooh what I don't understand. — *Roanoke, Va.*

MYSTERIOUS RESCUE

By Zazk Marshall

IN 1939 I was just about to board the northbound Chicago Elevated at Wilson Avenue when unexpectedly my feet were knocked from under me. I fell face down onto the wooden platform and lay unable to move while people stepped over and around me, ladies lifting their skirts as if avoiding mud.

My body was on the platform but my feet were sticking inside where the heavy automatic doors would close. I tried to pull myself to safety or roll over but was unable to move a muscle. I found I was unable even to call for help. Any moment the conductor would press the button and the doors would close locking my feet inside. Then I would be dragged down the platform and dashed against the blockade. There was nothing I could do.

My spirit seemed to leave my body. I was standing up looking at my prone body. Some of the passengers leaving the train walked right through me; no one seemed to see or notice me. I wondered why the train didn't start and get it over with. I saw the conductor look from between cars to see if the passengers were all off. Then he stepped back to press the button to close the doors but for some reason they didn't close.

Suddenly from behind a billboard in the center of the platform two young men hurried toward me. I wondered if they would notice me when nobody else seemed to. I found myself back in my body as the two men each took one of my hands and pulled me back out of danger. They raised me to a sitting position and helped me to stand up. At first I was too weak to stand alone but strength slowly returned to my body. They helped me across the platform to a bench and suggested, "Rest here for a minute. You'll feel better."

Two policemen appeared and accused me of being drunk. "No," I snapped indignantly, "I don't drink."

I looked around to thank the two young men who had saved my life. But they had departed as mysteriously as they came. I never saw them again. — *Coeur D'Alene, Idaho.*

BREAKING THE LAW OF AVERAGES

By Kitty Kaufman

MY HUSBAND Eddie and I vacationed in Atlantic City, N.J., every year from 1930 on and we knew just about every inch of the famous Boardwalk. Every evening we would join the hundreds of vacationers promenading past the souvenir shops, restaurants and the Steel Pier. We usually stayed at the Wilkes-Barre Hotel on Arkansas Avenue and from its big front porch I could see and hear the activity on the Million Dollar Pier. The games of chance did not entice me at all. The hawkers at the gambling wheels lining the pier called out, "Play your lucky number! Win a stuffed animal!" But I barely noticed the colorful bears, dogs, mules and the like when we passed them every day on the way to the beach until one day in 1960.

On that strange day as Ed and I were approaching the first wheel I said, "Number 85 is coming up next." The words burst from my lips involuntarily. "Quick, put a dime on it!" Ed said eagerly.

I never moved so fast in my life. I got a dime and placed it on the painted "85" on the counter. Two seconds later I heard the pitchman say, "I got a winner: 85!" Eddie looked at me strangely as I selected a big stuffed toy. That was the start of a 10-year winning streak. Every vacation thereafter we took home every conceivable kind of stuffed toy, never less than 40 or 50. I even took a whack at other games and won clocks, china, lamps, even bathroom scales.

My son Lee and his date accompanied us to the beach one afternoon and he said, "I spent



Kitty Kaufman

$10 here last night trying to win a stuffed animal for Dee but didn't win a thing." He put some change in my hand and said, "Mom, promise me you'll win Dee a stuffed donkey." As Dee eyed an enormous comical mule I protested, "How can I promise? I'll try — but you and Dad and Dee go down to the beach. I won't be able to win if you're breathing down my neck."

Less than five minutes later I followed them holding in my

arms the coveted mule. Dee was delighted. My husband said, "She's breaking the law of averages."

I was getting known on the pier. "How many didja win today, Lucky?" some would call out. Others scoffed, "You must spend a mint winning those things." But I didn't; I came out way ahead of the game. I gave stuffed toys to more people than I can remember — for birthdays, to newborn babies, for centerpieces at parties and to my neighbors' children.

One summer when our car had been junked, Lee's friend Mel Schwartz drove Eddie and me to Atlantic City for our week's vacation. Mel had two sons and Lee said, "Mom, promise me you'll win Mel's kids some toys."

"Here we go again," I said. "You know when I make a promise I have to keep it."

"I know," he answered confidently.

A few days later I was sitting on the hotel porch and the number "43" crossed my mind. I beat it over to the pier and asked the wheel operator if I could play for two toys. He said it was okay so I put two dimes on 43. The number hit and I selected two giant stuffed toys. They were so large I could hardly drag them back to the hotel.

Lady Luck never failed me at the wheel but one summer several years ago it seemed as if everything else in my life was going wrong. I was quite depressed as I wandered aimlessly along the pier. I had under my arm the book *Show Me a Miracle,* the autobiography of Father Caciapardo who had been in prison doomed to die in the electric chair but was spared and eventually became a priest. I found the book comforting and read it over and over.

A I approached the wheel that day I thought, "Dear God, please give me a sign that everything will be all right. Show me a miracle."

Almost as if I were in a trance I obeyed an impulse to put a dime on 37. A few seconds later I heard, "I've got a winner — 37!" The giant stuffed teddy bear is in my bedroom to this day and "Smiley," as I call him, is the first thing I see every morning. His infectious grin reminds me that miracles do happen, for right after that my life seemed to smooth out.

One Saturday five years ago Ed and I drove to Atlantic City for the day. We parked on Arkansas Avenue and meandered over to Million Dollar Pier. I went right to the wheel. One dime on eight and I had a winner. Why I picked that big ugly Great Dane with fangs for teeth

is beyond me but pick it I did and that was that — no exchanges. I berated myself for not taking the pretty pink poodle. Shortly thereafter we passed a young couple and the girl was carrying the lovely poodle. She turned to look at my prize and then the young man hurried over to ask if I would swap. They didn't have to ask me twice.

Last year in July I failed to win. I tried a number of wheels and wasted about $5.00 but I refuse to believe my luck has run out. I believe it's simply taking other forms. — *Philadelphia, Pa.*

MESSAGE FOR A MEDIUM

By Herb Stanton

"WILL MY father pull through his illness?" asked Elizabeth Bove.

Mrs. Bove, a psychic with impressive credentials, moved with slow dignity to a chair, rather like a mandarin empress, cradling her Siamese cat Pyewacket in her arms.

I jotted down the time she asked the question — late afternoon on September 15, 1972 — and said, "Tell me about your father."

"The doctors say he can't pull through," she replied, toying with a Tiffany zodiac inkwell on my desk, "but I think they're wrong. That's why I came to you. A psychic who tries to read for herself is a fool."

I agreed that much the same holds true for astrologers like myself and Elizabeth browsed through a book while I set up a horoscope for the time of her question. The aspects were decidedly bad. I pushed my papers aside and said, "I think you should go to see your father right away."

"What's going to happen?" she asked.

"I hate to say this but the chart says you are going to a funeral in the near future."



Herb Stanton

Mrs. Bove took the news almost impassively. She fixed her blue eyes on the distance and murmured, "We'll see."

A few days later Elizabeth left for her father's bedside. On October 3, I received a jubilant phone call: "Herb, this is Elizabeth. I just got back and the news is good. Dad is making an

unbelievable recovery."

In my heart I felt this sudden upturn actually was a bad omen for her father but I didn't want to spoil her happiness. We made a date for dinner the next evening.

After a hearty meal and much laughter we drove to Elizabeth's home in Lake Worth, Fla. Once we were settled Elizabeth said, "Herb, we both know ESP exists. I believe you are a genuine telepath. I want you to hold my crystal ball and tell me what you see."

Although doubtful that I could see anything I held the crystal ball before me. My eyes closed as vivid images began racing through my mind and I described these aloud. Elizabeth and I seemed to be in a forest near a gurgling brook. Then we moved ahead and entered a small postcard-pretty country church. We paused before the altar for a brief prayer. Our only companion as we entered had been an old man drowsing over a prayer book. As we turned to leave, I saw a man dressed in black at the door and froze.

"Now don't be afraid," Elizabeth said. "Do you know who he is?"

"It's Death," I replied. I opened my eyes and told her, "This does not look good for your dad, Elizabeth."

We spoke of other things for about 10 minutes. Then the phone rang, startling us both. Mrs. Bove went to the next room to answer it.

I heard her exclaim, "Oh my God, no!" and quickly ran to her side.

"It's my father, Herb. He just died."

On Thursday, October 5, I took Elizabeth to the airport. She was on her way to a funeral, exactly as the horoscope had predicted. — *Delray Beach, Fla.*

PHYLLORHODOMANCY, ANYONE?

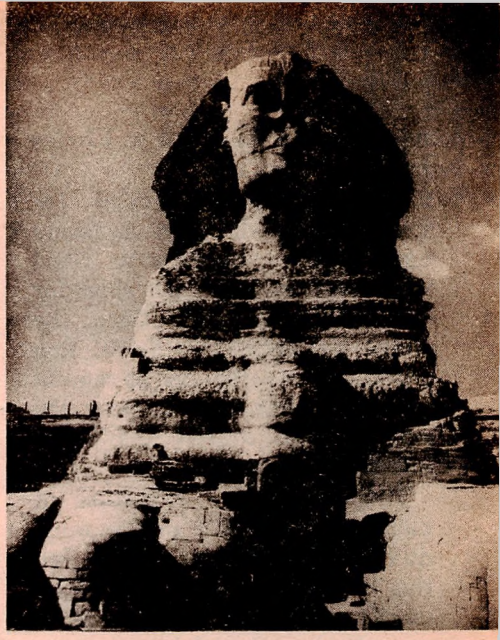
By Elizabeth M. Maki

YES, THE Greeks had a word even for divination by rose leaves! They foretold the outcome of a wish by clapping a rose leaf on the hand. The loudness of the sound produced indicated the amount of success or failure to be expected.

Also, rose leaves tossed on a fire were thought to bring good luck.

In a far different part of the world, if a young Scot girl had several boy friends and wanted to know which of them would be her husband, she would name a rose leaf to represent each one.

Then she would toss them onto water and watch until one after the other sank. The last to sink would be the lucky lad.



Thutmose IV saw 3500 years ago what we see today: the towering head of Khafre. (Photo courtesy Egyptian Ministry of Tourism)

The Day the SPHINX Promised

"Take away the sand of the desert which reaches me, spoiling me, and on thee shall be placed the red and white crowns . . ."

By Griffin James

ONE BLAZING hot day some 3500 years ago a young Egyptian prince went hunting in the desert. Near midday the prince whom we know as Thutmose IV and his party neared the sphinx. As the brilliant sun of the Nile Valley burned sand, servants and prince alike, Thutmose decided to call a rest.

Shielding his eyes against the glare he looked up at the gigantic sphinx. He saw then what we see now: a face 14 feet wide, a body 150 feet long, forepaws 50 feet long and a head rising almost 70 feet above them. Yet Thutmose saw more than mere size; he recognized the strong face of his ancient forefather, one of the kings of the towering Fourth Dynasty, Pharaoh Khafre who ruled circa 2500 B.C. The 18th-Dynasty prince pondered the 1300 years that had passed since his ancestor sat upon the throne of Egypt. Generations of peasants — short-lived fellahin — had been born and harvested by their rulers like crops of grain. Scores of kings and queens had reigned. The

mighty sphinx-portrait of Khafre had seen them all.

Now Thutmose noticed the great dunes of sand pressing against the sphinx's side. Sand which spilled over one shoulder and across its back filled the space between the great lion paws and covered the pavement on which they rested. Only the mighty head soared above the encroaching sand.

Thutmose made a gesture of homage, as even a prince must do in the presence of a king — in this case, more than a king, a god-king, for in Thutmose's mind an unbroken thread joined those who lived on earth with those who lived in the next world. He knew that a king who came from the gods returned to them in the end. And an unbroken thread ran between the gods and their children, the creatures of earth. Thus, Thutmose felt strongly his kinship with the great king whom the sphinx portrayed. He would lie down in his shadow.

Resting there the prince fell asleep. What happened next he recorded on imperishable stone: the living spirit of the sphinx came to him, vivid and real. Thutmose tells us he saw "the majesty of this noble god, talking to him by his mouth, speaking like the talk of a father to his son, saying: 'Look thou at me!' "

Thutmose's whole being strained attentively toward the vision. The majestic countenance looked at him as if peering into his soul. As Thutmose gazed back, Khafre continued to speak: "Behold thou me! My son Thutmose, I am thy father, Horem-akht, Khepra, Ra and Tum, giving to thee the kingdom. On thee shall be placed its white crown and its red crown. . . ."

Thutmose's heart leaped. By no means was it certain that someday he would rule Egypt. There were other princes with powerful claims to the throne. How could he muster power enough to press his own claims? Thutmose had great ideas for the good of the kingdom but he might never see these ideas become reality. It might be his fate to remain forever a minor prince — and then he would have to be more careful than ordinary folk, lest the ruler become suspicious of his actions and decide he must be put out of the way.

