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ARTICLES and STORIES . . . THE WORLD'S MYSTERIES EXPLORED

Discovered: Mysterious Pottery Army in China .....Curtis Fuller 34
The Role of the Mind in Cancer Therapy .....Carl O. Simonton 37
Spectral Gravediggers of Malling Abbey .....Alice Isaacson 55
Terror Rode in a Red Car .....Bradley Earl Ayers 57
Discover How Psychic You Are . . . Consult Your Psychic Hand .....Beverly Jaegers 62
Exorcism in India .....A. E. Smythies 70
The Marveilleux Veilleux—Their Psychic Photography, Part II .....Jule Eisenbud 72

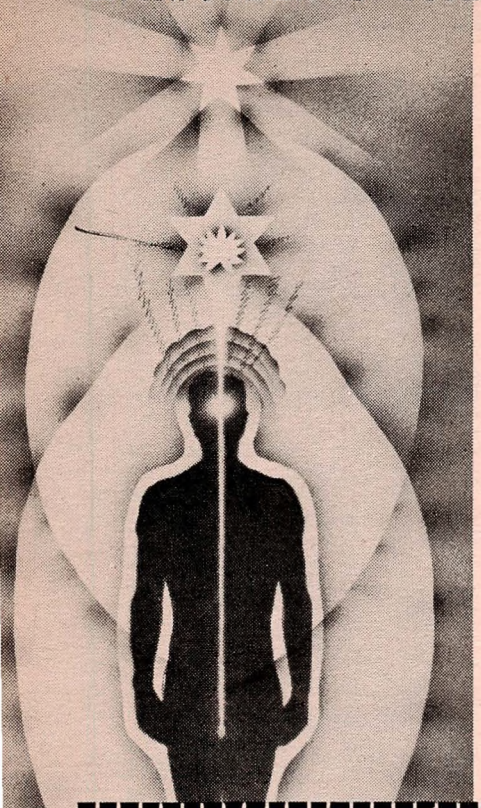
FEATURES . . . NEWS AND NOTES ON UNUSUAL TOPICS

I See by the Papers .....Curtis Fuller 7
Dog Trips Instant Healing 48
True Mystic Experiences .....The Readers 49
Lightning Chef 54
Malodorous Thunderstorm .....George Wagner 69
Cured of Muscular Dystrophy? .....Dora Pettinella 81
My Proof of Survival .....The Readers 85
New Books .....David Techter 95
Report from the Readers .....The Readers 111

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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

The tribes of the Americas are many and their traditional knowledge and experience richly varied. To all the fields of science, engineering and medicine, one or more of these groups has made discoveries of importance and applied their knowledge to the practical problems of existence. Natural and social scientists are just beginning to appreciate the wealth of those traditions and to research and evaluate the native Americans' contributions.

—Janet W. Brown
Science, July 4, 1975

THE MOST fascinating ancient civilization in North America is not only the oldest but one of which most Americans are unaware. It is poor in jewelry and such monuments as stone buildings, hallmarks of an affluent society, but it is rich in knowledge, some of which only now is reaching us. This is the culture of the Aleuts which has been traced back at least 9,000 years.

The Aleuts occupied the Aleutian Islands and much of the coast of present-day Alaska when they were discovered by the Russians in 1741 at which time they numbered only 16,000. They were so skilled at hunting sea otters that they continued to monopolize that fur trade. Their ability to handle kayaks (which they called *baidarka*) and to hunt from them was so refined that years of practice had stretched the tendons in their shoulders, backs and legs. No Caucasian ever learned to hunt from a *baidarka,* according to Prof. William S. Laughlin of the University of Connecticut. They made maps and their carving, especially of boats and animals, was a highly developed skill.

In the August 15 issue of *Science* Professor Laughlin discusses the 1974 multidisciplinary research into Aleut archaeology which involved 60 workers from

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France, Denmark, the United States and the Soviet Union. Less widely known than the Aleuts' unmatched ability to hunt whales, sea lions, seals and sea otters, he says, is their sophisticated knowledge of human anatomy. They performed autopsies on humans and studied the comparative anatomy of the sea otter (also a tool-using animal). They practiced acupuncture and developed a good knowledge of health and medical practices and skill in the delivery of the newborn. They also mummified their dead.

They named the parts of the human internal anatomy and put their knowledge of the human body to practical use. Their system of hygiene accomplished much for them. They live longer than comparable groups of Eskimos and apparently always have. Professor Laughlin attributes their longevity not to any genetic heritage but to "diet, exercise, health practices and the cultural value" they place on the newborn and the aged.

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DISCOVERED

AFTER THEY were discovered by the Russians the Aleuts quickly adopted European cultural patterns. They learned to play chess; they quickly accepted an Aleut alphabet prepared

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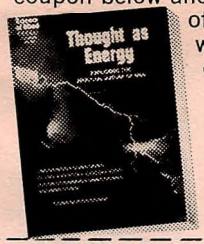
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for them by a Russian priest. Within three years after acquiring this alphabet one Aleut had written a book and many others were writing diaries and letters.

There are sites in Alaska which the Aleuts have occupied for thousands of years. During a five-week dig in the summer of 1974 on Anangula Island more than 10,000 artifacts were excavated from a relatively small area. These include blade scrapers, tools of all sorts, a large lamp and a stone dish. It is estimated that this single site alone, if completely excavated, would yield almost three million stone tools. These tools closely resemble artifacts found in Siberia and all experts agree that the Aleuts must have come from Asia, as did the Indians and the Eskimos.

They set a pattern for living with their environment that modern ecologists envy. "The Aleuts have sampled their ecosystem in great detail and are accurately described as the key species in it," writes Professor Laughlin. "They are a classic example of man in the ecosystem and their population structure is an expression of good management of natural resources, for no species became extinct during their stewardship of the area."

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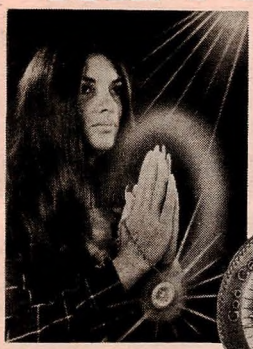
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LOST TREASURES

THE PROBLEM of dealing with such special skills and knowledge as the Aleuts accumulated over more than 10,000 years has not been due to their ignorance but to our own. In referring to this problem Janet W. Brown calls for a multidisciplinary approach to researching all unorthodox knowledge held by "primitive" peoples. She complains that their training does not prepare natural scientists even to be aware that these "primitive" peoples possess sophisticated knowledge and skills. Social scientists, too, are often so poorly trained they couldn't recognize the "scientifically valuable experience of traditional societies since they are usually ignorant of natural science and often in awe of it."

Raven, Berlin and Breedlove, for example, have spent 10 years researching the plant classification system of the Mayas and report that it is just as valid as our Western plant classification system and in some ways more valid. They point out that our system had its origins in European folk taxonomy and developed in much the same way. Unfortunately, the conquerors of Mexico were too ignorant to take note of Mayan knowledge and too treasure-hungry to realize it was more important than gold.

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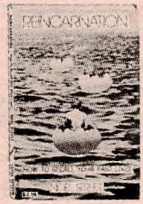
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Many of these and other areas of knowledge have been ignored by modern researchers. Another area Janet Brown believes needs more looking into is the agricultural technology and food production methods of Mexican and Andean peoples who at some times and places fed the populations of huge cities — cities believed to be larger than any existing in Europe at the time the Americas were discovered.

∞

OUR CHANGING CLIMATOLOGISTS

FOR THE PAST year we have been reporting the dire warnings of climatologists that the earth is headed for a cooling trend that will reduce crops and create mass starvation. But, apparently, it all depends on what factors the climatologist is considering.

Now Dr. Wallace Broecker of Columbia University sets our

fears at ease. And he seems to be supported by two New Zealand scientists who claim there is evidence that temperatures in the southern hemisphere have been warming, in opposition to trends in the northern hemisphere.

Dr. Broecker argues that there is strong evidence for an 80-year cycle, documented by deep drillings in the Greenland ice cap. A warming trend is due to begin shortly and it will be reinforced by the warming effect of the vast volumes of carbon dioxide poured into the air by the world's industry. The temporary cooling trend observed in the northern hemisphere, he argues, would have been even cooler except for this industrial fuel burning.

∞

MORE ON THE MOODUS MYSTERY

THE MYSTERIOUS rumblings and associated noises which have been disturbing the country around Moodus, Conn.,* for more than 300 years are as mysterious as ever, according to Prof. Edward F. Chiburis of the University of Connecticut. The professor has just spent seven months monitoring the area around Haddam and he hasn't found out a thing.

The last Moodus noise occurred about five years ago but Pro-

*See "The Mystery Noises of Moodus, Conn." October 1975 FATE.



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These are facts based on $20.00 combination betting on doubles, exactas and triples. But, **even if you had only bet $2, instead of $20, you could have won $1,130.30 net profit using my system for the Flats!**

Let me introduce myself. My name is Joe Imperato. And, I've been playing the horses for some 34 years now. You might not think that's anything to boast about, but I've got a lot to show for it: three fine kids I've put through college, an eleven-room house with a pool out back, and a den that any man would give his eye-teeth for! And, my wife's driving that pay-off window to collect my winnings!

But, I also had a little problem. I had a wonderful wife, and a fine family to take care of. And, as you know, that requires money coming in—**regularly!** So, being the kind of guy I am, I buckled down and started to learn all I could about the Sport of Kings.

First I read everything I could get my hands on about the science of handicapping. Then, I talked to some of my friends who were **real** experts—guys like Eddie Arcaro and Ron Turcotte. And, after many years of research and study, I came up with the answer to the problem—a way to do what I liked best and make **plenty** of money too! I call them the "CLASSIC '75" Racing and Trotting Calculators—**scientifically-designed systems to take the guesswork out of handicapping—to stop me (and you) from making amateurish bets once and for all!**

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And, you can **still** make money on those days when you can't make it out to the track. Because the "CLASSIC '75" systems had

around in an Electra 225.

