FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN

July 1974 60¢

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Exorcising the Devil in California

TWO FAMILIES spanning four generations recently have been subjected to recurrent spontaneous psychokinesis phenomena which involved fires and flying household objects that often struck and hurt them. Various family members felt choked, slapped or scratched by unseen forces. Keys, rings, necklaces and religious artifacts disappeared and reappeared. The families' persistent efforts to find help and the diverse approaches suggested to them point up the inadequacy of our society to deal with these mysterious phenomena.

On July 10, 1972, Jan and Brian Neven called a psychic study group frantically requesting help and saying that fires were spontaneously occurring in their home. That same evening several psychics went to see the family. The following day I visited their home. Within the month I spent the night there on eight occasions and also made three shorter visits. Some of these were made because some member of the family called in a panic.

The first activity occurred in May 1972 in the Nevens' apartment in suburban Pacifica in the South San Francisco area . . .

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- Do you believe in life after death?
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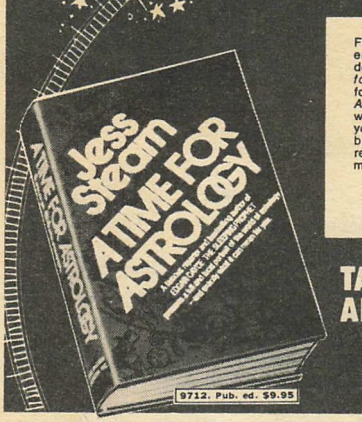
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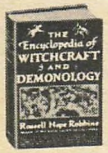
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FATE July 1974 Vol. 27 - No. 7 Issue 292

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Associate Editor ..... David Techter
Art Director ..... Sydney Barker
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Subscription Mgr. Jeanette Schindler
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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

Among the scientific professions of the Western World, there has grown up a conviction that the universe is physical, and that anything that does not fit the physical picture is unreal and should be ignored if it cannot be disproved. . . . The natural result is a silent boycott of any unassimilable claim that arises, and this is the real opposition parapsychology has now to encounter.

— J. B. Rhine in a lecture in London in 1965

SINCE Dr. Rhine uttered these words nine years ago parapsychologists have been heard with increasing respect by scientists of the Establishment. They are critical but they are listening. In 1969 the American Association for the Advancement of Science, partly because of Margaret Mead's influence, granted the Parapsychological Association affiliate membership. When 1500 readers of *New Scientist,* an English scientific magazine, responded to a questionnaire a year or so ago a fourth of them considered ESP to be an established fact and another 42 percent considered it a "likely possibility." More than half felt, however, that parapsychological research wasn't making much progress, yet only four percent called it a "pseudoscience."

It is disheartening, therefore, to note that a major article in what ought to be the United States' leading newsmagazine, *Time,* agrees with the four percent British minority.

∞

SLANTED DATA

I WISH to compare four recent rather comprehensive summaries of the psychic scene and the state of psychical research published in four different magazines — *Time, Newsweek, Science* and *Science News.* Of the four I would say *Science* (which is the official journal of the American Association for the Ad-

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vancement of Science) made the fairest presentation. *Newsweek* I would rate second, *Science News* would be third although its article is the most favorable of the four, and I must call *Time*'s summary by far the most prejudiced.

I ask myself why this is so. *Time* obviously made the greatest research effort of any of the four, including interviewing a member of FATE's staff. My answers are as follows:

Their editors (or their rewrite men) knew nothing about parapsychology; they relied on staff research to provide information; and as a final result they produced a well-written article in which their prejudices were given 100 percent leeway.

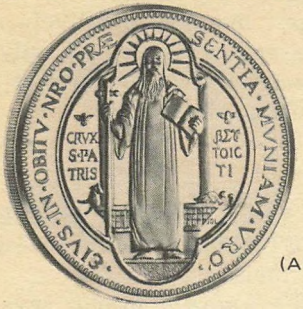
Of course, completely dispassionate reporting is impossible but *Time*'s presentation, from beginning (almost) to end, represents a selection of negative evidence on ESP.

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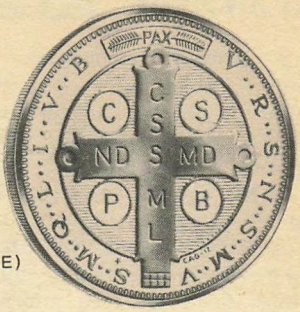
IN SEARCH OF ENEMIES

I READ the *Time* essay (it is not news) on a Mexican vacation where I bought the overseas edition. I found inordinate attention given to the criticisms of such materialists as Martin Gardner, to publicity-seeking magicians like The Amazing Randi, and to antiparapsycholo-

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gy writers like Daniel Cohen. The *Time* article is 10 pages long — six pages of text and four pages of photographs. Of the six pages, five are selectively negative and a portion of only one (the last) gives the subject some left-handed support.

∞

TIME'S SELECTIVE QUOTES

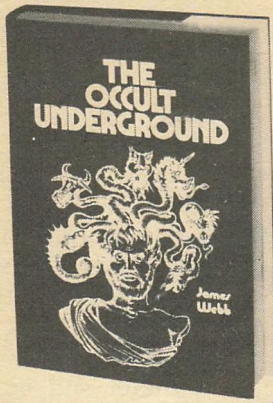
LET ME give you a few quotations:

The Amazing Randi says that money now spent researching parapsychology "would be better spent investigating the tooth fairy or Santa Claus. There is more evidence of their reality."

To which Charles Reynolds, an editor and member of the "Psychic Investigating Committee of the American Society of Magicians" adds: ". . . when evaluating the research, we have found that the researcher's will to believe is all powerful. It's a will that has nothing to do with religion; there are Marxists, atheists, agnostics who cling stubbornly to the ancient faith of black magic. Only now it's called the paranormal."

Time says: "In and out of the laboratory, many paranormalist investigators conduct experiments that mock rigorous and logical procedure. Claims are made, and the burden of proof is shifted to the doubter. . . ."

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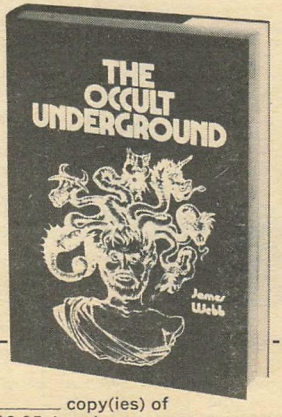
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Time then selects James Fadiman of the Stanford School of Engineering (so far they've quoted magicians and engineers) who believes that "most (but not all) parapsychologist demonstrators are also frauds" and then he gives the classic rationale: "Look at it this way. You think you have powers of clairvoyance, and finally you become a celebrity because of it . . . and sometimes your powers fail you. They do very often for most of these guys. So what do they do? They cheat!" (Question from FATE: Does it prove anything when their powers don't fail?)

Time makes much of the fact that Putnam will be publishing astronaut Ed Mitchell's book *Psychic Exploration, A Challenge for Science* because William Targ, a Putnam executive, is the father of Russell Targ, a scientist at Stanford Research Institute which has worked with Mitchell in researching Uri Geller.

Time adds: "The questionable connections of many psychic researchers, in addition to the paucity of objectively verifiable results in their work, has (*sic*) made it difficult to raise funds for research."

This is a lousy statement. Is William Targ's relationship to his son "questionable?" What does the word "questionable" mean when written into an

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article by a supposedly impartial newsmagazine?

Time says: "One-hundred-and-fifty years ago Charles Lamb observed that credulity was the child's strength but the adult's weakness. That observation is even more valid today, when shoddy or ignorant research is used to lend legitimacy to the most extravagant tenets of the psychic movements."

We don't know exactly what *Time* means by "extravagant tenets" but in the following paragraph the magazine admits that "some first-rate minds have been attracted to it: Freud, Einstein, Jung, Edison. . . ."

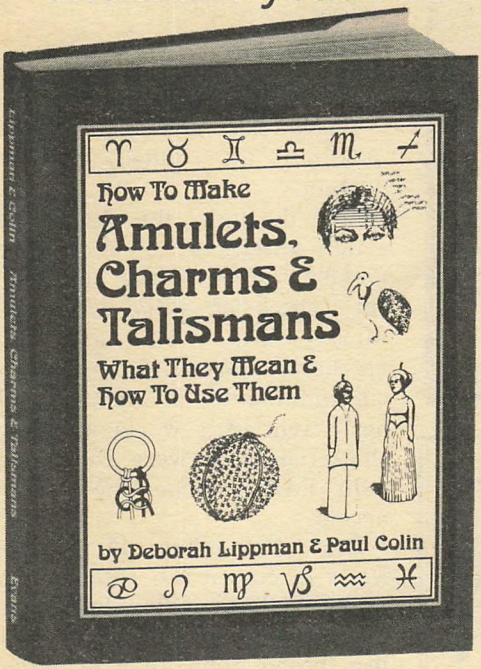
We could go on and on but just let me add we do take special exception to an example of damned unfairness: on pages 30 and 31 of our International Edition (70 and 71 in our home-delivered copy) a two-page boxed spread, stretching across the bottom half of both pages, carries the general heading "A Long History of Hoaxes." Prominently pictured and described under this head is Dr. J. B. Rhine who has done the most to establish parapsychology as a respectable science.

∞

NEWSWEEK vs. *TIME*

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ly. Oddly enough (could this be the kind of coincidence Carl Jung called "synchronicity?" Or is it merely corporate spying?) the *Time* and *Newsweek* articles appeared the same week. The *Newsweek* article is fair but pedestrian. It is dutifully organized around Rhine's four key concepts: telepathy, clairvoyance, psychokinesis and precognition — with a fifth added, "psychic healing."

And dutifully the *Newsweek* article discusses objections proposed by some of the omnipresent critics of ESP, especially Martin Gardner who has a classic hatred for the subject. It is our judgment that Martin Gardner's tight little world would be shattered if he were confronted with ESP evidence he had to accept.

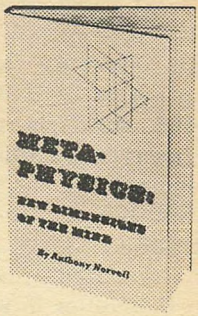
Last November 10 *Science News* discussed the subject in a major article written by Robert J. Trotter. His research was far less broad than that of either *Time* or *Newsweek* but he wrote with a refreshingly respectful attitude toward scientists who have been working in the field for years. He was not deterred by ignorant preconceived convictions. Apparently he spent much of his allotted interview time at the Maimonides Medical Center in Brooklyn, N.Y., where under a federal grant for parapsycho-

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logical research, extensive work has been done with dreams, out-of-the-body experiences and sensory isolation.

Unfortunately for his maintenance of a dispassionate attitude Trotter took part in some experiments involving the transmittal of an image by ESP while in an altered state of consciousness. He received an image and later recognized the target as the one transmitted to him. His skepticism broke down further when he participated in an experiment with Uri Geller in which a heavy key owned and held by Trotter began to bend and when he placed it upon a table continued to bend until it reached about a 20-degree angle. (I would like to see our critical friend The Amazing Randi accomplish this, please, under identical circumstances.)

∞

THE FACADE IS CRACKING?

WE NOW come to *Science* Magazine, the foremost general scientific journal of the country. *Science*'s report is the oldest of the four we are discussing here; we have held it since July 13, 1973. Their report, by Nicholas Wade, is not so much a review of the subject matter being investigated by parapsychologists as it is a summary of what is going on around the country and of the scientific Establishment's attitudes toward it.

Wade says parapsychologists may be a bit too hopeful in believing that "cracks are beginning to appear in the scientific community's monumental indifference." He quotes Rhine as saying: "Our ideas have not received fair treatment, but I never expected them to, so I am not upset. . . . We have kept busy; we've been treated better than we thought we would be."

In his generalized description of what has been going on Wade seems sympathetic and understanding. He writes, "Even a profession, however, can change its mind, sometimes overnight — as witnessed by the medical profession's sudden acceptance of acupuncture. The climate is probably now more favorable than ever for parapsychologists to break the boycott and secure a fairer hearing for their claims. But there is probably some little way to go before parapsychology becomes assimilable into the realm of natural science."

∞

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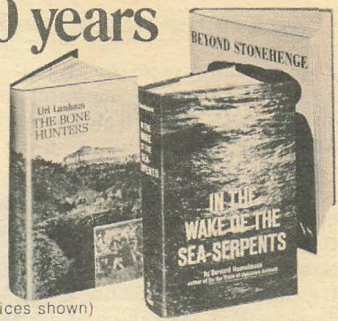
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cuted. We think we have been reasonably clear of this malady, if such it is, but we can't leave the subject without making a few final comments about our friends (FATE is printed by a division of Time, Inc.) of *Time* Magazine.

The "Letter from the Publisher" in the March 4 *Time* which contained the psychic article carried the usual self-congratulatory discussion of problems, hazards and triumphs involved in producing such an article. We will spare you a description of the "rigorous scientific standards" of Senior Editor Leon Jaroff and some of the other nonsense in the column, but we would like to tell you a few things with the realization that we may demonstrate as much paranoia as does Ralph P. Davidson, publisher, in reporting the following events.

(1) Senior Editor Jaroff's clock-radio failed to go off three times in a row during the week the article was in preparation, making him late for work each day. Obviously some supernatural force knew what he was up to and was trying to sabotage the job. Unfortunately, the effort failed.

(2) On closing night "at almost the precise moment that our psychic-phenomena story was fed into it" both of the computerized systems that print out

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Time's copy mysteriously stopped simultaneously. The spirits were at work again, but not vigorously enough.

(3) They had another try, however, because the computer "swallowed" the story and it completely disappeared into its subelectronic depths. It took the experts 13 hours to recover it from electronic limbo.

(4) Alas, the presses did not break down. The psychic forces were spent. There was nothing left to prevent this sterling example of the senior editor's "rigorous scientific standards" (with his "admitted predisposition to skepticism") from seeing the light of day and misinforming *Time*'s umpteen million readers.

(5) Sorry about that.

∞

"THE EXORCIST"

THERE HAVE been serious criticisms of the film "The Exorcist" on several grounds: (1) that the book on which the film is based is largely fiction or at least includes incidents from a number of different exorcisms, (2) that it is having a bad effect on suggestible persons who may come to believe they are possessed or who may become psychotic, and (3) that it is subverting Christian religions.

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- *Joan and Ted Kennedy* will continue to have their problems. But one of his young nephews will be getting married.
- *Kathy Hawn and Dean Martin* will be heading for Reno.
- Just as *Frank Sinatra* went into retirement, *Elizabeth Taylor* and *Richard Burton* will announce their retirement before the end of the year: To take up residency at a famous English university where Burton will become a professor.



- *Henry Kissinger* will conclude the greatest diplomatic agreement of his life: He will fall in love and get married.

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have set the stage for the reception of "The Exorcist," at least among Catholics, by devoting an entire speech to Satan, referring to him not as a theoretical concept but as a living entity, "A dark and enemy agent . . . a terrible, mysterious and fearsome reality . . . a live, spiritual, perverted and perverting being . . . the enemy Number One, the tempter par excellence . . . the hidden enemy. . . ."

Not all Roman Catholic prelates agree with this concept. They are skeptical about possession as an act of the devil and critical of the hysteria the movie apparently causes in some persons. The Rev. Juan Cortes, an expert in demonology at Georgetown University where "The Exorcist" was filmed, argues that the 14-year-old Mount Ranier, Md., boy who provided the basis for William Blatty's book, had a mental disorder and was not possessed.

The Rev. Richard Woods, a Chicago Dominican priest who has published a book on the devil, says that Blatty relied heavily upon his imagination and lifted pieces of action from other exorcisms. The vomiting of "green goo" was a 1928 case involving a 40-year-old woman in Earling, Iowa. There were no desecrations of churches in the real Mount Ranier case. The mas-

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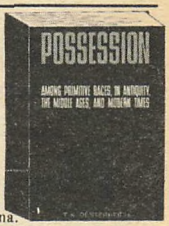
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turbation with a cross came out of the author's imagination. In the real exorcism both priests involved survived and one of them is still living; Blatty killed both off in his book.

On the other hand, in the real Mount Ranier case, red blotches did appear on the boy's skin (it was a girl in the movie) that spelled out "well spite" and depicted the devil's head.

Certainly some aspects of the case resemble poltergeist phenomena.

∞

POSSESSION EXISTS?

THE QUESTION that remains unanswered, of course, is "does demon possession actually exist?" Theologians and preachers disagree on this point but they do agree that an unfortunate result of the film is that many viewers are convinced of the reality of demon possession and that they are victims.

In Denver, according to Edward B. Fiske in the *New York Times*, a young man walked out of the theater where "The Exorcist" was being shown — half-naked, shirtless and "clearly distraught." It took several persons to put him into an ambulance. Catholic chancery officials report a wave of appeals from persons who believe they or their friends are possessed.

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How could I not listen? My friend introduced me to the science of Biorhythm. He calls it "one of the most effective life controls known to man and woman."

Clark Gable's Death Predicted

On the John Nebel radio show in 1960 a biorhythmist predicted that, according to Clark Gable's biorhythm chart, the star (who had recently suffered a heart attack) would have a "critical day" on November 16. He urged extra precautions for Gable on that day.

ON Nov. 16 Gable died and the doctors, who had not heeded the biorhythmist's warning, stated that "Gable could have been saved had the heart machine been available quickly."

The Difference Biorhythm Has Made For Me

Now that I understand biorhythm, I'm less moody, more creative, more sensitive to my family, more aware of myself. My decisions are made confidently, quickly. What's more, physically I feel more energetic, less run-down. It's even helped me stick to a diet. And as an extra bonus, I gambled recently during my "high" days and was called a "born winner."

Nature's Secret Clock

In brief, Biorhythm operates on the basis of our natural biological cycles. You know about women's menstrual cycles. Well, scientists also chart 3 other major cycles: emotional, physical and mental. They effect each of us from the moment we're born. And we each have a unique pattern, based on our day and year of birth.

When these cycles are at their "highs" we're most likely to give our peak performances. When they're low, the opposite is true. And when the cycles are changing, we're in our critical days. That's when we're most susceptible to accidents and poor judgement.

A recent book on biorhythm reveals some fascinating facts. All of these occurred on critical days:

- Jack Ruby's murder of Lee Harvey Oswald
- Sirhan Sirhan's assassination of Robert Kennedy
- Arthur Bremer's attempt on George Wallace's life

What's more, Judy Garland and Marilyn Monroe swallowed lethal doses of sleeping pills on critical days.

Evidence Overwhelming

Industries around the world swear by Biorhythm. They credit Biorhythm for their outstanding safety records. These include:

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The Long Island Press quotes Russel K. Anderson, head of a U.S. Industrial Consulting firm (March 30, 1973), "We have analyzed more than 1,000 accidents during the past two years and the amazing thing is that we have come out with more than 90% of the accidents occurring on the critical days."

Biorhythm Scoops on Sporting Upsets

- Muhammed Ali lost to Ken Norton on Ali's critical day
- Floyd Patterson lost to Ingmar Johanson on a critical day
- Arnold Palmer shocked fans at the Pro Golfer's Association Play-off in 1962 when the "sure winner" tied for 17th place instead (he was at a biorhythmic low)
- Bobby Riggs lost to Billie Jean King on a day when his physical cycle was critical and his emotional cycle low (Ms. King, however, was at an emotional and intellectual high)

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Theater owners say most showings of the film produce at least one viewer who faints or becomes ill. Clergymen frequently are called in to help these persons.

Father Woods says he has received dozens of calls "from people who are horribly frightened or so confused that they have begun to lose their grip on reality. I also know of two kids who came out of the movie thinking that they were possessed, and they have now been hospitalized."

∞

THE PROBLEM OF EVIDENCE

FATHER Woods criticizes the film's whole approach. "It reflects the view that you are doing people a spiritual favor if you scare the hell out of them," he says. "This was the way the church was when Blatty was a senior at Georgetown. But it's not the way the church is today."

Meanwhile, we believe a serious question needs to be asked: Have things gone too far?

We are in the midst of a so-called "occult revolution" of which FATE Magazine was an important precursor and for many years the wellspring and inspiration of thousands of persons comforted by the hope of survival and the knowledge that they were not alone in believing in psychic events and in experiencing psychic phenomena. Today this movement, or "occult revolution," has passed far beyond anything the editors of this magazine consider reasonable, believable, or based upon either proof or scientific investigation.

We remain profound skeptics of problems like those raised as a result of "The Exorcist" — just as we are skeptical of hundreds of other claims in this area. It is too easy for the uninformed and half-baked to become two-bit converts. We don't believe psychology or psychiatry can explain every case of alleged psychic phenomena but the psychological questions ought to be the first ones asked. The wise men of the Roman Catholic church have understood this for centuries.

The Acts of the National Synod of Rheims held in 1583 contains this warning: "Before the priest undertakes an exorcism, he ought diligently to inquire into the life of the possessed, into his condition, reputation, health and other circumstances . . . since the too credulous are often deceived, and melancholics, lunatics and persons bewitched often declare themselves to be possessed and tormented by the devil, and these people nevertheless are more in need of a doctor

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than of an exorcist."

These 400-year-old cautionary words put us all to shame. We must look upon the irrational with rational eyes.

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CASES IN POINT

PLEASE, do not regard the above as mere preaching for preaching's sake.

In Opelousas, La., 21-year-old Deborah Lovell, was arrested for drowning her three-year-old daughter Shanna because she believed the child was possessed. She was a member of a cult which she said practices witchcraft and sacrifices animals to get warm blood for writing to God.

In Philadelphia, John Harry Bruno was found guilty of murdering an elderly Norristown couple, Mr. and Mrs. Ottavio Perricone, because he believed they were responsible for inflicting the Italian curse of *mal occhio* (evil eye) on his family.

In Stuttgart, Ark., murder charges were brought against Mrs. Sadie May Maze, 49. She was accused of stabbing to death Mrs. Sam Ella Parker in a cafe last October 1973. During her stay in jail Mrs. Maze was seen, on several occasions, sticking pins into a doll. Nevertheless, a state hospital and a mental health center diagnosed her as be-

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ing "without psychosis." Throughout her wait for the trial Mrs. Maze insisted she was innocent. She also insisted she never would come to trial "because people would start dropping off."

On February 14 charges against Mrs. Maze were dropped because of the sudden death (by a stroke) of the prosecution's key witness. In dismissing the case Judge W. M. Lee suggested that it might be best for her to find someplace else to live because feeling was running so high against her in Stuttgart. She took the judge's advice.