But here was the great Khafre himself, as warm as a handclasp between father and son, promising him the throne. Thutmose imagined he could feel the weight of the double crown on his head. He seemed to hold in his hands the golden shepherd's staff, symbol of his watchfulness over his people, and the golden flail, symbol of the way in which

as supreme judge he would whip away the chaff of wrongdoing and save the life-giving wheat of the righteous.

Now Khafre looked troubled as he spoke again: "My face is towards thee, my heart is towards thee. . .The sand of the desert, on which I am, reaches to me, spoiling me; perform thou that which is in my heart, for I know that thou art my son who reverences me; draw near, and behold I am with thee."

A kingdom—for moving sand! All that was asked of Thutmose in return for the throne was that he have the sand cleared away from the sphinx. In his heart Thutmose promised; the great Khafre would be liberated from the smothering sand. His portrait would stand in majesty as it had for 13 centuries. As Thutmose made his heartfelt promise Khafre's face grew calm. The father would trust the son. Khafre would give his gift; Thutmose would keep his promise.

And Thutmose did in fact become Pharaoh — despite the rival claimants and the power of their supporters. Once king, he proved that the mighty Khafre had not misjudged him. Workers were sent to the sphinx with orders to remove the sand, clear it away, sweep it from the pavement. Priests were sent to sanctify the spot where Khafre had spoken face to face to Thutmose. Scribes were commanded to record the Pharaoh's account of his vision and artisans carved the story on a stele to be placed between the outstretched paws of the sphinx.

Khafre had not misjudged Thutmose. As Pharaoh Thutmose IV he gave other evidence of his sensitive concern for the wishes of those who had gone before him. He sent workmen to raise an obelisk that had been carved for his grandfather Thutmose III. The huge stone needle had lain before the temple at Karnak for years. Amenhotep II, the father of Thutmose IV, had wanted to raise it but had been prevented by the cares of his reign.

The new king honored his father and his grandfather by setting it up at last, placing his reasons in an inscription of his own on the obelisk: "My father ordered it to be set up; I, his son, seconded him . . . wishing that the name of my father should remain fixed in the house of Amon."

These modest words are the statement of a believer. Thutmose IV knew that those who have gone before still live, whether we see them or not. All that is necessary to preserve the thread of unity is to *know* that

they live . . . as he knew Khafre lived. The member of his own dynasty that Thutmose perhaps most resembles is the great Queen Hatshepsut* who also based her realization of who she was on her awareness of those who had gone before.

The Pharaoh Khafre of the Fourth Dynasty was as remote in time from Thutmose IV as Charlemagne is from us but the acts of Thutmose IV show that Khafre was vivid and real to him. Thutmose described the tone Khafre used as like "father to son." He was obviously comfortable in the presence of the vision and capable of feeling a bond of affection despite the 13 centuries that divided Khafre's earthly reign from his.

"I know that thou art my son who reverences me; draw near, and behold I am with thee," said Khafre to Thutmose. The record is there, graven in stone for all to read, on the stele of Thutmose IV.

*See "The Woman Who Was Pharaoh" June 1973 FATE.

THE COMPOSED CORPSE

By Hereward Carrington

FROM 1524 UNTIL 1783 the wealthy Kahlbutz family of eastern Germany owned an immense estate at Kampehl, some 85 kilometers (about 50 miles) northwest of Berlin. In 1794 Herr von Krell, the new owner of the property, undertook the restoration of the chapel. During the work a number of coffins were opened and in one an extraordinarily well-preserved body was discovered.

Local tradition had it that a century before one of the Lords Kahlbutz had killed a shepherd as the result of some love affair. Brought to trial the lord testified under oath that he had not murdered the man, adding, "If I am the murderer, may my dead body never decompose." No certain proof could be found of the lord's guilt and he was acquitted. Whatever the truth of the legend, that same Lord Kahlbutz's corpse was the one so well preserved; the rest were nothing but powder.

Among the scientists who became interested in the case, according to the *Revue Spirite* of January 1938, was the noted German pathologist Rudolf Virchow, who cut a small piece of skin from the corpse's chest and reportedly was unable to account for the preservation. (As Virchow was not born till long after the corpse's discovery in 1794, presumably the body remained intact for some decades.) Professor Strauch of Berlin also examined the corpse and declared that no artificial means of preservation had been used.

If every one of us could get a glimpse of heaven, as I did during a mysterious healing experience long ago, death would have no sting.

By Byron Wetzler

Why Fear DEATH?

I've Been There and Back

ALL DURING the summer of 1928 I suffered from stomach trouble. At breakfast on Saturday, August 25, my grandmother Maggie Wetzler asked me if I was improving and I complained that my condition rather was more painful. She insisted I see her doctor and phoned him to set up an appointment for the following Tuesday morning.

Later that same Saturday afternoon Grandmother answered the doorbell to admit a lady whom neither of us knew. The stranger gave her name and explained she had been sent to see me. Grandmother led her into my bedroom to talk with me. The lady said that the Lord had sent her to me and asked me to make an effort to attend the Sunday evening services at the Reverend Achilles' Spiritualist church. She promised I would be given strength if I agreed to attend. I told her I certainly would try my best and she left.

I did gain strength during that night and the next day and I did manage to attend the Sunday services. I sat in the very last row in a seat near the aisle. Despite the discomfort from my stomach I enjoyed the singing and the sermon. At the close of the service the Rev. Daniel Achilles announced that the young man in the back row was very sick but that God was capable of performing miracles. He concluded, "Let us pray for a miracle in this young man's life — now."

The leader of the prayer group, Mrs. Garnett, then said to me, "Young man, the Lord has revealed to me that your condition will be taken care of. All

your worries and cares will disappear and you will have a new start in life."

The service was dismissed and I returned home. That night just a minute before 10:00 P.M. I was in bed lying on my back and wondering how Mrs. Garnett's prediction possibly could come to pass. At that instant I felt a band around my head and I foud myself out of my body.

I was fully conscious and felt as if my body were revolving clockwise. I seemed to be in a tunnel or shaft surrounded by darkness. But as my rotating body came to a certain angle I could see a small but brilliant yellow light off in the distance. Even while I was conscious of being in the tunnel, however, I also was aware of a power that struck the house I was living in. It rattled the dishes in the china closet and the washtubs hanging on the porch. My bed and the Sonora phonograph on a table beside it shook. I heard voices speaking in a foreign tongue and by their tones I thought they seemed jubilant about something. I felt as though my stomach were going through a complete overhaul.

As my spiritual body revolved and I glimpsed the light I realized I was traveling toward it. I wondered how I could pass through the small tunnel opening into this light. But my wonderment increased when I suddenly found myself standing in the light. As I turned around to survey my situation the thought came to me: "Is this heaven?" The light was so intense everything seemed to be alive. I was awestruck. I had just completed my turn around when I was caught up by an unseen power and began traveling at tremendous speed. I found myself standing on the back of an enormous butterfly whose colors are impossible to describe. Its wings blocked the view of what lay ahead. All I could see above and around me was infinite blue space. I looked down and saw a large area of beautiful Shasta daisies with large white petals and brilliant yellow centers. The daisies rippled in the breeze made by the movement of the butterfly's wings.

The sound of a horn or trumpet seemed to reverberate throughout the heavens. I turned to look back for the source of the sound and when I faced ahead once more the butterfly had vanished. High in the heavens I could see what appeared to be a walled city. From within the brilliant white walls shone rays of intensely beautiful light, much brighter than the light surrounding me. I heard another trumpet blast and from the city a huge

light like a ball of fire moved toward me. As the fireball came closer, inside it I saw what appeared to be the outline of a man. I could not discern his face or features but as I gazed upon this image I was overcome by an indescribable feeling of life, energy and boundless love.

I heard another heavenly sound and looked for the source. When I turned back towards the city the fireball was gone. Now above me a heart appeared. As I watched a sharp instrument pierced the heart and the blood flowed down over my body from my head to my feet. As it flowed over me I was conscious of a change within my physical body. Then I again found myself traveling at a terrific rate of speed. When I realized I was returning to my physical body I fought against this but a voice told me I must go back.

Again I was in total darkness. As I came out of this darkness I was conscious of standing beside my bed looking down at my physical body. Then I was back in my body and I discovered I had a new body, a new mind and a new spirit. I looked at the clock and it was 15 minutes past 10 o'clock. All of this had occurred within 16 minutes and yet I had visited where there is no time. My stomach trouble was completely healed and in the 45 years since it has not recurred.

The next morning at the breakfast table I didn't know what to say to my grandmother but found she was equally silent. I noticed she was not watching my lips as she usually did; she was very hard of hearing and read lips. I noticed also she had a different look on her face and asked her how come. Grandma said something unusual must have happened during the night because she had heard the dishes rattling and the laundry tubs shaking; she also had heard voices speaking a strange language in the front of the house near my bedroom and had assumed some Spanish people were talking on the sidewalk outside. Then she realized she had regained her hearing.

Grandma asked what had happened to me.

It was impossible for me to explain it all to her, although I tried. At that moment I was so joyous I could have jumped over a house. I felt like shouting to the whole world.

I have no fear of where I will go when my time comes. I visited the place that night in 1928.

One can imagine the German's consternation when he read these complaints about his film: "Regent blurred." "Regent unrecognizable."

By David Techter

The MAN They Couldn't PHOTOGRAPH

UNTIL THE Communist Chinese seized control of Tibet that nation's traditional ruler was the Dalai Lama, a spiritually endowed individual who allegedly is the reincarnation of the previous Dalai Lama. Upon the death of the 13th Dalai Lama in 1933 a special convocation of lamas was called to organize the search for the new ruler. The lamas named a regent, Gyalpo Chutuktu Rimpoché, to rule the nation until the new leader was identified and then to serve as guardian over the new Dalai Lama until the latter reached 19 years of age. The 14th Dalai Lama, Dhondup Lhamo Gyalwa Rimpoché, was born on June 6, 1935, in Ch'ing-hai Province, China, of Tibetan parents and was not positively identified until 1940. Consequently Gyalpo was spiritual and administrative ruler of Tibet through most of the 1930's.

During 1938 and 1939 a German expedition headed by Dr. Ernst Schäfer arrived in Tibet to study that then-remote and little understood nation. The expedition produced the documentary film *"Geheimes Tibet"* (Secret Tibet) and in 1952 Dr. Schäfer published his memoirs of the expedition as *Fest der Weissen Schleier* (Ritual of the White Veil). In this volume Dr. Schäfer records the mysterious results of his meeting with Gyalpo in Lhasa.

The regent was a sensitive young man who soon warmed to Dr. Schäfer and cooperated with the expedition. The only difficulty was that while Gyalpo did not object in any way to still photographs being taken of him, he

expressed distaste for filming. Apparently the whirring of the motion picture camera disturbed him.

"I was determined to make a documentary," explains Schäfer, "and since the regent was definitely the most important personage whom we met on the entire trip, we filmed him even without his express permission.

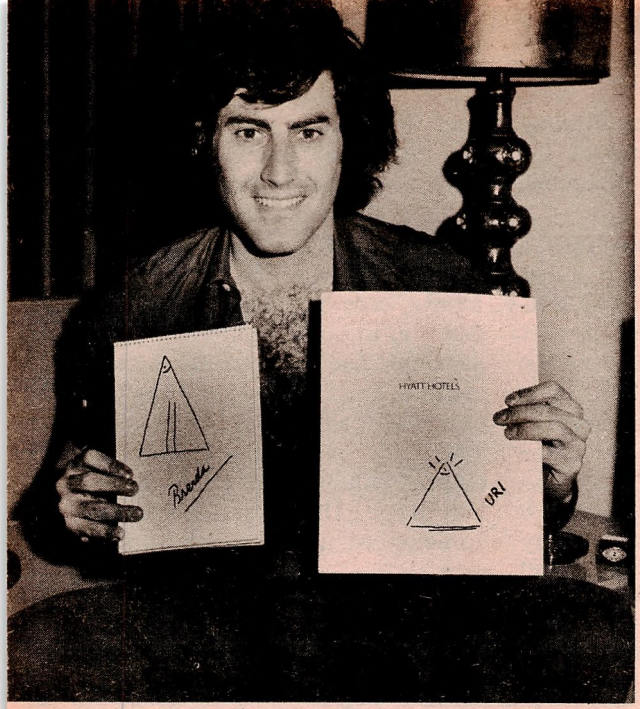
"Finally he actually tolerated it. I do not believe that there was another person of whom we made so many and so carefully executed takes as of Gyalpo." The expedition crew filmed the regent in both color and black-and-white, at times using telephoto equipment for close-up shots. The footage included shots of Gyalpo in state robes sitting on his throne and as he walked in the garden of the monastery. Finally they filmed the regent in a playful mood stroking Schäfer's beard which seemingly amused and fascinated the clean-shaven Buddhist. When the German expedition left Lhasa Dr. Schäfer was confident they had the regent thoroughly recorded in motion pictures.