Now, I'm not telling you all this just to boast. What I'm trying to get across is this:

THE GUYS WHO SELL THE HOT DOGS AREN'T THE *ONLY* ONES WHO MAKE MONEY AT THE TRACK! (AND BROTHER, I'M TALKING ABOUT *REAL* MONEY!)

You see, I haven't been wasting my time all these years. A long time ago, I decided that one of the things I liked best in the world was playing the horses. Flats or trotters—it didn't matter to me; I just **loved** the thrill of putting a few bucks down, watching my pony streak across the finish line, and then stepping up to

or Trotting Calculator, you will join the select group of people who **consistently** finish "in the money".

Because the "CLASSIC '75" systems are the odds-on favorites to produce the kind of results that will have you rushing to the bank to deposit the biggest batch of racing profits you've ever collected! They open up to you a **vast area of information** that is usually available to **only a small percentage of people** who go to the track! The "CLASSIC '75" systems take the guesswork out of handicapping.

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(These figures are a matter of public record and are available upon request.)

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5/3	Garden State	5	Aerolithe	Exacta	21.60
5/5	Aquaduct	3	In Your Favour	Exacta	62.20
5/6	Aquaduct	3	Lucky Payday	Exacta	23.20
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fessor Chiburis thinks the noises may continue to occur but that people just don't hear them. Strange sounds are drowned out by the growing din of civilization.

The town was named after the legendary deity Machimoodus who the Indians believed periodically presided over a noisy fight between witches. Professor Chiburis' seismic equipment may not have been designed to detect such esoteric battles but at least one Moodus resident is glad the source hasn't been traced.

James Meyer, a high school science teacher, says "people would be very disappointed if you ever did explain the noises. It would ruin the delicious mystery."

∞

ON THE UFO FRONT

RAY STANFORD, director of Project Starlight International, last spring unveiled in Austin, Tex., a laser beam transmitter he believes is capable of transmitting television images to spacecraft. One problem, of course, is that even the sophisticated crews of flying saucers may be as ignorant of laser beams as we were a couple of decades ago.

* * *

The continuing saga of Eddie

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Webb, the Greenville, Mo., truck driver who claimed he was burned on the face and temporarily blinded when zapped by a UFO has taken an interesting turn. Webb reported he was driving on Interstate 55 in October 1973 when a shining metallic object projected a ray or fireball at him. His wife, who was with him, drove the truck and Webb to a Cape Girardeau hospital for treatment.

As of this writing Webb is seeking workmen's compensation for the injuries he suffered. UFOs are so numerous these days they are an occupational hazard?

∞

ESP CAN EQUAL SURVIVAL

WINSTON Churchill and Ernest Hemingway both felt they used their ESP to cheat death. Churchill's biography makes this clear and so do the published recollections of Ernest's brother Leicester Hemingway.

In the Boer War Churchill was a war correspondent and later an escaped prisoner with a bounty on his head. Lost deep in enemy territory Churchill had no idea which way to go, he wrote, when "suddenly, without the slightest reason, all my doubts disappeared. It was certainly by no process of logic that they were dispelled." Somehow he knew exactly what to do. He rose and walked until he came to a solitary stone house whose occupant told him it was the only house for 20 miles whose residents wouldn't have turned him in. From there he was helped to safety.

During World War II Churchill's life again was saved by a hunch. He was accustomed to riding behind the driver in the back seat of his chauffeur-driven limousine. But on this occasion he climbed in beside the driver. As the car sped toward Whitehall a German bomb exploded alongside. The blast raised the vehicle onto two wheels but it didn't go over. Churchill later wrote that his weight beside the driver served as a counterbalance that prevented the car from flipping, whereas if he had been sitting in his usual seat behind the driver his weight would have helped overturn the vehicle. They were traveling at 60 mph and Churchill believed he would have been killed. He told his wife, "Something in me said 'Stop. Go around to the other side and get in there.' And that's what I did."

Hemingway had many close calls but he thought he could smell death. Once during World War I he refused to spend the night in a castle because it "reeked of death." The next day



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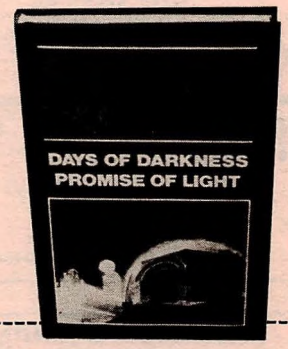
• What is the content of the "secret message of Fatima" given to a Portuguese shepherd child in 1917? Why was it not released in 1960, as the Lady of Light suggested?

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the Germans shelled it and the room that had been assigned to Hemingway was destroyed.

Some weeks later Gen. Buck Lanham confided to Hemingway that he felt he would have to replace a major because he did not have confidence in him. Hemingway told Lanham he didn't have to worry. "The man stinks of death," Hemingway said. "He won't last the day." A few minutes later an orderly reported the major had been killed in a bombardment.

In several of his books Hemingway refers to "the stink of death" surrounding persons he believes doomed.

∞

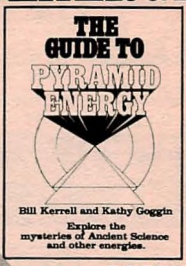
NIGHT MUSIC

STRANGE things have been going on in the music conservatory of Gonzaga University, Spokane, Wash. The incidents began more than a year ago, according to Fr. Walter F. Leedale, associate professor of music. Students began to complain of hearing footsteps when no one was there and of hearing a flute play when no flutist could be found.

The conservatory housekeeper heard the building's organ play several notes one evening as she entered the structure. She got the key for the only door to the organ room and found it empty,

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although the organ's air system was running.

One time Fr. Leedale heard a "buzzy, snarling, growling kind of noise" coming from a locked basement room. When he unlocked and entered the room he found it empty except for an old bass fiddle with broken strings. Another time "an absolutely locked door" opened in front of Fr. Leedale just as he was about to put his key in the lock. He entered and found the room empty.

The priest says the disturbances have died down for the time being but hints that some special exorcism rites may have to be performed if they continue. Fr. Leedale is very cautious on this subject because he doesn't want the case associated with the movie "The Exorcist." He says mildly that prayers of exorcism are included in everything, from the rite of baptism to the blessing of snowmobiles.

At any rate, theorists who think all unexplained disturbances of this kind must be associated with poltergeists ought to study this case.

∞

THE PROBLEM WITH HEALERS

WILLIAM A. Nolen, M.D., has been so interested in the healing process that he decided to investigate healers. A sum-

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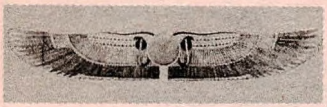


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mary of his research is published in the Random House book, *Healing: A Doctor in Search of a Miracle.* Among the healers included are Kathryn Kuhlman, Norbu Chen and David Oligani. Nolen writes:

"Two years ago I began looking for a healing miracle. When I started my search I hoped to find some evidence that someone, somewhere, had supernatural powers that he or she could employ to cure those patients we doctors, with all our knowledge and training, must still label 'incurable'.

"I have been unable to find any such miracle worker. . . .

"You see, looking into the healing phenomenon, becoming reacquainted with the interdependency of the mind, the nervous system and the body itself, I have become increasingly aware that all of healing is, in a very real sense of the word, miraculous."

Dr. Nolen feels that people go to healers because, for one reason or another, the medical profession has failed them or simply doesn't have the knowledge to cure certain diseases.

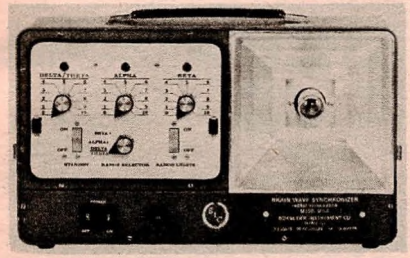
A second reason is that physicians often do not offer their patients enough warmth and compassion. He believes that most doctors "care" but they are so busy they don't show concern.

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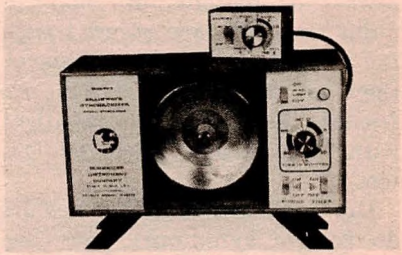
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Dr. Nolen believes that healers do relieve symptoms and cure some functional diseases. They use suggestion and "hypnosis" just as medical doctors do to a certain extent. They encourage patients to think positively and "may, by so doing, correct a malfunction of the autonomic nervous system."

Half the patients who go to a general practitioner, he explains, have self-limiting complaints, such as a common cold. No matter what the treatment these people will recover. So to begin with, half of the patients a healer sees will be cured simply because of the nature of the disease. Of the remaining half, 50 percent have functional disabilities such as tension headaches. Most of these too will be helped, so healers "are going to achieve an overall cure rate of 70 percent."

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rious organic disease, Dr. Nolen believes. "If a patient goes to the Philippines, to Katherine Kuhlman or to any other healer for treatment of a serious organic disease — cancer of the rectum, for example, or a tuberculosis infection of the lung, that patient may well pay for his folly with his life."

∞

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WHEN MY wife and I took the baths at Lourdes we were guided by a dedicated attendant whose X-rays clearly showed she had had lung cancer. She had a spontaneous remission after taking the baths at Lourdes and as a result decided to devote a good part of her life to helping other sick persons at Lourdes.

Our files contain a number of records of "miracle" healings we brought back from Lourdes. In addition thousands of other healings occur at Lourdes that are not recorded as "miracles."

Obviously, something is at work here. If, as Dr. Nolen believes, healers do not heal organic diseases, nevertheless healings of organic diseases take place. Should we credit God, Christ, the ambience at Lourdes, faith, healers or simply the mysterious workings of human bodies that decide to cure themselves?