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TYPICAL POLTERGEIST

TYPICAL of poltergeist phenomena is the ordeal of James and Nancy Fanion of Westfield, Mass., reported last December in the *Springfield Union*. The Fanions moved into their duplex home in November, 1972, and a few days later James' bed shook so violently he almost fell out of it.

Once Mrs. Fanion's heart-shaped ring disappeared; it was found later in a trunk in the attic. Other objects also have disappeared and not been found.

A renter of the adjoining duplex lived there only 10 days and left in a hurry.—*Curtis Fuller*.



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Mysterious spontaneous fires burned baby Stephen's picture, cribs and comforter but he never was harmed.

By Freda Morris

EXORCISING the DEVIL in CALIFORNIA

PART ONE

Three households felt the sinister force which set fires, inflicted pain and damaged Christian and Jewish holy symbols.

TWO FAMILIES spanning four generations recently have been subjected to recurrent spontaneous psychokinesis (RSPK) phenomena which involved fires and flying household objects that often struck and hurt them. Various family members felt choked, slapped or scratched by unseen forces. Keys, rings, necklaces and religious artifacts disappeared and reappeared. The families' persistent efforts to find help and the diverse approaches suggested to them point up the inadequacy of our society to deal with these mysterious phenomena.

On July 10, 1972, Jan and Brian Neven* called a psychic study group to which my colleague Lee Sannella belongs, frantically requesting help and saying that fires were spontaneously occurring in their home. That same evening Lee and Lewis Bostwick, the leader of the group, and several psychics went to see the Neven family. The following evening I visited their home with some of these same people. Within the month Lee and I and our assistant Bob Campbell spent the

*Names have been changed at the family's request.

THIS ARTICLE reviews a severe, prolonged, violent "Recurrent Spontaneous Psychokinesis" (RSPK) episode suffered by a South San Francisco family. My thesis is that RSPK sometimes reflects a psycho-environmental syndrome in some respects comparable to a psychosomatic disease — but rather than involving a single individual as does an ulcer, for instance, this malady attacks whole families.

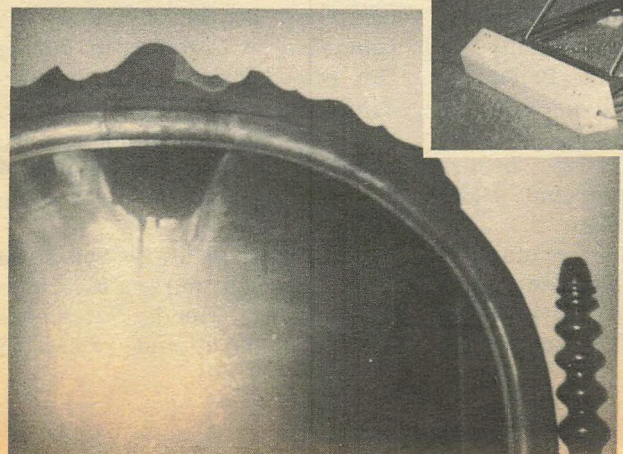
Psychotherapists did not wait for physiologists to develop a complete understanding of the body before beginning to treat psychosomatic disorders. We cannot await physicists' articulation of a cogent theoretical formulation of psychokinesis before we begin to treat families suffering from RSPK. — The Author.

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night there on eight different occasions and also made three shorter visits. Some of these visits were made because some member of the family called in a panic asking us to stay with them. Our major contribution was emotional support for the frightened, baffled and exhausted family.

The first activity apparently





Furniture in baby's nursery often was found upset. Spontaneous fire in bedroom Jan and Brian used in Salvatore home burned mirror and frame (left).

occurred in May 1972 when the Nevens were living in a two-story apartment located in a large apartment complex in suburban Pacifica in the South San Francisco area. They had lived in the apartment for about nine months and their son Stephen was eight months old. When they recognized the activity as paranormal they were frightened and soon moved to the home of Jan's parents Dan and Mary Salvatore in San Bruno, about two miles away.

The major part of the activity then occurred in the Salvatore home, a three-bedroom single-story suburban house in which they have lived for about 12 years. For a short period of time the poltergeist was active also in the home of Brian's parents Ben and Emma Neven. This house is similar to the Salvatores' and about four miles distant. Other phenomena occurred in the Nevens' automobile, in a motel room, a restaurant and stores.

Members of the family involved are Jan and Brian and their infant son Stephen, Jan's parents, her sister Marcie, Brian's parents, his brother Ebon, and his maternal grandmother Mrs. Beskin.

Jan Neven is 26 years old, half-Italian and half-Mexican, pretty and outgoing. She worked happily and successfully as a secretary before her marriage. She usually rallied quickly after each frightening RSPK event but after several weeks of sleepless nights she became quiet and passive.

Her husband Brian is 27. Born and raised an orthodox Jew in England, he was 14 when his family relocated in America. Brian joined the air force after high school and now works as storekeeper for a large airline. He is a quiet man whose major interests are his family and his job. Brian reacted to the phenomena with panic and rage but nevertheless continued to work throughout the period of the disturbance despite sleepless nights. As episode followed episode he became more and more frantic and emotional and spent over $300 just on phone calls seeking help from various groups and individuals. However, as the frightening events continued Brian seemed to grow stronger and calmer and more in command of the situation. He converted to Catholicism during this period and became extraordinarily devout. His normal way of telling us of his experiences included precise detail and full descriptions of his feeling state.

Jan's mother Mary Salvatore is a 52-year-old nurse's aide. She is a sweet friendly Mexican-American, born and raised in



ABOUT THE AUTHOR

PSYCHOLOGIST Freda Morris has been in private practice in Berkeley, Calif., since 1972. Her professional career includes two years as a research assistant at the University of Oklahoma Medical School, three years as clinical psychologist for the Kankakee (Ill.) State Hospital and four years as assistant professor of medical psychology for the UCLA Neuropsychiatric Institute. A native of Heavener, Okla., she earned her bachelor's and master's degrees from the University of Oklahoma and her Ph.D. from the Illinois Institute of Technology.

She is particularly interested in the use of hypnosis to facilitate learning and is a member of the American Society of Clinical Hypnosis, the Society of Clinical and Experimental Hypnosis as well as the American Society for Psychical Research. Her most recent book is "How to Learn Self-Hypnosis in Two Days."

New Mexico. She speaks with a slight Mexican accent and describes in a rambling manner the poltergeist activity and other personal family matters. She was reticent about letting her friends and neighbors know about the poltergeist and easily became hysterical over it. Eventually she grew so nervous she was put on tranquilizers by her doctor and received disability payments while off work for several weeks. She had little theoretical interest in the phenomena but took a pragmatic approach — for example, gathering up all the knives that flew around the house and putting them into the washing machine outside.

Jan's father Dan Salvatore took everything in stride, just shaking his head and asking how anyone could think they were faking it. A 55-year-old Italian born in San Francisco, he works as a warehouseman in a radio supply store. His cigarette smoking and coffee drinking increased during the period of stress and he looked haggard and worn but never seemed emotionally overwrought. He remained friendly, personable and concerned for the welfare of his family.

Jan's sister, 20-year-old Marcie, is a divorcee and the mother of a three-year-old girl. She had been living in the Salvatore home but moved out when the activity began. She didn't like to discuss what was happening, saying it was crazy, that she just wanted to stay away.

Brian's mother Emma Neven is 52 years old, a Baghdadian Jew born and raised in India. She speaks with an accent, is friendly and outgoing. Although baffled by the activity she talked about it freely. She said she had heard stories of such things when she was a child but never of anything so destructive. During the cessation of the activ-

ity in the winter of 1972-73 she would not discuss it for fear of bringing it back.

Brian's father Ben Neven, an English Jew, is also 52 years old. He was in the British army in India when he met and married Emma. He now works as a stock clerk in a large department store. The phenomena upset him but he took an active and effective role in coping with it when it occurred in his home. He was tremendously concerned for the welfare of the others and sometimes seemed almost sick with worry.

Brian's brother Ebon Neven, 26 years old, is an electric appliance salesman and has had some college education. He was the last member of the family to accept the reality of the phenomena. He said it was hard for him to believe before he himself actually saw things flying around and disappearing inexplicably. He added that he feels science someday will have an explanation.

Mrs. Beskin, Brian's grandmother, is 81. She was born in India and raised her family there. She speaks with a heavy accent and is difficult to understand. Although the curtains in her bedroom burned and she was exposed to many of the other phenomena she seemed relatively undisturbed. She explained that this was "something like a ghost" and ghosts, she said, were commonplace in her childhood. "They don't kill," she added.

* * *

WE ENTERED the case shortly after spontaneous fires began to erupt in the Salvatore house. For more than a month the phenomena had been increasing in intensity. Eight months previously, soon after Stephen's birth, Jan had begun to feel "creepy" in the apartment when she and Brian occasionally found doors unlocked. At first they explained such things as imagination and forgetfulness and became really upset only when the water faucets began to turn themselves on. Next, doors were not only unlocked but standing open when they got up in the morning. Brian and his brother waited in the bushes all night several times in an attempt to catch someone opening a door but on those nights no doors opened.

Once Jan heard the sound of a woman crying. Later she and Brian, his mother, father and grandmother all heard it simultaneously. Another day as Jan and her mother were leaving the apartment they looked at the upstairs window and saw the apparition of a woman or girl. Jan described this as only a

ghost-like head with no clear features but Mary Salvatore thought it seemed solid and said it was wearing a sad expression.

Before these things happened Jan and Brian had moved to the Salvatore home but had left their furniture in their apartment. They went back occasionally to get articles they needed and frequently found things in disarray.

After the Nevens moved to the Salvatore house the events not only continued but became more violent and more frequent. There was daily activity until our group visited on July 11. Then all activity ceased for three or four days but when it gradually began again it was worse than before.

On July 17 after Jan called Lee to complain that things had started again, Lee, Bob Campbell and I went to the Salvatore home. After hearing about the fires and flying objects we, together with Jan and Brian, checked their apartment again. They said they had left everything in order, but when we arrived drawers were open, bottles overturned, furniture out of line. We set everything straight and noted positions. In a few minutes Lee called from upstairs to say a large chalk crucifix had rotated about 30 degrees counterclockwise. A few minutes later Bob and I found the baby's bassinet which was in the same room as the crucifix turned the same way.

Brian called our attention to a black onyx ring which he said had moved from where he and Jan left it. We lined it up carefully atop the chest of drawers beside a row of cosmetic bottles and went downstairs. Lee then called down to ask if we had taken the ring; it had disappeared!

Back in the Salvatore house an hour or so later Brian took Bob to see the burns on the baby's crib. I went into the bedroom with them but stayed only a moment. I had started back down the hall toward the kitchen when I saw the ring! It lay on the seat of a straight chair in the living room where Lee had left his briefcase. Only minutes before, Lee had gotten a notebook out of the briefcase and I had walked past the chair since then. Neither Brian nor Bob had passed that chair on their way to the baby's bedroom and since everyone else was in the kitchen I was the only person who could have put the ring there deliberately. For me this was probably the most exciting single occurrence — although others were more frightening.

Two days later — on July 19 — without telling anyone Lee put

the ring on a highboy above Mary's and Dan's line of vision. Bob and I went to check the apartment again and while we were gone the ring disappeared. A couple of hours later, back at the Salvatore home, I found it — on the bed in the spare bedroom, a room I had checked just a few minutes before!

That same night another startling thing happened. I had been carrying the baby around the house for about 20 minutes when he suddenly began to cry so loud that I returned him to Brian. He and Jan took the baby into the bedroom to change his diaper. Almost as soon as they entered the bedroom Jan screamed and we all rushed after them. Jan said the baby had started to shake and his eyes had rolled back into his head. When I touched him he was damp and cold but his eyes were focused and he was quiet. Jan went ahead with changing his diaper and when she took it off we all saw twined around his genitals a necklace with a cross which had disappeared from Jan's neck two hours earlier. The young mother fainted and the baby began to cry again. This was the most shocking event I witnessed.

Don and Carol McQuilling,* a man-and-wife psychic investigating team, who live in Soquel, Calif., stayed in the Salvatore home one night during July. That night Jan felt herself choked and pulled to the floor in the hall. Carol was just around the corner when this happened and reached Jan in "half a second." Since she knew Jan's ring often disappeared at such times she looked at her hand and saw it was gone. Carol said that Jan's attitude toward the experience was stoical. It was something that happens and she was "putting up with it."

A couple of hours later as the McQuillings were preparing for bed Don found the ring on his pillow. He was amazed but of course couldn't be certain the ring had not been placed there by a family member — consciously or unconsciously. Don, who is a physicist, said that if this were a genuine paranormal event it would revolutionize physics, adding that such a phenomenon provides evidence for the existence of a fourth dimension.

On July 20 we went with Jan and Brian to check the apartment, once more leaving the black onyx ring on the highboy at the Salvatore home without telling anyone. When we returned Dan was asleep and Mary was working in the kitchen. The ring was gone. Mary swore she hadn't even known it had been

*Founders of the California Society for Psychic Study.

on top of the highboy.

The next day a telephone man who had been at the apartment disconnecting the phone came to the Salvatore house to put in a separate phone for the Nevens. Jan was home alone. The telephone man handed her the onyx ring and two necklaces which had disappeared from the Salvatore house the day before. He said he had found them lying on the table in the apartment. He seemed very nervous and the reason was clear enough when he told Jan the jewelry hadn't been on the table when he went into the apartment but when he finished working it was lying there. He said he once had been accused of stealing and he didn't want that to happen again. Before he finished the job he called his supervisor and told him to send someone to finish for him as he had an emergency at home. Apparently he was too upset by his experience to continue the job.

Our repeated efforts to contact this telephone man to confirm Jan's story have been to no avail. His supervisor refused to give us the man's name and told us he had been transferred and couldn't be reached. We talked with the apartment manager who let the man into the apartment but she knew nothing of the jewelry.

At about 5:30 P.M. the next day the ring again disappeared from the highboy while Dan and Mary were home alone. About 1:00 A.M. the ring hit Brian on the back of the head as he lay in bed. Lee, Bob and I were in the next room.

The ring disappeared another time from the highboy and a few days later hit Mary in the head as she and Jan were walking through the garage. Finally the ring disappeared and never came back.

* * *

A SERIES of events that strongly affected Lee occurred on July 21. At 9:20 in the evening Jan discovered the baby's crib was burning. About five minutes later, while sitting on the couch with Dan, Lee saw an old Shell Oil Company collector's coin bearing a picture of Lincoln suddenly appear on the floor. Amazed, he picked it up and showed it to the rest of us. Dan suggested it could have been stuck on the underside of the coffee table. We turned the table over but saw no sign of a coin having been stuck there. However, on the floor under the table we found a penny and two old silver quarters which were tarnished as if they had been stored away for a long time. Silver quarters are rarely seen these days and everyone denied own-

ing the coins. Anyway, Jan insisted she had vacuumed under the coffee table just before we arrived.

Within another five minutes Jan handed the freshly dressed baby to Dan. No sooner had he taken him on his lap than Dan and Lee found Jan's necklace, which again had disappeared, lying on Stephen's leg. Because these events occurred in such rapid succession and for the first time objects from outside the home appeared the whole series was most exciting.

One woman advised Brian, on the telephone, to put two holy objects inside a circle made of rope around the baby's crib. She said if the holy objects moved outside the rope circle it would be a sign an evil spirit was at work. Brian asked her to hold the line while he made the circle around the crib and placed a Bible and a cross inside it, then he went back to the phone. In a moment he heard Jan scream and ran into the baby's room to find both objects outside the circle and the Bible in flames.

On July 21 Dan found the baby sitting in his walker with a glass candy dish in his hand. Jan and Mary came in from the next room to say the dish had been on the mantel a few minutes before. Now the lid was nowhere to be found. About three hours later the family heard a clunk in the hall and looked out to see the lid lying on the floor.

The crib caught fire many times; twice the baby was in it but was rescued before he was burned. Finally when the crib was unusable Brian bought a new one. It caught fire the day he brought it home.

According to my notes July 26 is the first day that anyone was struck by anything. Brian was hit by small bottles that day and the next day a flying object actually hit the baby for the first time. Jan, Mary and Stephen were in the kitchen when the plastic baby bottles began to fly around and all three of them were hit.

That same day — July 27 — Brian, Jan and Stephen were on the way home in the car when the baby's pacifier appeared to be jerked from his mouth. Every time they put it back it flew out again with great force. This happened 12 times and as they entered the house the pacifier vanished from Brian's hand and a few minutes later he found it in the crib.

Once Stephen was hit in the face by an egg. He cried and afterwards a red mark appeared on his face. The whole family and a guest, one of Brian's co-workers, were present at the time. The eggs were in the

refrigerator but nevertheless, several of them hit the walls and floor. When one of the eggs hit the glass door most of its contents ran down the *outside* of the glass although the shell and some of its contents stayed *inside*. I confirmed this by talking with Brian's co-worker.

This man told me about another incident involving an egg. He said he had just gone into the kitchen when an egg flew past him, quickly followed by a plate which shattered on the floor. When he started to pick up the pieces a glass fell near him — and he saw the glass in midair.

One day shortly after Brian had checked on the baby he returned to find the covers wound tightly over Stephen's face. About an hour later Jan was in the living room with Granny Beskin when the pillow from the couch pressed itself against her face. She struggled to push it away but couldn't free herself. Brian, hearing her from the next room, came in and rescued her.

That same night Brian had just gotten into bed when a Kleenex box flew from the chest of drawers and hit him in the head. A few minutes later I heard him yell again and rushed in. He said something was pulling his hair. Jan said she had felt a pinch and her back was wet. On her back I found a damp spot and an indentation like a fingernail would make. In a few seconds the wet spot became a red circle, maybe four or five inches across, around the indentation.

Most but not all of these experiences of being hit by physical objects happened to Jan and Brian after they were in bed. One time when we were all in the hall Brian was hit by a box of paper diapers and Jan by one of Brian's boots. This hurt enough to bring Jan to tears. Another time she was standing in the dining room of the Nevens' house when she was hit by a pan which flew from the kitchen.

The family reported that the first instance of violence by an unseen force occurred on July 29. No physical object was visible but Jan was knocked down by some kind of blow and lost consciousness for a moment. Dan saw her fall and hurried to apply cold compresses. He helped her into bed but in a few minutes she screamed that something was choking her and she fainted again. Dan, Mary and Brian rushed in and revived her. She got up and about 15 minutes later as she was walking down the hall ahead of her mother she fell backwards yelling, "Mom, something is trying to choke me." Mary said it looked as if someone had pulled

her daughter down.

On two different occasions, in the presence of the rest of the family, Jan felt slapped. Everyone heard the slapping noise, saw her head jerk and then watched a red flush appear on her cheek, Another time Brian felt himself knocked across the hall by some unseen force.

On August 3 our friend Larry Heiman spent the night in our stead. He saw the telephone receiver rise from the nightstand into the air above Jan's head and an instant later hit her, making her cry.

As well as seeing the telephone receiver hit Jan, Larry had two other impressive experiences. He put his cot at the foot of the bed in Jan's and Brian's bedroom and at one point saw their bed shake and move several inches across the floor. His own cot also shook and moved across the floor.

Earlier that evening an empty Lysol spray can flew around the room and hit Jan. When everyone had gone to bed Larry carefully placed the can on the kitchen counter. From his cot at the foot of the Nevens' bed he saw the spray can appear in the air above his head and soar diagonally past his head and onto the floor.

The manifestations were about to become more violent. It was just as well the family did not know this.

In early August Brian and Jan left the baby with Dan and Mary and went to a motel in Mountain View hoping to get a good night's sleep. But . . .

(To be continued next month.)



AIRPLANE WAS DELICIOUS

A NEW hazard to air traffic was reported by a resident of Devizes, England, last April. Brian King charged in court there that hungry pigs belonging to his neighbor, Wilfred Grist, had eaten the fabric from King's Auster plane causing $460 worth of damage, according to United Press. Prosecutor Mark Dyers charged Grist, 34, with intentionally freeing his horde of 968 pigs. The pigs had overrun King's Craymarsh Farm and caused considerable havoc. Besides the plane, four gates, two and a half tons of hay, a hay wagon, 30 asbestos sheets, half a ton of cattle food, electric wires and three acres of pasture were all severely damaged or consumed.

The hall light blinking on and off left no doubt in our minds that Henry the ghost had followed us from his old house to our new country home. But why?

our GHOST had a problem

By Arlene J. Zimmerman

MY SINUSES — of all things — set off the chain of events that led to our encounter with a ghost who had a most unusual problem. I had suffered sinus headaches, watery eyes and swollen nasal passages since I was a teen-ager in the 1930's. Believe me, by March of 1971 I was ready to try anything, short of blowing my head off, to get relief.

Our doctor in Washington, D.C., Dr. Curtis G. Harold, told me flatly relief would come if (1) we moved to a dry climate and (2) relocated out of city smog and pollution in the country.

I thought this was a great idea. I was sick of Washington's suffocating summer heat and bone-chilling winter damp and my husband Martin felt the same way. Since our two children had married and were raising families of their own in Florida and Texas we had no particular ties to Washington. Fortunately, Martin has a "traveling" trade; a bricklayer can find work almost anywhere.

We spent nearly two months considering various parts of the country before deciding to move to Denver, Colo. We had learned from its Chamber of Commerce that the climate is very dry, summer and winter — just what the doctor ordered. We knew that the majestic snowcapped Rockies were just west of Denver and it excited us to think of seeing mountains on the horizon instead of Washington's glass and concrete buildings. But what cinched our decision to go to Denver was the rumor that the 1976 Winter Olympics were to be held there. This would mean a lot of work for Martin, for a city that hosts the Olympics always does a lot of building years ahead of the event.

So on May 1, 1971, we putt-

putted out of Washington in our valve-tapping 1965 Corvair pulling a U-Haul trailer. If I'd known we soon would meet a ghost I still wouldn't have turned back. I'd raised two kids during the Depression, worked as a riveter in the New Jersey dockyards and had all my teeth pulled in one day. It would take more than a ghost to scare me!

We arrived in Denver four days later and rented a tall frame house that would do until we could find one in the country. The rent was low — only $135 a month — and the rental agency required no lease (which should have aroused my suspicions but didn't). The faint odor of sulphur permeated the air and an ominous yellow haze hung over us, for the house was almost within walking distance of downtown Denver. However, we figured we could tolerate the smog for the couple of months it would take us to find our country house.