In order to keep track of the film footage and to allow possible remakes if necessary, Schäfer sent the reels of film by messenger to India; from there they were airmailed to Berlin for processing. Then the film was shown to a group of scientists and film experts for criticism. Their comments were sent back to the expedition to guide further filming, although due to mail delays the critique arrived months after the film was made. All the film footage made before the expedition entered Lhasa had been excellent despite the often difficult circumstances under which it was shot.

Consequently one can imagine Schäfer's consternation when he read these complaints about the reels filmed in Lhasa: "Regent blurred," "Regent dissolved in streaks" and "Regent unrecognizable." In some group shots the regent's image was blurred while those of persons to his right and left were sharp. The final reel showing Gyalpo fondling Schäfer's beard was the only one in which the regent's image was clear. Schäfer considered these scenes as too frivolous to include in *"Geheimes Tibet"* and thus the documentary film had no pictures of Tibet's ruler although Gyalpo had been filmed more than any other person.

UNUSUAL BIRDIE ON THE 18th HOLE

ERIC JAKIMER, aged 14, after playing a Fort Worth, Tex., golf course, announced, "I got a bird on the 18th hole." And he didn't mean "birdie." His golf ball had hit a sparrow.



Uri Geller conducted an informal telepathy test with author's wife Brenda in his room at Beverly Hills Hyatt House.

PART TWO

URI GELLER

SPACE AGE "MAGICIAN"

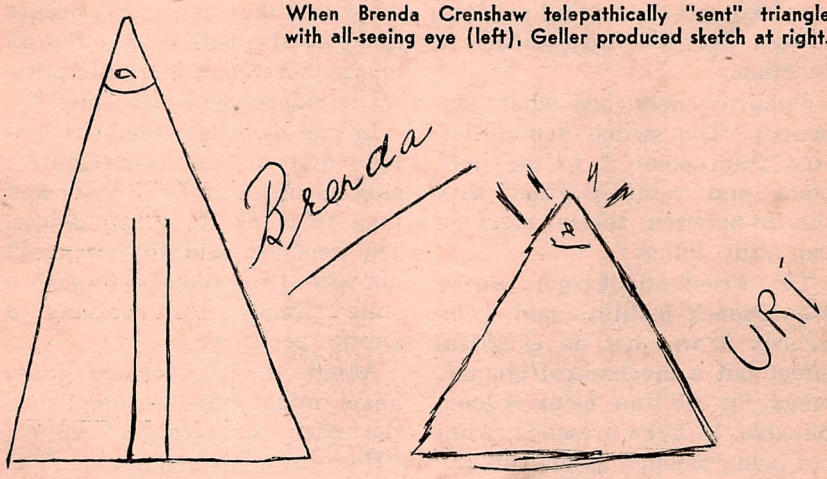
By James Crenshaw

AMONG THE things that Uri Geller ostensibly does with the power of his mind, some are ordinary, some extraordinary and some sensational.

For instance, his demonstrations of telepathy are not necessarily remarkable in the light of modern parapsychological experiments, although his scores are generally higher than those of most sensitives. On the other hand, he appears to have extraordinary psychokinetic powers. Apparently he not only can move objects at a distance as some other sensitives can, but he is able to bend and break hard ob-

Geller's psychic feats — from stopping a cable car to apporting lost tiepins — continue to amaze research scientists and laymen.

When Brenda Crenshaw telepathically "sent" triangle with all-seeing eye (left), Geller produced sketch at right.



jects, sometimes at a distance, at other times simply by stroking them gently with his fingers.

He created a sensation in June 1972 in Munich, Germany, by driving a car through the streets while blindfolded. This feat too has been accomplished by other psychics.

It was another demonstration, closely observed by scientists, engineers and laymen, that created a real sensation. They said he stopped a moving cable car merely by the power of his will.

The cable car was one of the newest and most modern, known as the Hochfelder Cable Car, in the Chiemsee Mountains of West Germany. The incident occurred in Bayern while the car was in movement some 140 meters (slightly more than 459 feet) above the ground.

While the scientists and engineers aboard watched, Uri concentrated and the car came to a halt without his touching any of its controls or mechanisms. Perhaps the most remarkable part of the demonstration was the manner in which the brake was made to operate.

According to Dr. Andrija Puharich, Geller's sponsor, such cars have a fail-safe switching device that is set off in case of emergency. The switch operates

in an H pattern, something like the gearshift in a nonautomatic automobile transmission. In addition, a kind of safety lock is involved and the setting must be broken for the mechanism to function.

Puharich described what happened: "The switch dematerialized from point A to the final point and rematerialized with the in-between safety mechanism still intact."

Dr. Friedbert Karger of the Max Planck Institute said, "Obviously it was not an electrical effect but a mechanical change, which for the time being is inexplicable. In Uri's presence, without being touched by anyone, the switch dropped. How? We don't know."

Dr. Karger and the others also witnessed more typical Geller phenomena such as his bending of metals, changing watch settings, cracking or breaking rings and chains apparently by mental power.

As reported by the newspaper *Bild* of *Munchen* (Munich), Dr. Karger was not able to say what type of energy Uri was using but declared, "Based on preliminary investigation of Uri Geller, I cannot establish any fraud. The result of these preliminary observations is a strong recommendation for further investigation.

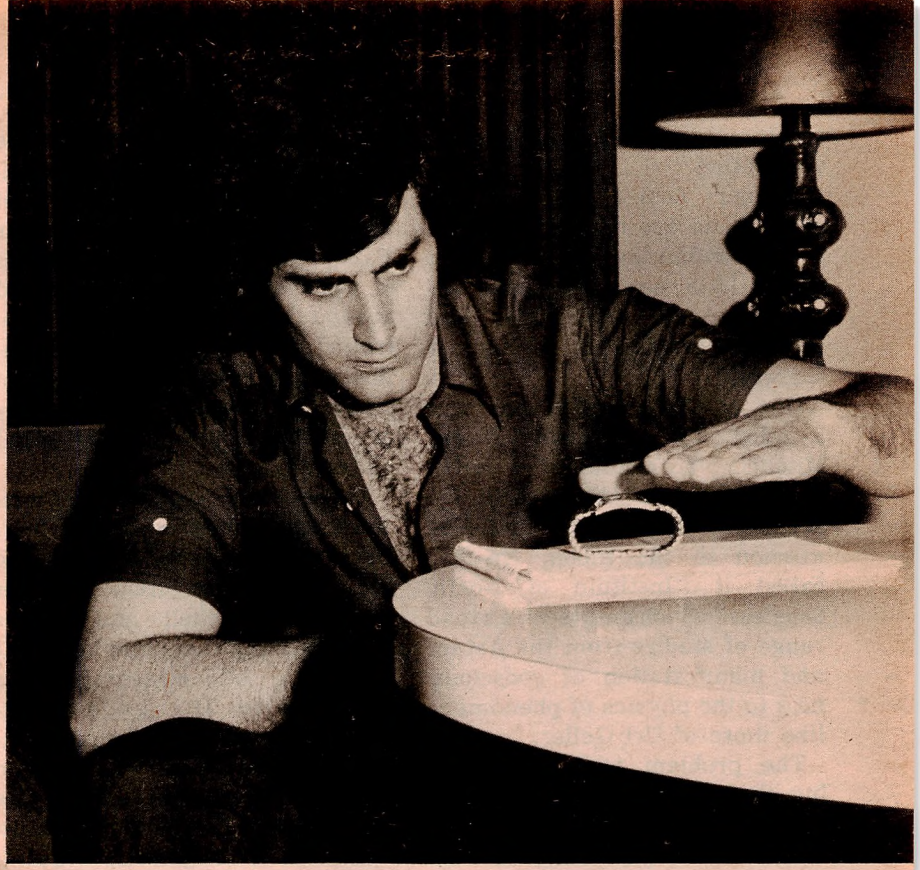
"From the point of view of physics, for the moment one cannot say anything regarding the energy he uses. One does know that the energy only occurs in connection with people. But all energy heretofore known to physics is independent of people."

In one demonstration Uri was able first to bend a decorative ring belonging to Dr. Karger and then to crack it in two places. The scientist said that it could not have been reduced to such a state simply by applying a strong pressure.

Asked if a concealed laser beam might have accomplished the trick, Dr. Karger replied, *"Unsinn!"* (Nonsense!). The laser beam theory had been advanced by some Geller detractors trying to explain his alleged trickery.

At the Max Planck Institute, Dr. Karger's colleague Manfred Lipa, a physics engineer, examined the ring and said, "If Dr. Karger had not told me anything I would state that the ring had been mechanically altered by a tool, with a pair of pliers, for example, or with a small chisel or hammer."

However, Dr. Karger states, "During the demonstration I never took my eyes off the ring or let it out of my hand. Geller only touched it lightly with his fingers."



Using his PK Geller can repair malfunctioning wristwatches and reset their hands.

Jochen Voight, photographer for *Bild*, was present at the demonstration and declared, "If Uri had been able to conjure up a pair of pliers or any other tool I would have noticed."

Dr. Karger criticized those who reject unusual phenomena out-of-hand simply because they cannot explain such phenomena. "We are in somewhat the same situation as a person in the 16th Century who saw lightning. Men living then knew the phenomenon but in physical terms the phenomenon was inexplicable to them. The existence of special phenomena is repeatedly denied but mostly by people who are not adequately informed or who cannot tear themselves loose from the 19th-Century picture of the world. The result of these preliminary observations is a strong

recommendation for further investigation."

Karger firmly believes the phenomena are not supernatural but are within the laws of nature, which laws now are being investigated by universities and research institutions throughout the world.

One of these institutions was founded by astronaut Edgar Mitchell who conducted a series of relatively successful ESP experiments during his Apollo 14 mission to the moon. He has called it "Institute of Noetic Sciences" which embraces a broad range of studies from the nature and manifestation of consciousness to the physics of phenomena like those of Uri Geller.

The problem with investigating the paranormal always has been that so much is spontaneous and unpredictable that scientists have a hard time measuring and analyzing the observed events.

Dr. Ed Mitchell (he has a doctor of science degree in aeronautics from Massachusetts Institute of Technology) tells of several things that Uri accomplished when experiments were conducted at the Stanford Research Institute in California. The famed astronaut was a cosponsor of the experiments with SRI, helped finance the project and participated in it as one of the investigators. Some of the results, under controlled conditions, were reported in the first article of this series of three for FATE, but many more examples of unusual happenings occurred around Uri that were not controlled and therefore not scientifically reportable. These included his bending and cracking of metals, apparently by mind power alone.

Three other spontaneous incidents were even more startling. During a luncheon break while the SRI investigation was in progress, Mitchell and Geller were finishing their midday meal in a Palo Alto restaurant near the Institute. Uri suddenly exclaimed with considerable annoyance that there was a piece of metal in his ice cream. He was about to complain to a waitress when Mitchell, having washed and cleaned it, examined the object. He said it certainly appeared to be very similar to a tie clip emblem he had lost some two years before — except that the clip portion was missing.

"We thought at first it was just a chip of metal off of an ice cream maker or something like that, and then it turned out to be this little emblem," said Mitchell. "I thought it was rather surprising that here was an emblem that looked very much like

one I had seen and had before. At that point, it was just a strange happening and I wasn't particularly excited."

An hour later the missing clip portion dropped — seemingly from nowhere — onto the floor of the laboratory where Mitchell and Dr. Harold Puthoff were working with Uri.

"Then I recognized the two pieces for what they were," said Mitchell. "I had been joking about the fact that the emblem looked very similar to the one I had lost. Only when the other portion showed up did I realize that it really was the one I had lost."

The silver tie clip had been given to him by an archery company for publicity work he had done. The insignia showed a hunting arrow with a bighorn sheep's head — unusual enough to leave no doubt as to its having been his.

But this isn't the end of the story. Mitchell explained, "When a second one showed up in the laboratory 30 minutes later, it was rather apparent it was my day to recover lost tiepins." This time it was a pearl tie ornament in a silver mounting that "materialized."

"Dr. Puthoff was working at the lab table. We were discussing the afternoon's work. Then we both caught a sudden flash of light between us about knee level. There it was, lying on the floor between us."

Again Mitchell recognized the ornament as one he had lost.

I must confess that I cross-examined this noted scientist-astronaut thoroughly about these incidents. Where was Uri? Where was Mitchell and where was Dr. Puthoff in relation to the appearance of these presumed "apports?"

Captain Mitchell recalled that he was near Uri and in a position to observe him at the luncheon. Back in the SRI building, he was near the door of a room adjoining the laboratory when he heard the tie clasp strike the floor with a clink near Dr. Puthoff, who was working in the lab.

"I heard it clink onto the floor. It fell behind Dr. Puthoff. Uri was closer to me, as I recall."

Uri was 10 feet away from the point of impact, while Mitchell was another five feet beyond just inside the other room, he estimates. In the case of the pearl stud, Uri was somewhere behind Puthoff and Mitchell, the latter recalls.