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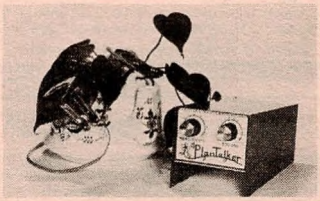
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A doctor at the American Medical Association once earnestly assured us that a cancer healing is not a "miracle" but a "spontaneous regression." What nonsense! Calling it by another name changes nothing.

But the process at work is not known. The mind-body relationship is not understood. It is becoming increasingly obvious that unhappy people, people who regard themselves as failures, tend to die much sooner than do happy people, people who regard their lives as successful. Why? And what really happens when the body goes through a healing transformation?

This represents an enormous area for research. One of our great disappointments at Lourdes was the scope of the research being done there. Doctors investigate purported miracles with infinite care. Physicians go into the history of the patient most carefully; they study the original records and follow the history of the cured patient. Eventually they may recommend that the healing be certified as candidate for a miracle, of which only about 60 have been officially declared.

But that is as far as their research goes. What is the process by which the healings take place? And equally important, what happens to patients who

are not cured? What is the difference between the cured and the unaffected? What goes on in each case?

Until we have answers to these questions healings will continue to be a hit or miss proposition — a matter of chance apparently, with the lucky number turning up for unknown reasons at random times.

∞

WHERE THE NEEDLE GOES

THE WHOLE business of healing and the role of mind and body in healing is unbelievably complex.

Recent findings indicate that the success of a drug injection is related to the place in the patient's anatomy where it is injected. There's nothing unorthodox about this discovery. Yet for 10 years or more researchers have puzzled over the fact that drugs injected into arm, hip or thigh, for example, will affect differently concentrations of the drug later found in the blood. Now a report by Dr. Eleanor Evans and her colleagues at the Medical College of Virginia shows that differences in the rate of blood flowing through various muscles are great enough to affect the rate of absorption and the peak of concentration of drugs.

A simple thing — but doctors



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and nurses previously have taken it for granted that it made no difference which set of muscles they used for intramuscular injections.

∞

STICK IT IN YOUR EAR

HERE'S AN even more complex thing. From China come reports (via *Prevention* Magazine) that acupuncture confined to the ear alone has been producing successful results for the past 1,300 years. Some practitioners claim that ear acupuncture usually is faster, simpler and safer than body acupuncture.

Last fall Rodale Press published a book based on the translation of a Chinese text. The original Chinese book was compiled by an acupuncture team in the Nanking Army. It diagrams 33 different acupuncture points on the surface of one ear. The method is claimed to produce "excellent" results on 150 unnamed diseases.

As a possible explanation of how "ear acupuncture" and all acupuncture may work *Prevention* paraphrases Gerald L. Looney, M.D., of the University of Southern California School of Medicine at Los Angeles to the effect that "the tiny nerves in every part of the body which pick up sensations such as heat and pain seem to be integrally connected with a much larger network of nerves and hence the entire organism."

Dr. Looney, quoted directly from a letter published in the *Journal* of the American Medical Association, stated: "Simple concepts from the past may have to be redefined as we find that the central nervous system-autonomic nervous system axis actually becomes more comprehensible when viewed as a highly integrated and unified system that is involved directly or indirectly in the dysfunction and pathology of other body systems."

If this unity does exist then acupuncture becomes more comprehensible.

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NOTE

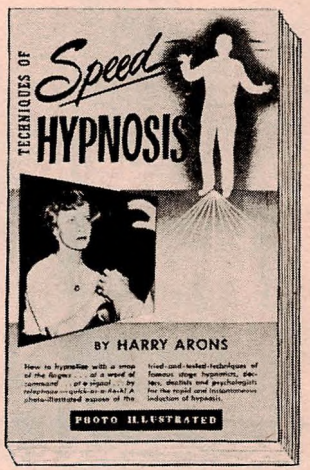
• Somewhere out in the universe, in the direction of Orion, a catastrophic event took place perhaps millions of years ago and the signals are just reaching us. No one knows what it was. Early in August the British satellite *Ariel 5* discovered a source of X-ray emissions five times more intense than any ever noted before. By mid-August the intensity was increasing. Astronomers are hunting the exact source. They call the strength of the rays "unbelievable." — *Curtis Fuller.*

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Wide World Photo

One of many unearthed recently, life-sized warrior figurine now stands in museum in Sian. The soldier is well-proportioned and details are finely carved.

By Curtis Fuller

DISCOVERED: Mysterious

A POTTERY army of 6,000 life-size soldiers, fully armed and ready for a battle that ended more than 2,000 years ago, has been unearthed by Chinese archaeologists near the city of Sian, 700 miles inland from Shanghai.

What must rank as one of the most amazing archaeological finds in history was first discovered by peasants who were digging water wells in the summer of 1974. Since then excavations have turned up nearly 80,000 relics. Actually unearthed to date are 530 figures of warriors in full battle array. More than 5,500 are believed still to be uncovered in the three-acre pit.

The ceramic figures are in magnificent condition and tell us in detail how the Chinese of that time — the founding period of the Chin dynasty — fought their battles. The warriors, it is plain, marched in phalanxes, supported by war chariots drawn by



Wide World Photo

Uncovered so far are 530 figures of warriors in full battle array. It is clear they marched in phalanxes supported by war chariots, each drawn by four spirited horses.

Pottery Army in China

A 2,000-year-old mystery: Was this great army, arrayed for battle, a monumental magic charm to fend off China's enemies?

four horses. Chinese news agency Hsinhua, traditionally cautious, writes ecstatically about the find:

"The swords in particular," Hsinhau reports through a translation by Ross H. Munro of the *Toronto Globe and Mail*, "remain stainless and shiny. The life-size warriors and horses are accurately presented, well-proportioned and finely carved in details. Varying in their appearance and hair styles, all the warriors assume a vigorous stance.

"The horses are holding their heads high and neighing, their ears perked slightly forward and two tufts of mane on the forehead curve upward. Both men and horses impart a strong sense of being vividly fleshed out."

Included in the find are the bows, arrows, swords, spears and crossbows used by Chinese armies during the reign of Chin Shih Huang, 221 to 207 B.C., founder of the Chin dynasty and officially viewed as the historical figure who unified and modernized the China of his day, transforming it from a slave society to a feudal society. This standing ceramic army was discovered near Emperor Chin Shih Huang's tomb in Lintung County, Shensi Province, apparently stored in a gigantic underground building paved with bricks and with a wooden roof which appears to have burned and collapsed upon the collection. So far five passageways have been traced leading down into the structure, which now is buried about 18 feet deep.

Among the 80,000 artifacts so far excavated, in addition to the six-foot-tall soldiers, are iron farm tools, gold, jade and bone objects, silk and linen fabrics, leather goods, wooden carts and chariots.

In the ideological terms correct in China today the news agency pays tribute to the great working class of 2,000 years ago.

"This battle array of brave warriors and mettlesome horses recreates the sublime scene of Chin Shih Huang fighting across the country to wipe out the forces of slave owners and unify China as a whole." And, of course, the figures are credited to the "great wisdom and superb skill of the working people of the Chin dynasty."

But for all the magnificence of the find, an aura of mystery surrounds it. Why was this gigantic pottery army created? What purpose did it serve? Why was it allowed to remain in the ruins of its barracks for more than 2,000 years?

One wonders if Emperor Chin Shih Huang believed some magical word or formula would bring these pottery soldiers to life and so defeat all of China's enemies — much as Jason's sowing of dragon's teeth created a legendary army of Greeks. Or was the army meant to guard the emperor's tomb? Or to stand in readiness to accompany him into the next world, there to fight his battles? After 2,000 years it will be hard to know.

With the aid of relaxation and meditation even patients considered terminally ill have recovered — if they really wanted to get well.

The Role of the MIND in CANCER THERAPY

By Carl O. Simonton

I BECAME involved in cancer research in 1966. By 1969 I was very disappointed and disturbed. I had gone into medicine with the hope of being able to help people obtain better health and I had addressed myself to cancer research with the hope of making some major breakthroughs in the field of cancer therapy. As I got further into medicine I discovered that it was very difficult to help people in the way that I had hoped to help them. On every hand I was being shown that it was impossible, or at least nearly impossible, to make any major breakthroughs in the field of cancer research therapy. I am sure most physicians go through some degree of this when they find out that the good they are able to do is much less than they had hoped it would be. While the young physician is under all the pressures of current concepts and limitations both from the system itself and the people who teach him, at the same time he feels a tremendous responsibility to make right decisions. He *must* always be right, for fear that in being wrong he may endanger someone's health or life. This fear causes him to accept the medical teachings that are given to him. He hesitates to think much on his own for fear his wrong thinking may cause further ill health or ultimately a patient's death. This feeling is largely generalized in our thinking and during these focal years we have a tendency to be very closed-minded because of this tremendous overwhelming fear.

Much of my thinking along

these lines was changing during 1969 when I happened to hear a speech by a very prominent immunotherapist in Portland. He was speaking on a relatively unaccepted theory at that time, a theory that everyone has cancer many times during his or her lifetime and that there are two basic factors that cause clinical cancer to manifest itself: first, that particularly resistant cancer cells develop or particularly strong cancer cells invade the body; and second, that the body's "immune mechanism," or host resistance, breaks down to some degree and allows these abnormal cells to grow into a size which is detectable. The same basic host defense mechanism is the one that destroys all abnormal cells presented to the body — bacteria, viruses and the like.

He went on to talk about how he had developed the concept of taking terminal leukemic patients who had failed on all other forms of chemotherapy, making a solution of a concentrate of their abnormal white cells, and applying this solution to a prepared area of the skin in the hope of evoking an immune response that would in turn attack disease in the body. He indeed went ahead and developed this and achieved a 50 percent remission rate in these leukemic patients, which was extremely unusual for patients with this extent of disease. He then published his results and other investigators immediately attempted to reproduce these results. But there is one essential difference between the initial investigator's approach and that of those attempting to reproduce his work, and that is that the idea was his to begin with — an idea about which he was very enthusiastic — a quality which is lacking in the approach of subsequent investigators.