We hadn't been in that darned house one week before we began to hear eerie noises — sounds of discomfort, even pain. After a few days we identified a muffled "pflugh" sound and intermittent moaning. Mind you, the ghost (we were certain it was a ghost and a man at that, judging from the timbre of the sounds) didn't threaten or hurt us in any way. There were no levitating objects, no dishes flying around and no stone throwing — only the sad sounds. And oh, yes — promptly at 11:30 each night the hall light would go out, switched off by an invisible hand.

Meanwhile, Martin got a job with Roedel Contractors. During his time off we looked frantically for our house in the country. West Denver, near the foothills, was too expensive so we looked east. On Arapahoe Road about 20 miles from the city we found a nice little brick house on five acres. Elm trees 50 feet tall hid it from the road, giving us a feeling of privacy. The backyard boasted two crabapple trees, a plum tree and assorted pines. Scrub grass and weeds covered the rest of the acreage but I didn't mind. The air was fresh and pure and I could breathe!

We contacted Reeder Realty who put us in touch with Mr. Charles Potter of the First National Bank of Denver. Mr. Potter assured us our mortgage probably would go through smoothly and we'd be living in the Arapahoe Road house within six weeks.

Six more weeks of listening to the strange muffled "pflugh" sounds! They were vaguely familiar, those sounds, as if I had heard them before under other circumstances. But I couldn't put my finger on when

or where. We contemplated moving to a motel but was it worth the effort? Were we in any danger from our "ghost"? The answer to both questions was "no." Frankly, we weren't so much afraid of the ghost as we were sorry for him.

Our affection for him had been clearly established by our second week in the house when Martin took to calling out jovially each night at 11:30, "Come on, you rascal. Time to turn out the light!" Within seconds the hall light would go out as if our ghost were dutifully obeying.

One day in early June while I was watering the lawn an old woman came over from the house next door. I'd never seen anyone so old and wrinkled.

"When you leaving?" she croaked. One of her eyes was the color of phlegm, the other was brown, and she had no teeth.

"Leaving?" I asked, somewhat startled.

"That house is haunted," she said, pointing a bony finger at my door. "There's been 20 renters in the Whittaker place in 15 years. The agency don't even ask for a lease anymore. Old Henry scares everyone away."

I was fascinated. Her name was Mrs. Verna Rusko and she said Henry Whittaker had built the house in 1930 and lived there until he died in 1955.

"Died of old age and the congestion, he did." She did not elaborate on the congestion. Lung disease, I guessed.

"When Henry Whittaker built that house," she continued, "him and me were the only folks here. In those days every day was a clear day."

She squinted her good eye up at the yellow smog and went on to say that Henry was a good man, a carpenter and a deacon in the First Baptist Church. She described him as a big friendly man with rumpled white hair and wonderful hands that could knock sense into a stubborn mule or bandage the fragile wing of a sparrow.

I told Mrs. Rusko about the sad sounds he made.

"Everybody says that," she replied. "No telling what's bothering that poor soul."

As our visit was ending she said that most of the renters simply moved out and rented other houses close to the convenience of downtown Denver. A few, she said, chuckling, moved "clean out of the state."

When she left I felt terrible. Henry had a most unusual problem, obviously, and now he was very real to me. That night I told Martin about my conversation with Mrs. Rusko and he wound up feeling as bad as I did. We would have liked to help old

Henry but what could we do?

Meanwhile, Martin or I called the bank every day to see if our loan had gone through. My sinuses were bothering me and while they were not as bad as back in Washington I was sneezing a lot and dabbing at watery eyes. Smog hovered over the city four days out of seven.

On Tuesday, June 22, exactly seven weeks after Martin and I had started the legal mumbo jumbo with Mr. Potter, he called and said the house was ours. I called Martin to come home from work and we rushed down to the bank to sign the papers. We started packing that very night.

Would you believe that two days later, when we slammed the Corvair door on our last load of belongings, I cried? I did. I looked glumly at the tall old house and thought of poor gentle Henry Whittaker still trapped there.

As ghost encounters go, getting out of the house should have ended this story. But it didn't. The most uncanny part was yet to come.

We drove the 20 miles out Arapahoe Road to our new home and unloaded the last of our odds and ends. By the time we had unpacked and squared away the kitchen and bathroom it was dark and we were tired and somewhat frustrated. We'd forgotten to buy coffee and of all things, toilet paper and light bulbs. Why does everyone take them out when they move? Only three lights worked: those in the kitchen (fortunately), on the front porch which was no help and in the breakfast room. We ended up drinking hot milk, putting Kleenex in the john and stumbling through the darkness. When we went to bed we fell asleep immediately. Only once did I think of Henry and that was because of the silence. No moaning, no muffled "pflugh's," no hall light flicking off.

The next day broke clear and sunny. Before getting breakfast Martin and I padded out to the backyard in our robes to breathe the glorious country air. No scent of sulphur, only the wonderful pungent odor of pines.

After breakfast Martin drove to the nearest store to pick up the essentials we'd forgotten. Then we spent a pleasant day fitting colorful shelf paper into drawers and cupboards and talking excitedly about the improvements we'd make around the place when we had the money. We put light bulbs into every socket around the house and I even threw some zinnia seeds into a patch of ground alongside the house.

That night Martin and I stayed

up for a while to read. When we were ready for bed at 11:30 the hall light suddenly blinked off. I must have jumped a foot. Martin grinned, pulling me toward the bedroom.

"Come on, kid," he said. "It's either a faulty bulb or a short. It's not Henry."

Of course Martin was right. Why would Henry up and move with us and not with the other renters who had been in his house?

The next morning we found two columbine blossoms floating daintily in a Dixie cup on the kitchen table. It reminded me of the way my children used to give me little flowers to thank me for something especially nice I had done for them. Martin and I stared at each other, speechless. Had we moved into another haunted house? The Chamber of Commerce had neglected to tell us Denver was teeming with spirits! What in the world was going on? Suddenly we heard a clicking sound coming from the hall. We ran in to find the light gaily blinking on and off. I don't know who grabbed who first but Martin and I were hugging each other and shouting, "Henry's here! Henry's here!"

We sat down to breakfast and tried to make sense out of the whole eerie business. One thing was certain. Our unseen guest most certainly was Henry but now he wasn't moaning and "pflughing." Why had he moved with us and why was he no longer suffering?

You may have guessed what the strange "pflugh" sounds were and why Henry moved with us. But for Martin and me it took spilled pepper to solve the mystery.

I don't even know how the pepper spilled. We were still sitting at the breakfast table and I was poking at the various condiment containers, thinking about Henry. Suddenly the pepper shaker just toppled over. The lid popped off and the pepper ran out. I got a good whiff of it, grabbed a napkin and began to sneeze: "Pflugh! Pflugh!"

While I was sneezing Martin began to laugh. "You know who that sounds like, don't you?" he asked.

The pieces of the puzzle dropped into place. The mysterious sound Henry made was a sneeze, muffled by a handkerchief or his sleeve. No wonder the sound had seemed familiar; I'd been a champion sneezer for years! When Mrs. Rusko had said Henry died of old age and congestion I'd assumed she meant lung disease, tuberculosis. But now I realized he must have suffered from congestion caused by smog and pollution.

He too had had sinus trouble!

And Martin and I quickly figured out why Henry had moved with us. Mrs. Rusko had said the other renters moved into homes closer to downtown Denver. No wonder Henry didn't go with them. He needed the clean air of the country as much as I did. This explained why he no longer moaned or sneezed.

The Dixie cup with the columbine floating in it? You've already guessed why he was thanking us.

More than a year has passed since we moved to Arapahoe Road. Henry and I no longer sneeze and the country silence is interrupted only by the wind, the birds and occasionally by an airplane.



THE CURSE OF KHAPHA AMEN

By George Wagner

IN 1879 an archaeological expedition in Egypt uncovered the tomb of Khapha Amen, high priest during the reign of Pharaoh Merneptah, believed by many biblical scholars to be the pharaoh of *Exodus* times. The high priest's name probably meant "His double (soul) is in the god Amen" (*ka-f-amen* in hieroglyphics). Since an inscription on the priest's coffin speaks of his cobra crown — a sacred symbol usually reserved for the pharaoh — Khapha Amen must have been a powerful individual.

The inscription on Khapha Amen's sarcophagus reads: "O man or woman with averted face, to whom I concede nothing and whom I do not permit to bring light to my body, I stand against you with spears of fire and the sharp teeth of lions and the magic of Isis and Nephthys. My body is purified with the holy waters of Heliopolis and by the spells of Anubis. May the cobra on my head spit flames into your face and may your head be in the place of your feet. Such a curse is the vengeance which is hidden in my body for all eternity and which shall overtake whomsoever *(sic)* disturbs my body in its tomb. He or she shall have no grave, and after an arduous journey shall be attacked by wild beasts and his or her bones left to be washed by the falling rain."

Despite this curse the expedition transported the coffin to Cairo, where it was purchased by Lord Harrington, an English traveler and sportsman. Lord Harrington was on his way to the Sudan to join a game-shooting party. On this safari the Englishman was killed by an elephant and buried where he died.

Lord Harrington's companions returned to civilization with the news of the tragedy. After buying fresh provisions they returned to the burial site to recover Harrington's body only to find a jungle rain had wiped away all traces of the grave.

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, 3500 Western Ave., 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.

SOMETHING FOR NOTHING?

By Edward A. Lukas

IT WAS a fact: Carefree Paddie, the No. 6 horse in the second race, nosed across the finish line first. Carefree Paddie was a long shot and his win paid $55.20 for every $2.00 bet. But my money wasn't on him — because I had ignored the message in a dream.

My wife Georgie and I spend our vacations at Ocean City, Md., timing them to coincide with the racing meet at Ocean Downs Raceway. Thus it happened that we arrived at the Green Gables Motel in Ocean City at about 10:30 P.M. on Sunday, July 21, 1963.

Usually we get the racing forms to study leisurely before we go to sleep but the day had been tiring so we decided to study the horses as we lay on the beach the next day. After a quick shower we went to bed.

I don't know how long I had been asleep when I began to dream that I heard a voice speaking authoritatively and clearly: "Not one and one but six and six." I half-awakened and repeated the words in my mind: "Not one and one but six and six." What could that mean? It made no sense so I gave up and fell asleep again. I remembered the dream in the morning but again dismissed the words as meaningless. I didn't even tell Georgie.

We bought the day's racing forms at noon and settled down on the beach to do some serious handicapping for the races that evening. By late afternoon I had



Edward A. Lukas

a list of the horses I thought had good chances to win. At dinner our conversation centered around our individual choices, then we went to the track early in time to clock the horses in their pre-race workouts.

When the pari-mutuel machines opened for the daily double betting we had decided on the No. 1 horse in both the first and second races. Confidently we bought our daily double tickets — "one and one" — and waited to watch the first race.

The No. 1 horse, Sonny Direct, was the favorite. His pre-race workout had been good and having the No. 1 position he looked like a shoo-in. But nothing is sure, for handicapping horses is far from an exact science. When the race started Sonny Direct broke out in front and the race looked in the bag. But No. 6, Joan Marie, pulled out as the horses turned into the stretch and at the wire it was Joan Marie.

I never made the connection. I was oblivious to the words "not one and one but six and six" until the second race was about to start. Then it hit me — like a ton of bricks. In a panic I sprang to my feet and fought my way to the mutuel windows.

"Six!" I shouted, but in vain. The horses were off and the machine had locked.

The result you know. Joan Marie and Carefree Paddie, both wearing No. 6, returned $572.80 for each $2.00 daily double ticket.

I feel that some mysterious power had given me a brief glimpse into the future without permitting me to capitalize on the revelation in a material way. Perhaps the message was: "Keep your betting in its proper perspective. You can't get something for nothing." — *Pittsburgh, Pa.*

WHITE HORSES MEAN DEATH

By Mildred White

THROUGHOUT my life, my dreams of white horses have foretold deaths in our family. Sometimes the dreams end as nightmares, leaving me in a cold sweat and filled with apprehension, but often they are simple and not frightening. However, even when I was a youngster I knew that such a dream predicted death. I don't understand how I knew but I did.

When I was 13 years old and living near Owego, N.Y., I dreamed of a white horse hitched to an old-fashioned buggy. A number of persons were riding in the buggy and one was dressed in beautiful soft pink. I told my mother Luella Relyea about the dream and warned her to expect word of a death. Shortly afterward mother

received a letter from her nephew Milton Relyea who lived in Rock Glen, N.Y., telling her that his oldest daughter Doris had suffered a ruptured appendix and died. When Milton visited us later Mother told him about my dream. He was amazed, for pink had been his daughter's favorite color. She had been buried in a pink dress.

The dream always occurs two or three weeks before the death. I dreamed of white horses before my mother's death on January 30, 1931, and again before my father Frederick Relyea died on February 8, 1943.

Most heartbreaking for me was the death that followed my dream in late April 1969. I dreamed I was standing on the shore of a large body of water, either a lake or wide river. As I looked across the water a line of beautiful white horses came into view, all bearing riders. They seemed to walk across the water toward me. One rider, dressed in a long white robe, dismounted and started toward me but slowly sank into the water. I thought this was strange, for water so close to the shore should be shallow. I walked into the water to meet him but he continued to sink below the surface. I reached for him and lifted his head above the water but he fell limply from my hands.

About two weeks later, on May 8, 1969, my son William suffered a fatal heart attack. He had seemed perfectly healthy and was only 40 years old. I had no reason to think the premonitory dream meant he would be taken. I never know who is going to be the victim but when I dream of white horses I know that someone in the family will die. — *Owego, N.Y.*

HIS FAVORITE UNCLE

By Juanita Nelson

MY SON Lawrence has shown psychic ability all his life. Most striking was his unusual telepathic rapport with my husband's brother Jimmy. Jim was Lawrence's favorite uncle and although he lived some distance away he visited us as often as he could. He never gave us advance notice of his visits but we always knew when he was coming, for Lawrence would announce, "Uncle Jimmy is coming to see us." Sure enough, within a matter of hours Jim would show up at our door.

Years passed and Jim joined the air force and in late 1957 he was sent to France.

One day in February 1958 I found Lawrence, then about 13, sitting in a trance-like state. Soon he got up, walked over to me and burst into tears. "Uncle Jimmy is dead, Mom," he

sobbed. "He was killed in a car wreck!"

Two days later we received a telegram from my sister-in-law Dorothy Dyer. Jimmy had been killed instantly when the car in which he was riding went out of control and crashed in the outskirts of the small town of Urcel, France. The date of his death was February 3, 1958, the same day I had found Lawrence in his trance. — *Modesto, Calif.*

THE NEW TRAFFIC LIGHT

By Mary Howell

BY SUNDAY, after a rainy week in 1962 spent visiting my son Ken's family in Lansing, I was eager to get back to my home in Grand Ledge, Mich. Ken pleaded with me to stay another night.

"I have a feeling it's dangerous for you to travel tonight, Mom," he said.

Ken didn't drive so I dismissed his premonition as simple apprehension. "That's nonsense," I argued. "It has stopped raining and the 40-mile stretch back to the farm is so familiar I can drive it blindfolded."

Later I regretted my stubbornness. Shortly after turning onto the little-traveled county road that leads to Grand Ledge I encountered dense fog that muted sounds and obliterated the familiar landscape. Occasionally the fog shifted and afforded a glimpse of the narrow road as I inched along. Fortunately my turnoff would be easy to locate. Our driveway was exactly a half mile from the ancient wooden bridge I had to cross.

I checked my dashboard clock; it was 9:30 P.M. When I looked up again I saw a red beacon resembling a traffic light suspended in the misty darkness ahead of me. I was puzzled as there had been no traffic light on the road when I had traveled it a week before and certainly no traffic to justify one. I stopped the car and waited for it to turn green but it remained red. After about five minutes I tired of waiting and put the car into gear to start forward. Abruptly the light vanished and the same instant I thought I heard a command to stop.

Slamming on the brakes, I got out cautiously to investigate. The fogbound road appeared deserted but I could hear the sound of rushing water. Suddenly the mist parted and I was staring at a most terrifying sight. My car rested less than 10 feet from the site of the ancient wooden bridge — but the bridge wasn't there. Turbulent spring waters had transformed the shallow stream into a torrent of muddy froth that now churned around the splintered remnants of the

demolished bridge.

I don't know how long I stood there stunned by my close call, before the sheriff's car pulled up alongside. The officer asked my name and quickly determined I wasn't hurt. "How come you stopped, lady?" he asked. "In this pea soup you couldn't have seen that the bridge was out."

"I think my son warned me," I answered hesitantly. I explained about the red light and Ken's premonition. He stared stony-faced and we turned to get into our cars and go back toward the city. "I suppose you're going to consider me a mental case," I remarked.

He grinned, shaking his head. "You're lucky I believe in ESP, lady. Nobody else in the department would take the assignment when your son called at 9:30. They said he was a crackpot because he insisted he'd just had a vision his mother was in danger of drowning on the county road." — *Harper Woods, Mich.*

MY BROTHER'S CALL

By Jessie C. Thorseth

EVEN THE robins seemed extra cheerful that morning in August 1968. I was excited and happy as I made plans for my forthcoming trip. Along with the rest of my family, I would be going to Golden, British Columbia, to help my mother Edith Braisher celebrate her 80th birthday, only two weeks away. My husband Selmar was off to work so I buzzed around our Calgary home, doing the dishes and tidying up. About 9:30 I decided to stop for a coffee break.

As I sat there sipping coffee and relaxing a strange thing happened. I didn't actually hear a voice but as plain as day I



Jessie C. Thorseth

suddenly knew that my brother Ormond needed me! How strange, I thought. I had received a letter from Mother only yesterday and she wrote that everyone was fine at home.

I quickly finished my coffee and decided my imagination was playing tricks. The best way to lick that was to get busy. I'd go out and weed the garden, which badly needed it. But the feeling only got stronger. My brother *was* trying to reach me. That

was silly; if he needed me, certainly he'd phone.

By noon I couldn't stand it any longer and phoned the plant where Selmar worked. "Is it an emergency?" asked the switchboard operator.

Feeling foolish, I said, "No," and hung up. How could I explain that I could hear my brother calling me from over 200 miles away? Deciding I was overtired, I lay down to rest but I couldn't sleep. I nervously paced from room to room and couldn't stick to any job. Somehow I managed to get supper ready.

At last our blue car turned into the drive and I rushed out to greet Sel. "Orm needs me, Sel," I told him. "I think we should phone him tonight when we're sure he's home."

"How do you know he needs you? Did you get a letter?"

"No," I replied, "I just have a feeling."

"If he needs you, he'd have phoned by now," said Sel.

"Maybe he can't. We must phone him at 6:30."

"Better make it 9:30," said Sel. "You know he's often still out in the field at 6:30."

I thought I'd go wild. Orm needed me but I couldn't convince anyone else. Finally supper was over and I did the dishes and tried to do some mending but nothing went right. I paced the floor again.

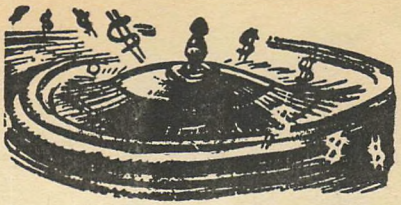
Why didn't Orm phone? The phone rang but it was a wrong number. That did it! "I'm phoning Orm right now!" I shouted. With trembling hands I dialed Orm's number. One ring, two . . . "Is that you, Orm?"

"Jess!" Orm cried. "Thank God you phoned! There's something wrong with the telephone exchange. We can get calls in but can't phone out. We had to take Mother to Golden for an emergency operation. I've been trying to reach you since 9:30 this morning!" — *Calgary, Alta., Canada.*



ELECTRONIC EXORCISM

BAFFLING "groans and moans" heard during construction of the 20-story Sheraton Hotel in Lima, Peru, were attributed by local workmen to ghosts of prisoners who had been incarcerated in the jail that formerly stood on the spot, according to a United Press International report. To calm the workmen's fears the engineering firm of Luis Gana installed piped music and extra lighting at the site to drive the spirits away.



Wheel of Fortune

By Paul Steiner

The all-male Friday Poker Club in Rotterdam, The Netherlands, decided to yield to Women's Liberation and invited beauty queen Sophie Nielsen into the game as a guest of honor. Sophie's welcome ended abruptly when she won $280 with her first hand — four aces.

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Actress Arlene Dahl and her husband Rounsevelle Schaum, both 42 years old, became parents of a boy on their first wedding anniversary.

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A cache of 623 musical manuscripts and scores was rediscovered in St. Nicholas Cathedral in Feldkirch, Austria, more than a century after the papers had been stored away in the church's bellows room. The precious 18th- and early 19th-Century documents — including liturgical works by Pergolesi, Haydn and Mozart — will be catalogued and studied by the Vienna Institute of Musicology.

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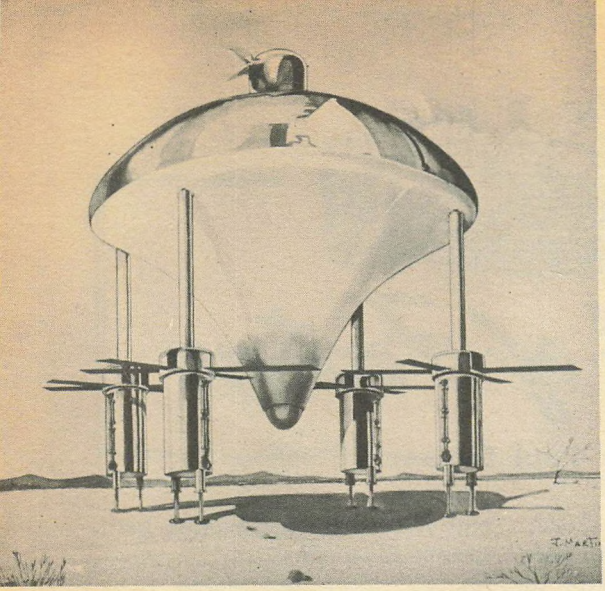
In Sendai, Japan, a burglar broke into the home of one of Japan's wealthiest men but got only $13. His victim's income before taxes is over $11 million.

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Spain chose an appropriate subject for its postage stamps honoring the 1972 Winter Olympics at Sapporo, Japan. The set, of two values, pictures a ski jumper and at the games Spain's young Francisco Ochoa won a gold medal in the special slalom ski event.