Still another incident was better observed, although also spontaneous and uncontrolled. This involved a laboratory stopwatch that was kept in a locked attaché case, along with other "target

materials" for the Geller experiments that day. At night these and other materials, as well as experimental equipment, were locked away in a safe. Both the safe and the attaché case were under the control of the SRI scientists, Harold Puthoff and Russell Targ. Uri at no time had access to them prior to any particular experiment.

The locked attaché case containing the watch had been pushed under a sofa so that it would be out of the way while the experimenters were working around a lab table, preparing for the afternoon's testing. Uri was perhaps seven or eight feet from the safe. Puthoff, Targ and Mitchell were in the vicinity of the table, which was approximately five feet from the spot where the attaché case lay underneath the sofa. Also present in the room was a photographer preparing to record the experiments.

"While we were working at the table, all of a sudden this watch came crashing down on it right in front of Hal Puthoff and myself," said Mitchell, "As it fell on the table, it passed through the field of view of a video camera. However, it was not sufficiently clear on the video tape so that we could do anything with it."

He added, "Knowing where we were and where everybody else was in the room, it was in my opinion very definitely an apport. It had to be a materialization because we knew where that watch was."

It also had to involve a dematerialization because the watch was no longer in the locked case after the incident.

Mitchell said, "We checked out the possibility of Uri being able to throw the watch. Fortunately there was a light scaffolding above us where we had lighting for the photography. This would have been directly in Uri's way if he had tried to toss the watch.

"The trajectory as we traced it came from the direction of the sofa, not from Uri's direction. As best we could tell, it would have been totally impossible for him — or anyone else — to toss the watch so that it fell in the manner it did. It had a definite trajectory which we were able to plot to some extent.

"But again, you see, the phenomenon was not totally under control and there is little we can do with it except to say, 'Well, isn't that interesting!' The most startling things were spontaneous and entirely outside of control. This is why they were not reported."

Mitchell said Dr. Puthoff assured him the target case was locked with the watch in it prior to its appearance above and on the table.

"Uri could not have had access to it under those circumstances?" I asked.

"Presumably not," Mitchell replied. Then he mused sadly, "You see, the little nagging doubts always negate the value of it as an experiment.

"In our investigations I am pretty convinced that this is the nature of the phenomena we are dealing with — you will always find a way out, an alternative, if you want to find one. You do not have to believe or confront any of these things if you want to find some other explanation. If you are determined to find some other explanation you can do so."

He himself offered an alternative explanation for the reported "mind power" repair of space expert Wernher Von Braun's pocket computer. Captain Mitchell, Dr. Andrija Puharich and Geller were talking with Dr. von Braun in a conference room at Fairchild Industries near Washington, D.C., one day in August 1972 when the incident occurred.

Von Braun's secretary brought in the little computer, saying it was not working. Asked if she had charged the battery, she said she had but the computer still would not work. Von Braun mentioned several other items that should be checked but the secretary reported these were all in order. The scientist shrugged and said, "Well, we'll have to send it back."

At this point Uri who has a reputation for being able to repair malfunctioning clocks and watches merely by handling them asked, "Can I try to repair it?"

According to Dr. Puharich, everyone smiled, knowing how much more complicated the computer is than an ordinary watch. Nevertheless, Uri sandwiched the device between his hands and held it for about 30 seconds. Immediately before he did so there was no power in the computer's system. The indicator lights were not on nor were the digital lights and the device simply would not function.

As he handed the baby computer back to von Braun, Uri said, "I think it might be working now."

"Dr. von Braun started punching buttons," Puharich recalls. "All the digital lights came on but they were not working properly. It was as though the computer had become a random number generator. They were all flashing in random sequence."

Von Braun remarked, "Well, the power is on but it is not working as a computer."

Uri asked to try again and held the tiny machine for another 30 seconds.

"Now it was working normally," said Puharich.

The trouble was, it did not continue to work normally. Ed Mitchell offers a possible explanation, namely that the battery was not completely dead. He explained, "A surge of power or even the heat from Uri's hands might give it enough energy to get over the voltage threshold so that it would compute properly once or twice and then go on out again."

He does not consider the incident a very strong example of Geller's powers.

"Although it was rather startling, there is the probability that the battery gave a surge that allowed it to make a couple of computations. It is possible for this to happen just below a voltage threshold."

But what of the fact — as reported by Puharich — that the secretary stated the battery had been charged? And that she as well as von Braun had handled the computer? Again Mitchell pointed out, definitive answers can only be obtained through testing under rigid controls.

What of Uri's reputed ability to "repair" timepieces and stop or even move watch hands by "direct brain action," as Puharich calls it?

For instance, in the spring of 1973 Robert Muir, a Los Angeles real estate developer and an accomplished amateur magician, gave a luncheon for Uri, who demonstrated among other things his ability to stop a watch by DBA (direct brain action). Some 20 persons were at the lunch, including the city manager of Burbank. Muir was not too impressed with the bending of knives and forks in Uri's presence, though the management of the Hollywood restaurant no doubt was annoyed.

"Anyone can do that very quickly," Muir commented, "and these were objects close to him which he handled."

The luncheon host and guests were at least startled when a glass of water tipped over for no apparent reason. "Uri was not near the glass and he could not have touched it," said Muir. "We were watching him at the time. Everybody was watching."

As a magician, Bob Muir was more impressed with Uri's watch-stopping demonstration. The watch was of the chronometer type with a fine, precise mechanism. "He moved his hand over the watch, and it stopped," Muir said. "Forty-five minutes later he started it again."

I asked if the hands showed a different time after the 45 minutes. Muir replied that the watch stopped at 1:15 and started again at two o'clock, yet still read 1:15.

"But you take a chronometer watch and you put your hand over it and how are you going to stop it?" he questioned.

I told him I could match this story and improve on it. I then described my own watch test with Uri.

I handed Uri a gold wristwatch that had been running badly. It would stop even when wound, and if it did run, would not keep proper time. Uri said he would try to fix it so that it would not stop when wound.

He then took the watch in his hands and held it for a few seconds.

"I hope it's fixed now," he said. "It's running."

It was — but I wasn't satisfied. The hands indicated the time was five minutes to eight.

"Can you make the hands go to the correct time? I asked. I confess, despite all I had heard about Uri's talents, I was a doubting Thomas. We checked another watch and determined that the correct time was 12:47.

Again Uri held the watch for a few seconds. "I will concentrate to move the hands to the right hour," he said. "I don't know if I can but I'll try."

After a pause of approximately six seconds he exclaimed in disappointment, "Fifteen minutes to one!"

Then almost immediately he amended, "It's 14 to one — no, it's 13 to one exactly!" He was as enthusiastic about the test as I was. And I am sure he will be glad to know that the watch still keeps good time up to this writing.

One reason for his enthusiasm undoubtedly was the fact that on the previous day he had attempted a similar experiment for a television crew and failed.

"Sometimes I can't do these things," he complained. To me and my wife Brenda, he said, "It's because you are open and sympathetic that these things happen."

He was, of course, also referring to a successful door key test which he performed in our presence. The key had bent easily under his caress.

He also demonstrated telepathy with Brenda. Uri asked her to draw a geometrical figure on a piece of paper while his back was turned.

"Now cover it so no one will see," he instructed. "Then start passing it into my mind."

Brenda concentrated, trying to project her simple drawing.

"It must be a symbol or something," he said. "I definitely get a triangle but there's something on top of the triangle and I can't make it out — a few lines."

Still with his back to us he picked up a Hyatt Hotels folder

(he was staying at the Beverly Hills Hyatt House) and quickly drew his impression of what he had received. Thereafter we compared the two drawings.

Brenda's was a triangle — a pyramid — with a simple ("all-seeing") eye in the apex. A slightly dipped horizontal line connected the two sides of the triangle underneath the eye.

Uri's figure was a more perfect-sided triangle with an eye-like squiggle in the apex and a horizontal line underneath. He also had drawn radiating lines out from the apex, as though they were rays emanating from the symbolic triangle.

At the Robert Muir luncheon in Hollywood a similar experiment was conducted. Joseph Baker, the city manager of Burbank, was asked to draw any object, NOT geometrical. He drew a cigaret upside down and put the end at the bottom — actually a solid line with a black dot at the bottom. Uri reproduced this simple drawing exactly.

"Geller was 15 feet away," said Muir. "He turned his back and there was no way he could have seen what was drawn."

Uri also bent two keys at the luncheon, apparently by mind power. I asked Muir if as a magician, he knew of any way the keys could be bent by trickery.

"I don't see how he could bend those keys," he replied. "He was in his shirt sleeves. He didn't change them through ordinary bending. In fact, I don't think there was any one of us strong enough to bend a key bare-handed. That would take enormous strength."

I asked him if there was any evidence of strain on Uri's face or hands. He answered, "No."

Another incident puzzled Muir and his guests.

"My secretary was sitting 15 to 20 feet away from Uri," said Muir. "He told her, 'In about five minutes your left earring will drop.' It did."

Muir declared the earring, a clip-on metallic type, was "tightly on her ear" at the time Uri made his prediction.

Summarizing his experience, Muir commented, "I have seen some wonderful magic by top magicians that you would swear could not be performed. I think Uri Geller has a remarkable talent. In my type of work, speaking of the magical end of it, I think he has the best show on earth. Either way, whether he is a fake or the real thing, he has a remarkable show. There isn't anything in the world like it."

I asked if he knew any magician who could duplicate the watch-stopping trick.

"No," he replied, "but I would

want to observe him a little more. I don't discount anything. Who would have thought a few years ago we would be able to see two men walking on the moon! But in any phenomenon that appears magical, I always look first for another method. If I can't find one, he can make a believer out of me. I got a very positive reaction. In Uri's case I haven't found any other method. The only thing that gives me a little concern is that he repeats the same format, the same tricks. I've had him out to dinner three times and it's been the same format.

"If you can induce him to demonstrate phenomena that are out of that format or context under complete control and instrumentation I will be a believer."

He conceded that the luncheon at the Hungry Tiger restaurant in Hollywood was one of the most interesting he had ever attended — "bent forks and knives, bent keys, the stopped watch, the dropped earring and the tipped glass of water."

Uri seems as eager to find the answer as anyone else.

What is the best experimental approach — the collection of more and more mystifying anecdotes or the strictly scientific, and perhaps not so dramatic, approach?

Next month: Two possible approaches to the study of Geller-type phenomena — Edgar Mitchell's "noetic" approach; Andrija Puharich's physical science approach. Do Uri Geller's failures as well as his successes indicate he is authentic?



GULLS ON THE ATTACK

THIRTY mentally-handicapped children and their teacher were held prisoner in their stone schoolhouse in Broadstairs, England, last August. Dive-bombing sea gulls attacked anyone trying to leave the building, then massed on the roof.

"It was terrifying," reported Headmaster Patrick Walsh. "A gull swooped onto my head and gashed me so badly that blood poured down my face."

The birds finally were driven off by officials of the Royal Society for the Prevention of Cruelty to Animals. An RSPCA spokesman explained that the gulls apparently were defending their young, just then leaving their nests. UPI compared the episode to a scene from Alfred Hitchcock's movie thriller, "The Birds."





By Victor Werner

The Making of a BELIEVER

IN THE early years of World War II, I served as a civilian employee in the Army Chemical Warfare Service. As a Chief Administrative Officer my primary responsibility was to oversee construction of a chemical warfare plant at Monsanto near East St. Louis, Ill., and other similar projects in the state.

One stormy evening in the spring of 1941, with my immediate superior Maj. Alfred L. Marcum, I set out by jeep from Monsanto to deliver some urgent classified documents to Scott Air Force Base about 20 miles to the east.

The night turned black with fog and the rain sheeting against the windshield blotted out the road ahead. But for the necessity of getting the dispatches to the installation on time we never would have ventured out on such a night.

The major was at the wheel, fighting desperately to keep the

car on the road. After we had gone a few miles with no sign of the storm abating I could see he was tiring. I was thinking about this when he remarked, "I'm so darned tired that when we reach Scott Field I'm going straight to bed, shoes and all."

I offered to take the wheel but he said, "No, with your bad eyesight we'd probably wind up sleeping in a field instead of the BOQ." The warmth and comfort of the bachelor officers' quarters held a lot of appeal for both of us right then. With a quick glance at his watch Major Marcum said, "If we don't move faster we'll never get these dispatches to the base on time." He stepped on the gas. We began to make better time but the driving now was even more precarious.

"Stop the car! Stop at once!" What was the mysterious voice that came through the storm to warn us that danger lay ahead?

Since the major was my superior I held my tongue and gripped the side of the car. The road was fast becoming a sea of mud, almost impassable. The jeep skidded from side to side but we were nearing the air force base. I could see its lights dimly through the rain-splashed windshield.

Then, from nowhere, came a voice saying, "Stop the car. Stop the car. Stop the car right now."

With a feeling of apprehension and impending danger I shouted these same words to the major, "Stop the car. Stop the car. Stop the car right now!"