The initial investigator had taken more pains to explain to the patients and their families the basic mechanisms and the expected results; he had taken a very much more intensified approach. The subsequent experiments by other investigators showed approximately one-half as good results as his initial work had shown. After these less favorable reports were published, subsequent investigators were even more skeptical of the possible good of such forms of therapy, and further investigation showed a corresponding decrease in response of the patients treated. So the results went from 50 percent remission by the initial investigator to approximately 25 percent remission with a mixed group of investigators, and down to a five to 10 percent

DR. SIMONTON'S address has been reprinted with the permission of the Academy of Parapsychology and Medicine from their transcript of a Fall 1972 Symposium entitled "The Dimensions of Healing" presented at Stanford, Berkeley and Los Angeles, Calif. The transcript brings together the findings of front-running researchers in the fields of paranormal and alternative healing.

Further information on the work and techniques employed by Dr. Simonton is available in tape and transcript form and may be obtained by writing The Academy for publication and cassette lists, enclosing a self-addressed envelope.

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remission rate on subsequent trials. As I listened to this I could see the similarities between this and the way in which so many initial investigators had worked on a drug for years and had shown us very good initial response where subsequent investigators trying the same drug had achieved much less favorable results. Even further down the line, more people tried it; and their results were even less convincing. Most people explain this away on the part of the honesty and objectivity of the investigator; but it seems much easier to correlate it with interest, excitement and enthusiasm — as well as belief — on the part of the investigator.

About the time that I heard this lecture I had become interested in the fact that approximately two to five percent of patients who have very extensive cancer have unexpectedly good results. I had decided to look into this and evaluate the patients who had such good responses to see if I could find a common denominator among them. I started tracking down patients in the greater Portland area. I talked with the patients, families of patients and a large number of older physicians in the area, to evaluate their experiences. Very early in the course of my investigation, after I had accumulated relatively few cases, it became very clear to me that there was one strong factor that seemed to run

through each history that I read, and that was the attitude on the part of the patient — his attitude toward the disease and his basic attitude toward life. I continued to find this high correlation between attitude and response. It then behooved me to learn how to teach attitude — the will to live, or whatever you want to call it — to my patients.

I then went on a very unusual search — a search to find out how to teach attitude, or the will to live. Some of the experts teaching attitude, I soon found out, are in the sales field. Here you can tell the attitude of the salesman by his results in income. The methods centered largely around positive thinking and imagery.

During the time of exploring these areas I came upon the terms "autogenic" and "biofeedback." The principles of biofeedback were just coming into their own. I found two allies; one was a pediatrician and the other a neurologist, both at the University. Here we had access to all the gadgetry we needed, and as we started to apply the biofeedback principles to ourselves, amazing things started to happen. In attempting to obtain the desired EEG or EMG results, we found that relaxation was not as easy as we had supposed, but we did eventually gain some control over our blood pressure, temperature and other physiological processes of the body. As we talked to other investigators who were working in these areas it seemed that it would be equally as easy (or difficult) to gain control over the immune mechanisms, which is an exceedingly big factor in cancer.

While we were experimenting with biofeedback I happened onto my first mind control course. I was extremely skeptical, for I thought their claims were ridiculous and I also thought it was far too expensive. I met the instructor for the Portland-Seattle area, an uncredentialed young man of 23. My misgivings increased but I went ahead and took the course; and in spite of the instructor's youth and lack of credentials and all my skepticism, taking the course was like being shot out of a slingshot. Everything really seemed to start happening. It was as if all the work I had gone through to learn to teach attitude to patients had been put together in this class. I completed the course on April 4, 1971, with a basically clear idea of how I was going to incorporate my previous month's work into medicine.

The following Monday I started the process with my first patient. In addition to the medical treatment I explained what my

thinking was. I told him how, through mutual imagery, we were going to attempt to affect his disease. He was a 61-year-old gentleman with very extensive throat cancer. He had lost a great deal of weight, could barely swallow his own saliva and could eat no food. After explaining his disease and the way radiation worked, I had him relax three times a day, mentally picture his disease, his treatment and the way his body was interacting with the treatment and the disease, so that he could better understand his disease and cooperate with what was going on. The results were truly amazing. When I explained to my colleagues what I was doing they said to me jokingly, "Why do you even bother to turn on the machine?" My response to that was, "I just don't know enough yet." That patient is now a year and a half post-treatment, with no evidence of cancer in his throat. He also had arthritis and he used the same basic mental process and eliminated that.

This same man also had trouble with impotence. He had been impotent for over 20 years. It took him 10 days of relaxing and mentally picturing this problem and the solution in his mind's eye and he was able to resume intercourse with his wife. He now states he is able to have intercourse two or three times a week. So when he called me and told me about resolving his impotence, I had him explain how he did it, just in case I should need the techniques later on in my own life.

> I FIRST started with an interest in biofeedback and biofeedback gadgetry and learned a tremendous amount from that, and then took two mind development courses and learned a great deal from them also. When I approached the mind development courses I heard that there was little to be learned from biofeedback but my experience told me this was not so. I have heard Dr. Green, for whom I have a great deal of respect, speak against the mind control and mind development courses, and again, my experience tells me that what he says is not so — but that is just my opinion. — Carl Simonton, M.D.

It was immediately after that that I was drafted. This was initially very upsetting to me because I was concerned that I couldn't go on with my work in the military. These fears were unfounded because I was sent to Travis Air Force Base where there was a brand-new department I was allowed to head. When I explained my basic approach to my commanding officer he saw this as primarily attending to the psychological needs of the patient and was most receptive to my ideas.

At this time, I would like to tell

you some of the results we have achieved at Travis Air Force Base. The first case is that of an air force navigator. He was a non-smoker who had a squamous carcinoma in the roof of his mouth and also one that was larger in the back of his throat. The cancer in the roof of his mouth should have had a cure rate of 30 to 50 percent; the one in his throat about five to 40 percent. Collectively, however, the estimated cure rate would probably be around five to 10 percent, since it definitely worsens the situation to have two cancers arising at the same time.

I should emphasize that he was an extremely positive patient. He was also very cooperative and after one week of treatment the tumor was beginning to shrink. After four weeks of treatment the ulceration had no growth evidence of tumor and so it was doing essentially the same thing — showing a very dramatic response. It was generally outside my experience to get such dramatic response in two separate tumors in such a short time.

After one month there was one small ulceration, healing nicely, and about 10 weeks after treatment the roof of his mouth was essentially normal in appearance. The truly beautiful thing was that the lesion in the throat showed the same response as the one in the mouth and on routine examination it was impossible to tell where the throat tumor had been. Only three months after he had been taken off flying status this man had unanimous clearance from the head and neck tumor board to go back on flying status and resume his profession.

The second case is very unusual. This one involved a wart. The gentleman had had this wart treated for a year and it had become progressively worse on all types of medical management. He was brought back from Vietnam for amputation of the finger because of pain. He also had a very large wart on the thumb of the opposite hand that we were not planning to treat initially; we were going to watch and see if the immune mechanism would be stimulated by treatment of the first wart.

The patient was extremely receptive; and as we started treating the wart on the index finger we began to get a similar response on the untreated thumb, except that it lagged behind by about one to one and a half days. After one month of treatment there was essentially no evidence of any warty tissue either on the treated index finger or the untreated thumb.

The next case is that of a large

anal carcinoma in a psychotic black woman, 55 years old. She had a very extensive tumor and she had large, clinically positive inguinal nodes that had not been biopsied. The tumor successively decreased in size at one week of treatment and at two weeks of treatment. At three weeks of treatment, most of the gross tumor was gone. At the completion of treatment after a four-and-a-half-week period there was no gross evidence of tumor and the enlargement of the lymph nodes had nearly completely disappeared without treatment. Another interesting fact is that she had received a very high dose in this area, and the skin did not break down. To be able to give such a high dose locally with so little local reaction by normal tissue is also outside my previous experience. At about four weeks post-treatment, there was marked healing of the ulcerated areas, with little central ulceration remaining. Two weeks after that it was virtually totally healed, with no evidence of tumor.

The first 50 patients we treated at Travis were divided into attitude groups, going from double negative to double positive. Five members of the department graded these patients individually and then we averaged the results. Next, we classified the results from poor to excellent. We found a direct line of correlation between poor attitudes and poor responses, with good attitudes correspondingly showing good responses. One exciting point here is that only four out of 50 patients had a poor response and this includes all patients that came through the door for treatment, including very extensive disease. Out of the 50, 37 (or 74 percent) had either good or excellent responses and 12 percent had excellent response.

When I was presenting this initially to General Reynolds, our hospital commander, his first question was what was the nature of the disease and the seriousness of the disease in these 12 excellent responders. This is summarized in my paper; but briefly, eight of the 12 had less than a 50 percent chance for cure, and four of the 12 had better than a 50 percent chance for cure. Now, as you can see, we are talking only about response of the patient during treatment and it is too early to make any implications as to possibilities for cure.

One case I would like to mention is that of a 26-year-old premed student with Hodgkin's disease, which is cancer of the lymph nodes. He had been treated approximately two years previously and had now developed recurrent disease in previously

treated areas — which presents, technically, a difficult management problem. He was in the middle of exams and wanted to wait two weeks before starting his radiation therapy, to which I was very agreeable. I merely asked him to start on his relaxation and mental imagery before he returned for the treatments. He was receptive to these ideas and left for his exams, agreeing to take time three times a day to work on his disease. When he returned two weeks later he was excited. The disease had been getting progressively worse over a three-month period and now he came back with the disease getting better. The lymph nodes had decreased in size and his symptoms of fever and chills had subsided. We then discussed whether we wanted to start treatment immediately or wait and evaluate the situation in another week. We decided on the latter course and one week later he returned, with the lymph nodes still getting progressively smaller. At this time, the regimen has been continued for four months, although he has had his ups and downs.