•

In the wreckage of an old house in Torquemada, Spain, laborer Ricardo Vaquero found a clay pot he was sure must contain a secret fortune. But when he cracked open the container he found this note: "He who wants to get rich, let him sweat."



NASA scientist Josef Blumrich reconstructed this spaceship from Ezekiel's description.

Author George W. Earley (far right) lunches with Erich von Däniken in Hartford, Conn.

Von Däniken's "NEW EYES"

Controversial Swiss author argues that archaeological mysteries must be reexamined in light of space-age technology.

By George W. Earley

ERIC VON DANIKEN, like Velikovsky, sets great store by ancient records and is convinced that the myths, legends and folklore of early writers contain much that is factual. He scorns those who criticize his writing ("I am not writing for scientific journals, dammit!") instead of answering his questions and offers to debate his theories with anyone, anywhere, at any time. Few have taken up this challenge; those who have, he says, have been won over.

Von Däniken is 38 years old, a stocky, ebullient, largely self-educated and completely self-confident man. Totally convinced that his theories are correct, he says the intellectually repressive atmosphere of the strict Swiss Jesuit school he attended as a youth and his dissatisfication



with the answers he received to his questions about the Bible led him to turn to the forbidden books on the Catholic Index. His faith in Christanity collapsed about the same time. "I prayed not to the saints or the Virgin Mary but to an unknown god. . . . I wanted help in finding the truth."

His first two books *Chariots of the Gods?* and *Gods From Outer Space* are said to have sold 25 million copies in hard cover and paperback; sales in this country have been helped recently by two showings of the television spectacular *In Search of Ancient Astronauts*. His third book *The Gold of the Gods* and a movie version of *Chariots* were released in the fall of 1973, further swelling the coffers of publisher and author alike.*

But he is tired of working alone

ABOUT THE AUTHOR

GEORGE W. EARLEY was born in Warrenton, Va., in 1927. He received his B.S. in aeronautics from Miami University, Oxford, Ohio, in 1951 and his M.A. from Trinity College, Hartford, Conn., in 1973.

After serving two tours of duty in the air force he became a technical writer for the Marrin Company in Baltimore, Md. From 1954 to June 1971 he worked as an aeronautics engineer for the Hamilton Standard Division of United Aircraft Corp. Since 1971 he has been a church business administrator.

In addition to writing for FATE Earley has contributed to "Popular Archaeology" and the "Hartford Courant" and edited an anthology for Sherbourne Press.

*His fourth book *In Search of Ancient Gods: My Pictorial Evidence for the Impossible* will be released by G. P. Putnam's Sons late this summer.

("Those universities have money — why don't they make explorations instead of sitting home attacking me?") and hopes that a planned expedition, to be led by Bonn University's Prof. Udo Oberem and financed by his German publisher, will stimulate more scientists to study the many archaeological mysteries he claims to have unearthed around the world. He is convinced that somewhere "The Gods" have left records that will be indisputable proof of his speculations. Just where these records are he does not know, but he is prepared to devote his life to searching for them.

* * *

QUITE POSSIBLY Erich von Däniken is the most controversial and best-selling author to come along in recent years. Of course, no matter how well an author sells, his publishers like to see even more sales. So last fall Bantam Books, von Däniken's American paperback publisher, brought the outspoken Swiss over here for a two-and-one-half-month lecture tour of colleges and universities. The audiences, Bantam says, exceeded their fondest expectations.

The closing days of that tour brought von Däniken to Hartford, Conn., where nearly 2000 persons, a surprising number in the over-30 category, flocked into Bushnell Memorial Hall for a 90-minute slide-illustrated lecture followed by a talk-back period.

In general, the lecture followed the basic theme of von Däniken's three books: man as we know him today is an artificial mutation, the product of genetic manipulation of a group of terrestrial hominids by extraterrestrials who arrived here millenia ago. These visitors had been the losers in a gigantic space war and fleeing into our solar system, took refuge on Earth and then built dummy installations on Planet Five which became the asteroid belt between Mars and Jupiter when the pursuing victors subsequently blew that planet to pieces. Safe from their pursuers but still cautious the visitors tunneled into Earth, built gigantic underground installations and later, on the surface, built such structures as the pyramids of Egypt and South America and some colossal cities here and there around the world. It was during this same period that the "Gods" created "man in their own image." Slides shown during the lecture depict paintings, sculpture, buildings and other ancient artifacts which von Däniken considers prove his speculations.

Following the lecture von Däniken cheerfully answered questions from the audience and then, descending from the stage, autographed copies of his books and chatted with his fans until the management, fearful of having to pay overtime to its workers, put an end to this mutual admiration session between author and audience.

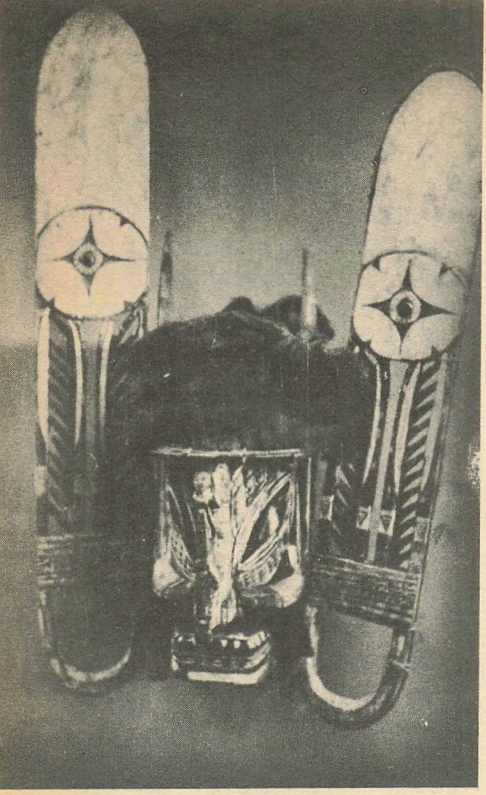
I had made a date to have luncheon with von Däniken the day following the lecture and armed with camera and tape recorder, met him in the Rib Room of Hartford's posh Hotel Sonesta. There, despite distractions and difficulties, I was able to record nearly 45 minutes of views and opinions by one of the world's most widely-read authors.

Von Däniken speaks five languages; English is his newest. In setting down this interview, I have attempted to retain the essence of his speech while at the same time mending some of the worst "fractures" in sentence structure without changing his meanings.

I began by asking von Däniken about some current events.

Earley: I think FATE readers are well-acquainted with your theories on ancient astronauts; what we want to know are your thoughts on UFO sightings here and now. Do you think today's UFO sightings are the result of victors reinvestigating Sol III after that epic space battle millenia ago?

Von Däniken: Well, it is possible . . . everything is possible. One thing should be made clear at the beginning. I don't have any scientific proof that UFOs are visitors from outer space so the whole discussion of UFOs is on a speculative basis. I would say that UFOs exist definitely but we don't know what it is. It may be that they are a physical phenomena that we can't explain now and in 20 years we will have an explanation. On the other hand, if the UFOs are really visitors from outer space it must be asked why they don't land. It has been said they don't contact us because we are too primitive. I think that is pure nonsense. Ridiculous! We are not primitive, dammit! We have the hydrogen bomb; we have space travel; we make the landings on the moon and so on. We are not primitive at all. So if the UFOs are visitors from outer space then I have a bad feeling because they must have a bad conscience. If you believe those guys in Mississippi they have humanoid forms and so they belong to the same group of intelligence as we do. Now, if someone of the same group of intelligence observes someone



Polynesian ritual mask may be primitive portrayal of rocket belt supposedly worn by ancient astronaut.

else then it is usual and correct that he introduces himself and says, "Well, I am here from such and such a planet; I am here to make studies and so on." But the way these UFOs act is *exactly* as an enemy does. An enemy goes into an enemy camp like a spy to find out how strong is the enemy, what his mentality is, what kind of weapons he has and so on. Only an enemy does as the UFOs do, just observe from far away — never going into big crowds because they are afraid we could catch one of them if we were more than one or two guys. If you catch someone you can ask him questions: "What is going on here? What are you doing and so on?" But if they ever land and make contact with someone, then it is far away, where no one can react . . . you know? What I have been finding out about Mississippi I have a, dammit, bad feeling.

Earley: A lot of UFOlogists feel the same way and are concerned that we are under observation by a potentially hostile race. Others think that perhaps the visitors are, let us say, students of anthropology come to study the primitive — by their standards — people of earth . . . peoples still divided along racial, religious and national lines and lacking any sort of global community.

Von Däniken: I think that last is pure nonsense. If they were students why not tell those guys in Mississippi, "Look, relax, we are just students of anthropology — we won't hurt you." Why not tell them that?

Earley: There was one case — that of Betty and Barney Hill — where that seems to have happened. They were told not to be afraid and then afterwards they were given a hypnotic command

to forget the whole affair.

Von Däniken: How convenient. Well, I have never met any spacemen — I'd like to meet one. I guess I would ask him lots of questions.

Earley: During last night's lecture you mentioned that work is being done independently by some engineers and scientists to verify or disprove your speculations. You specifically mentioned Joseph Blumrich of NASA whose book *The Spaceships of Ezekiel* will be published by Bantam Books this spring. Can you tell me of any others?

Von Däniken: This is just getting started. There have recently been two papers by Dr. Karl Kohlenburg, an ethnologist, telling of his studies of legends and mythologies around the world. In these studies he was asking the question: Have we been visited from outer space? He comes to the definite conclusion *yes*. Then there is the physicist Dr. Irene Sänger-Bredt. . . .

Earley: Her husband is the famous rocket expert who designed the missile in World War II intended to bomb New York?

Von Däniken: That's right. She asked the same question as Kohlenburg in her book *Ungelöste Rätsel der Schöpfung*, Volumes I and II — that means *Unsolved Mysteries of Creation*. And she comes to the same conclusion, that we could have had visitors. She still has the question mark about it because she doesn't think she has the definite proof yet. Then there are others, Jean Sendy, he's a French scientist, Pauwels and Bergier, Robert Charroux, Peter Kolisimo, Andrew Tomas, and more.

Earley: Then there are definitely a small but increasing

Von Däniken claims ritual clothing worn by Brazil's Kayapo Indians reproduces extraterrestrial's space suit.



group of scientists who are checking out your books. I am looking forward to Blumrich's book . . . we've corresponded. . . .

Von Däniken: Blumrich is a very nice fellow, very intelligent, a calm and speculative man. You can say nothing against his proof of Ezekiel's spaceship. It is not speculation. As he has said, Ezekiel's description has things in it no one could have known at that time. For example, Ezekiel describes how a critical element in the atomic reactor was changed. He could have known nothing about that unless he was a witness. Ask Blumrich.

Before I asked Blumrich I made an unsuccessful attempt to extract that interpretation from the *Book of Ezekiel* in my Bible. In response to my query Blumrich replied that with a little guidance I would easily find the section to which von Däniken referred. His letter went on to say: ". . . the glowing radiator of the nuclear reactor . . . is described in *(Ezekiel) 1:13*— like burning coals of fire. In *1:8* he (Ezekiel) mentions the mechanical arms located on the outside of the helicopter bodies. In *9:2* he tells us about the man in linen; that linen was obviously a protective suit like asbestos . . . (since) . . . in *10:2* the commander tells the man 'Go in . . . and he went.' Then comes what you are looking for: In *10:6* the command 'Take fire . . .' In *10:7* the mechanical arm reaches over the glowing radiator and takes something from there and hands it to the man in linen. Here it becomes clear that the linen was at least a protection against heat (e.g., asbestos). Whether that part was 'hot' only thermally or also radiative cannot be said. Likewise it is not entirely clear what part or structural element was actually removed from the central body, but there is no question that some kind of an operation was performed."

Earley: A moment ago you mentioned Robert Charroux. In his most recent book he seems to imply that you have appropriated his ideas for your books.* There also have been rumors that you were imprisoned for plagiarism.

Von Däniken: Complete nonsense! I have had publications in German and Canadian newspapers long before publications of Charroux were there. It is completely nonsense that someone has copied from the other. This

*The exact quote reads: "Although a certain unscrupulous author having arrogated the idea (of extraterrestrial visitors in ancient times) to himself, likes to write 'my gods' in reference to these cosmic travelers, I discussed them long before he did. . . ." From *Forgotten Worlds*, page 348, by Robert Charroux, Walker & Sons, 1973.

is just an idea in the head of a silly or jealous person. Look! If you are a heart specialist in South Africa like Dr. Barnard and you make a heart transplant and another doctor in Houston makes a heart transplant and then both write a book, it is damned nonsense to say that one copies from the other. The knowledge is there. Of course, there will be similarities but each writes from his own knowledge. The things I write about, they have been written about for years. The same authors can collect the same material and write about it. What you do, at the end of your book you have a bibliography — since I first began publishing I always list Robert Charroux but in his books, even today, he never lists von Däniken!* So stop with this nonsense! I have never been in jail for plagiarism or even accused of plagiarism! I was in jail on a false charge. A prosecutor in Switzerland can put you in jail because he has heard you have supposed to do something wrong even though there are no witnesses. I was convicted of a so-called fraud but all the newspapers were on my side; there were petitions with 11,000 signatures and finally I was released with no charges against me. If someone starts to accuse me as an author saying, "Well, he must be wrong in what he writes because he was once in jail," well, that someone is just an ass!

The question about his jail term clearly had disturbed von Däniken. For a few minutes he toyed with his lunch and then said, "Look, I don't like to talk about this; it was unfair; it was wrong. You don't understand about Swiss law, how you can go to prison before a trial; it is not like the laws here, it would take hours to explain this law to you. Let's drop it."

I agreed and as this seemed a good time to switch from talk to photography I asked von Däniken if he would agree to some picture-taking. He readily acquiesced and translating the operating instructions into German had his assistant Willi, who seemed ill at ease with my cameras, take several color and some black and white pictures.

After I put the cameras away I brought out a copy of *Pursuit,* the journal of the Society for the Investigation of the Unexplained (SITU). As von Däniken was unfamiliar with SITU I gave him a brief description of it, noting that in many cases its investigations of "unexplained tangibles" parallel his own research. I then

*The bibliography in *The Gold of the Gods,* von Däniken's newest book, runs nine pages; there is no bibliography in Charroux's *Forgotten Worlds.*

told him why I had brought the current issue (Vol. 6, No. 4; October 1973).

Earley: You and many other writers about ancient artifacts have written about the so-called "Salzberg steel cube," an apparently machined piece of metal which reportedly was found in a Tertiary coal bed.* Two SITU members, residents of Munich, recently undertook to trace the cube. The article in this issue tells how they found it, that it isn't a cube, that it isn't steel, and that it likely is a terrestrial object and probably made quite recently. You'll note the photographs. . . .

Von Däniken: Let me interrupt you. How can I get this magazine? I know the whole story of this Salzberg thing and where it is. Two months ago I received a letter with exact data but this is the first time I see pictures.

Earley: It seems clear from the article that the object is not ancient; in fact, it appears that it wasn't actually found in the Tertiary coal beds but simply *among* the coal from the beds which had been sent to an iron foundry to fuel its furnaces. The cube was found when a factory worker — this was about 1885 — was breaking up big chunks of coal before putting them into the furnaces. It looks as though the "cube" was simply molded out of clay or wax and then cast in iron, perhaps right at that very foundry.

Von Däniken: I have a little other information on this but I cannot tell it now because I do not have the data with me. But you will get a copy of this magazine to me?

Earley: Yes, if I can't get SITU to send a copy I'll make a copy from mine and send it to you. You know, the demythologizing of an artifact like this "Salzberg cube" points up the need for skilled research into the many archaeological mysteries you have reported in your books. Are you planning to use some of the monies derived from the sales of your books to finance scientific expeditions to search for proof of your speculations?

Von Däniken: I hope so. But there is a misunderstanding here about money. I am not rich. I am not a millionaire. I do not have the big yacht, the big car, the private airplane. My best seller is still my first book *Chariots of the Gods?* and I had a very bad contract. In the United States, for example, the money is split from Bantam who did the pa-

*Geologically speaking the Tertiary period spans a time from 12 million to 60 million B.C. As no human civilization is known to have existed at that time the "Salzberg cube" has been cited as evidence for a high-technology, presumably extraterrestrial, "lost" civilization.

perback, with Putnam for the American hard-cover book, then Souvenir Press in London for the first English language version, then Econ, the first German printer — then, finally, a penny or two for the author. Then there are all the sales, a million and a half so far, in the communist countries. The author has to go there to have holidays; they don't pay royalties to you. Then there are the taxes, and expenses, and research . . . Someday maybe I have enough to fund expeditions. But with all the lectures and people running around interested, why dammit, it is time the universities and scientists did something!

Earley: Why is there such resistance to your ideas?

Von Däniken: Look, we are caught in walls of ignorance. On the one side journalists, on the other the scientists. I write something and the journalists go to a scientist and ask what about this idea of von Däniken and the scientist, looking in his own narrow field, says it is all damned nonsense and the journalist believes him and writes it so. But the scientist, you see, is too narrow; he knows nothing outside his field which might conflict with his own ideas. Everyone looks with old eyes — I look with new eyes.

Earley: Do you think it will take 20 years before we can get good investigations going? Do we have to wait until the anti-von Däniken crowd dies off?

Von Däniken: No, I have the feeling that because many other persons are working in these fields and because we know more where to look, within a few years — five, maybe 10 — we will have definite proof. Once we have this then it is over; the controversy is done; everybody will realize we must have space travel.

Earley: Last night you said you are convinced the visitors would leave definite proof and that you are trying to think where it could have been left so it would be safe from wars, floods, climate changes and so forth. You didn't mention the moon. That would seem a safe place, especially since the discoverers would have to have achieved practical space flight.

Von Däniken: Well, yes. But the moon has terrible temperature changes. Already the things your astronauts left behind are breaking down. Buried, perhaps, but then wouldn't we see footprints or some marks when we take pictures? You know, pictures of the surface from in orbit around the moon? I don't know. It is just too bad we don't go there any more.

Earley: Would you explain

why you feel the chromosome difference between man and ape is proof of your theories?

Von Däniken: We don't have the same number of chromosomes as the apes and chimpanzees, yet we are from the same family. You would think we could artificially inseminate the chimpanzees from humans but we can't. There has been a change.

Earley: And you think the "missing link" between man and ape was the artificial mutation resulting from deliberate genetic tampering by the *gods*?

Von Däniken: Absolutely! This is so clear I cannot understand why people cannot get that into their heads! I had two days ago a great debate on Canadian TV with a Harvard professor of anthropology — she against me in open public. They all come with the same argument: it is impossible, there is nothing missing between man and ape. But if someone reads only for example Chapter 14 of the *Book of Enoch*, you know, Enoch the Prophet, before the flood? He is in the *Apocrypha*. In Chapter 14 he says it damned clear, that the Highest — the Highest is the commander of the spaceship — is coming back from a trip and he must have been gone for a long time, 30, 50 years, because in this time he was gone the Watchmen from the Skies, those at the ground stations on earth, they must have made this artificial mutation when the Highest was gone. When the Highest comes back from his trip he says to the Watchmen, why have you interbred with the women of this planet — and he says *this planet!* Why have you done like the earth people do and mixed you with them? I just don't see how someone who knows these books can ignore what they say!* Archaeologists and paleontologists, they just ignore it or they don't know it!

Earley: Did the Harvard professor say anything in rebuttal to this?

Von Däniken: No, she was completely shocked. But we parted friends and she hopes to visit me in Switzerland. We have much more there for anyone who wants to really study. And there is time to study. You know, the trouble with the TV is there is no time, you must always watch the damn clock. If I was to have two hours of discussion with an an-

*In Jewish legend Enoch was honored as the inventor of writing, mathematics, and astronomy. The *Book of Enoch*, however, though originally attributed to him, is now generally described by biblical scholars as "a compilation of disparate, in part inconsistent, if not contradictory, sources of differing types by differing writers of differing times." It is probably because of this that scientists in other fields ignore what von Däniken feels is corroborative evidence for his theories.

thropologist I would convince him completely. The *Book of Enoch* is only one case and we have 100 cases of the same sort in antiquity! If anthropologists, or anyone else, would only listen to me for a few hours I would run over them completely with facts out of mythologies and holy works.

Earley: You've spoken at nearly 30 universities during the two and a half months you have been over here. Have many scientists come to these talks and what do they say?

Von Däniken: Oh, a lot come and they all come with the same argument . . . that it is all nonsense what I say. But as soon as they realize that it is the wrong argument they shut up.

Earley: Have any of them indicated they would like to correspond with you, to discuss your ideas in more detail? Are any groups being formed independently to study your ideas?

Von Däniken: Oh, yes. I brought with me 500 cards with my address; I have less than 20 now left. I will have much mail at my office when I return. And there is also an Ancient Astronauts Society in Chicago which is planning for next year a World Conference which will have many papers and speakers discussing my views of these mysteries which have for so long been ignored by science.

Earley: Then you feel that there is a good likelihood of opening up continuing and worthwhile dialogue not only with you but within the scientific community as well?

Von Däniken: Definitely. As I said earlier, within a few years we should have the proof.

We finished our lunch and von Däniken picked up the check with a grin. He said, "Don't worry about it — Bantam pays!" He checked his watch; he had a plane to catch. As I picked up my equipment and prepared to leave he thrust out his hand. "Look, keep in touch. You need anything? Pictures, more details on something I said or in my books? Write me. We have much proof back home. Come to Switzerland yourself and see."

I'll write, I told him. Right now postage is cheaper than plane fare.

TIMELY GRAVE

FEELING HIS end was near, in April 1973 farmer Nicola Macura, aged 64, of Knin, Yugoslavia, began digging his own grave. In a sudden cloudburst water began to fill the pit. Macura tried to bail it out with a bucket, slipped and drowned.

Destiny Cannot be Escaped

My dreams and hunches always have come true and still I refused to believe this frightening vision.

By Janet Ann Travis

THROUGHOUT MY life I have had dreams, visions and hunches concerning future events, some of them happy, others distressing, but always I accepted my precognitions — until I had two incredible visions of the impending death of my father. These I could not accept.

My first vision appeared on the morning of April 10, 1971. I was awakened from sleep by a voice calling my name. I jumped up thinking my husband Clark must be calling me and was surprised to find my father Reginald Hall standing near my bed. He was dressed only in a white gown and said pathetically, "Oh, Janet, I missed you terribly and I longed to see you again."