Startled by the tone of my voice he hesitated momentarily and then jammed on the brakes, bringing the jeep to a screeching halt. Quickly I explained that I was going to check the road ahead. As I jumped from the jeep Major Marcum shouted, "You're going to get soaking wet and you can't see a thing out there."

I stumbled blindly down the road for about 200 yards — where I found a washout in the road, a drop of at least 20 feet. Had we continued driving at the speed we had been going we would have met certain disaster.

I looked upward and said, "Thank you, God, thank you." Then I made my way back to the jeep where the major angrily awaited me.

Out of breath from hurrying I called, "Come with me and look. There's a washout up the road and we can't get through."

At first he refused to leave the jeep but eventually, grumbling and cursing the foul weather, he

jumped out and stumbled along with me down the road. When we reached the washout he peered in shock at the enormous rift. At first he looked startled, then overcome with emotion, he put his arm around my shoulders.

I told him about the warning voice I had heard and we returned to the jeep to pick up the dispatches which we now would deliver on foot. Major Marcum said, "Victor, from now on I am a believer in Providence."



WANDERING WALLET

PERHAPS the leprechauns were responsible — but a strange wallet showed up in the luggage of a visitor to Dublin, Ireland, in November 1972. The American lady from Richmond, Ind., never had seen it before and could not explain how it got into her suitcase. Back in the states she was able to trace the owner through the florist's receipt in the wallet and wrote to Mrs. Robert D. Williams of Newnan, Ga., to tell her she had it.

Mrs. Williams placed a long-distance call to Indiana and learned that the finder of the wallet had never been in the south. Nor had the Williamses ever visited Indiana. Neither woman could think of friends or relatives in the other's territory. The last time Mrs. Williams had seen the wallet had been several months previously. One of her children had given her a new wallet and Mrs. Williams had placed the old one, containing mostly family snapshots, in a dresser drawer. No one yet has explained how the wallet wandered from the dresser drawer to a stranger's luggage in Ireland — unless leprechauns had something to do with it.



ENCORE FOR MAJOR HAYDOCK

FOR YEARS airline pilot David Alexander of Atlanta, Ga., suffered a nagging backache resulting from a diving accident that injured his neck when he was a teen-ager. While not affecting his work as a pilot, his complaint limited his energy and endurance. Medical doctors were unable to bring relief.

Then Alexander read about the healing powers of Maj. Edward Haydock of Rhodesia in "an American magazine" (FATE, December 1972?) and in April 1973 made the 20,000-mile round trip to Rhodesia to visit the major's healing sanctuary in Ruwa. At the end of a four-day stay Alexander reported, "For years I had a dull ache in the left side of my face. That has now gone. It is marvelous. I'm hoping to return to Rhodesia in a year or so for more treatment." Major Haydock's spirit guide, Gustave Nielson, a Swedish doctor in the last century, has promised Alexander that he will recover completely.



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OLD DONAHUE

By Joseph Tracey

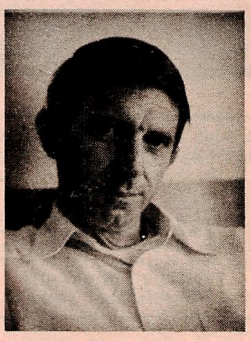
OUR NEW neighbors said that Old Donahue never really left his life-long home. Some claimed they still saw him now and then looking out the second-floor windows of what had been his bedroom, gazing toward the Thames River in New London, Conn.

The house had been converted into six apartments and Donahue's old bedroom was our living room. The neighbors' talk meant nothing to me, a brash 12-year-old. Apartments were scarce in April 1942 and we had been lucky to find this one and were not to be discouraged by rumors about spirits.

My older sister Charlene saw Old Donahue first. She was coming home late one night around Thanksgiving of that year and her scream woke the family. She swore she saw an old man sitting in Father's squeaky rocking chair but the figure had vanished when she screamed. I decided she had seen too many horror movies and scoffed at her report.

In the spring of 1943 the rest of the family went to New York on a trip. School kept me home alone. I don't know what woke me up the second night — maybe the squeaking noise of the rocker or the alien smell of cigar smoke in the apartment.

I got up and peered into the living room. An old man was sitting in the rocking chair near the window,



Joseph Tracey

puffing on a cigar. I stood frozen with fear. He turned and stared at me for tortured minutes, then disappeared. I raced back to bed and sought refuge in troubled sleep.

By the next morning I had convinced myself it was only a nightmare. I went to the living room and looked around. Everything seemed normal — except the cigar ashes on the rocking chair. — *Hartford, Conn.*

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THE PIANO-PLAYING SPIRIT

By Judith Luedke

WHEN WE bought our old house, which was built about 1907, we heard rumors from the neighbors about "ghosts." According to Linda Gilliam, the girl who lived across the street, the children who previously lived here wouldn't sleep upstairs because they saw strange lights.

However, the house seemed friendly to me and I followed my hunch that we would be happy in it. In the two months we spent getting it ready — painting and decorating —we never saw any strange lights but we did hear footsteps. Everything seemed all right, however, in April 1970 when we moved in except that none of my four cats would go into the basement.

We hadn't been in the house very long when in broad daylight I heard footsteps come up the basement stairs, move across the living room and into the den — through closed doors. The three cats who were cowering under the daveno also heard the footsteps and their heads moved as one as they watched "him" pass by. I couldn't see him but I felt he meant me no harm. The cats rushed to the den doors and peered through the glass. It tickled me to see them moving all together and watching something I couldn't see. Soon the footsteps sounded again as he came out of the den and returned to the basement with the cats right behind him. They stopped at the top of the basement steps and stared after him.

Whoever our spirit was, he never did the same thing twice. Sometimes he would go up the stairs and sometimes into the den. But he had one troublesome habit. He kept leaving the back door open. Even when we locked it with the key and then chain-locked it, it still would come open. It happened once when I was standing five feet away. The chain dropped and the door opened. Our ghost came

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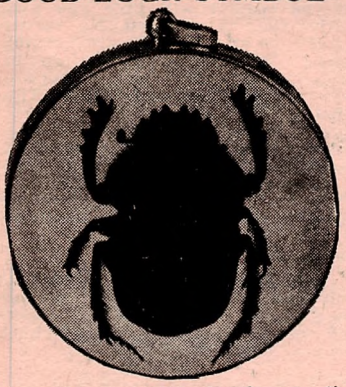
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and went for about a year and at one time or another most of our friends and relatives heard the footsteps of our unseen guest.

Then came tragedy. On May 11, 1971, my grandfather Oscar Kolbet died. He was a wonderful man whom everyone loved and we were grief-stricken. Exactly a month after his death I heard piano-playing in the middle of the night. I got up immediately to punish whichever cat was doing it — but the cats were asleep, either in their bed or on the floor nearby. After I dashed into the living room with a vase in my hand only to find no one sitting at the piano, I remembered that my grandfather had played the piano. I wondered if this was his way of saying good-bye.

After this occurrence, our ghost vanished. There were no more footsteps and no more opening doors. The cats now were willing to go into the basement as they had not been before. I can't explain how Grandfather playing the piano could have gotten rid of our ghost but I believe that's what happened. — *Spokane, Wash.*

GRANDPOP'S FINAL ROUND

By Terry Gruen

MY GRANDFATHER Dr. Louis Englander was something of a character. He was never able to sleep much at night and so would work in his dental laboratory next to his bedroom in our large three-story gray house in Philadelphia, Pa. When he finally was ready to retire he would go up the stairs to the third floor where my mother and father and my brother and I slept and check on us to see "if we were breathing." He made his rounds in a long white nightgown and floppy fur-lined slippers, carrying a flashlight.

Grandpop always said that if there were any way to "come back" after he died, he would do so.

Grandpop died a few days after his

75th birthday in May 1954. He had been active until the end, holding down a job with Philadelphia's Bureau of Vital Statistics in addition to his regular dental office hours. His sudden death shocked us all. I was completely heartbroken. My father Joseph Binder had loved my grandfather as if he were his own father rather than his father-in-law. He was crushed by Grandpop's death.

Several nights after Grandpop's funeral Mother and Dad awoke to hear footsteps on the stairs. Dad got up to see who was walking around in the middle of the night. When he looked over the railing and down the stairs he saw a figure in a white nightgown walking down the stairs. Dad was a policeman, a trained observer, and hardly would imagine something that wasn't there. I believe he saw Grandpop making a final round to check up on his loved ones. — *Barrington, N.J.*

A LOYAL WARNING

By Mary G. Henderson

DURING MY freshman year at Hannibal High School in Hannibal, Mo., I formed a very close friendship with a classmate, Della Johnson. Early in July the following summer Della begged me to meet her privately as she had something to confide in me. However, due to a falling-out between my parents and hers I was unable to see her. The next day Della insisted on attending a picnic by the Mississippi River much against her parents' wishes. It seemed very odd for this rather retiring girl not to give in gracefully to her parents' wishes.

While on this outing despite warnings from her friends Della, who could not swim, waded out into deep water. The best swimmer in the group went out to offer Della aid but she seemingly fought off all help and was swept away by the river. At this time (1923) I was living quite unhap-

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pily in a foster home and the death of my best friend upset me greatly.

One night in early fall I was awakened by Della's familiar touch on my forehead just as she so often had soothed me during my migraine headaches. I opened my eyes and saw her standing by my bed in the moonlight, dressed all in white. In a sorrowful voice she said, "Oh, Mary, be careful."

A few weeks later I learned that Della had been pregnant and had taken her life rather than disgrace her family. Her warning to me came right after I had started dating Tom, the young man she had been engaged to marry. Now I understood why Della had come to warn me and I excluded Tom from my dating list. — *Elgin, Ill.*

FAITHFUL AFTER DEATH

By Laurine Seguin

MY BROTHER Waldeck first brought home the black cocker spaniel we named Joco in 1950. Although the dog loved us all he preferred my father Arsene Seguin and the two became inseparable. Whenever Dad drove the car, Joco went along, sitting in the front seat like an adult, watching the passing scenery. One day in June 1956 Joco fell asleep



Laurine Seguin

under a car parked in front of our home in San Jose, Calif. Unaware of Joco, the young owner who had been visiting us started his car and drove off like a shot but stopped when he felt the car run over something. Joco let out a wail of pain and managed to get near our front porch where he died within a few minutes. Dad was heartbroken.

The following night Dad had a heart attack, our first indication that he had heart trouble. He spent most of the next two and one half years confined to his bedroom. About a week before Dad died I sat at his bedside chatting with him. He was propped up in a sitting position when suddenly he started talking to something, his hands moving as though patting a creature.

"Oh, Joco," he said. "How happy I am to see you. There never was an animal more faithful to his master." Then Dad turned to me and resumed a normal conversation.

Shortly after Dad's death in January 1959 I had a color dream in which I met Dad in an open meadow; he was smiling a happy welcome. The grass was green and healthy; the sun shone brightly and at his heels Joco was running and jumping in his old way. I awoke with the conviction that death is just the passing through a door into a higher dimension. — *San Jose, Calif.*

"NO ONE! NOT EVER!"

By Esther Collins
as told to M. L. Blaise

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Puzzled, I studied the short little Spaniard from Mexico who had come

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to board in my home in Batavia, Ill., only two nights before.

He continued to struggle with his English to explain, "I will move into hotel until I can find somewhere to stay. So sorry, this was nothing to do with room or you, madam. The room is fine."

"But I don't understand then. What's wrong? Please."

"Very well," he sighed. "First night here I go to my room, get ready for bed, turn off light. Only in bed a minute when covers pulled down to my feet. I pull them back up but something pulls harder. Down they go. I say, 'Who's there?', get up, turn on light. No one is there. I feel strange so leave the light on and fall asleep in the chair by the bed."

"Oh, really? It was probably nothing," I smiled. "You've heard that my husband was recently killed in a car accident and I'm sure you're just nervous."

"No, dear lady. You see, second night I think I just being foolish. Go upstairs, get ready for bed, turn off lights. Same thing. Blankets pulled off me. I sit up, say 'Who is it? What do you want? Then I hear, 'Tell her. Nothing and no one, not ever.' I do not know what this means, madam, but I tell you. Now I go."

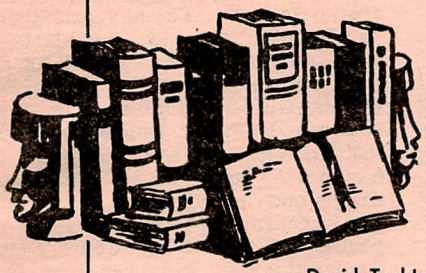
My hands gripped the back of the chair as I watched the little man leave. I tried to imagine how, if it wasn't a message from my dead husband LeRoy, he could have known what we had always said to each other in private: "Nothing and no one, not ever."