One example of a very rough period for him was when his brother, who uses drugs extensively, dropped in on him and was very negative about this type of approach. The brother did a great deal to disrupt his home life and during this period of time his disease flared up. He has had two other episodes that were very stressful during which the disease did exacerbate; but at this time, now four months since we began, his lymph nodes are approximately one-half the size they were when I originally saw him. How far we will be able to go with this I don't know; we are doing it one week at a time.

Another case I would like to share with you is that of a 35-year-old woman who had a cervical carcinoma — a carcinoma of the uterus. She developed a very bad infection at the time diagnosis was made and this is a very bad sign in my experience. As you know, patients developing serious wound infections go on to a very rapid downhill course. I was very pessimistic when I examined this woman with the gynecologist. He had previously examined the patient, and at this reexamination in my presence he made the statement that the tumor appeared somewhat smaller than it had two weeks previously. That surprised me but I took it with a grain of salt. I had her come back to my department approximately two weeks later. When I examined her then the tumor had decreased by at least 50 percent of its volume.

This astounded me and I immediately asked her if she had any idea why the tumor had decreased so markedly in size. Her statement was that she had heard that drinking grape juice could help tumors and she had been drinking four glasses of grape juice a day. I could tell by the way she said it that she didn't really believe that this was what had caused the tumor to go down but I didn't question her any further on the subject.

On a subsequent day, when I was getting ready to begin her treatment, I started to explain to her what I wanted her to do regarding her relaxation and imagery. She looked at me and said, "My, that sounds like meditation!" I said that it certainly could be considered meditation and asked her why she made this statement. Her answer was that approximately a year previously she had begun reading Edgar Cayce's work and had started meditating on a regular basis and it had changed her life. I then asked if she had been meditating regarding her tumor, to which she answered that indeed she had been, and she felt that that was why the tumor had gone down. When I asked her why she had told me it was the grape juice she said she was afraid to tell me that she thought it was the meditation for fear I would ridicule her for doing it and she felt very strongly about it.

Well, we continued with her treatments and had an excellent response. We were very excited to have found someone meditating on her own and having a tumor go away without any treatment, only the meditation, in a way that made sense to me.

Now the last case I am going to present I have chosen in order to show some of the problems that stand in the way of the patient's recovery. At the time I first saw this 19-year-old patient with advanced Hodgkin's disease he was near death. He had had the disease for two years and had been on almost every drug available. He was presented to me with an involvement of both kidneys, obstruction of his intestinal tract and bleeding from the mouth and nose. He was barely conscious and the first thing he said to me was, "I think I'm going to die." As I looked back at him I said, "You are right — unless something changes."

One interesting thing I have discovered is that when patients are in this sort of semiconscious state they are, by and large, very receptive. I actually welcome patients who come to the department in this condition since their conscious resistance to what I am trying to do seems

to be very much less. This patient was no exception and we began to see a rapid change in his general condition. He recovered sufficiently to go home, but he was only home a little over a week when he was back in the hospital again. During this stay in the hospital I got to know a great deal about the patient. When I asked him how badly he wanted to get well he told me that he really didn't want to. He was so used to being sick after having been sick for two years that he could not even mentally see himself being well. He also stated that he enjoyed the sympathy he got from other people. He said, "My life is basically what I want. If I could just stay moderately sick and not be severely ill, it would be fine."

As we talked about his childhood he mentioned to me that he had had several homosexual experiences and that these had been discovered by his parents. He had been teased a great deal by his whole family and as a result his self-image was very poor. He felt that he was basically evil and did not deserve to live. We were able to work through a number of these problems but only with great difficulty.

One of the most interesting stories that he related to me was his great feeling of lack of love and affection from his parents. He told me that when his older brother developed a kidney infection and was placed in a hospital, he had received a lot of attention from all the people around him. My patient was extremely jealous and so longed for the love and attention that at one time during this period he attempted to throw himself in front of a car while he was out playing, hoping to break his leg so that he could go to the hospital and get some attention.

Gaining intellectual insight into these problems is valuable but it is a long way from there to getting a patient well. We had this boy's family in and worked with them on several occasions and it was dramatic to see the changes that occurred in the attitude of the whole family. I had not been aware previously of the many home situations where so little love is expressed outwardly and where such poor communications exist. I had come from a very loving home myself and it was difficult for me to imagine that situations like this could exist. Since then it has become obvious to me that entire home situations must be changed in order to prevent the perpetuating of disease.

I have been pleased with the reception that presentations of my work have had at different

places. I presented this material to the Bay Area Kaiser physicians, after which they even asked me if it would be possible for me to treat some of their lung cancer patients. This was a much warmer reception than I had anticipated. I was also pleased at my reception by the Santa Clara County Psychiatric Society when I presented my work to them.

The most difficult person for me to convince as to the validity of my work has been my father. He is a Southern Baptist minister and thought for a while that I was practicing some pagan religion. He has been intermittently very ill for the past four years, being near death on several occasions. He has severe lung disease, gallbladder disease, high blood pressure and heart disease. It has become obvious to me that in general he has not been dealing with his stress very well.

During a recent serious episode of complete heart block, when his heart rate was approximately 30 beats a minute, he was approached by the cardiologist who had him watch his television monitor and mentally picture his heartbeat in a relaxed state to see if he could affect the rate. He became very excited by the fact that he was able to affect his heart rate and he suddenly realized that this was very similar to methods I had been talking about with him for the previous two years.

When he returned home he telephoned me and related this experience. He was now receptive to the idea of my coming to him and teaching him my complete basic approach to disease. The results have been extremely gratifying; he is now off his high blood pressure medicine, his general health is improving dramatically and he states that he feels better than he has in two years.

One topic I am frequently required to address is that of medical or scientific proof. Before I began this study and had only the ideas, most of my colleagues told me that I would never be able to prove anything because there were too many variables involved. As I have accumulated more and more results, I still find that the question of scientific proof is a difficult one. About a week ago I came across an article which meant a great deal to me, and I would like to share it with you.

The article was about a psychiatrist who was doing some rather unorthodox work with schizophrenic patients approximately 20 years ago and was obtaining some very good results. Because of the nature of

his techniques, however, his colleagues were reluctant to listen to him. He wrote approximately 10 articles on the subject but their standard response was, "Well, you really haven't proven anything." So he continued his work and wrote about 10 more articles and people continued to say the same thing. He began to wonder just what it is that constitutes scientific proof. He did still more work and published more papers with the same result. He became determined to investigate thoroughly this question of what constitutes scientific proof.

Being the editor of a psychiatric journal, he decided to hold a symposium on the subject. He wrote letters to several leading scientists, asking for their participation in a study to determine what constitutes scientific proof. The first reply came from a man who sent a very short note: "The question," he wrote, "is much too difficult for me." He went on to say, briefly, that he doubted that he could make a significant contribution to so complex an issue.

This answer was more than the humility of a great man; it was more than the reflection of scientific honesty. It was at the root of a great man's whole philosophy of being. The letter was signed, "Albert Einstein."



DOG TRIPS INSTANT HEALING

OMAR THE guide dog provided an exceptional service for his 43-year-old blind master, reports Associated Press. Jon Lawrence, a telephone operator in a branch bank in Maidstone, southeast of London, England, developed a serious eye ailment in 1968. Thereafter his eyesight gradually deteriorated until he became totally blind in 1971 although he continued at his job with the aid of Omar.

One evening in May 1975 Lawrence took tea upstairs to his wife and daughter and headed back to the ground floor again. "Omar, my guide dog, was leaping about on the stairs," he told newsmen, "and I tripped over him, fell down three or four steps and landed with a bump, banging the back of my head."

Lawrence cursed the dog but when his daughter Janette rushed to his aid he saw that she was wearing a pink nightgown. The bump on his head had restored Lawrence's sight.

Omar will have to be returned to the organization that trained him now that his owner can see once more. "I'll be terribly sorry," said Lawrence. "He's a wonderful dog." Omar got a steak as a bonus.

True Mystic Experiences

FATE will pay $10.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

THE ANGELS TOOK US IN

By Beverly Wilcox

OVER THE Fourth of July weekend in 1966 my husband Earl and I with our four children — Jim, Christina, Judy and Shearlene — were traveling from Kansas City, Mo., to visit our mothers in California. I was expecting another child in December. There was plenty of room for the children in the back of our Corvair Ranchwagon so the ride was fairly comfortable.

Just before we got to Wagon Mound, N. Mex., Earl got sleepy. He stopped and slept a while, then drove a few more miles and had to stop again. This was early in the evening and we were puzzled as to why he was so sleepy. We stopped for the last time in Wagon Mound and when Earl tried to start up the car again a wheel fell off.

We looked around for a garage but couldn't find one. We spotted a motel up the road and walked to it. There we were told another family had had similar problems and the motel was full. Here we were with four children, me pregnant and no room in the inn!

The only thing we could do was go back to the car and wait for morning. Then a Mexican couple stopped to ask if they could help. The man said he worked for the railroad and pointed to a house beside the tracks we hadn't even noticed.

They invited the children and me to spend the night while my husband went for help. When we asked the names of our bene-



Beverly Wilcox

factors, they pointed to the mailbox with the name "Pedro Angel."

The house had no electricity, only coal oil lamps and a wood-burning stove, which we thought was very strange. Mrs. Angel cooked a delicious fried chicken dinner with mashed potatoes, gravy and hot biscuits with butter and honey. They showed us to feather-mattressed beds. The Angels apologized for the lack of modern conveniences saying this was all the railroad would provide. We found the lack of modern conveniences just marvelous! In the morning Mrs. Angel served us bacon and eggs and more biscuits and honey.

Earl could find no help to fix the car so we left the children with our dog Bobo to guard them and with the Angels looking in, I went with him to seek help. We finally managed to get the highway patrol to relay the broken part to Albuquerque, where a Chevrolet dealer opened his shop on the holiday to get the part with our promise to pay him when we got there. The highway patrol relayed the part back to us. By this time it was night again and the patrol turned on their lights while Earl repaired the wheel. All this time the Angels kept coming by to be sure we were all right. Finally, the car was repaired and we were on our way. We stopped and paid the dealer in Albuquerque. He invited us to dinner but we felt he had done enough for us already and declined the invitation.