Impulsively I reached out to reassure Dad of my love but he suddenly vanished. I lay back in bed trying to make sense of my vision and soon fell asleep again. Almost immediately I began to dream that I was leaving my home in Chicago and returning to my native Trinidad in the West Indies.

I found myself in the operating room of an unfamiliar Trinidad hospital. Unobserved I watched as masked surgeons operated on my father. His abdomen was cut open and I could see a large tumor lodged against his lumbar vertebrae. The surgeons removed parts of the tumor and then closed up the incision. I watched while Dad was wheeled to the recovery room and then to his room.

In my dream I had concluded that Dad was out of danger and prepared to leave the hospital. But just then two doctors rushed into Dad's room and I followed them. One doctor examined Dad and then pulled a white sheet over his head. I couldn't believe Dad was dead and took hold of his hand but it fell back heavily onto the bed. I began to scream hysterically

and dashed out of the room.

At this point Clark awakened me, shaking me and calling my name. I woke up trembling with fear and explained to him exactly what I had dreamed. Clark suggested that I telephone my parents to be sure all was well. I didn't think that was necessary because I refused to believe my dream could be prophetic. I preferred to regard my experience as a terrible nightmare.

But Clark insisted I call and I agreed just to put his mind at ease. My parents had no home phone so I had to wait until my father got to his job at Trinidad's customs service at 8:00 A.M. Trinidad time, an hour ahead of Chicago time. I contacted the overseas operator and had my call placed on "standby."

I had no reason to think my father was seriously ill. None of my relatives had been ill during the seven years I had been away from Trinidad. I had come to the United States originally in 1964 to further my training as a teacher and had met Clark Travis. We were married in 1966 and now had two young sons. I had not been back to Trinidad since leaving there in 1964 but Dad wrote faithfully every Sunday. His last letter had mentioned some abdominal discomfort which our family doctor had diagnosed as gas pains but there seemed no cause for special alarm.

The overseas operator called back promptly at 7:00 to proceed with my call. The office in Trinidad soon answered but the man explained that Reginald Hall was not there.

"Do you know when he will be in?" asked the operator.

"He may not be in for a while," the man said. "He became ill yesterday and was rushed to the Community Hospital."

I never had heard of Port-of-Spain Community Hospital; perhaps it had been built during my seven years away from the island. The overseas operator obtained the hospital's number and connected us. The hospital receptionist rang my father's room and the nurse who answered the phone reported that Dad had undergone surgery and was still too ill to speak. I asked to speak to Dad's physician and the nurse politely transferred me to Dr. P. Van Cong.

"Your father is a very sick man," reported Dr. Van Cong. "His condition is critical. If you want to see him alive again you must come home immediately. He hasn't much time left."

I was so stunned by this news I forgot to ask what Dad's illness was. I could accept that he was seriously ill but somehow I could not believe he was going to die. I

got down on my knees and prayed that God would save him from death, at least until my family and I could see him once more.

As soon as I rose from my knees I began preparations for our trip. Within an hour I had confirmed reservations for my family of four to fly to Port-of-Spain on Tuesday, April 13, 1971. But on Monday as I checked through the list of documents I would need I was shocked to find that my Trinidad passport had expired two years before and I would have to have a valid passport to reenter Trinidad. Frantically I phoned the Trinidad and Tobago Embassy in Washington, D.C., but the ambassador could not help. Trinidad's immigration laws require a valid passport and it would take three weeks to process a new one. So our trip would have to be postponed.

I contacted the overseas operator and placed a call to Dr. Van Cong. When I asked about my father's condition the doctor surprised me by saying, "Your father is much improved today. Would you like to speak to him?"

I was never so overjoyed as when I heard Dad's weak but clear voice. We both broke into tears at hearing each other's voices after such a long time apart. Dad said that he had gotten the message that I called the day of his surgery and asked how I knew about his illness. I couldn't explain to him just then. I told him of the passport delay and he assured me he soon would be well enough to meet me at the airport.

I called Dad at the hospital again four days later and he sounded very hopeful about going home soon. On April 19 I got a letter from Dad describing his operation for an ulcer. From our talk and his letter I had the impression that Dad was far away from death and I succeeded in banishing all fears from my mind.

But my peace of mind was shattered on April 25 when I received a letter from my mother Martha C. Hall. "Janet, what I am about to tell you is very much a secret," she wrote. "Your father has cancer. The doctor told me as soon as he was sure but please don't let your father know. He has so much hope now that God won't let him die without seeing you again. According to the doctor he has only two more months left. Please come home soon and let him see you before he dies."

I wrote immediately to Dr. Van Cong, who confirmed what Mother had written. Dad had cancer of the stomach with a severe bleeding ulcer. His prognosis was poor. I had all the

information I needed but still I could not believe my father actually would die. Surely the doctor's diagnosis must be wrong.

Dad's frequent letters reported marvelous progress. He hoped to go back to his job before long. Mother too kept me up to date on Dad's condition. His recovery was amazing but she cautioned me against elevating my hopes. By the end of May I had received my new passport but due to Dad's improvement I decided to postpone our visit until August. Dad was all for my postponement as he was sure he would be recovered by then.

My mind was at peace until the morning of June 10, when I had a second fateful vision. I was just on the point of replying to Dad's last letter when unexpectedly I was staring in bewilderment at a large funeral cortege. My husband and my sons stood next to my mother beside a coffin on a bier. I saw my father's body in the coffin adorned with garlands and a silver crucifix. At the entrance to the cemetery stood a hearse in which I saw myself. My vision ended when I was startled by my husband's return.

I was truly frightened this time. I never had had such a persistent premonition before. I told Clark my vision and he urged me to arrange for our visit to Trinidad as soon as possible. I made travel plans at once and on June 17, 1971, Clark and I and our two sons landed in Port-of-Spain.

On June 22 Clark and I accompanied Dad to the new Port-of-Spain Community Hospital for his checkup. I never had seen the hospital or his doctor before yet both seemed familiar.

Dad felt well enough to return to work on June 28 but by July 15 his abdominal pains returned and he took sick leave again. On July 30 he was readmitted to the hospital. Dr. Van Cong was pessimistic about Dad's lasting more than a few days but I refused to believe this could be the end. I spent most of my days and nights at the hospital with Dad. But on August 10, 1971, the one night I hadn't gone to Dad's bedside, he died peacefully in his sleep. My premonitions were not to be denied.

EARLY RETIREMENT

AFTER MANY years of working at Metallics, Inc., in LaCrosse, Wis., in April 1973 Harry R. Wendling, 63, decided to retire. After completing his final day at the plant Wendling was driving home along Highway 53 when he crashed head-on into another car and was killed instantly.

MY SITTINGS with ARTHUR FORD

In looking over the records of our many meetings, I am overwhelmed by the preponderance of evidential communications.

By Paul Lambourne Higgins

THE LATE great medium Arthur Ford, subject of the important new biography by Allen Spraggett and Canon William Rauscher (see FATE July 1973), was not only a warm personal friend but the channel for some most convincing messages for me from the spirit side of life.

I first met Arthur Ford at the suggestion of the great Christian leader Dr. Sherwood Eddy, who shared my interest in the psychic and spiritual elements within Christianity. Dr. Eddy suggested I have a sitting with Arthur Ford who at that time (the summer of 1953) lived in New York City. A few weeks later I was in New York and phoned Arthur for an appointment. The next day — August 7, 1953 — I went to his room at the Bryant Hotel.

Arthur Ford slipped into trance and his well-known control Fletcher took control of his body. Fletcher first described a young man who had been killed in the war, saying he had been a close friend of mine and like myself had planned to enter religious work. The statement applied to my friend Nelson Hoit and I felt that Fletcher was contacting him.

Among other messages brought by Fletcher was one from Ozora Davis, onetime president of the Chicago Theological Seminary, who said: "I lived near where you live in Chicago. Preach the simple gospel that helps people. Tell them about immortality." Dr. Davis indeed had resided only two or three blocks from my home in Hyde Park on the south side of Chicago.

More important for me, however, were messages from my parents. Fletcher accurately described them and correctly

ABOUT THE AUTHOR

PAUL LAMBOURNE HIGGINS was born in Long Beach, Calif., in 1916. He did his undergraduate work at the University of California at Los Angeles and Southwestern University. In 1940 he entered the Methodist ministry and served as pastor for a Domingues, Calif., congregation while continuing his studies at Whittier College where he received his M.A. in 1943.

In that year he moved to Illinois and held a pastorate in Washburn while pursuing his theological studies at the University of Chicago Divinity School, receiving his D.B. degree in 1945. From 1946 to 1952 he was minister for the Washington Heights Methodist Church in Chicago, Ill.

While serving at Hyde Park Methodist Church (1952 to 1961) the Reverend Higgins was a cofounder of Spiritual Frontiers Fellowship and served as its first president. The sittings with Arthur Ford described in this article took place during this period.

In 1961 the Reverend Higgins became minister at Richards Street Methodist Church in Joliet, Ill., where he served until his retirement in 1973. Currently he is director-pastor of The Rockport Colony, Rockport, Mass., a retreat center which offers a program of courses and weekend seminars on spiritual life.



Among the books the Reverend Higgins has written are "Preachers of Power," "John Wesley: Spiritual Witness," "Encountering the Unseen," "Mother of All" and the recently-published "Spiritual Horizons."

stated that my father Clarence F. Higgins had died several years before my mother. My father also spoke of my older sister Jean Clarabell who had died before I was born.

"Your mother was sorry to leave California where she had lived so long," Fletcher reported, "but never told you. She wanted to be with you and encourage you in your ministry. She liked being in your church with you." All of this was true. After my father died in 1943 my mother Minnie Higgins moved to Illinois to live with me and I always had suspected that the harsh winters were difficult for her.

But a far more evidential message came from Mother at a later sitting with Arthur Ford in Chicago on December 6, 1953.

This time Arthur did not go into trance but received spirit messages while in the waking state. He suddenly brought me a message from Mother, using her maiden name Minnie Hauk: "When her body was buried you put on her dress a little cameo; this is her sign to you now."

No one then alive could have known the meaning of this message. When I was a little boy one of the first gifts I ever bought with my own allowance was a cameo for my mother. She always cherished it. Years later when she died, at her request we did not hold a wake. But just before the coffin was taken to the church for the funeral service I pinned the cameo onto Mother's dress.

The next evening, December 7, 1953, Arthur Ford held another sitting, again in the waking state. Ruth Paddock, later to be my wife, attended with me and received meaningful messages from her Aunt Jessie and her grandmother. Right at the very end Arthur Ford predicted that December 9 would be an important day for us both.

A couple of days later I was in downtown Chicago shopping. As I passed the jewelry counter in a department store I suddenly decided to buy an engagement ring to present to Ruth. On my way out of the store the thought dawned on me, "Why, this is December 9!"

In March 1956 a group of dedicated Christians with whom I shared a desire to bring back into the church the forgotten heritage of psychic and spiritual gifts met with me in my parish church, Hyde Park Methodist Church in Chicago, to found the Spiritual Frontiers Fellowship, now a nationwide organization with several thousand members. Arthur Ford was with us from the beginning and gave countless hours to forwarding the growth of SFF. Numerous ministers and laymen first were introduced to the evidence for spirit communication through this gifted American medium. During these years I had several further sittings with Arthur and never failed to receive noteworthy messages from departed loved ones.

A particularly notable sitting took place in my Chicago home on the afternoon of November 5, 1957. Several Methodist ministers and a hospital superintendent were in the circle with us and Fletcher brought forth evidential messages for us all. Yet the most amazing aspect of that afternoon escaped my notice until 13 years later when I reviewed my notes on it not long after Arthur's death in 1971.

Among the messages brought to me that afternoon was one

which obviously did not mean much to me at the time. Fletcher said that Bishop Bristol sent me greetings and was interested in my future work and that Charles Wilson was associated with him and shared this interest. I never had known Bishop Frank Bristol who had died a generation or more earlier, and I could not understand why he was interested in my future. I knew no one named Charles Wilson.

On June 1, 1961, I was appointed minister to the Richards Street Methodist Church in Joliet, Ill., a church I knew little about and had entered only once before for a conference there in 1960. I knew nothing of its origin and history. But when I read over my seance notes in 1971 the light finally dawned. As a young man Bishop Bristol had been the first pastor of Richards Street Church in Joliet when it was founded in 1872. It was only years later that he became a distinguished bishop. Charles Wilson, a Joliet banker, was a charter member of the congregation and for a number of years served as chairman of the church's board of trustees. On the wall of my office in Joliet hung a photograph of a building committee which supervised the erection of the beautiful French Romanesque sanctuary in 1890. Charles Wilson was chairman of that committee and worked closely with the Reverend Bristol. While others might dismiss this as conjecture, in the light of these remarkable events I feel these two men from the Other Side had a hand in my coming to Richards Street Church.

One other message from that sitting of November 1957 holds special meaning for me. Fletcher said, "Dr. Hill is here and he wants you to know, Paul, he will be helping you in the ministry of healing." Dr. Walter B. Hill, my family physician and Bible class teacher years earlier in my boyhood home of Long Beach, Calif., had influenced me to go into the ministry. Now from the Other Side he was offering to help me with the spiritual healing work I was doing.

In looking over the records of the many sittings I had with Arthur Ford I am overwhelmed by the preponderance of evidential communications. Arthur's dedication during his half-century of psychic work helped strengthen the faith of thousands of persons. He put them in contact with the wonders of the spiritual world.

LIFE in the DESERT CAN DEPEND on ESP

"You'll never make it," he warned. "Sidewinders and diamondbacks lie hidden in the sand for the entire distance."

By Ben Townsend

ALL MY LIFE I have had psychic experiences but during my three years of solitary living in the desert my ESP increased extraordinarily. After many years of news reporting and free-lance writing and photography, in 1967 I found myself in southern Arizona where I became fascinated with the vast Sonoran Desert which extends from that state into northern Mexico. I had saved enough money to buy food to last for several weeks of hiking and I set out to explore that forbidding region.

During my stay with the Papago Indians (see November 1972 FATE) I heard frequently of *El Camino del Diablo* ("The Devil's Trail"), the 137-mile trail winding from Quitobaquito, Mexico, to Yuma and Wellton, Ariz. Father Eusebio Francisco Kino was the first to find his way — in 1698 — through the desolate uninhabited desert, locating the rare springs of water high on the rocky slopes. Hundreds more crossed the desert during the gold rush days of 1849, but many did not make it across — over 400 graves line the narrow trail and many hundreds more undoubtedly died without being accorded the dignity of marked graves to commemorate their deaths. For some reason I became obsessed with the idea of crossing *El Camino* on foot. After several unsuccessful tries I succeeded in walking the entire distance in eight days and nights in January 1968.

Before my first attempt to hike the trail in 1967 a park ranger at Organ Pipe National Monument near Lukeville, Ariz., tried to dissuade me. "You'll never make it," he warned. "Sidewinders and diamondbacks lie hidden in the sand the entire distance. From my jeep I have often seen more than a dozen of them in a few miles. It's impossible to hike the trail without being bitten by a rattler."

The danger, of course, increased when I decided to hike at night as well as during the day. Rattlesnakes are more active at night when they hunt for food or bury themselves in the sand for warmth. Nevertheless, on that first hike I traveled 60 miles, for three nights walking in temperatures over 100 degrees, without seeing a single snake.

Towards dusk on the following day, however, my thoughts abruptly filled with the image of a lone rattler lying waiting in the trail. I halted at a dry wash that crossed the trail and unloaded my packboard. I built a small fire and made a cup of coffee. It is difficult to describe my feeling but I was positive that I was in danger. I couldn't erase that image of a snake from my mind.

My coffee finished, I lifted the packboard over my back and returned to the trail. Even now I vividly recall those next few moments. My right foot was raised for the fourth step when something told me to halt it in midair. Then some inner voice directed me to step to the left and out of the trail. I did so. I took one more step and the chilling buzz of a rattlesnake filled the dusk. I switched on my flashlight. The batteries were weak but the dim beam picked out a two-and-a-half-foot diamondback, its head reared in a striking position. The reptile lay exactly where my foot would have landed had not that inner warning caused me to step aside.

For several minutes I watched the rattlesnake. I had no desire to kill it. I remember thinking that perhaps in some strange way the snake had communicated with me, had warned me to change my path.

Finally the rattler backed off and crawled away. I unrolled my sleeping bag and went to sleep. A calmness filled me; all fear of being bitten had vanished. I knew that ESP was real and that it would protect me on my walks through the desert. And it did — for three years.

I seemed to attain an ethereal communication with the desert and its wildlife. Jackrabbits often stood up on their hind legs and chattered when I talked to them. Several times I approached within a few feet of them before they dropped to all fours and ambled off, unafraid. One night a ring-tailed cat went to sleep against my cheek. I thought it was my dog and began stroking it. I knew from its fur it was a wild animal. I spent probably an hour with the cat, stroking its back and feeding it from my hands. I met deer at waterholes and they approached within 25 feet of me.

Once a hummingbird followed

me for miles and when I rested beneath a mesquite tree it lighted on a bough a few inches from my face to look at me. It was the first time I had seen a hummingbird motionless and I marveled at its beautiful feathers. When I departed it continued to follow me.

In future months I explored other parts of the Sonoran Desert. Once I was traveling through the Kofa Mountains with my seven-pound terrier — I named him Kofa in their honor — when suddenly the picture of a rattlesnake again filled my mind. In a few moments I spotted a three-foot diamondback stretched out in the path directly ahead of my dog. There was no time to call Kofa back. Mentally I cried out to the snake and Kofa bounded over the rattler, which made absolutely no move to coil or strike.

During one of my desert sojourns, after several weeks of hiking through Mexico, I wound up in Yuma, Ariz. It was my first visit there. As I neared the town inexplicably I began thinking of my friend Don O'Neill, a newsman I had worked with nearly 20 years earlier in Bartlesville, Okla. I had not seen him since.

I checked into a Yuma hotel. During the next three days as I rested from my hike thoughts of O'Neill recurred. I could not seem to get him out of my mind. On Sunday morning as I entered a nearby restaurant for breakfast I was so overwhelmed with the thought that Don was there that I looked at every face in the restaurant before I sat down at the counter and ordered. The Sunday *Yuma Daily Sun* lay folded on the counter and I picked it up. I turned a few pages — there staring up from the newspaper was a photograph of Don! It accompanied a story he had written for the paper.

I found his name listed in the phone book and called his home. I expected him to be surprised at hearing from me after all those years. But when I began, "Bet you don't know who this is, Don," he replied, "Come on out to the house, Ben. I've been expecting you."

That night Don interviewed me for the paper and I told him of my ESP experiences in the desert. I admitted being puzzled as to why they were so frequent and so intense.

Don provided an answer. "Your ESP experiences have been so vivid for one reason," he said. "You've been alone in the desert in its most remote regions. Unconsciously you've called on your extrasensory perception in order to survive. Thus far it hasn't failed you; it never does."

Don's answer satisfied me. I

realized I had called upon some outside power to guide me and ESP had done just that. My experiences in the desert have convinced me that our ESP is there whenever we have need for it.



HOLEY TERROR

GOVERNMENT BUREAUCRATS in Wilkes-Barre, Pa., still argue over what causes the holes that inexplicably appear in garments belonging to workers at the General Services Building downtown. Part of the puzzle is why only personnel on the third and fourth floors of the nine-story building have been plagued by the holes and also a continuing epidemic of sore throats and skin rashes over the past several months. The victims are mainly women key punch operators.

Workers on the other floors seem unaffected by the irritant, says Mrs. Joan Parsons, president of the employees' union. Complaints about damage to clothes — ranging from a cluster of holes as large as a coffee can lid to a line of 30 holes across a sweater — number about 300, she states. She estimates there have been about 50 cases of rashes and sore throats although no records have been kept.

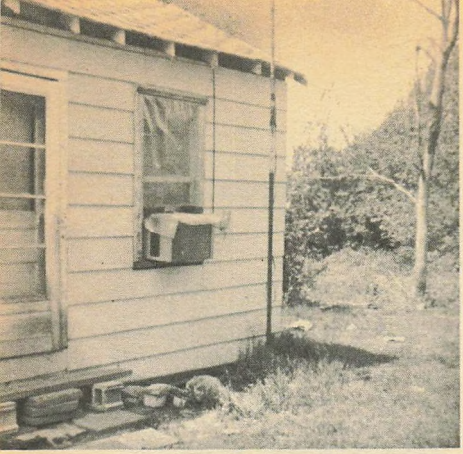
The trouble seems to have begun just after the installation of about 300 key punch machines on the two floors. However, similar machines are operated throughout the country without causing problems.

Four different investigations have come up with inconclusive and conflicting explanations. Three agencies declare that the damage to apparel is mechanical, from friction against the backs of chairs and normal wear on garments that are not new. But this leaves unexplained why similar damage does not occur on the other floors of the building. Mrs. Parsons points out that "one of the sweaters was brand-new, left on a chair overnight and had a half dozen holes the next morning."

Frank Gramazie, acting manager of the social security office that employs most of the women, had several of the cases of skin irritation checked by a government dermatologist. "But he could find no work-connected cause for the rashes," he says.

Edward J. Pugh, Wilkes-Barre's principal health officer, spent three days looking into the problem. He supported the friction hypothesis and declares that no health hazard exists in the building. Physics professor Edward W. Mueller of Pennsylvania State University checked the floors for radiation but detected none.

Skeptical of the government's explanations, the employees' union hired Dr. Grihapati Mitra, head of the chemistry department at nearby King's College, to make independent findings. Dr. Mitra suspects that the culprit is sulfur content in the soft coal used to heat the building. Some factor in the two floors converts relatively harmless sulfur dioxide to more corrosive sulfur trioxide, he believes, although he had not pinpointed the causative agent. He agrees there is no serious health hazard although sulfur trioxide does cause minor rashes and irritations such as those reported.



Unidentified creature tried to break into the McDaniel house in Enfield.

years, calls them "abominable swamp slobs" but the monicker hasn't caught on. Call them what you will, they're unwelcome. Any creature, animal or human, that prowls around scaring people — and on top of that smells bad — isn't likely to be loved.

They are so far beyond our understanding that it's no wonder stories about them excite incredulity. But the frequent reports of their appearance in the wooded and watery areas of Illinois and other places, coupled with the obvious sincerity of those who say they have encountered them, could convince us something awfully strange is going on in the backwaters of America.

SWAMP SLOBS INVADE

Numerous residents throughout the state have reported seeing — and smelling — these ape-like intruders.