This occurred in May 1958. My daughter witnessed it also, a month after the death of my second husband. — *Aurora, Ill.*



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NEWS and REVIEWS



David Techter



CAYCEVILLE

MY ATTENDANCE at the Parapsychological Association meetings in Charlottesville, Va., last September gave me the opportunity also to visit the headquarters of the Association for Research and Enlightenment at Virginia Beach, some three hours' drive away. Of some 200 persons in attendance in Charlottesville 10 accepted Dr. Herbert Puryear's invitation to visit the headquarters of ARE which provided transportation to Virginia Beach on Saturday and to the Norfolk airport the following day.

Despite my membership in ARE in the past I have had mixed feelings about the organization. As great a psychic as Edgar Cayce undoubtedly was, I have not cared for the fervor with which his disciples quote him, frequently uncritically, as the authority on every subject known to man. ARE has been decidedly hostile about admitting that any other individual, living or dead, might possess equal psychic talents or even sufficient ability to receive serious attention. ARE has seemed wedded to the past, albeit a glorious one.

Consequently I was pleased to find the atmosphere at Virginia Beach relaxed in this regard. The ARE staff members were all "soft-sell" in their approach; some even admitted having reservations about certain key doctrines promulgated by Cayce. The excellent library and well-stocked bookshop were open to persons of all persuasions and several young people were quietly researching for papers on various psychic and metaphysical topics with no pressure from proselytizing believers. (Construction of a vastly expanded library is about to begin.) The Edgar Cayce readings now have been completely indexed and one can quickly check every mention Cayce made of any particular subject in any of his several thousand trance sessions.

PSYCHIC YOUNGSTERS

HIGH POINT of the visit for me was meeting Dr. Charles Thomas Cayce, Edgar's grandson, who supervises ARE's youth programs. The ARE board of directors has recently asked Dr. Cayce to conduct

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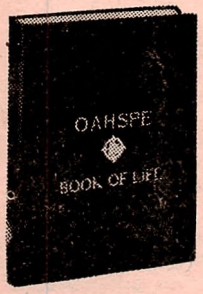
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an ambitious research project among ARE's 15,000 members. Questionnaires will be sent out to all members who wish to cooperate; these are so long Dr. Cayce terms them "workbooks." The main subject of study will be meditation and its effects but subgroups with special interests will be involved with diet and with ESP. Dr. Cayce cautioned me that the project is limited to members — but since ARE membership is open to everyone, that should not discourage anyone interested in participating. (ARE's address is: Association for Research and Enlightenment, Box 595, Virginia Beach, Va. 23451.)

More exciting perhaps is Dr. Cayce's counseling work with children and young people who seem to have psychic abilities. Parents and friends and occasionally even the nearby school systems refer to him youngsters who report psychic experiences or precognitive dreams or "imaginary" playmates who supply them with information. Wherever possible Dr. Cayce tries to get the child to participate in a testing session at Virginia Beach. Several children have shown definite psychic gifts under these test conditions; we saw a film of a young girl from Philadelphia who seemed remarkably accurate at guessing concealed colors. Those children who live nearby participate in a club where they learn more about their ESP abilities and derive moral support against the ridicule of their classmates.

I told Dr. Cayce I think he is performing a badly-needed service, that there must be hundreds of such youngsters in the United States. At present ARE is working with about 11 children and Dr. Cayce admitted 26 letters from parents of psychic children were awaiting him when he returned from a recent vacation. In time he hopes to find qualified

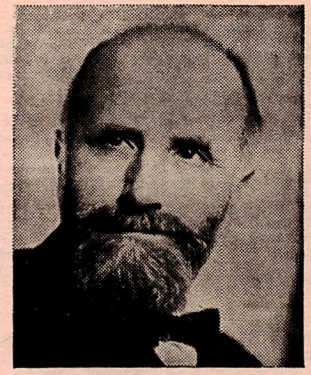
advisers all around the country who will take some of these children "under their wings" for a couple of years. I warned Dr. Cayce that I would mention his work in FATE and he agreed to answer all letters of inquiry about his work with children. It would be hard to find a better person to advise psychic youngsters than this able young psychologist at Virginia Beach.

PSYCHICS, FAMOUS AND UNKNOWN

WITH THE Parapsychological Association now having held its 16th annual convention, one observer was heard to remark that parapsychology has grown from infancy into adolescence. This analogy is apt as parapsychologists seem to be going through a period of rebellion in which they are questioning many of the presumptions of the earlier years and at the same time they seem less concerned with approval from established authority figures. Some of the more conservative workers of the past look with disfavor at the adventurous thinking that seems prevalent today but the crowded meeting rooms suggest that the future lies in just this direction.

I am struck by the strong tendency toward free-response experiments rather than quantitative investigations and toward the study of star subjects rather than unselected people. If the biggest stir was created by the reports about Uri Geller (see James Crenshaw's article in this issue), some of the most interesting material dealt with less famous sensitives.

The convention began on Thursday, September 6, 1973, with nearly a full day of five-minute research briefs. I was most intrigued by two reports on tests conducted with graduates of Silva Mind Control. Alan Vaughan, now full-time with *Psychic* magazine, was asked in



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1970 by a group of Silva enthusiasts in a southern state to cooperate in experiments to test their newly-acquired psi ability. The final examination of the Mind Control course requires the student to make a distant clairvoyant diagnosis of a physically ill person whose first name and last initial, sex, age and city of residence are provided. The student receives his diploma if he is able to do this successfully. A nurse who had received her diploma asked Vaughan to supply her with such information on patients in his area so that she and her fellow Mind Control graduates could practice their skill. Vaughan obtained the information for five patients whose condition was unknown to him and the nurse and 20 other Silva graduates attempted clairvoyant diagnoses. The physician who supplied the names evaluated the responses and concluded there was almost no correspondence between the Silva graduates' statements and the true condition of his patients.

These negative conclusions of Vaughan's report are sustained by a more recent extensive study conducted by Bob Brier and Gertrude Schmeidler with the cooperation of surgeon Barry Savits. Again the experiment was undertaken because of the enthusiastic claims of the Silva graduates who pestered Brier with boasts of their ability. Doctor Savits supplied names and other data on 25 of his recent patients and Brier submitted five names each to five recent Mind Control graduates for clairvoyant diagnosis. Dr. Schmeidler then retyped the readings, omitting the names of the patients they were made for. Dr. Savits then rated each of the 25 diagnoses for each of the 25 patients on a scale of 0 to 100 for accuracy. Statistical analysis showed chance results for the five graduates individually and as a whole.

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The whole experiment then was repeated with five new Silva graduates and 25 fresh patients. Again the overall results were at chance level. This time, however, one of the Mind Control graduates, an engineer seriously considering becoming a Silva instructor, had an individual score that was marginally significant. The experimenters conclude that while individual graduates of the Mind Control course may possess some psychic ability, the claim that every graduate can perform ESP feats is not supported by their research.

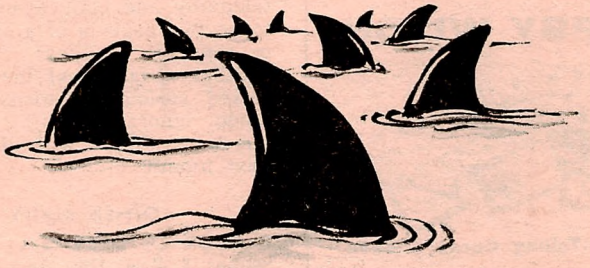
CARD SHARK

ONE OF THE lesser-known star subjects, a Yale law student named Bill Delmore, provided another highlight on the first day of the convention. Several young experimenters at Dr. Rhine's Institute for Parapsychology in Durham, N.C., have been working with Delmore for more than a year now and the young man continues to display exceptional ESP. His specialty seems to be guessing playing cards (rather than ESP cards). He usually scores significantly on guessing the number of the card and at chance level on guessing the suit. When guessing all 52 cards Bill frequently hits three or four completely correct (suit and number) when only one is chance expectancy. This may not seem spectacular but I would hesitate to challenge him to poker for money.

The researchers also have pursued two further aspects of ESP with Bill. There is the perennial question of whether a psychic knows when his ESP is working. Bill accordingly was asked to indicate when he felt especially confident of a particular call. These calls did tend to be correct, which suggests that he is aware of when his ESP is working. Another query of theoretical interest is, exactly how does the

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ESP signal present itself to the subject. Bill reported that he sees a fleeting image of the card in his mind's eye. The experimenters wondered how this clairvoyant perception compared with his normal visual perception. They ran a series of subliminal images of the cards, exposing slides for a time interval matching the reported duration of the clairvoyant images. When calling his guesses of the subliminal targets, Bill scored at a rate comparable to his ESP calls. Most interesting of all, the experiments indicate that his mistakes in his ESP calls seem to parallel his errors in subliminal calls, with the same tendency to confuse suits and numbers. Thus Delmore apparently is "seeing" the cards through his clairvoyance. The ESP signal is presented as an actual visual image rather than an intuitive "knowing."

Would the same thing happen if the targets were auditory or simply the thoughts of a sender? Will telepathy and clairvoyance turn out to be two aspects of a single ability or separate abilities?

Other speakers at the convention raised serious questions about our basic ignorance on such crucial questions and I will discuss these next month.

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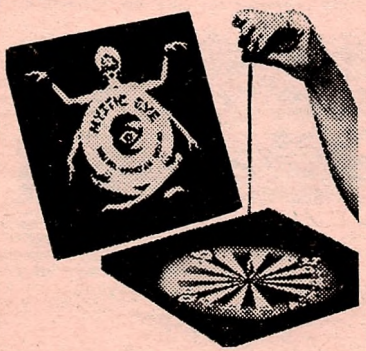
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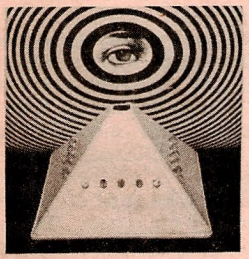
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study of Reich's experiments and theories might bring about a major revolution in scientific thought even if it won't actually save the world from flying saucers. — *Tom Collins.*

C. G. JUNG LETTERS, 1906-1950, edited by Gerald Adler, Princeton University Press, Princeton, N. J., 1973, 596 pages, $17.50.

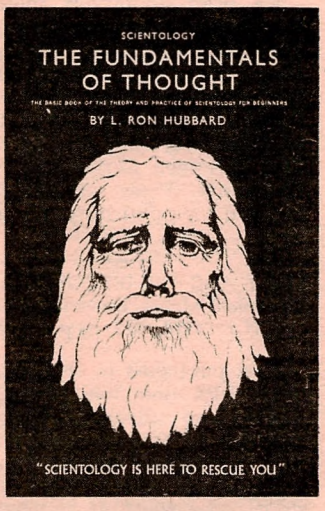
Not until his later years did Jung realize that he was "famous" and allow his letters to be published. From approximately 1600 letters Mr. Adler has chosen 935 for publication in this and a later volume.

Jung's concern with people and their problems is clearly evident but the letters also clarify and expound upon Jung's ideas on a vast range of subjects including many of great interest to FATE readers. On astrology, for example, Jung comments concerning the precession of the equinoxes, ". . . this is no objection to the validity of astrology but rather to the primitive theory that the stars themselves radiate certain events . . . The fact that astrology nevertheless yields valid results proves that it is not the apparent positions of the stars which work but rather the times which are measured or determined by arbitrarily named stellar positions."

In another letter he says of White's *The Unobstructed Universe*: "It contains ideas of fundamental importance . . . Their concurrence with the findings of the psychology of the unconscious is positively amazing." In yet another letter he writes, "For many years I've closely followed the progress of mediumistic research but I must say that I've hardly ever come across a more wonderful case of mediumship than the Margery case."

Probably the most interesting correspondence in this volume is between Jung and J. B. Rhine. In a

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letter dated November 27, 1934, Jung tells Rhine the now famous story of the exploding knife. Later Rhine asked Jung five questions dealing with parapsychology and its findings. Serious students will want to read Jung's answers.

My brief quotations should make evident the gold mine of information these letters contain. Every aspect of Jung's ideas in their early stages will be found here. If the price is too high for you to purchase, get your library to order the book for their shelves. The Bollingen Series and Princeton University Press are to be commended for publishing this important work. — *Paul Dimmitt.*

KEELY AND HIS DISCOVERIES by Clara Bloomfield Moore, University Books, Secaucus, N.J., 1973, 373 pages, $10.00

First published in 1893, this reprint deals with one John Ernst Worrell Keely who allegedly discovered a mysterious "vibratory etheric force" that could drive motors, project bullets through heavy planks and tear stout ropes apart. If you have never heard of Mr. Keely or his carefully staged laboratory demonstrations, that is because he is generally accounted a fake and a clever conniver. His apparatus, allegedly activated by musical notes keyed to the mysterious vibratory etheric forces, in fact was run by compressed air piped in through seemingly solid supports for his massive machines. After Keely's death, his close friend T. Burton Kinraide found the secret contrivances that ran his machines in walls, floors and hidden rooms beneath his laboratory.