The rest of the trip to California and back was uneventful but our experience had a surprising sequel. The following year we moved the entire family to California. The children and I traveled by train but Earl drove the Corvair with some of our belongings.

He stopped in Wagon Mound to see the Angels. To his surprise another family was living in the house by the tracks and said they had been there three years. The house had electricity all through it and the "new" family living there claimed it always had.

Earl asked some of the other people we had spoken with the year before where the Angels were. Although some of them remembered him and had talked with him while the Angels were with him, no one knew the Angels or ever had heard of them!

We wrote to the railroad but they had no record of an employee named Angel. Still, my husband and the children and I know what happened and we never will forget the night the Angels took us in. — *Foothill Farms, Calif.*

DREAMS COME TRUE

By Virginia Dee Schneider

I BELIEVE dreams come true. On a recent visit my friend Connie Greenberg, the author of three books, who lives in Staten Island, N.Y., told me the following story:

Aaron Schapiro, her dear friend and co-worker at Western Union Telegraph Company in New York City, tried desperately to enlist in the armed services right after the attack on Pearl Harbor in December 1941. He was turned down because of some slight physical defect. But he persisted in trying to enlist, feeling it was his duty, and he was accepted early in 1942. After his training period he was sent to the South Pacific.

His departure left a void in Connie's life; she missed him so much. Whenever she did get a letter from her Aari she was overcome with joy. Aari, who was always the party clown, wrote amusing stories about the oppressive climate in the jungles and apparently continued to be the same fun-loving person. Connie was pleased Aari was adjusting so well to his army routine.

However, this lulled her into a false sense of security. For soon Aari's letters came no more.

Toward the end of the summer of 1943 she saw him for the last time. He appeared much thinner, more sober, with an aura of wistful sadness about him. When she asked him, "Aari, are you all right? You don't look at all well or happy," he smiled gently, shaking his head in resignation. Then he whispered that everything was fine. He admitted though that he felt exhausted but soon would be coming home to rest.

Connie's joy knew no bounds at this news but just as she



Connie Greenberg

reached out to put her arms around him her alarm clock rang. She awoke, shaken and terribly disappointed that it was only a dream. She cried her eyes out.

One morning in late October 1943 Connie finally received a letter from overseas. She tore it open with some apprehension because the address was not in

Aari's handwriting. His closest buddy had written to inform her that Aari was in an army hospital nearby. However, he reassured her, no doubt she would hear from Aari himself shortly.

But Connie never did hear from Aari. The following month, November 1943, she received a letter from an army chaplain sadly informing her that Aari had indeed gone home to rest, as he had told her he planned to do in her dream.

"When Aari said he was coming home he meant he was going to his heavenly home," Connie concluded her story tearfully. — *Oak Lawn, Ill.*

OMEN OF THE THREE ACES

By Joyce Cervantes

THAT FRIDAY was much like all the other days in June 1967 — hot, humid and breezeless. I was seated at my combination dresser-desk in my small dormitory room at Florida State University in Tallahassee, playing a few games of solitaire to help pass the time between my morning and afternoon classes. As I gathered up the cards at the end of a game, I glanced at my watch and decided I had time for one more game before walking three blocks uphill in the stifling heat.

I shuffled the cards and laid out my initial spread as fast as I could. Just as I began to play my first card on one of the columns I saw something that caused me to freeze with the card still clutched in my hand. The upturned cards of the first three columns were all aces — the ace of hearts, the ace of diamonds and the ace of spades. Love, money and death! I felt a cold chill sweep over me as these words came to my mind, "Someone I love is going to die soon!"

I must have stared at the cards for fully a minute. Then, my mind numb with shock, I mechanically gathered up the cards, put them away and headed for class. As I walked slowly along the tree-lined sidewalk, questions, denials and fears spun in my head. I was so preoccupied I doubt I heard a word of the professor's lecture.

When I returned to my room after class I began to pack for my usual Friday afternoon bus trip home to the small community of Compass Lake where I lived with my mother and stepfather Earl Rice. Usually I looked forward to going home as to a haven of peace and quiet but on this particular Friday I was not in such a rush.

During the 90-minute ride I stared out the window trying to decide whether I should tell anyone at home about my strange

premonition. After considerable thought I decided that only two immediate family members were at all likely to die, Earl or my maternal grandmother. Mud, as we all called Grandmother, was in her 80's and had been in poor health for years. On the other hand, Earl had been acting more and more listless and sleepy in recent weeks. Both Mother and I had repeatedly urged him to see a doctor but he stubbornly refused.

The first thing I did after I greeted Mother and Earl at the bus depot was to ask Earl how he had been feeling that week. When he said he had been about the same, I relaxed a little. I felt even better after Mother said she had received a long letter from Mud, who seemed to be doing well.

Later that evening, however, when I found myself alone in the kitchen with Mother, I felt a strong urge to tell her about the omen and poured out the whole story. To my relief, she scoffed at me and refused to take the warning seriously. The rest of the weekend was uneventful and by the time I caught the bus back to FSU I nearly had convinced myself I had worried needlessly.

The daily campus routine occupied my attention all the next week and the omen of the aces slipped to the back of my mind. By Friday I was again looking forward to a leisurely weekend at home and the bus seemed to take forever.

The next day, Saturday, was the first of July and both Mother and Earl received their respective checks in the morning mail. They decided to drive down to Fountain, a small community about 10 miles south of Compass Lake, where my father James Montgomery and his wife Ruth ran a small grocery store. All my parents and stepparents were good friends and Mother and Earl did most of their grocery shopping at Daddy's grocery store.

I wasn't in the mood for shopping so I stayed home. I was playing a game of rummy with my friend Pete Hallman on the screened-in front porch when Bill Pitts, a longtime family friend, drove up. Thinking his visit was purely social I greeted him cheerfully and invited him in.

He returned my greeting with unusual seriousness and suggested that I sit down. As gently as possible he explained that while Mother had been checking out her groceries, Earl had collapsed and died.

The omen of the three aces was fulfilled. — *Compass Lake, Fla.*

DREAM OF TEARS

By Shiela Chapman

WHEN I was in Derby Senior High School in Derby, Kans., in 1966 I had a classmate named Dale Bolyard who was loved by the entire student body and faculty. She was witty and charming and never spoke a harsh word to anyone. Although we were not really close I thought of her as a dear friend— but after we were graduated I lost all track of her.



Shiela Chapman

One night in March 1973 I dreamed I was watching a football game at our old high school. I happened to notice Dale sitting in the grandstand cuddling a baby on her lap. I had started climbing the bleachers to go to her when I heard someone say her husband had died a week ago. Tears were rolling down my cheeks when I finally reached her. "Dale, I'm so sorry about your husband," I said.

"It's all right, Shiela," she said. "He left me his baby to remind me of him." As I heard these words I awoke in a cold sweat.

I had forgotten the dream two weeks later when to my horror I read an article in the *Wichita Eagle* telling of a young Wichita man who had died of leukemia leaving a wife named Dale and an infant son. After many phone calls to almost forgotten classmates I discovered that indeed my old classmate Dale had been widowed just as in my dream. — *Wichita, Kans.*



LIGHTNING CHEF

DOMINICK MASSA of Geneva, N.Y., placed a beef roast in the electric oven one morning in June 1974, then went on into the family room. After a moment he heard thunder and from the kitchen came a crackling, searing noise. "The whole kitchen lit up," he said later.

Firemen, called to Massa's mobile home, found a hole in the broiler pan and the stove unit where lightning had struck — and the well done roast. Mrs. Massa reported that only that one unit of the stove was damaged. The roast had cooked in record time.

Spectral Gravediggers

OF MALLING ABBEY

The unhappy phantoms were not appeased until a female skeleton wearing a nun's ring had been reverently reinterred.

By Alice Isaacson

ALTHOUGH LESS than 40 miles from London, Malling is one of those pleasant old country towns in the picturesque "garden of Kent" that still preserve more than a suggestion of remoteness from the metropolis. The historic interest of the place centers on its ancient abbey. Founded in 1090 by Gundulf, Bishop of Rochester, Malling Abbey become the home of a community of Benedictine nuns, who rapidly increased in power and importance, making their good influence felt among the children who came to be taught in their schools and the sick and destitute who sought their kindly ministrations from far and near. As a quaint illustration of feudal tenures under the Norman kings, the Abbess of Malling held the abbey lands on the condition of sending annually to the Bishop of Rochester 10 pounds of wax gathered from the beehives in the convent garden, together with one wild boar, acorn-fattened from the woods surrounding the Abbey.

With the breakup of the Roman church under King Henry VIII the cloistered quiet of the nuns was rudely broken. They were dispersed abroad and the Abbey, shorn of a portion of its rich domain, was granted to Archbishop Cranmer. Through succeeding centuries it suffered many misfortunes until such remnants of the original convent buildings together with a modern house that had risen phoenix-like amid the ruins were purchased by the Akers family. Around the turn of this century the estate was sold again to Miss Boyd and through her efforts reverted in some sense to its original pur-

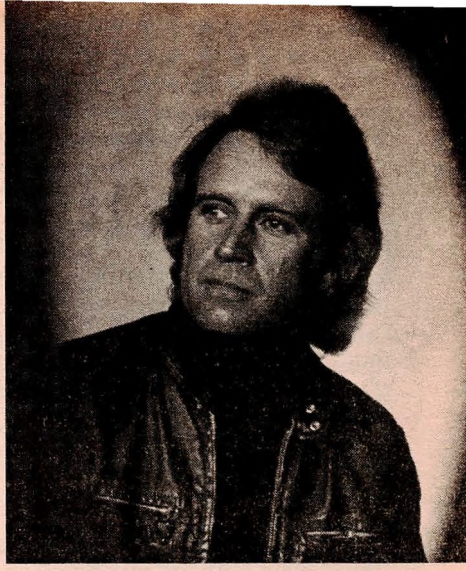
Adapted from OCCULT REVIEW, January 1905

pose. The Abbey is now the property of and occupied by a Benedictine sisterhood in communion with the Anglican church.