By Jerome Clark and Loren Coleman

ILLINOIS harbors some strange inhabitants not mentioned in the tourist guides. In fact, the vast majority of the state's citizenry do not even recognize their existence. About the only ones who do are the handful who have seen them and even these persons have a hard time talking about "them."

For one thing, "they" don't even have a name. Researcher John Keel, who has studied their appearances and habits over the

In the summer of 1973 Murphysboro in southwestern Illinois was the scene of a bizarre series of events involving a creature which appeared suddenly and

disappeared just as suddenly two weeks later, leaving in its wake a number of baffled, frightened individuals who probably never again will feel completely at ease in the woods around their hometown.

The creature was first seen shortly after midnight on June 25, 1973. Randy Needham and Judy Johnson were parked on a boat ramp to the Big Muddy River near Murphysboro when a cry

ILLINOIS

"about three times as loud as a bobcat, only deeper" sounded in the nearby woods. The two looked up to see a huge biped lumbering toward them, still shrieking but now in altering tones. It was not a human sound.

Randy and Judy agreed the thing was about seven feet tall, white, its short body hair matted with river mud. They were not interested in examining it at close range and by the time it got within 20 feet of them they were roaring



away from the scene, bound for the Murphysboro police station.

Officers Meyrl Lindsey and Jimmie Nash checked the area and found "impressions in the mud approximately 10 to 12 inches long and approximately three inches wide," according to the report they filed later. To a FATE reporter, Needham later described the impressions as "something like a man with a shoe on would make — only the thing wasn't wearing shoes." He suggested that toe prints may not have registered in the mud.

At 2:00 A.M. Nash, Lindsey, Needham and Deputy Sheriff Bob Scott returned to the scene. This time they discovered fresh tracks, similar in general appearance to those they had seen an hour earlier, but deeper and smaller. The police report reads: "The prints in the mud were very irratic (sic) in that no two were the same distance apart and some were five to six feet apart. Also prints were found very close together."

Officer Lindsey left to get a camera to take pictures of the prints and while he was gone the other three followed the tracks. While they were bending over to examine some of them, there came "the most incredible shriek I've ever heard," Nash recalled. Apparently the creature was hidden in the trees less than 100 yards away. The trio didn't stick around to find out. They beat a hasty retreat to the squad car. In the hours that followed officers did scour the area in pursuit of an elusive splashing sound but found nothing.

When daylight came things quieted down but with darkness the creature returned.

The first to see it this time was four-year-old Christian Baril who told his parents he had seen "a big white ghost in the yard." They didn't believe him — but 10 minutes later, when Randy Creath and Cheryl Ray saw something very much like that in a neighboring yard, parents and police reconsidered the youngster's words.

About 10:30 P.M. Randy and Cheryl were sitting on the back porch of the Ray home when they heard something moving in the trees along the river just beyond the lawn. Then they saw the creature standing in an opening in the trees, quietly watching them through glowing pink eyes. Cheryl insists the eyes were glowing, not reflecting — there was no light source nearby.

The creature was either the same one the other young couple had seen the night before or one similar to it. It was white and dirty, weighed close to 350 pounds and stood seven feet tall; it had a large round head.

Cheryl thought its arms might be "ape-length," although she wasn't certain because it was standing in waist-high grass.

Randy went down to get a closer look while Cheryl went inside to turn on the yard light. The light didn't reveal much more of the creature than they already had seen.

Finally the thing ambled off through the trees, making considerable noise. Later, investigators found a trail of crushed weeds and broken brush, as well as imprints in the ground too vague and imperfect to be cast in plaster.

Cheryl's mother Mrs. Harry Ray called the police. While waiting for them to arrive, they suddenly began to smell a "real strong odor — like a sewer," Cheryl said, but the odor lasted only a short time.

Soon Officers Nash and Ronald Manwaring pulled up in their car. What happened then is recounted in their report:

"Officers inspected the area where the creature was seen and found weeds broken down and somewhat of a path where something had walked through. Jerry Nellis was notified to bring his dog to the area to see if the dog would track the creature. Upon arrival of Nellis and his dog (a German shepherd trained to attack, search buildings and track) the dog was led to the area where the creature was last seen. The dog began tracking down the hill where the creature was reported to have gone.

"As the dog started down the hill it kept stopping and sniffing at a slime substance on the weeds; the slime appeared periodically as the dog tracked the creature. Nellis put some of the slime between his fingers, rubbed it and it left a black coloring on his fingers. Each time the dog found amounts of it, the dog would hesitate.

"The creature was tracked down the hill to a pond, around the pond to a wooded area south of the pond where the dog attempted to pull Nellis down a steep embankment. The area where the dog tracked the creature to was too thick and bushy to walk through, so the dog was pulled off the trail and returned to the car. Officers then searched the area with flashlights.

"Officers Nash, Nellis and the dog then proceeded to the area directly south of where the dog was pulled off the tracks. The area was at the end of the first road to the west past Westwood Hills turnoff. The area is approximately one-half mile south of the area of the pond behind 37 Westwood Lane.

"Nellis and the dog again began to search the area to see if

the dog could again pick up the scent. Nellis and the dog approached the abandoned barn and Nellis called to Officer Nash to come to the area as the dog would not enter the barn. Nellis pushed the dog inside and the dog immediately ran out. Nash and Nellis searched the barn and found nothing inside. Nellis stated that the dog was trained to search buildings and had never backed down from anything. Nellis could offer no explanation as to why the dog became scared and would not go inside the barn. Officers continued to search the area and were unable to locate the creature."

The Murphysboro creature was reported two more times. During an evening July Fourth celebration in a city park near the river, carnival workers said they had seen it watching the Shetland ponies. And on July 7 Mrs. Nedra Green heard a shrill piercing scream from near the shed on her isolated farm. She did not go out to investigate.

So what was this Murphysboro creature? The authorities admit they don't know.

"A lot of things in life are unexplained," Police Chief Toby Berger says, "and this is another one. We don't know what the creature is. But we do believe what these people saw was real . . . These are good, honest people. They are seeing something. And who would walk through sewage tanks for a joke?"

* * *

UNFORTUNATELY not all law enforcement officers share Chief Berger's enlightened attitude. Earlier in the year Sheriff Roy Poshard, Jr., of White County in southeastern Illinois, threatened to arrest a man who reported such a creature. But the witness, Henry McDaniel of Enfield, sticks to his story.

He says that late in the evening of April 25, 1973, he heard something scratching on his door. Upon opening the door he did a double take, for the "something" looked as if it had stepped out of a nightmare.

"It had three legs on it," he said, "a short body, two little short arms coming out of its breast area and two pink eyes as big as flashlights. It stood four and a half to five feet tall and was grayish-colored. It was trying to get into the house."

McDaniel, in no mood to entertain the visitor, grabbed a pistol and opened fire.

"When I fired that first shot," he said, "I know I hit it." The creature hissed like a wildcat and bounded away, covering 75 feet in three jumps, and disappeared into the brush along a railroad embankment that runs near the McDaniel home.

State police, summoned to McDaniel's home soon afterward, found tracks "like a dog's except that (they) had six toe pads." McDaniel told FATE that two of the prints measured four inches around while the other measured three and one quarter inches.

Investigators subsequently discovered that 10-year-old Greg Garrett, who lives just behind McDaniel, had been playing in his backyard half an hour before when the creature approached him and stepped on his feet, tearing his tennis shoes to shreds. The boy had run inside crying hysterically.

On May 6 at 3:00 A.M. McDaniel was awakened by the howling of neighborhood dogs. Looking out his front door he saw the monster again.

"I seen something moving out on the railroad track and there it stood," he told a reporter. "I didn't shoot at it or anything. It started on down the railroad track. It wasn't in a hurry or anything."

Referring to one of the explanations offered for his sightings, McDaniel told us, "I've been all around this world. I've been through Africa and I've had a pet kangaroo. This was not a kangaroo. I've never seen this type of creature or track before."

The publicity McDaniel's report received brought hordes of curiosity seekers, newsmen and serious researchers to Enfield. Among them were five young men whom Deputy Sheriff Jim Clark arrested for hunting violations after they said they had seen and shot at a gray hairy creature in some underbrush. Two of the men thought they had hit it but the thing had sped off, running faster than a man. This incident is supposed to have occurred on May 8.

Another witness is Rick Rainbow, news director of Radio Station WWKI, Kokomo, Ind. On May 6 he and three other persons saw the thing beside an old abandoned house near McDaniel's place. They didn't get a good look at it because its back was to them and it was running in the shadows but they later described it as about five and a half feet tall, grayish and stooped. Rainbow taped the cry it made.

Investigators Loren Coleman and Richard Crowe did not see the creature but they did hear a high-pitched screech while they were searching the area around McDaniel's home.

About a month later in Edwardsville, Ill., police received and checked three reports of a musty-smelling, red-eyed, human-sized being said to be lurking in the woods on the east-

ern edge of town. The creature reportedly was more than five and a half feet tall and broad-shouldered, with eyes that apparently were sensitive to light. It made no sound when it walked. The witnesses said the thing chased them and one man told police the creature ripped his shirt and clawed his chest.

In many ways these events of 1973 were a replay of similar incidents from the summer before. The *Peoria Journal-Star* for July 26, 1972, printed the claims of Randy Emert, aged 18, who purportedly saw an unusual creature on two occasions in the preceding two months. Emert said it was bipedal, hairy and between eight and 12 feet tall. It was "kind of white and moves quick." It brought with it a rancid odor and seemed to scare the animals in the woods near Cole Hollow Road. Emert said, "It lets out a long screech — like an old steam engine whistle only more human."

Emert asserted that a number of his friends had seen either the creature or its footprints. "I'm kind of a spokesman for the group," he said. "The only one who has guts, I guess."

Mrs. Ann Kammerer of Peoria corroborated Emert's story, saying that all of her children, friends of Emert, had seen the thing. "It sounds kind of weird," she admitted. "At first I didn't believe it but then my daughter-in-law saw it."

According to Emert an old abandoned house in the nearby woods had large footprints all around it and a hole dug under the basement.

The *Pekin Daily Times* for July 27, 1972, announced that two days previously "Creve Coeur authorities said a witness reported seeing 'something big' swimming in the Illinois River." (The Illinois River flows through Peoria.) On the night of the 27th "two reliable citizens" told police they had seen a 10-foot-tall figure that "looked like a cross between an ape and a caveman." A United Press International account described it as having "a face with long gray U-shaped ears, a red mouth with sharp teeth (and) thumbs with long second joints." One witness said it smelled like a "musky wet-down dog." The East Peoria Police Department reported receiving more than 200 calls about the monster.

Leroy Summers of Cairo saw a 10-foot-tall, white, hairy creature standing erect near the Ohio River levee during the evening hours July 25, 1972. When the Cairo police came to investigate they found nothing and Police Commissioner James Dale warned that henceforth anyone

who made a monster report would have his breath tested for alcohol content.

The rash of sightings in 1973, however, continued on into the fall. On the night of October 16 four St. Joseph youths — Bill Duncan, Bob Summers, Daryl Mowry and Craig Flenniken — encountered a hairy "gorilla-like" creature on a road south of town. They had stopped their car to investigate what they thought was a campfire near the bridge on the Salt Fork. One of them lit a match and they all saw the creature, standing five feet tall, about 15 feet away. They did not linger.

Duncan told the *Champaign-Urbana Courier*, "I wondered if I was nuts or something. I thought it was a bear at first but I really couldn't say."

This account raises two very obvious questions: What was the nature of the mysterious light the boys took to be a campfire? And how could a match struck in an outdoor setting generate enough light to reveal a presumably dark object 15 feet away? Unfortunately we have no answers because our efforts to contact the witnesses have been unsuccessful.

It is worth noting, however, that in recent years there has been a series of sightings of "gorillas" in the area. In 1970, for example, witnesses reported such creatures at Rantoul, Farmer City, Heyworth, Weldon and Decatur, all of these places within 50 miles of St. Joseph. In nearly every case the creature was seen in the woods near a river or a creek and in one instance observers spotted it standing near a bridge on Salt Creek.*

* * *

AS FANTASTIC as these stories seem they do form a certain pattern. Several features consistently appear.

To start with, the Illinois incidents are clearly related to a growing body of reports that come primarily from the south-central United States — Indiana, Missouri, Oklahoma and Arkansas (although parallel tales have been recorded from time to time as far south as Florida and as far north as Pennsylvania). The creatures reported are almost always bipedal, hairy and sub-hominid in general appearance. Their color is variously described as white, gray or dark brown. Their eyes are usually pink or red and glow in the dark. The creatures emit an extremely unpleasant odor often compared to the smell of garbage or sewage. They run fast and leap enormous distances — even from

*See Loren Coleman's "Mystery Animals in Illinois" March 1971 FATE.

a sitting position, according to one report.

Estimates of height range from four and a half to 12 feet. The creature is nocturnal in its habits and lives in wooded areas bordering streams. It emits an earsplitting, nerve-shattering shriek. It apparently is not afraid of human beings and has been known to chase and attack. Seldom is it seen in the company of another of its kind.

The one inconsistency concerns its tracks. They come in all sizes, some have four toe prints, others have five or six. (All primates and hominids are five-toed.) A weird inconsistency in the reports hints that on occasion our abominable swamp slobs are not quite "real" — for at times they walk through underbrush without breaking twigs or branches, leaving tracks or making noise. On other occasions, as we have seen, they are noisy and destructive.

Another disturbing feature is that the creatures occasionally appear in the company of that other uninvited visitor, the UFO. So far as we know, no one actually has seen such a creature enter or emerge from a flying saucer but some kind of relationship is implied when strange flying objects are seen landing in the area where a creature has been sighted.

So it goes with our abominable swamp slobs. What they really are is anyone's guess. As Chief Berger said, "A lot of things in life are unexplained." For now we'll have to leave it at that.



HOMING HECTOR

HECTOR THE gator is back in Lake La Gorce bellowing for his breakfast. Six years ago when the Paul Trier family built the first home in the Florida Gulf Coast community they found Hector was already a resident of the lake. The Triers took to feeding the friendly reptile and all went well until later settlers built homes. Some of the new neighbors were leery of swimming in the company of a 300-pound alligator. So two years ago Hector was trucked to Lake Myakka State Park, some 140 miles away. Last September Trier thought he heard a call from the lake and sure enough there was Hector, home again.

"He came swimming toward me, pushing a large wave under his chin," said Trier.

How Hector managed to cover the 140 miles back remains unexplained.

My Proof of Survival

FATE will pay $5 for each story published in this department. Stories must deal with an actual experience proving spirit survival. They should be less than 300 words and typed double-spaced on one side of the paper. They may be mailed to FATE Survival Editor, 3500 Western Ave., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

NEAR-FATAL ACCIDENT

By Myron A. Baker

BEFORE entering the army at the age of 20 I worked two jobs trying to save up some money before accepting the low-paying job of soldier. My long hours did not permit enough rest and consequently I was tired much of the time.

On the night of November 27, 1951, I was driving to my home in Bonner Springs, Kans., from my second job as night manager of a service station in nearby Lawrence. I had time only for breakfast and a change of clothes before reporting for my daytime job.

Morning traffic was light as I traveled down the two-lane asphalt highway that slices through the rolling hills of eastern Kansas. I'd had so little rest that I was almost literally driving in my sleep. Suddenly I awoke from my nodding to the sound of the right wheels crunching over the gravel on the shoulder of the road.

Through sleep-clouded eyes I strained to see what was ahead and made out the lines of a gray concrete bridge abutment directly ahead of my car. My sleepy foot pushed down on the accelerator and I was traveling much too fast to avoid a collision. The car hit the corner of the bridge, shearing off the right front of the body, and spun down the highway like a top. The car finally came to a stop in the center of the road squatting on its three remaining wheels. The frame of the car was so twisted neither door would open and gasoline flowed from the ruptured fuel tank.

As I regained consciousness, however, I was not in the wreck as one would expect but rather I was looking down from above at my physical body, mute and twisted, trapped in the mangled wreck. I later learned that my body had suffered severe head injuries as well as an injured back and dislocated hip.

I continued to watch when several men below me began trying to hook



Myron A. Baker

a chain between the doorpost of my car and a waiting truck. They were going to attempt to force open a space in the wreckage large enough for passage of my broken body. I still remember vividly my vain attempts to communicate with these men. If they carried out their plan, the truck would drag the car over the pavement and strike sparks that would ignite the leaking gasoline. My body would be cremated!

Unable to make myself audible to the men or to arouse my physical body, I turned my attention to three cars that were approaching the scene of the accident from the other side of a small hill that blocked their view of the wreck. I recall that I wondered at the time why I was concentrating so hard to make one of these cars stop. When it did, I found that the driver was Dr. Michael Johns, a country physician making his early morning rounds.

Dr. Johns immediately realized the danger of fire and stopped the men from carrying out their plan. Then he began to administer to me through the broken window. I watched him working on my physical body until I lapsed into unconsciousness again.

When I awoke, I was once more in my physical body in Lawrence City Hospital. Several days had passed. I was still recuperating from my injuries a week later when Dr. Johns came to visit me. The moment he appeared at the door to my room I began to thank him for treating me at the scene of the accident and above all for saving me from the danger of being cremated. His face went pale as I discussed the details of what happened while to all outward appearances I had been totally unconscious. I couldn't give him a logical explanation and I didn't care to try to explain my out-of-the-body experience. But my near-fatal accident proved to me that my inner being can experience continued awareness apart from my physical body. — *Long Beach, Calif.*

PHONE CALL FROM BEYOND

By Viola Tollen

FOR MANY years my friend Davis Stone was sole caretaker of a large mansion and estate next door to me on Belmont Street in Indianapolis, Ind. His daughter Ruby and I had been great pals before she died — when she was only seven. In 1969 Davis fell from a ladder and as a result was nearly crippled. If he sat bent over or in an unusual position for any length of time he could not work for days or even weeks.

Not long after his fall Davis' employers went on vacation and Davis had complete responsibility for the estate. The job was really too much for one person and I was continually on the watch to see that he did not cripple himself again. One evening just before dusk my telephone rang and I answered it. I heard a voice I recognized but could not place; it was the tiny voice of a child.

She said, "They told me I could not telephone but I just did, didn't I?"

Puzzled, I said, "I know your voice but who are you?"

"You know me," she answered. "I am Ruby!"

"Thank you and good-bye," I said as I dropped the phone, alarmed that something must be wrong with Davis. I heard the little voice say, "Thank you, too."

I dashed next door and tried to get in. There was no answer to my knock but I found a door that was unlatched and went from room to room to see what was the matter.

On a big chair I found Davis, sound asleep in a position that would have crippled him. Suddenly I knew he could not be awakened quickly so I just stood nearby and repeated his name. Finally he awoke and said, "Oh, my back! It's a good thing you

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1955

58,	Jan.	50
60,	Mar.	100
61,	Apr.	200
62,	May	300
63,	June	100
64,	July	250
66,	Sept.	125
67,	Oct.	100
68,	Nov.	100
69,	Dec.	450



1956

71,	Feb.	300
72,	Mar.	150
73,	Apr.	400
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75,	June	100
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92,	Nov.	100
93,	Dec.	200



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





1959

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



1960

118,	Jan.	100
119,	Feb.	200
120,	Mar.	150
121,	Apr.	80
122,	May	250
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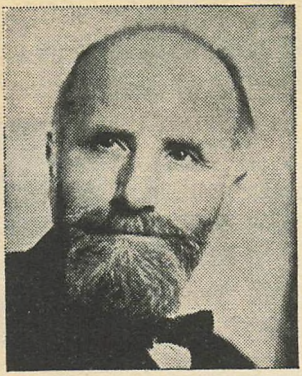
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came to see about me but what is the reason?"

Stunned for a moment at the immensity of the answer I must give, I finally said, "Your daughter Ruby called me on the telephone."

Disbelief showed on his face. I couldn't blame him. The truth staggered me too when I realized what it meant.

"My phone is still off the hook," I added. "I dropped it when I knew something was wrong over here. Ruby said 'Thank you' just as I dashed over. She was still on the line."

Davis and I agreed this was very like Ruby. She always had been so careful to observe the pleasantries of life.

I am careful to whom I tell this story but the telephone call from beyond remains a rare treasure in my memory. — *Indianapolis, Ind.*

A GIFT FROM MOTHER

By Grace Sullivan

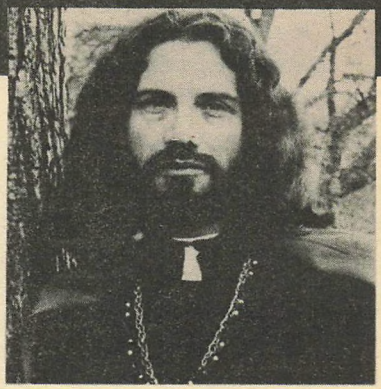
IN 1944 I developed warts on my hands and the soles of my feet. I consulted many doctors who used burning medications, electric needles and other remedies, all of which failed. Walking was painful. Periodically I cut off with a razor the thick warts on the soles of my feet, some larger than a quarter, revealing in the porous underskin flat layers of infinitesimal black seeds, the culprits which soon would regrow warts hard as leather.

In 1952 my mother Emma Linhart, to whom I always was very close, developed cancer. After a difficult and ineffectual operation we brought her from New York City to our home in the country town of Mahopac upstate. She lay in bed for six months, overly appreciative of my ministrations, always wishing she could repay me for such loving care.

I was hobbling around and finally persuaded our family doctor to cut

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Grace Sullivan

deeply into the warts in the soles of my feet. He put me on crutches for a week. Mother was chagrined at being a burden during this trying time. She said she would do anything to rid me of this curse. But within a week the warts started to grow back.

Mother never had believed in an afterlife. But one day after a troubled nap she said, "Your father came to the bedroom door to see if I was 'ready.' He wore the black serge in which I buried him. He just stood there, waiting!"

"Oh, Mother," I blurted, thinking the heavy sedation was affecting her mind.

On another day she stirred and said, "Amelia came for me down a long wide avenue, running toward me with arms outstretched." Amelia was her young friend, only 35 years old, who had died shortly before from breast cancer.

On November 15, 1952, Mother died and our local mortician drove her home to New York City, to the funeral parlor from which she was to be buried beside my father as she had wished. I suffered through the three-day services, standing and walking among the many visitors. My feet ached.