Mrs. Moore's book extolling Keeley and his theories first appeared some years before his perfidy was revealed and reportedly the shock destroyed her will to live. For nearly 20 years Mrs. Moore, a wealthy philanthropist and an established writer, supported

Keely's experimentation and struggled to win scientific acceptance for his claims. Keely himself was not much help to her efforts. Generally he was secretive and cloaked his theories in a jargon of his own devising. On those occasions when he said he would explain it he came up with such statements as: "All forces in nature are mind forces: magnetic, electric, galvanic, acoustic, solar, are all governed by the triune streams of celestial infinity; as also the molecular, intermolecular, atomic and inter-atomic. The remote depths of all their acoustic centres become subservient to the third sixth and ninth position of the diatonic, harmonic and enharmonic chords . . . "

Mrs. Moore's book, alas, does nothing to bridge the communication gap between Keely and the world. When she isn't quoting him at tiresome length, she lards her own convoluted style with equally tiresome quotes from theologians, philosophers and scientists whose thoughts about the mysteries of the universe might be interpreted as a boost for Keely. The end result is tedious and completely lacking in any information that would enable a scientist or Yankee tinkerer to reconstruct Keeley's apparatus.

In his foreword to this edition Leslie Shepard contends that Keely accidentally stumbled across a force he could not understand, could not make work on a large scale, indeed could not always obtain upon demand and hence turned to fraud to get the money to fund further experiments that he hoped would vindicate him. I for one prefer to accept Keely's own self-evaluation. Asked by a friend only a few months before his death how his epitaph should read, Keely replied: "Keely, the greatest humbug of the 19th Century." — *George W. Earley.*

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THE TABLE-RAPPERS by Ronald Pearsall, St. Martin's Press, New York, N. Y., 1973, 258 pages, $7.50.

Few of the recent books recapping early Spiritualist history have the scholarship and the understanding of the Victorian age that gave rise to the movement in Great Britain that Pearsall displays in this new volume. He paints an intriguing portrait of the moral, social and religious milieu that fostered British Spiritualism. His basic thesis is that the Victorian age was in such social chaos that the flight to the folly of Spiritualism and other occult movements was only natural. From here Pearsall takes us on a tour of table-turning, materializations, spirit photographs and other glittering phenomena reported during Spiritualism's heyday. Pearsall's second thesis is that only rarely did a speck of genuineness pervade the usual morass of puerile parlor trickery.

Besides having an obvious love for the Victorian age Pearsall is well versed on the now-forgotten art of early mediumistic fakery. It is a pleasure to become reacquainted with some of these truly ingenious methods of trickery. Few writers today seem to know them.

However, Pearsall's preoccupation with fraud gets the better of him. Just as the first part of his book is engrossing and informative, the second half, concerning more scientific investigations into Spiritualism, is annoying as Pearsall dismisses case after case as fraudulent and on the flimsiest evidence accuses investigators of being dupes. While obviously impressed by the early work of the Society for Psychical Research, he nonetheless ignores the SPR researches giving credence to the phenomena he wishes to debunk. For the most part he dismisses hauntings, poltergeists and even clairvoyance without mentioning the work of Oliver

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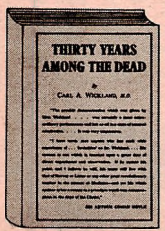
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Lodge, William Barrett or other SPR investigators. Pearsall also makes a few inexcusable errors of fact. For example, he calls Charles Richet a "French Spiritualist" when in fact the noted researcher did not even accept the spirit hypothesis. He also states that Eusapia Palladino failed to convince SPR investigators Baggally and Feilding of her genuineness whereas the original reports clearly show Pearsall errs.

As a study of the Victorian intellect and the follies and fanaticisms of Spiritualism, *The Table-Rappers* is one of the finest books to appear on the subject. But as a critical appraisal of the movement and its phenomena, the book falls short. — *D. Scott Rogo.*

ZODIAC AND SWASTIKA by Wilhelm Wulff, Coward, McCann and Geohegan, New York, N.Y., 1973, 192 pages, $5.95.

The avalanche of occult books recently has been matched by a profusion of titles on Hitler and National Socialism. This book tries to fit into both categories but doesn't deliver all it promises. The book's subtitle — *How Astrology Guided Hitler's Germany* — is inappropriate inasmuch as Hitler never appears on the scene. Wulff's contact with the upper echelons of Nazidom was only through Heinrich Himmler.

Wulff writes as an insider, an astrologer of repute who falls into the clutches of Himmler and becomes his personal astrologer. The trials and tribulations of a practitioner of a banned art in Nazi Germany make fascinating reading. But I wish that Wulff would write with less moralizing and a little more astrological information. While Wulff lays on historical trivia with great relish, we are forced to accept his astrological prescriptions with no recourse to his actual charts. Not a single horoscope is illustrated. Wulff seems to

be deliberately leaving us in the dark about his methods.

Zodiac and Swastika may prove to be an important book — if it can induce others to investigate the relationship between occultism and Fascism. Standing by itself, however, it is an ill-packaged piece on a tantalizing subject. — *Richard T. Crowe.*

ALSO NOTABLE

THE SPIRITUAL TEACHING OF RAMANA MAHARSHI, Shambala Publications, Berkeley, Calif., 1972, 125 pages, $1.95 (paperback).

Compilation of the guru's writings on self-realization contains a foreword by C. G. Jung.

THE SPIRITUAL JOURNEY OF JOEL L. GOLDSMITH by Lorraine Sinkler, Harper & Row, New York, N.Y., 1973, 194 pages, $5.95.

Editor of 32 of Goldsmith's books presents a sympathetic biography of the noted writer of mystical philosophy.

EVERYTHING YOU WANTED TO KNOW ABOUT series by Zolar, Arco Publishing Co., New York, N.Y., 1973.

Paperback set covers all phases of the occult arts. Individual titles are: *Astrology, Numerology, How To Win* (236 pages, 95 cents), *Hypnotism, Psychic Powers, Telepathy, ESP, Sex and Hypnosis* (120 pages, 95 cents), *Dreams, Lucky Numbers, Omens, Oils and Incense* (217 pages, 95 cents), *Fortune-Telling With Cards, Palmistry* (222 pages, 95 cents), *Black Magic, Revelations by Zolar, Metaphysical Astrology, Mediumship, Crystal-Gazing* (12 pages, 95 cents) *and Nature's Mysteries, The Prophets, Nostradamus, Tea Leaf Readings, Herbs, Candle Burning* (203 pages, 95 cents).

THE GREAT PYRAMID by Joseph A. Seiss, Steinerbooks, Blauvelt, N. Y., 1973, 250 pages, $1.95 (paperback).

Century-old study makes the case for the Great Pyramid being a repository of scientific information and prophecy.

TRANSCENDENTAL MEDITATION by Jack Forem, E. P. Dutton & Co., New York, N. Y., 1973, 274 pages, $7.95.

Author presents TM as an easily-learned technique with tangible and practical benefits for all aspects of life.

KAHLIL GIBRAN: WINGS OF THOUGHT by Joseph P. Ghougassian, Philosophical Library, New York, N. Y., 1973, 243 pages, $7.50.

Philosophy professor presents a scholarly biography of the famous inspirational writer and analyzes his teachings.

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LAMPS OF WESTERN MYSTICISM by Arthur Edward Waite, Steinerbooks, Blauvelt, N. Y., 1973, 334 pages, $2.45 (paperback).

Noted occultist outlines the ideals and practice of the spiritual life from the standpoint of modern Western man, avoiding asceticism and theological dogma.

DREAM SCOPE by Sydney Omarr, Pinnacle Books, New York, N. Y., 1973, 128 pages, 95 cents (paperback).

"America's foremost authority on astrology" presents dream interpretation based on numerology and the signs of the zodiac.

PARACELSUS: LIFE AND PROPHECIES by Franz Hartmann, Steinerbooks, Blauvelt, N. Y., 1973, 220 pages, $2.45 (paperback).

Hartmann's biography of Paracelsus is supplemented by a translation of the alchemist's *Occult Symbols and Magic Figures*.

CALM AND CLEAR by the Tibetan Nyingma Meditation Center, Dharma Publishing, Berkeley, Calif., 1973, 127 pages, $3.95 (paperback).

Translations of Tibetan Buddhist texts are augmented by extensive commentaties by Keith Dowman.

CASPAR HAUSER by Jacob Wasserman, Steinerbooks, Blauvelt, N. Y., 1973, 480 pages, $2.95 (paperback).

Author presents a scholarly account of the enigmatic 19th-Century young man and possible explanations of his origin.

YOGA & MEDICINE by Steven F. Brena, Pelican Books, Baltimore, Md., 1973, 175 pages, $1.25 (paperback).

Physician presents a comparative analysis of medical and yogic concepts of anatomy, psychology, nutrition, respiration, sexual activity, pathology and pain.

WITCH by Lady Sheba, Llewellyn Publications,, St. Paul, Minn., 1973, 111 pages, $2.95 (paperback).

Practicing witch sets forth the doctrines of witchcraft as guides for daily living in harmony with the natural laws of the universe.

OUT-OF-THE-BODY EXPERIENCES by Celia Green, Ballantine Books, New York, N.Y., 170 pages, $1.25 (paperback).

Director of Oxford's Institute of Psychophysical Research presents a detailed study of emotional and intellectual experiences reported by those persons who have had OOBES.

DICTIONARY OF ASTROLOGY by H. E. Wedeck, Citadel Press, Secaucus, N.J., 1973, 189 pages, $7.95.

Dictionary defines astrological terms, techniques, principles and personalities, from Abben-Ragel to Zoroaster.

Report FROM THE Readers

FACTS ARE FACTS . . .

I was amazed by George Earley's review of John Warwick Montgomery's book, *The Quest for Noah's Ark* (September 1973 FATE). Facts are facts regardless of one's religious or anti-religious bias. There is ample evidence that there have been many worldwide floods. The proof can be found in geology, biology, anthropology, history and many other disciplines.

Author Hugh Auchincloss Brown claims that the floods were caused by the melting of polar ice as a result of a sudden tilting of the poles. The fact that the poles have changed position many times is borne out by geological evidence. For example, the South Pole once was where the Sahara Desert is now. Earth scientists tell us that the amount of water now frozen at the poles would, if melted, raise the sea level hundreds of feet.

At least one of these floods occurred within historical times. Presumably that is the one described in *Genesis* and in the *Epic of Gilgamesh*. The stories are remarkably similar.

How does Mr. Earley know that Mt. Ararat was as high five or six thousand years ago as it is today? The Andes Mountains once were on the bottom of the sea, a fact first proved by Charles Darwin.

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in the shape of a boat on Mt. Ararat today. As to whether it is Noah's Ark I leave that to the theologians to argue pending its recovery. Mr. Earley demands to know why additional helicopter flights over Mt. Ararat have not been made. According to press reports they have been forbidden by the Turkish government. — *Whipple T. Black, Georgetown, Ky.*

WHAT DOES THIS MEAN?

The conclusion of "Earth's Coming Cataclysm" (September 1973 FATE) is obscure. Joseph Rosenberger first quotes Chan Thomas:

". . . We are now on the very brink of realizing a Golden Era but may be stopped cold by the next cataclysm. . . . It need not be so. What are we willing to do to prepare for the next one?"

Then author Rosenberger concludes: "But there isn't much the average man can do. . . ."

How can we correlate these contradictory ideas — "It need not be so" and "There isn't much the average man can do?" And how can we prepare for the next cataclysm if there isn't much the average man can do?

Does Mr. Rosenberger mean we can shift the population centers to the areas not expected to be hit by the floods and winds? We'd better start moving now! — *James L. Watson, Holden, Mass.*

THE STARLING REPELLENT

Your various reports of exorcisms remind me of an incident in which a spoken admonition affected living organisms rather than unseen entities.

Our house in Oakland, Calif., was on a corner lot and often my wife was annoyed by the swarms of starlings which settled on our lawn and drove more desirable birds away from our feeding station and birdbath. One day she saw a flock of the black intruders flying toward our

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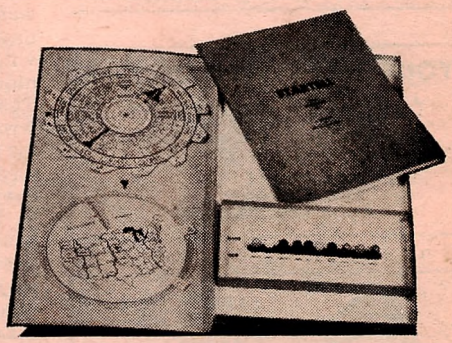
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garden. She raised the window and declared in a loud voice: "I want you to go back where you came from and never come here again."

In midflight the birds reversed their course and alighted on the corner lot across the street. Never again during the remaining four years we lived there did we see another starling on our property, although they often landed on the other side of the street.