Little trace remains of Bishop Gundulf's structures. The cloisters with their broad trefoiled arches (of a later date) form part of the modern mansion. The chapter house where the nuns were wont to meet in solemn conclave has long been degraded into a kitchen and scullery. Adjoining the gatehouse is an old pilgrims' chapel that has been restored and reconsecrated to divine service.

For many years Malling Abbey has had the reputation of being haunted. To quote the words of one who often stayed there — a man not given to imaginary terrors — it was "reeking with ghosts." Stories were told of unlooked-for sights and unaccountable sounds, of impressions so vivid yet so curiously at variance with ordinary agency that they could be attributed only to the supernatural. One incident in particular is vouched for by Dorothea Akers as having occurred during her residence in Malling Abbey.

On a certain night in July 1889 she was roused from sleep and felt impelled to rise from her bed and draw aside the curtains of her window. The garden below was bathed in moonlight and in the center of an open space she distinctly saw a little group of ghostly figures garbed like nuns and digging what appeared to be a grave. Even as she gazed upon the scene the apparitions vanished. But so deep was the impression left on her mind that the following day she ordered the identical spot to be dug up. Several feet below the surface of the ground the diggers found the remains of a female skeleton with a nun's ring still encircling one bony finger. Documentary evidence proved that the spot was not and never had been the consecrated burial place of the long-dead Benedictine nuns. I can but conjecture what had been the life story of that poor relic of humanity. Had she, like the frail vestal of ancient Rome, forsworn her vows and suffered the dread penalty of being interred alive? Who can tell? At any rate the unhappy spirit must have been allayed at last for the bones were reverently gathered up and reinterred and the phantom group of grave-diggers was seen no more.



Bradley Ayers' book on his anti-Castro activities while serving with the CIA will be published in 1976.

TERROR rode in a RED CAR

The battered rusting machine careened past me and I could see the youthful occupants gesturing drunkenly.

By Bradley Earl Ayers

I FIRST saw the red car approaching in my rearview mirror. It was traveling much too fast and I was afraid it would crash into me as I gradually accelerated to freeway speed. At the last moment the driver swerved the battered auto. As it careened past me I could see the youthful occupants gesturing drunkenly. An empty beer can flew from an open window and bounced to the shoulder of the road. I watched the spotted, rusting red machine with its black exhaust lurch crazily along and finally disappear into the shimmering heat waves.

Suddenly, despite the midday heat I shivered with a strange chill and a feeling of revulsion. There was something about that red car, something I couldn't explain. It seemed bent on its own ultimate destruction.

A short time later I turned off of Highway I-94 onto County Road 15 which led to my home in Lake Elmo, Minn. I still couldn't shake the image of that red car. I stopped on the side of the road, put my head down on the steering wheel and closed my eyes. In my mind's eye I saw a vision.

The red car lay on its side in a ditch. It was dark and bodies

lay on the ground. People were shouting and sirens wailed. Someone was still moaning inside the twisted wreckage, trapped in the back seat. The odor of hot engine oil and spilled gasoline filled the humid night air. Onlookers stood silently shaking their heads. Red lights flashed. No one was doing anything. Why? Then the red car burst into flames and the blazing inferno lit up the night.

The fiery explosion detonated like a flashbulb in my head and the vision was gone. My brow was wet with sweat; a knot of fear tightened in my stomach. What the devil was wrong with me? Must be the damned July heat. It had been too warm to cut timber, especially on my day off! It was too hot for them, too — the kids in the red car — they probably were heading for the beach on the river with a couple of six-packs of beer.

Shutting the vision from my mind, I started my jeep and drove home. I hadn't much time to think about anything more than the discomfort of the stifling heat as I went about my routine for the remainder of the day. By evening, after a refreshing shower and dinner my vision of the red car was all but forgotten. Later that night my wife and I decided to take in a movie and afterwards share a pizza at a nearby drive-in.

Just after midnight we finished our late-night snack and started back home. The midsummer air was warm and still. Heat lightning danced in the southeastern sky and I relaxed to music from the radio as my wife drove. She took a familiar route, the same one I'd traveled earlier in the day. We'd just turned off the highway onto County Road 15 leading to our small farm when it happened. . . .

I saw a flash of headlights just behind us. An earsplitting squeal of brakes was followed by a sickening crash. The pattern of lights had spun crazily out of control and now dust rose to veil the scene.

"God, Hon," I cried, trying to look back. "Right behind us, an accident! Stop the car! We've got to help!"

"No," she moaned, fear in her voice. "Do we have to? I know it's a terrible wreck!"

She was probably right but I could see no one else coming down the highway from either direction. Out here in the country it might be a half hour or more before emergency help could arrive.

"We've got to do what we can. I'll go back. You drive to the next farmhouse and call the sheriff!" I was already out of the

car and running back through the darkness as I shouted to her.

No one else was around. No cars were approaching. I'd be alone with whatever I found. My breath came short and my mouth was dry. It took only seconds to reach the crash.

I spotted the station wagon first. It was upright on the grassy median strip. Even in the darkness I could see the engine had been driven up and into the passenger compartment of the car.

I raced to the driver's side. No sound came from inside as I pried open the door. Two men were pinned between the crushed dashboard, steering wheel and seat back. They were just regaining consciousness. Miraculously they seemed not to be seriously injured and I thought they could wait for help to arrive. The driver, a grossly overweight man, began struggling to free himself from his seat belt and I took a moment to pull away some of the wreckage and loosen the buckle.

Lights appeared in the distance, down the highway — cars — maybe help. I could see the second car now, on its side in the ditch. As I ran toward it the approaching headlights outlined the scene. My breath caught in my chest and for an instant I felt dizzy, with fear catching in my throat.

It was a red car like the one I'd seen in my vision earlier in the day. It was an incredible nightmare come true! Cars screeched to a halt behind me, driving the darkness back. People shouted. It was just as I'd imagined it. And I knew what was going to happen. Oh, God, please. No.

I struggled through the weeds in the ditch approaching the red car from the back. Its rear and trunk were accordioned into the passenger compartment and the frame had collapsed, jackknifing the car at midpoint. There was hot oil and the strong smell of gasoline. Jesus! The gas tank had ruptured! The people inside were alive; I could hear their cries.

I crawled on top of the car and pulled at the door. It was hopelessly pinned shut. I kicked out what remained of the window and crawled partially inside. The interior was wet with raw gasoline, like a bomb waiting to explode. Reaching past a sobbing young girl, I found the key and cut the ignition. One spark! Please, God, no!

"You've got to get out of here! Do you understand?" My hands were wet with blood as I lifted the girl's head. I knew there was no time to worry about broken bones or further injuries. "You must get out of here, NOW! I'll

help you get out the window."

As I spoke, trying to control my panic, I heard other voices and the sound of feet on top of the car. Others were there to help. Then a new chill swept through me. I looked up to see a man with a cigarette and another one with a hammer and crowbar climbing on the car.

"For God's sake, you crazy fools," I shouted. "Get out of here! The cigarette, the tools, any spark and it'll blow!"

As I yelled my warning I heard more moans, this time from the twisted blackness of the backseat. There was another person in the car.

Someone reached down to help me with the girl as I pushed my body against the wreckage in an effort to move her. God help me, I prayed, straining to lift her so she could be pulled through the broken window. Painfully, slowly — so much time seemed to go by — she was up and out and I was clawing and wriggling my way into the crushed backseat. Sirens wailed outside and someone was beginning to tear at the wreckage with a rescue tool. God, didn't they understand? The reek of gasoline was everywhere; all it would take was one spark. I was in there too. I screamed for them to stop.

All the terror of my vision was upon me but I had to help them. I couldn't quit. I prayed again for strength and a few seconds more.

I reached the other passenger as someone finally directed a flashlight inside the car. In the white glare of the light, I saw that a young bearded man, weighing maybe 200 pounds or more, was twisted grotesquely under the rear seat. Clammy, white-faced, he was conscious but in shock.

"My back, my back," the injured man moaned. Blood trickled from his mouth. I knew there was no way I could move him, he was too big. And we were running out of time.

"Look, man, you've got to get out of here!" I held his head firmly between my hands. "I'll help you but you've got to work with me. Try!"

He looked at me pitifully, pain glazing his eyes. He didn't understand. "My back, my back," he cried. "It must be broken."

Panic began to grip me. Jesus, he didn't understand. If he didn't get out, he was going to burn to death. We both were. Soaked in gasoline, the car would soon be a funeral pyre. We'd be roasted alive inside this steel coffin. I knew it. I'd seen it. What in God's name was I doing there?

Outside, people were yelling. "Get back! Get back! No smoking, it's going to burn!" I prayed

ABOUT THE AUTHOR

BRADLEY EARL AYERS was born in St. Paul, Minn., in March 1935. After being graduated from high school in Stillwater, Minn., in 1953, he enlisted in the United States Army as a paratrooper. During his 12-year military career he rose in rank from private to captain.

Because of his varied experience as parachutist, underwater demolition expert, mountaineer and flight instructor, he was selected in 1963 to join a CIA operation against Cuba's Fidel Castro. Because of his disagreement with American war policy he resigned from the army in 1965 and founded his own charter air company. He also has worked as a real estate broker and an insurance investigator.

He has contributed articles on parachuting, skin diving and flying to various popular magazines and also writes and lectures on psychic phenomena and UFOs. He resides with his family on a farm in the St. Croix Valley outside Minneapolis.

for a few more seconds.

"Look, you sonofabitch, you're coming out of here with me right now, broken back or not!" I screamed at him. "I'm not going to let you roast to death in here. I'm not going to, so help me God!"