After it was all over I drove the 50 miles back home and flung myself on

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by Norman P. Kennedy

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Mother's sickbed to rest for a moment. As I kicked my shoes off I noticed a curious numbness in the warts. I stripped off my stockings, clutching at the bottoms of my feet. They looked as usual. But when I pressed the warts there was no feeling at all!

I knew immediately what had happened. Mother's first act on "the other side" had been to ask a favor for me. For the first time in three days I was able to cry. Within a month the warts on both my hands and feet were gone completely. — *Naples, Fla.*

"YOU DIDN'T BURY GRANDPA . . ."

By Amanda Emerson

I LEARNED that we survive death when I was only eight years old. The year was 1910 and we were living in Philadelphia, Pa.

I was lying in bed one night when a voice awoke me saying, "Look at me." It was the voice of my paternal grandfather Henry D. Holt and I could see him standing near the old-fashioned lamp alongside the mantelpiece.

"Tell your mother I am not dead," he said.

I called upstairs to my mother Amanda Holt. When she came down and I told her what Grandpa had said I thought she would faint. It scared her but not me. I asked her why she couldn't see Grandpa and she said, "You don't see him either."

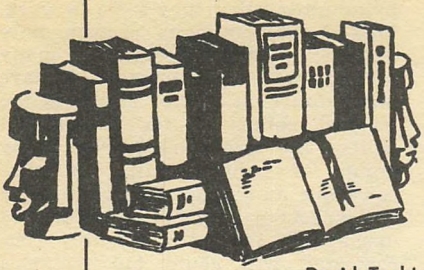
Just then he walked toward the bed and the floor squeaked. I asked, "Mom, don't you hear him walking?"

"No," she replied, "and don't ever mention this again. We buried your grandfather a year ago."

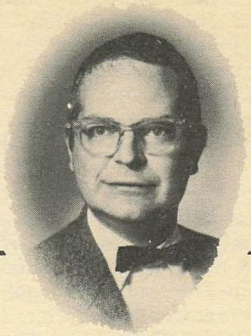
"You buried his body, not Grandpa. This I know, for he tells me so." — *Las Vegas, Nev.*

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David Techter



COMING EVENTS

AS USUAL, several organizations are planning important conferences over the summer. Spiritual Frontiers Fellowship will sponsor a retreat in Elizabethtown, Pa., on July 6-12, 1974. Speakers include the noted healer Gordon Turner and psychic researchers Robert H. Ashby and Lawrence LeShan. For information write to Mrs. Joyce Love, 260 N. 67th St., Harrisburg, Pa. 17111.

The 12th annual conference of the Association for Humanistic Psychology will be in New Orleans, La., on August 25-28, 1974, and undoubtedly will include sessions dealing with paranormal and transpersonal matters. AHP also is sponsoring several regional meetings and conferences on particular themes, such as a San Francisco conference on "Rites of Passage" with Stan and Joan Halifax Grof. Details on all these meetings are available from the Association for Humanistic Psychology, 325 Ninth St., San Francisco, Calif. 94103.

SANTERIA

PARTLY AS a result of the Cuban revolution which drove thousands of exiles to the United States, the Latin-American religion known as *Santeria* ("The worship of the saints") has spread widely through the Latin populations of major United States cities. It is especially strong in Miami. A particularly welcome volume, therefore, is Migene Gonzalez-Wippler's *Santeria: African Magic in Latin America* (Julian Press, New York, N. Y., 1973, 181 pages, $6.50). From her firsthand encounters with the faith the author outlines the major deities, ceremonies and beliefs of *Santeria*, like voodoo and the Brazilian spirit cults an outgrowth of the West African religion of the Yoruba peoples who were brought to the New World as slaves. In the Caribbean the African deities are identified with various Christian saints and worshiped under either name.

Throughout this readable book the author gives examples of the magical practices of the *santeros* (followers of *Santeria*) and in an appendix lists specific spells meant to accomplish particular results. The question, of course, arises: how much validity is there to all of this? Read-

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ers of David St. Clair's *Drum and Candle* will recall that he ends his story of the Brazilian spirit religions by admitting that they seem to work. Miss Gonzalez-Wippler is even more definite: "I have witnessed too many unexplainable phenomena to have many doubts as to the validity of the magical claims of the santeros. I believe the saints are just so many points of contact with the subconscious mind, each one controlling an aspect of human endeavor. An unshakable faith and strongly concentrated will could tap the vast reservoir of power which is the subconscious mind, at exactly the point desired, by using a simple key word: the name of the orisha that controls that particular area."

If you wish you can substitute for the word "orisha" (Yoruba deity) the word "saint," "devil," "manito" or any other name for a supernatural power and the observation remains true.

Miss Gonzalez-Wippler's fascinating book would be worth buying for this insight alone. The intriguing accounts of actual practices and African lore are frosting on the cake, so to speak. A particularly valuable section of the book deals with *Santeria*'s darker partner *mayombe*. Only rarely do we get such authentic information about black witchcraft as she presents here. I recommend this vivid and compelling volume.

AND OTHER EVIL

BLACK MAGIC is the subject also of Daniel Logan's *America Bewitched* (William Morrow & Co., New York, N. Y., 1973, 187 pages, $5.95). After reading the first few pages I turned back to the title page to be sure the author was indeed "the reluctant prophet." I could have sworn it was Hal Lindsey. I'm afraid Logan goes overboard in seeing the forces of Darkness behind every bush in Central Park. I have no

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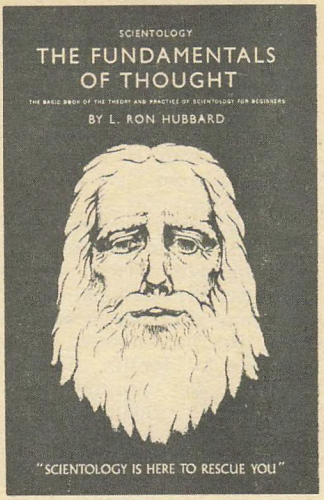
doubt he begins each day with a prayer for protection. He ends the book by bewailing the misfortunes that afflicted him while he was writing the manuscript. Might this have something to do with his obsession with evil?

Like his earlier books this volume is well written. Logan's character sketches are skillfully done and his narrative flows smoothly. He recounts various tales of on-campus dabblings in black magic and of Manson's cult, and he records Ouija board messages concerning his previous life as a warlock. He also tells the detailed story of his reincarnated cat. He inveighs against Anton LaVey and The Process Church. He considers Alice Cooper and other excesses of mass culture evidence that the Devil is undermining America. Not until page 169 does he get around to mentioning the Vietnam War as the most glaring example of our dehumanization.

I do not doubt Logan's earnestness but I cannot agree with his belief that organized Darkness is taking over our nation. I suspect more harm is done by dabblers who don't know what they are doing than by the evil-minded practitioners who do.

He makes some rather extreme statements, such as: "And we know what has become of most of those kids who dropped out, took acid, and followed their hero (Tim Leary) — they are either leading destroyed lives, or are in institutions, or they are dead." Strange, the only "kids" (Logan refers to anyone under 25 as "kids" and "children") I know of soon tired of Leary, gave up LSD and now lead rather humdrum middle-class lives. Somehow I am more frightened by Hal Lindsey than I am by Anton LaVey and more appalled by the Watergate gang than by all the devil worshipers Logan can round up.

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MARYLAND PHYSICIST William R. Corliss has produced an interesting collection of Fortean accounts in *Strange Phenomena* (P. O. Box 107, Glen Arm, Md. 21057, 1974, 277 pages, $6.95). The several hundred brief cases include ball lightning, nocturnal lights, earthquake phenomena, possible meteor sightings, unexplained detonations and odd electrical displays and are quoted verbatim from *Nature*, *Science*, *Monthly Weather Review* and similar scientific sources as well as a few handfuls from FATE and other popular publications.

Corliss intends this volume to be the first of an extended series that will include unexplained falls from the sky, gravitational anomalies, incendiary phenomena and other oddities. He has devised a system of prefixes to identify the types — such as GLA for "geophysical, luminous, aurora-like phenomena" — and assigned case numbers within each category. The volume intentionally has a looseleaf format so that later cases can be inserted in their proper places. Slight difficulties with this system will arise because he has consecutively numbered the pages of the present volume and the various indices at the back — by subject, date, source, author, etc. — cross-referencing only those cases included here. But presumably a new index can be compiled when more cases are inserted. In any event, Corliss deserves our thanks for the tremendous work of compiling the present collection and reprinting original accounts from old out-of-print sources. Readers interested in such geophysical oddities will find the volume well worth the price.

OTHER REVIEWS

THE DRAGON AND THE DISC by F. W. Holiday, W. W. Norton & Co., New York, N.Y., 1973, 247 pages $7.95.

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Dragons and discs predominate among the religious symbols of early man from ancient China to Bronze Age art of the British Isles. Holiday suggests that the dragon (as the symbol of evil) and the disc (the symbol of good) have modern-day counterparts in the monsters of Loch Ness and other such bodies of water and the disc-shaped UFOs. Holiday finds abundant evidence to support this intriguing concept. Skeptics, of course, will continue to regard dragons as mythological and the ancient discs as representations of the sun.

In his previous book, *The Great Orm of Loch Ness*, Holiday put forward the thesis that "Nessie" is a giant worm-like creature. Now he seems torn between a slightly revised version of this explanation and the idea that "dragons" are paraphysical constructs. Difficulties with this latter view are the numerous photos of the monster and the unidentified bones found recently by Japanese investigators.

The book contains some interesting and valuable data, particularly from historical periods, and Holiday's research is impressive. The photographs and illustrations also add impact to the book. While I feel Holiday assumes a bit too much in certain instances, I think FATE readers will enjoy reading his intriguing presentation. — *Lucius Farish.*

EVERY WALL A DOOR by Anne Dooley, Abelard-Schuman, London, England, 1973, 203 pages, distributed by Transatlantic Arts, Levittown, N.Y., $10.00.

In this book author Anne Dooley, best known as a reporter for London's *Psychic News*, not only explores the realms of healing and psychic surgery as an enquirer but was herself a patient of Brazilian psychic surgeon Lourival de Freitas. Miss Dooley's years of reporting have made it possible for her to write an extremely

readable book if not an entirely convincing one.

The first of the book's three sections chronicles the author's own initiation into the psychic world and includes revealing portraits of Jane Sherwood, Geraldine Cummins and healer George Chapman.

The major portion of the book is the second part dealing with psychic surgery. Miss Dooley spends considerable time on Lourival de Freitas, briefly describing many cases of psychic surgery. I fail to see anything paranormal about Lourival's surgery. Obviously he has a splendid background in Brazilian folk medicine that easily could account for his removal of eye tissue and small tumors. He seems to couple this surgery with shamanistic-type tricks that are as old as the hills.

Miss Dooley herself had surgery when Lourival cut out her tonsils without anaesthetics and then sucked a growth out of her back through a small incision. But was this paranormal? There is nothing unusual about ripping out tonsils — country doctors often used such a technique in the past. As for the growth on her back, she admits that Lourival made an incision the day before. He easily could have inserted a small growth or some infection-causing particle at that time. Needless to say, Miss Dooley found the operations painful.

She also writes about the late psychic surgeon José Arigo. Most of her testimony depends on the unsupported claims of Andrija Puharich who never has published his alleged scientific report on Arigo.* In view of Dr. Puharich's extravagant claims about Arigo, such as that the world's greatest percentage of UFO sightings are reported over Arigo's house, I

*In a March 1974 letter Mr. Puharich tells us that the book on Arigo has been completed by John Fuller and he expects checking galleys within a month or two.

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tend to take his unsupported testimony with a grain of salt about the size of Lot's wife.

The third part of the book is more convincing. Miss Dooley's discussion of Brazilian spiritism and the psychic treatment of mental illness includes much interesting material on "obsession" and tells how orthodox psychiatry and spiritism have joined forces in a novel approach to the treatment of mental illness. Medical science should note this novel approach, foreshadowed by the earlier work of James Hyslop and Titus Bull in this country.

Obviously Miss Dooley is a sincere and courageous woman but the numerous anecdotes about psychic surgery that are the core of the book never are documented by medical statements before or after the surgery. We have only the testimony, often secondhand, that such-and-such a person had such-and-such a problem and was helped by the healing. But we never learn whether the original diagnosis was correct or made by a qualified physician.

The book is fascinating, but we can no longer sit back and watch these healers give their crude "demonstrations." They must submit to properly controlled investigation. If even one surgeon would cooperate I would be eager to investigate. — *D. Scott Rogo.*

WE ARE ALL HEALERS by Sally Hammond, Harper & Row, New York, N.Y., 1973, 267 pages, $5.95.

As a survey of what is happening, who is who and who believes what in the field of nonconventional healing, *We Are All Healers* is going to be hard to beat. Sally Hammond progresses from her first skeptical introduction to healing to her later participation in an ARE healing group and attendance at two conferences on healing. I tend to leave such conferences with my mind reeling as



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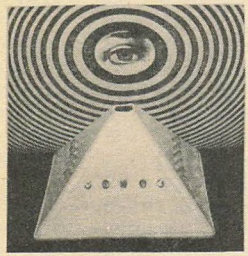
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I try to sort out the speakers and their opinions. This book has somewhat the same effect due to the mass of information it offers.

After being impressed by her experiences in this country Miss Hammond headed for England to see for herself if that country was the utopia for spiritual healing that most Americans believe it to be. Actually psi is not *that* accepted there but British healers do have greater status than their American counterparts.

Miss Hammond describes her visits with almost legendary healers and organizations, and the multiplicity of interviews and sometimes conflicting opinions left me a trifle breathless. But I find it exciting to be able to compare the views of such famous healers and to read of people like Christopher Woodard. Despite his impressive credentials — an Olympic consultant, an M.D. with a large practice, a master's degree in psychology from Cambridge — Woodard *prefers* to be known as a spiritual healer, a preference that would be beyond belief in this country.

Her notebooks full, Sally Hammond returned to the United States to survey the status of spiritual healing here. While healers do not have full visiting rights in hospitals as they do in England things *are* getting better. Scientists are coming to realize that healing is worthy of their attention. As an excellent introduction to the field I recommend they all read *We Are All Healers.* — *Diana Robinson.*

LIFE, DEATH AND PSYCHICAL RESEARCH edited by J. D. Pearce-Higgins and G. S. Whitby, Rider & Co., London, England, 1973, 269 pages, $4.75 (paperback).

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volumes to appear in some time. The editors have assembled a goodly body of scholars to address the crucial issues of how the findings of psychic research bear on religion.

The contributions by noted psychic researchers are rather slim — a précis of the SPR's pamphlet on "Telepathy and Allied Phenomena" by Rosalind Heywood and Renee Haynes, Frank Spedding's brief survey of psychic phenomena and Colin Brookes-Smith's even shorter essay on recent PK research in England — but the book is really aimed at persons who are familiar with psychic research and concerned with the subject's religious implications.

Dr. Robert Crookall presents a lengthy and well-organized summary of his astral projection research and persons who have not read his many books will find this a good outline of his conclusions. Other chapters deal with spiritual healing, biblical miracles, hauntings, possession, the nature of life after death, trance mediumship and mysticism. The eloquent essay on mysticism is by Britain's greatest mystical scholar of today, Dr. Martin Israel.

Canon John Pearce-Higgins contributes a third of the chapters plus an enlightening historical introduction to the Rev. Donald Bretherton's chapter on the biblical prohibitions against the psychic. The highlight of the volume, Bretherton's article examines the precise meanings of certain key words and convincingly distinguishes between psychic practices that churchmen of today would also reject and others that mistakenly are construed as diabolical. I find this the best treatment of this important topic I have read and worth the price of the book by itself.

However, each contributor brings something of worth and the British penchant for excellence of language, lucidity of thought and impressive scholarship is much in evidence. For

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My name is Mike Warren, and I'm happy to say I don't worry about bills anymore. Oh, I used to grind and sweat and swear, too, when the first of the month rolled around . . . let this go another month, pay a little on that. Payday was "exchange day." In fact, I was so busy working for everybody else that I never had time to work for myself.

For most of us life is a day-to-day struggle . . . a losing effort to get ahead of car payments, mortgage payments, insurance payments . . . payments for groceries, gas, dry cleaning, tuition, clothing. Payments, payments, payments . . . it goes on and on. Where does it end? Like the Red Queen in *Alice In Wonderland*, the faster we go, the behinder we get!

But, as I say, all that is behind me now. These days I spend my time as I like . . . because *I've found the secret of success. What* secret, you say? Don't laugh, now . . . I make my money betting on the horses!

I can hear you laughing anyway. Well, go ahead, have a chuckle on me. I don't mind . . . I have my money to console me. More money than I ever saw before. Money to buy what I need . . . and fulfill my family's needs. Money to go where I want. Money to do what I like. And—believe it or not—all my money comes from one place: the Thoroughbred race track.

Yes, friend, I *can* beat the races. I can go to any race track and pick up what I need—a hundred or a thousand—whenever I need it. Of course, I don't go every day . . . I don't press. Why take advantage of a good thing? Some days I'd rather work on my sports car, or play tennis, or take my kids to the zoo, or just loaf around the pool. But I could go to the race track every day if I wanted to . . . and, I suspect, win day after day after day. Not bad for a kid with a high school education, eh? This has been going on for over three years now—every since I quit my old job to start living my life the way *I* want to.

The other day I paid a visit to my local race track to pick up some spare change. I guess I really *saw*, for the first time, the looks of anguish and despair on the faces of many in the crowd . . . tearing up losing tickets, cursing their luck, getting ready to go back to jobs they hate. It occurred to me that I might be able to help some of those people . . . as well as many who have never been to the races in their lives and don't know the first thing about horses. Besides, I figure I don't even have to go to the race track anymore. All I have to do is put my secrets on paper and sell them for a profit. I reason that people would have to be crazy not to part with a few dollars if I could show them the road to retirement tomorrow . . . with enough money to do what they want. A vacation, new clothes, a car . . . or just do what I do—spend more time with the family and watch the kids grow.

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So if you've ever said to yourself, ". . . tomorrow . . . next week . . . next year . . . as soon as we get caught up . . .," stop dreaming and act now. Why let another day slip by when you could be living the way you'd like to—the way I do.

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anyone concerned with the relationship between the paranormal and the spiritual and especially for persons wondering about the rightful role of psychic research in the life of today's Christian Church this engrossing volume is essential reading. I heartily recommend it. — *Robert H. Ashby.*

THE BASICS OF ASTROLOGY by Ove H. Sehested, Uranus Publishing Co., Woodland Hills, Calif., 1973, Volume I: Chart Erection, $4.95; Volume II: Chart Interpretation, $4.95; Volume III: Tables & Reference, $3.95.

If you've always wanted to learn more about astrology and haven't known where to turn for an easy-to-understand, readable introduction to the subject, this excellent set cannot be too highly recommended. Once your interest is whetted, you won't need to move on to other references for a while as the comprehensive, well-illustrated set leads you one step at a time into the more difficult areas of astrology.

Students and teachers of astrology will want these volumes for their personal reference libraries and I recommend them for public libraries as well. You will feel that Sehested has written with just you in mind. I ordered my set today. — *Carolyn Cooper.*

THE WEEPING SKY compiled by Catharine Hughes, Sheed and Ward, New York, N.Y., 1973, 45 pages, $2.95.

This brief volume attempts to bring together the spirit of American Indian mysticism in a form that is easily recognized in other great religions. The poems and sayings are accompanied by inspiring photographs that illustrate the Indian insight into the supernatural. Most interesting to FATE readers will be the various prophecies of the coming

apocalypse. — *Steve Erdmann.*

THE SPACESHIPS OF EZEKIEL by Josef Blumrich, Bantam Books, New York, N.Y., 1974, 178 pages, $1.95 (paperback).

Most criticism of Erich von Däniken's volumes has been a non-specific gut reaction rather than a reasoned critique of his speculations. A NASA engineer and co-designer of the Saturn V rocket, Josef Blumrich took a different tack. He selected a particular subject — von Däniken's interpretation of the prophet Ezekiel's experiences recorded in the Old Testament — and brought his aeronautic design skills to bear in an attempt to prove the Swiss author wrong.

But it didn't work out that way. The more he dug into Ezekiel's report, he admits in this book, the more convinced he became that the Hebrew prophet had encountered several beings from another planet, had seen at least two spacecraft and had flown aboard one on two different occasions. (Just short trips from one place on earth to another, mind you, not Adamski-type voyages around the moon.)

As his research progressed, a spacecraft design began to evolve, a design Blumrich felt conforms to what Ezekiel reported. Blumrich considers the design only about 50 years or so ahead of present-day technology; it even conforms to wind-tunnel tests run by NASA on reentry bodies a few years ago.

Step by step, Blumrich documents his analysis, using physics and math to bolster his space-age interpretation of biblical events. I only hope his fellow engineers will have the integrity to study his theories. If Blumrich is right, he may have written one of the most important books to be published in our time.— *George W. Earley.*

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MEDICINE POWER by Brad Steiger, Doubleday & Co., Garden City, N.Y., 1974, 226 pages, $6.95.

Steiger's introduction to this volume is really an excellent distillation of the book's essence as well as a statement of his personal beliefs about ultimate nature and the interrelationship of all that exists. I have no doubt that in his essential religious beliefs the American Indian espoused a very high mystical view of himself and a deep reverence and kinship for the totality of nature.

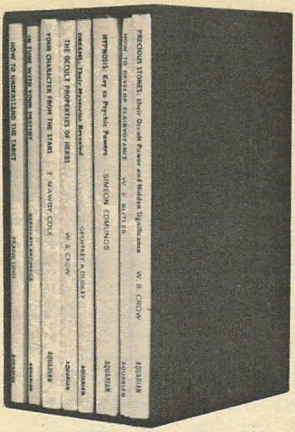
The genocide perpetrated on the Indians by white European Christians not only forms a despicable chapter in man's inhumanity to man but also shows what a powerful poison an assumed superiority of race and religion can do at its worst. The whites generally termed the Indians ignorant savages and their religion pagan. Steiger does not dwell on history but shows us a highly developed religion that the early settlers totally misunderstood. Through historical research plus interviews with Indian leaders, medicine men and historians Steiger puts together a composite picture of an advanced religion and draws some interesting parallels between it, wicca and modern Spiritualism.

I personally feel the book drags in places, mostly due to its question-and-answer form. Also the reader may get an idyllic picture of a peaceful continent with Indians contacting the wisdom of the Great Spirit through their personally revealed guides when in fact the frequent bloody battles between neighboring tribes belie any idea that they led their lives totally in harmony with their religious philosophy. I feel Steiger might have included some of the negative aspects to give us a more complete and truer picture.