We moved from Oakland in 1966 and I often wonder if our "invisible wall against starlings" still stands. — *Luke Gordon Thomas, Tracy, Calif.*

A HIDEOUS AFFRONT

The article by W. D. Chesney, "I Favor Abortion on Spirit Authority" (August 1973 FATE) is an affront to the intelligence of your readers.

Dr. Chesney tells us that while he was an intern, various instances of unwanted pregnancies led him to devote his life to learning new techniques for killing unborn babies! That he was aware he might be wrong in his actions is evidenced by his seeking justification through spirit mediums, notably Arthur Ford, who convinced him that a son born dead to Mrs. Chesney still lived and had a soul because the baby took two breaths. Had the baby not breathed at birth it would have no soul, according to Ford.

Let's digress for a moment and consider Edgar Cayce. While Mr. Ford supposedly talked to spirits, Mr. Cayce went further. He was a prophet and a proponent of the theory of reincarnation. In his view souls return to earth in human form again and again until they reach perfection or are destroyed because of their own evil. Cayce said that souls enter babies at different times — usually before birth although sometimes after birth.

Whether one believes Mr. Ford can talk to spirits or subscribes to Mr.

Cayce's idea of reincarnation is immaterial. What is material to a logical thinker is that no one can prove their proposals false. At this time we do not have any concrete knowledge of the existence or nonexistence of souls or spirits.

Personally I believe no woman should have to bear a child conceived in rape or a child that might damage or destroy her own life. Counter to this, however, is a valid argument. If reincarnation exists, the victim of rape may be deserving of rape.

It is my fervent hope that in publishing Dr. Chesny's article, you made a simple mistake. I cannot convey my personal disappointment if your magazine intends to enter the field of liberal social reform, a field in which it has no business. — *George W. Burks, Cincinnati, Ohio.*

RESEARCH HELP NEEDED

I am a psychiatric social worker with a great interest in parapsychology doing some private research on the subject of children's "imaginary" friends. I would be grateful if your readers would send me details of their own or their children's experiences.

I am particularly interested in learning if there is an connection between the imaginary-friend experience and psychic experiences in the child's later life, especially whether he encounters UFOs or UFO occupants. — *Cynthia Macdonald, 814 Westdale Ave., Swarthmore, Pa. 19081.*

* * *

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gifted subjects and we are interested in all aspects of this phenomenon. We would like to hear from any FATE readers who have experienced psychic photography in any period of their lives. — *Prof. Peter R. Phillips, Department of Physics, Washington University, St. Louis, Mo. 63130.*

VIEWS OF HEALERS

After reading the letter regarding the healing powers of Ruth Norman in the August 1973 issue of FATE I wrote to Dorothy Ellerman — as no doubt many others did. I explained my condition in detail, saying that medical doctors tell me the condition can only grow worse.

In reply I received a mimeographed form letter "regarding the condition about which you have written" and a long dissertation on the importance of joining a "study group" to "prepare myself." Also sent to me were several pamphlets and price lists of books and tape recordings ranging in price from $1.50 to $25.00. As I see it this could become quite expensive — and a long way from "healing" being "gratis."

Naturally one expects to pay — one way or another — for anything "given" in this lifetime but in my opinion it's a cruel hoax to use someone's illness to sell memberships (or whatever they're called), books, tape recordings, etc. — *Jerene Hess, Troy, Ohio.*

* * *

I do not doubt Dorothy Ellerman's sincerity but I would like to say that as a result of an article in the December 1972 FATE ("Spirit Healing Makes Horse Sense") I received a flood of correspondence from North and South America and Canada. Almost every letter asked what I charged for absent healing. Naturally, I charge nothing — my Sanctuary receives only good will offerings — but those letters led me to believe those poor souls needing help had been asked for

money by some American healers.

As a personal friend of Harry Edwards I know that he too will be shocked at Dorothy Ellerman's remark, "the work is done gratis," for the inference is in bad taste. — *Edward L. Haydock, Ruwa Healing Sanctuary, Box 87, Ruwa, Rhodesia.*

* * *

Noting your excellent and continuing coverage of psychic and spiritual healers in the United States and Europe I would like to call to your attention the work of David Pederson of Mason City, Iowa.

Mr. Pederson does not publicize his work but I feel an obligation to those with physical problems to let them know there is someone who can help. I have seen recoveries bordering on the miraculous when he has worked personally with people and I have numerous letters attesting to his healings in absentia. David disclaims any personal responsibility for the healings, saying that he acts only as a channel.

The most interesting thing about his work is that he flatly refuses to accept any gratuities for his help. Yet to my knowledge he never has turned down a request for his services.

If your readers need help with personal problems, they may write to him in care of our Institute. — *James H. Neal, Midwestern Institute of Parapsychology, P.O. Box 1322. Des Moines, Iowa 50305.*

THE TRASH COLLECTORS

I agree with Maria Page ("Report from the Readers" September 1973 FATE) that the majority of the stuff you publish is sheer trash but your articles on history and archaeology and the column "I See by the Papers" are well worth the price of the magazine. Too bad Maria Page is blind to their worth. Please don't change your format.—*Jim Birkel, Columbus, Neb.*

* * *



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In the quarter of a century that I have been reading FATE I've read many criticisms of it but I can't remember when it was ever called sheer trash. Many persons may take issue with what you publish but we all know that not everyone can accept or understand things psychic.— *W. Arnold, St. Louis, Mo.*

* * *

Maria Page's letter gave me a good laugh. Imagine a smart lady like her getting stuck with all 12 issues of what she calls sheer trash!

Next time, Maria, if you don't mind a bit of advice from one of FATE's semiliterate readers, write the publisher for a sample copy before you subscribe.

As for FATE I hope it lasts a long time in its present style. I like it the way it is. — *Etria Floyd, San Jose, Calif.*

AT THIS LATE DATE . . .

In response to several letters in the September 1973 issue of FATE referring to my article "Stigmata — An Unsolved Mystery" I would like to explain that I wrote that story for FATE some time ago.

In the meantime much new material has been published about Therese Neumann which of course was not available to me. I appreciate the additional information FATE readers have provided which was not in my original manuscript. — *Susy Smith, Tucson, Ariz.*

LIKE CAESAR'S WIFE . . .

When a man puts himself forward as an authority on psychic phenomena to the extent of writing a book on the subject, he must do so with responsibility. Skeptics abound who are only too ready to jump on him over the most trifling error. They wonder, if he makes a mistake on such minor details, how reliable are his other statements?

This is my thinking as a result of

reading Charles Berlitz's *Mysteries from Forgotten Worlds* (rather favorably reviewed in the May 1973 issue of FATE). Berlitz refers to the famous Crater Lake in Colorado. (It happens to be in Oregon.) And he quotes the famous statement of Alan Shepard when he first set foot on the moon: ". . . one giant leap for mankind" — words spoken by Neil Armstrong.

Despite my tendency to accept psychic and occult ideas readily, even I hesitate to believe his statements when he makes such obvious errors. What of the skeptics? — *Jack Lorts, Cerritos, Calif.*

FATE IN BRAILLE

I have just finished reading the Braille edition of the August 1973 issue of FATE offered by the Library of Congress' Division for the Blind and Physically Handicapped.

My wife, who is sighted, always has had an interest and belief in the topics you discuss and I find them tantalizing from a scientific point of view. I hope the Library of Congress will continue the production of FATE in Braille on a regular monthly basis and I am so advising them.

I further believe you deserve a bouquet for the readability of your articles. I read them aloud to my wife at about 125 to 150 words a minute and found the material written in a flowing manner, quite suited to oral presentation — something one cannot say about much magazine writing. — *Warren Sladky, Cleveland, Ohio.*

ALL GONE . . .

Since you published my announcement, "Free for the Asking," in "Report from the Readers" (October 1973 FATE) I have been swamped with mail. The letters continue to come in by the hundreds every week although the books and publications I offered are now all gone. There is nothing left.

I want all your readers to know that I do not have time to answer

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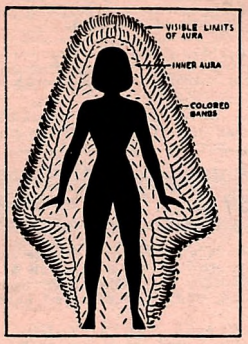


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their kind and inspiring letters, but I thank them all. — *Alvin R. Vincent, Milwaukee, Wis.*

FORTEANS, UNITE!

On the occasion of the 99th anniversary of the birth of Charles Fort I would like to ask assistance of FATE readers in surveying the extent of Fortean ventures.

I am making an effort to assess the extent of the involvement of Forteans on a *local* basis. In other words, have you personal knowledge — through firsthand inquiry and search or bibliographical research — of any little-known but locally important Forteana? No matter how vague or protracted your reference may be, no matter how slight or extended your probes may have been, no matter how peripheral the phenomenon may seem, please send me all available details. Short-term events (e.g., monster reports, falls from the sky, disappearances, etc.) and long-term phenomena (.e.g., spook lights, "haunted" locations, ancient cultural traces, etc.) — and your involvement — all are applicable. However, if you do not wish your name published please let me know.

After a compilation of this material on Forteans and Forteana has been completed, those persons who have lent assistance to the survey will be supplied a copy of the results.

I shall be grateful for your help. — *Loren Coleman, 308 West Green No. 5, Urbana, Ill.*

FADS AND FETISHES

Kurt Glemser comments in "Report from the Readers" (October 1973 FATE) that the drug LSD is a harmless substance. I refer him to the book *LSD: Personality and Experience* by Harriet Linton Barr and Robert J. Langs which I reviewed in the July 1973 FATE.

Controlled scientific experiments in

(Continued on page 144)

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3. Frequency of issue: Monthly.
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1. Sales through dealers and carriers, street vendors and counter sales	46,002	40,154
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I certify that the statements made by me above are correct and complete.
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REPORT FROM THE READERS

(Continued from page 132)

laboratories over the years have shown that the LSD state is far less than desirable and may be dangerous. The drug produces, says one scientist, states that "show striking similarities to those of certain paranoid schizophrenics." Another scientist is just as frank: "A disruption of normal defenses with emergence of formerly submerged conflicts, overpersonalization of the subject's reaction to the (experiment) cards, a lessened capability for intellectual surveillance and volitional control, regression, egocentricity, anxiety, an increase in socially directed defenses, distorted perceptions, paranoid tendencies and more direct expressions of sexuality."

The words "psychotic" and "impaired reality contact . . . maniac behavior" often are used in the Barr-Langs book. One experimenter said of his subject: "(He) released a flood of unacceptable emotions and extreme bodily reactions."

I know it is fashionable today to side with modernistic fads and fetishes at the cost of reason but calling LSD a nondrug or "harmless" is going to extreme lengths. — *Steve Erdmann, St. Louis, Mo.*

THE MAN WHO WASN'T THERE

Inspired by Emmanuel Scollo's "Unexpected Healing" ("Report from the Readers" October 1973 FATE) I telephoned Radio Station WPOW-AM and sent a letter and check to the chapel address Mr. Scollo gave. I also telephoned Kings Chapel (the address in Mr. Scollo's letter was incorrect; the correct address is 125 East 127th Street). The man who answered told me there was no pastor there named Striedfert and no such radio program.

Was Mr. Scollo's story a mass of lies? — *Mrs. Forchan Daca, Los Angeles, Calif.*

THE ACID TEST

I have read a lot about astral travel, I have written to persons who claim to be able to do it and I have answered advertisements which promise that it can be taught. However, no one has passed the acid test which I would like to put forth here as a challenge:

Let anyone adept at astral travel pay me a visit, making his presence known if he can. Then let him write me, describing what he saw or heard, when and how he attempted contact and any details which would help to prove he visited me. Then I may believe. — *Waldo H. Edmonds, 7354 Buist Ave., Philadelphia, Pa. 19153.*

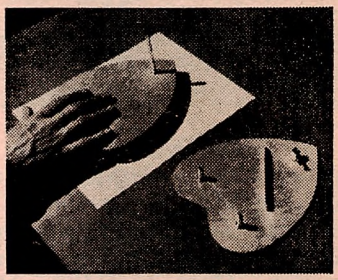
PROOF IN THE BIBLE

In "I See by the Papers" in the November 1971 issue of FATE you discussed the "God was a spaceman" theories recently advanced by von Däniken and others. Despite the massive evidence building up worldwide your opinion amounted to a putdown. This hardly surprises me because it is well-known that FATE almost always looks at the world through a tattered pair of Judeo-Christian-colored glasses. The high percentage of certain types of articles in FATE leaves little doubt which side your bread is buttered on nor what it's buttered with. It certainly is strange that you accept other theories — such as evolution — which are based on much less evidence!

I do not believe in the Bible, not in the way the church wants it to be interpreted. Nevertheless, I cannot read a single chapter of the Bible without seeing evidence everywhere that what von Däniken says is true. — *Clyde E. Wade, Jr., Little Rock, Ark.*

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