Steiger carefully discusses the pur-

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poses of the religious rituals and the use of sacred objects in Indian ceremonies. We can see a pattern, consistent with many other world religions, of using symbols from their own environment to heighten religious understanding and to evolve a higher consciousness of the infinite. He feels that young people today are influenced by Indian culture and that it holds a special message for us all.

If you have no previous knowledge of the spiritual aspects of Indian culture, this book is an excellent place to start. *Medicine Power* tends to be a bit "preachy" at times but the author and his sources have something to preach about: peace, love and brotherhood — so we can overlook some of the book's deficiencies. — *Paul Severson.*

THE TREASURE OF THE SUPERSTITION MOUNTAINS by Gary Jennings, W. W. Norton and Co., New York, N.Y., 1973, 247 pages, $7.95.

If any breed of man is more occult-minded than another, it is the fortune hunter. He conjures up curses, occult forces, ghosts, lost tribes and other such to explain the mysterious protection certain lost treasures are alleged to have. The Lost Dutchman Mine of Arizona's Superstition Mountains is probably America's best-known example of this.

Writer Gary Jennings, who actually has hunted for the Dutchman on a number of occasions, is well qualified to sort truth from legend. One surprising fact he gives us is the date of the first news account of the alleged lost treasure — 1931! Previous writers have ignored this modern date for the origin of the whole legend around which hack writers have woven a web of intrigue. Jennings' knowledge of southwestern history, geology and anthropology serves him well.

Yet the intriguing suspicion re-

mains — there could be a chimney of gold somewhere in the volcanic wastelands of the Superstition Mountains. And however legendary the gold is, numerous strange suicides and murders, usually beheadings, are actuality. Somewhere beneath a tangled thicket of lies and legends there does seem to be a glint of gold, cursed perhaps but there nonetheless. — *Richard Crowe.*

ALSO NOTABLE

A NEW AMERICAN REFORMATION by James F. Drane, Philosophical Library, New York, N.Y., 1973, 166 pages, $7.50.
Author examines mysticism and prophetic religion in our time with particular reference to the "Jesus People."

THE BOOK OF THE WEIRD by Barbara Ninde Byfield, Doubleday & Co., New York, N.Y., 1973, 160 pages, $3.95 (paperback).
Humorous definitions of such creatures as trolls, vampires, and werewolves.

BASIC ACUPUNCTURE TECHNIQUES, Basic Medicine Books, P.O. Box 40129, San Francisco, Calif. 94140, 1973, 352 pages, $17.50.
A translation of the 1964 textbook compiled by the "Editorial Committee for Acupuncture and Moxibustion of the People's Health Publishing House, Peking" with 190 color plates.

TESLA SPEAKS compiled by Ruth Norman, Unarius Publishers, P.O. Box 1042, El Cajon, Calif. 92022, 1973, Volume 1, 335 pages, $7.95; Volume 2, 600 pages, $9.75.
A compilation of messages received by "mental transmissions through this intergalactic system" from such notables as Tesla, Albert Einstein, Enrico Fermi and "President Robert Kennedy."

THE TAROT by Alfred Douglas, Penguin Books, Baltimore, Md., 1973, 249 pages, $1.45 (paperback).
Author's synopsis of the origins, meaning and uses of Tarot cards, illustrated by new designs for the cards by David Sheridan.

THE UNIVERSAL MEANING OF THE KABBALAH by Leo Schaya, Penguin Books, Baltimore, Md., 1973, 180 pages, $1.50 (paperback).
Profound study of the Kabbalah relates the metaphysical basis of Judaism to the Eastern religions, to Christianity and to other great spiritual traditions.

THE GOSPEL OF RELATIVITY by Walter Starcke, Harper & Row, New York, N.Y., 1973, 110 pages, $3.95 (paperback).
The author defines his goals as the search for self-love, the practice of being and the celebration of life.

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A RECITATION OF IFA by Judith Gleason, Grossman Publishers, New York, N.Y., 1973, 338 pages, $15.00.

Anthropologist gives translations of selected verses used in West Africa's complex Ifa divination and comments on their relevance to Yoruba religion and mythology.

CUTTING THROUGH SPIRITUAL MATERIALISM by Chogyam Trungpa, Shambala Publications, Berkeley, Calif., 1973, 250 pages, $3.95 (paperback).

Author presents the classical Buddhist approach to avoid the development of ego and other spiritual traps that can divert the seeker from the true spiritual path.

TONING by Laurel Elizabeth Keyes, DeVorss & Co., Santa Monica, Calif., 1973, 88 pages, $2.00 (paperback).

Author explains how to use the voice vibrations to influence energy flows in the body for healing and other benefits.

A DECADE OF RESEARCH WITH A SELECTED ESP SUBJECT by J. G. Pratt, American Society for Psychical Research, 5 W. 73rd St., New York, N.Y. 10023, 1973, 78 pages, $4.00 (paperback).

ASPR *Proceedings* volume details the research performed with Czech subject Pavel Stepanek by Milan Ryzl, J. G. Pratt and others.

THE LONG DAY OF JOSHUA by Donald W. Patten, Ronald R. Hatch and Loren C. Steinhauer, Pacific Meridian Publishing Co., Seattle, Wash., 1973, 318 pages, $9.00.

Various phenomena of the Old Testament are explained by a theory of ancient catastrophes caused by the planet Mars.

THE COFFEE TABLE BOOK OF WITCHCRAFT AND DEMONOLOGY edited by Paul Huson, G. P. Putnam's Sons, New York, N.Y., 1973, 224 pages, $12.50.

Oversize volume reprints excerpts from Margaret Murray, Gerald Gardner, McGregor Mathers and others, commented on by Huson and illustrated by numerous plates.

JAPANESE GROTESQUERIES compiled by Nikolas Kiej'e, Charles Tuttle Co., Rutland, Vt., 1973, 261 pages, $10.00.

Annotated collection of ancient Japanese illustrations of ghosts, demons, ghouls and monsters.

EXORCISM: FACT NOT FICTION edited by Martin Ebon, Signet Books, New York, N.Y., 1974, 275 pages, $1.25 (paperback).

Introduction and 23 chapters survey modern examples of exorcism. Authors include Susy Smith, Pierre Janet, D. Scott Rogo, Thomas R. Tietze, Alson Smith and Walter Franklin Prince.

Report FROM THE Readers

AN UNFAIR CHARGE

Your May 1974 issue contains a letter from a potential Miriam Garabrant client whose experience differs substantially from mine.

I too contacted Mrs. Garabrant after reading the article on her healing gift (March 1974 FATE). I telephoned her — and not only did she spend almost an hour reassuring me but when I asked her fee she replied, "No charge if funds are tight but usually $25 if possible."

She impressed me as a highly intelligent woman anxious to help all she can. I doubt that I would be as patient with an unknown caller who took up so much time on a busy afternoon. I have not met Mrs. Garabrant and know no one who has but I am grateful for the lift she gave me. — *W. H., Orange, N. J.*

* * *

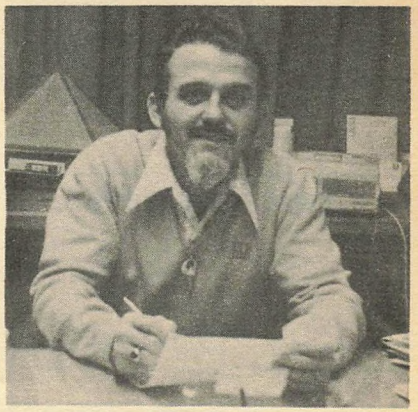
In answer to the letter on "The High Cost of Healing" I know that Miriam Garabrant gives *free* healing if one cannot afford to pay. When I told her I could not afford her fee she said, "Forget it." — *E. R. W., Hawley, Pa.*

IN THE FIRST PLACE . . .

We wish to call attention to a factual error on page 85 of the November 1973 issue of FATE. In Part I of the article "New Horizons in

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Human Consciousness" David Techter writes: "The *Journal of Transpersonal Psychology* in 1969 began to provide a publishing vehicle for studies in this growing discipline (the study of consciousness)."

The fact is that the January 1968 issue of the *Journal for the Study of Consciousness*, edited by Dr. C. Muses and sponsored by the Foundation for the Study of Consciousness, provided the first publishing vehicle for these studies. The *Journal* was launched by an interdisciplinary conference on consciousness and creativity held at New York's St. Vincent Medical Center in October 1967.

Prominent consciousness researchers such as Dr. Montague Ullman and Dr. Stanley Krippner served as contributing editors and Dr. Stanislav Grof (featured in the FATE article) served on the *Journal's* editorial board. His important articles on LSD were first published in the *Journal*. Also on the editorial board are Dr. Joel Elkes, prominent psychopharmacologist and head of the John Hopkins Psychiatry Department, and the internationally-known psychologist Gardner Murphy.

The first publishing vehicle in this growing field was not the journal your author named but Vol. 1, No. 1, of the *Journal for the Study of Consciousness* which with Volume 8 has been retitled *Consciousness Newsletter*. — *Chris De Montet*, Journal for the Study of Consciousness, *Santa Barbara, Calif.*

AT ISSUE

We take issue with an ad published in the December 1973 issue of FATE. The statement in the Slimentalism ad on page 113 concerning the 50-pound weight gain by a certain Indian yogi is incorrect.

Obviously, this statement has been derived from the only book in existence describing the event and the

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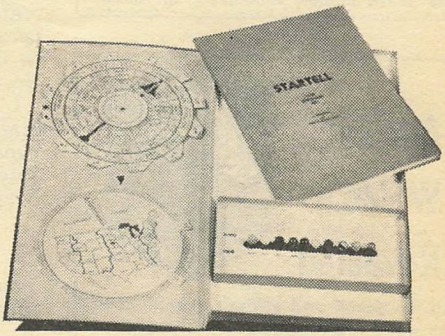
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book is published by Self-Realization Fellowship. The description in the ad has been taken out of context and is grossly misleading. In fact, it borders on fraud. We demand that a retraction be published immediately. — *Karen Lanza, Self-Realization Fellowship, Los Angeles.*

THE WILL NOT TO BELIEVE

In March 1974 I viewed a television film on the experiments with Ted Serios and his psychic photography. What a fantastic thing it was!

About the same time I noticed the issue of *Time* Magazine containing the sour article on the psychics. The will not to believe exceeds the will to believe and truth continues to suffer. — *Russell Champlin, Guaratingueta, Brazil.*

* * *

Although I know most "serious" ESP researchers wouldn't touch an "entertainer" (which I am) with a barge pole I thought perhaps you'd be interested to know that I support Uri Geller 100 percent.

I too have demonstrated "direct brain action" power for various cynical British newsmen. — *Tony Shiels, Redruth, Cornwall, United Kingdom.*

ETHERIC MATERIALIZATIONS?

I am very much interested in the many reports of sightings of strange animals and sea monsters like those in "I See by the Papers" in your April 1974 issue.

I believe that most of the reports are true but isn't it possible that many of the creatures seen are etheric materializations?

I am thoroughly convinced that some of the departed, after reaching that etheric world, advance to the point where they can create any animal or human or scenic image and make it visible to us. — *R. V. Shoemaker, Silver City, N. Mex.*

ASH ANALYSIS

In Jerome Clark's article "The Brushy Creek UFO Scare" (May 1974 FATE) he describes a mysterious gray "ash" found at a UFO landing site near Piedmont, Mo., by officials of IUFOB (International UFO Bureau). At your author's request I am giving FATE readers the results of our analysis of this material.

Herschel Carpenter, a horticulturist for the Horn Seed Company in Oklahoma City, told Bureau Deputy Director Daniel Garcia, "It appears to be some type of blight common to pine trees. The sap is crystallized, probably due to heat."

Mr. Carpenter stated that sap from pine trees need not have much heat to crystallize, that in the Missouri, Arkansas and Oklahoma area normal temperatures could do it in a few days, depending on the type of pine tree growing in a particular area. But he was not sure what type of heat caused the crystallization and recommended further research with sophisticated analytical equipment. He suggested that a proper analysis could be made by the County Agent's Office.

Samples of the ash were sent to the County Agent's Office for analysis. L. B. McCure, Jr., County Extension Director at Oklahoma State University, after studying the samples said that Mr. Carpenter was correct in his analysis. In fact, it was a common blight fungus called "dried cedar apple rust."

Additional samples were studied by our Bureau's consultant in the field of microbiology, Mr. Everett D. Dodd, who concurred with the opinions of Mr. Carpenter and Mr. McCure.

We have therefore concluded that the Missouri temperatures caused the formation of the "gray ash" and that it cannot be attributed to the UFOs reported in the area. — *Hay-*



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den C. Hewes, Director, IUFOB, Oklahoma City, Okla.

"GOD'S WELL"

After reading "This is God's Well" (January 1973 FATE) I decided to write you about my experiences at this wonderful place.

In July 1972 my wife and I left church after services and headed out of St. Louis, Mo., on Highway 44 to begin our vacation. I was anxious to visit "God's Well" along the way. We had no trouble finding it and as we were walking around the grounds we both remarked about the strange and wonderful feeling that came over us. We felt the presence of Christ.

We have since returned many times and have become well-acquainted with Stella and Vincent Reed. On each visit Christ has appeared. I have learned to talk with Him mentally and many questions I have asked have been answered.

As for the water and its curative powers I can tell you that I had a duodenal ulcer which gave me much pain. It is now gone and my last tests showed no sign of it. A recurring pain in my leg also has been soothed. After two visits to Stella Reed, my wife is completely rid of an ailment which doctors and chiropractors could not cure.

For anyone making a trip this way, a visit to "God's Well" is a must. — *The Rev. John R. Murphy, O'Fallon, Mo.*

THE CLEANSING FIRE

Perhaps I can clarify Belle Sundgren's mistaken conclusion concerning the reason bodies of Zoroastrians are "eaten by birds of prey" ("Report from the Readers" October 1973 FATE).

When the conquering Arabs swept into Persia with the cry, "Death or the Koran!" those Persians who would accept neither migrated to India and finally settled in Bombay.

Their descendants, by their industry and charitable acts, have won high repute in their adopted country where they are known as "Parsees."

Malabar Hill in Bombay is maintained by the Parsees as a beautiful park but public access to the Towers of Silence, where corpses are stripped clean by vultures, is not permitted. In this setting a Parsee explained the reason for this manner of disposal of their dead. They have such reverence for nature they are unwilling to defile water, earth or fire by consigning a corpse to the sea, the ground or the pyre. Faced with these restrictions they take the only remaining measure left to them: they lay their dead under the sky to feed the vultures.

Because Zoroastrians maintain an eternal fire on the altars of their temples they are erroneously called "fire worshipers." Actually, fire to them symbolizes the supreme cleansing agent. Its flame, forever reaching upward, ascending toward the heavens, represents the devout aspirations of mankind. — *Bim Schelderup, Honolulu, Hawaii.*

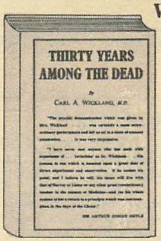
OUR STRANGE WORLD

Aaron C. Stern's 1928 UFO experience ("Report from the Readers" October 1973 FATE) brought to mind a similar experience I had in 1971.

Having momentarily left my bedroom in the middle of the night I returned to find it illuminated brighter than day although I had not turned on any light. Through the open window I gazed in wonder at a large luminous globe perhaps 36 inches in diameter suspended above my neighbor's garage two houses away. I don't know how I knew it was going to explode but for some reason I threw myself face down across my bed just as the thing blew up. It made a very loud noise. When I stood up a moment later my room

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was dark and the night was quiet.

The next day I searched the backyard for any fragments of the strange craft but found nothing. I asked my neighbors if they had seen or heard anything but no one had — except the man whose garage the strange sphere had hovered over. He said his young grandson had been visiting him when the explosion occurred. It threw the boy into hysterics, disrupting the whole household for the rest of the night. They had not seen the light or the source of the explosion and he was amazed when I told him what had happened.

Since then I often have wondered what I saw and never have I heard of a similar experience until I read Mr. Stern's letter. I still don't know what I saw but at least I have learned it matters not if it's Oklahoma or Ohio or 1928 or .971. These things always have been and always will be, I suppose. It's a strange world we live in. — *Joan Hall, Canton, Ohio.*

DARE TO BELIEVE

Garnet Steves' letter on dental healing (April 1971 FATE) prompts me to write of my own experience.

One evening in June of 1973 I noticed a large tooth in my lower jaw was loosening. Like many other persons I almost faint when I reach the dental chair and I decided to put off calling for an appointment.

That night I was awakened by a light like a neon tube coming toward my face. My first thought was that I would be burned but as the light came closer I felt no heat. It stopped at my jaw, then disappeared. Then I heard a voice say, "Pull your tooth." I knew such a thing couldn't be done, for a molar has long heavy roots. But I obeyed the command. I reached into my mouth and easily lifted the tooth out. It came out cleanly and my jaw did not bleed. I believe this was "instant" healing. — *Mrs.*

Robert Montgomery, Cleveland, Ohio.

UNCANNY COINCIDENCES

Two years ago while having breakfast with four friends I told them about my awful dream of the night before. I had dreamed of the death within the coming week of a teacher I had worked with in Montreal and Quebec City. I knew he lived in Chateau-Richer, Quebec, but I did not remember his name.

The next day I was having lunch with the same four persons when I got a long distance call and learned of the death of Eugene Nicole whom I hadn't heard from for three years. He died suddenly at the age of 66.

My companions were stupefied and one asked if I had a pact with the devil. — *Roland Gravel, Laval, Que., Canada.*

* * *

My wife and I encounter an uncanny phenomenon regularly and we wonder if other FATE readers have had the same experience.

Sometimes while my wife is talking my eyes will light on a word in whatever I'm reading at the exact moment she utters that word. Or someone on TV or radio will speak a word at the moment I'm reading it on a printed page. Also, sometimes when my wife and I are talking a TV or radio commentator will speak a word simultaneously as it occurs in our conversation. — *John R. Miller, Camp Hill, Pa.*

PYRAMIDAL ORIENTATION

I do not wish to detract from Carl Grant Wilson's theory as to the incentive for building the Great Pyramid of Gizeh ("Report from the Readers" September 1972 FATE) but I would like to make an addition to it.

Our present civilization began in the Nile valley with agriculture as its basis. The Nile River overflows its

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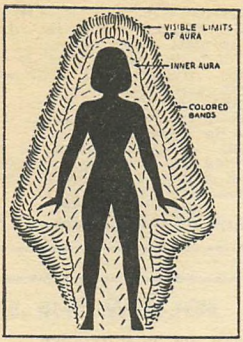


Diagram of normal aura based on W. J. Kilner, M.D.

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banks as regularly as the seasons change. When the dog star Sirius rises at a certain time of night, the Egyptians know that the Nile is about to overflow. This warns them to leave the vicinity of the river.

We can surmise that over the centuries the ownership boundaries of land along the river became obscured and no doubt men claimed lands that did not belong to them. Squabbles, even killings, over land made it necessary to find a method to reestablish disputed boundary lines.

The methods discovered represent the beginnings of geometry. Since *orient* means east and *occident* means west, it figures that people logically lined up with the sun toward the east when they began work in the morning. This step came to be called orientation and disorientation came to mean confusion. This was before magnetic north had been discovered and aligning toward the east was logical but soon proved to be inaccurate. Thus a starting point had to be established from which all other points could be located — an urgent reason for building the Great Pyramid as well as other pyramids in Egypt and other parts of the world.

The Great Pyramid once was encased in a sheath of white sandstone and its halo was visible even when the pyramid actually was below the horizon and therefore useful from a great distance. After the discovery of magnetic north, this usefulness as a point of orientation ended and the white sandstone casing was removed. — *J. C. Fluhart, Quinby, Va.*

AS THE UFOs GO BY . . .

We are rapidly approaching the point where many persons are losing interest in UFOs because nobody does anything about the sightings. We have to get into the field and go

(Continued on page 144)

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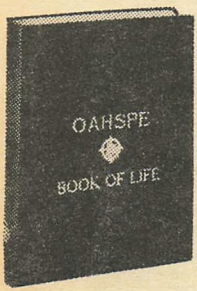
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REPORT FROM THE READERS

(Continued from page 134)

after them, track them, attempt to communicate with them.

I propose the organization of a field research team of experts in the fields of photography, communications, linguistics, physics, etc., who would be on the alert to rush to any site within a few hours, possibly minutes. Team bases should be set up in various areas.

Present research is a day late and a dollar short. We have altogether too many "reporting" agencies. Where is the action? The government certainly is not going to handle this problem. If we want it done we must do it ourselves.

I estimate that the maintenance of a field team, including living and travel expenses, would cost about

$80,000 a year plus perhaps $10,000 for equipment. If some national organization would sponsor such an operation I feel certain that an average of 5,000 members could be gleaned from each state, each surely willing to contribute $25.00. This would provide a fund of $125,000 a year for operating expenses.

I would be interested in hearing from FATE readers who favor such an organization. If favorable response is forthcoming, I believe we can work together to make sure such an organization is formed. Let's not just sit and watch the UFOs go by. — *William R. Nesbitt, Jr., P. O. Box 1245, Florence, S. C. 29501.*

GRANDMOTHER'S DREAM

My grandmother Helen Adams, teaching in a log cabin country school when she was quite young, had a two-part dream. She was a fine horsewoman and she rode a white horse. One night she dreamed that a bad electrical storm came up and her horse was frightened. She went outside and untied him and brought him into the school.

A few nights later she finished the dream. In the second part, a dark young man rode up on a dark horse during a storm and asked if he could bring his horse into the school.

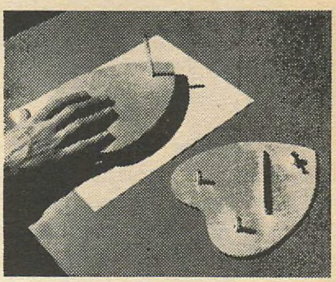
The next day the storm came. She was in school and her horse was tethered outside. The horse was very frightened so she went out and brought him into the school. Within a short time a dark young man rode up on a dark horse and asked for shelter.

The prophetic dream had come true — but she had not foreseen all that was to come. The two young people fell in love and were married. They had eight children and my mother was their first child.

In all my 87 years I never have forgotten the story of my grandmother's dream. — *Mrs. Walter Fabricius, University City, Mo.*

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