He looked at me. Seconds dragged by before my words struck home. Finally he raised his arms, grimacing in pain. I wriggled around so that I was more or less underneath him and could push his body up from behind. The blood and sweat that drenched his clothes made it difficult for me to get a hold on him. Hands reached down to help and I saw his big muscular arms straining to pull himself up. For an instant he lost his grip and fell back. "Go on, man, go on, if you want to live." I pressed my body against his, trying to will my energy into him.

Someone on top of the car finally managed to get hold of his arms and began to pull the injured man through the window. I pushed and twisted from below as he was squeezed through the narrow opening. Hours seemed to pass as we struggled with his heavy form, now unconscious. Again I prayed. Oh, how I prayed. Finally he was out. Jesus, now let me out of here.

The other rescuers were backing away as I worked my way through the window. In a moment I was on top of the wreck and jumping as far clear of it as I could. I fell into the tall weeds and looked back just as the red car exploded in flames, filling the blackness, lighting up the night.

Precognition, that inexplicable power to see the future: Is it fact or fiction, truth or trickery of the mind, divine inspiration or sheer coincidence? I only know that for me on that warm July night it suddenly became a matter of life or death.

Discover How Psychic You Are . . .

Consult Your
PSYCHIC HAND

By Beverly Jaegers

IS THERE a way for you to discover how psychic you are? Would you like to know exactly what your psychic talents are?

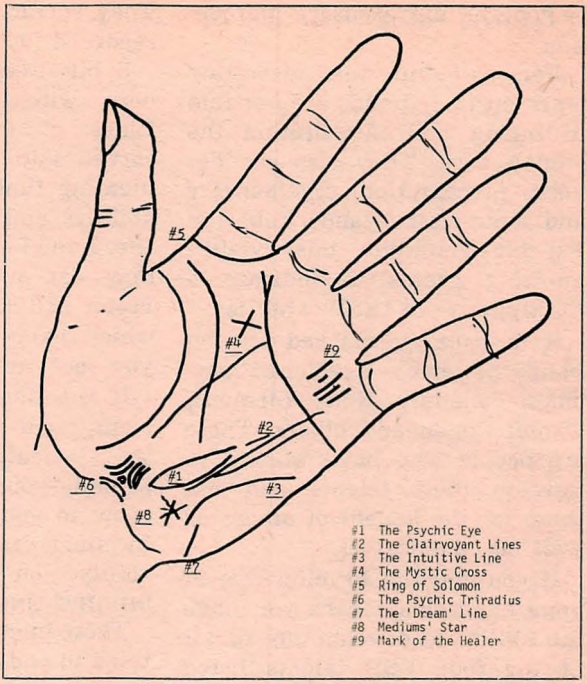
From a very simple analysis of your hand or your inked handprint it is possible to discover just which psychic talents you possess and how strong they may be. In my 11 years of research I have identified nine different markings on the hand which indicate ESP abilities. Some of these already were known but several are completely new. Others I have redefined.

These configurations are: (1) The Psychic Eye, (2) Clairvoyant Lines, (3) Intuitive Lines, (4) The Mystic Cross, (5) The Ring of Solomon, (6) The Psychic Triradius, (7) The "Dream" Line, (8) Mediums' Star and (9) Mark of the Healer.

On the accompanying diagram I have outlined each of these and indicated where they are to be found on your hand. A complete index to your psychic abilities can be made by locating and identifying which of these you possess.

The human hand is a kind of map, a complete personality guide, which gives a clear picture of the capabilities and talents of its owner. Unlike the unreliable "future" indications given in palm readings, hand analysis is a workable method of discovering just who and what each individual human being is, as well as what that person can become!

Traditional palmistry and astrology have credited most psychic inclinations to the signs Scorpio and Pisces and to the planetary rulers Neptune and Pluto. This, however, has been proved untrue. Every person, born under any one of the 12 zodiac groups, may possess strong psychic talent because there are so many of these talents and it is possible to have one or several. Some young children born or conceived during



the great Aquarian conjunction of February 1962 have three or even four kinds of psychic abilities. It also is possible they possess further talents which have not yet surfaced.

Almost all of the easily identified psychic markings are found on the outside edge of the hand, the area which reflects our deepest inner feelings and responses. Planetary influences in that area include Neptune, Uranus, Pluto and the Moon. The two exceptions are the Mark of the Healer which is in the position of Mercury, and the Ring of Solomon which belongs to the Mount of Jupiter under the index finger.

THE PSYCHIC EYE

This formation (1) is an oval, shaped almost exactly like an eye, stretching from the Mount of Neptune in the exact center of the bottom of the palmar surface up toward the mount of the little finger. It often is found with one or the other end open which indicates that little or no use has been made of the talent GESP

— general extrasensory perception.

Persons having this interesting mark on their hands are capable of seeing and interpreting the human aura. They also can develop precognition, psychometry and some clairvoyance. Like the Psychic Triradius, this eye-like marking seems to indicate a multiplicity of ESP abilities.

It is strongly marked on the hands of many developed psychics including Ron Warmoth, Daniel Logan and others. These are people who have worked to develop their talents and use them for the benefit of others as well as themselves.

If you find the Psychic Eye in your hand this means you have the ability to develop any or all of the four ESP talents listed above.

CLAIRVOYANT LINES

Beginning in almost exactly the same area as the Psychic Eye, the Lines of Clairvoyance (2) may run all the way up to the Heart Line above or even to the base of the little finger! The deeper they are indented, the greater part the ability will play in your life. Many people exhibit clairvoyance without realizing this is what they are talking about when they mention their "hunches" or "lucky guesses." These "hunches" are precognition and clairvoyance in action. They should be watched for and recorded when they occur.

Sybil Leek, famous British-born witch and psychic, has Lines of Clairvoyance deeply carved into her right hand, indicating that she recognizes her abilities and uses them in daily life. Found only on the left hand, they can mean that some ancestor had strong psychic talents which have been passed on to you but never used.

If the lines are found on the right hand but not on the left they indicate a talent that is especially your own, which did not come to you from someone else. In either case, they represent an ability you can develop.

INTUITIVE LINES

These lines (3) begin about one-third to one-half of the way from the base of the palm onto the large cushion known as the Mount of the Moon. Instead of running up toward the little finger of Mercury this line curves outwards and seems to run off the side of the hand. At this particular point, we find the Mount of Pluto, ruler of the subconscious and deeper feelings.

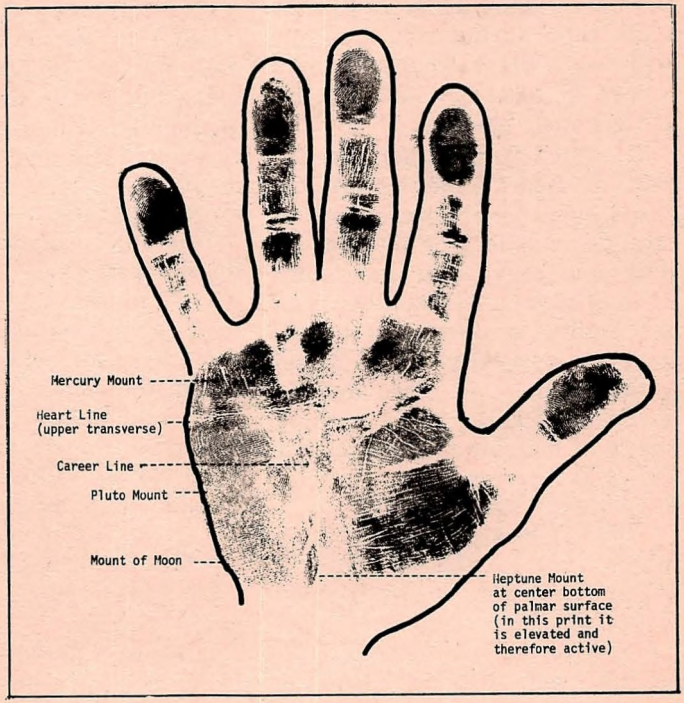
This line always has been recognized as present in the hands of those who have some extrasensory perception but palmists never knew why. Research has led to the conclusion that psi faculties are "triggered" by the

unconscious mind and expressed finally by the conscious. Psychic abilities involve those areas of the mind ruled by Uranus, Neptune, Pluto and the Moon and it is the connection between these points on the hand which indicates the type of talent the individual possesses, as well as how it will be expressed. In the case of the Clairvoyant Lines (2) the connection is directly through Neptune to Mercury, which rules the conscious mind.

In the case of the Intuitive Lines the possessor of this "inner knowledge" may never realize he is using a special talent, for the lines run from the Moon to Pluto, both of which are significators of the unconscious faculties of man's brain.

Many who have this line will "know" or "feel" but when asked why or how they are uncertain and puzzled. They "know"

Simple analysis of your hand or inked handprint reveals how psychic you are. Some formations are more easily discernible on handprint.



that they "know" but not how they "know."

If you have this line, without knowing how you do it you will see and know things which others do not understand.

THE MYSTIC CROSS

This marking (4) is found on many hands and can be either a separate configuration of lines or formed by an odd line running straight across the Career Line which runs almost directly in the middle of the hand, from bottom to top.

The Cross found as a part of the Career Line indicates that at some time during your life you will use ESP as part of your career. It also can indicate the professional psychic.

Separated from either the Career or Heart Line the Mystic Cross indicates an interest in the strange, mystical or unusual. It does not prove you have any form of psychic talent other than the ability to develop a broad, general sensitivity. When found with another of the definite markings it is the other marking that will indicate the type of talent you possess.

THE RING OF SOLOMON

This (5) is a deep indentation which runs around the base of the index finger, across the pad below the finger, and very often around into the skin on the back of the hand. It is not always a complete and perfect ring but the more closely it resembles a closed ring the stronger will be your "mystical understanding" which is the talent it indicates. This formation seems to indicate a quality of understanding and wisdom far beyond the normal. Also, it often indicates an interest in the metaphysical or occult forms of religion.

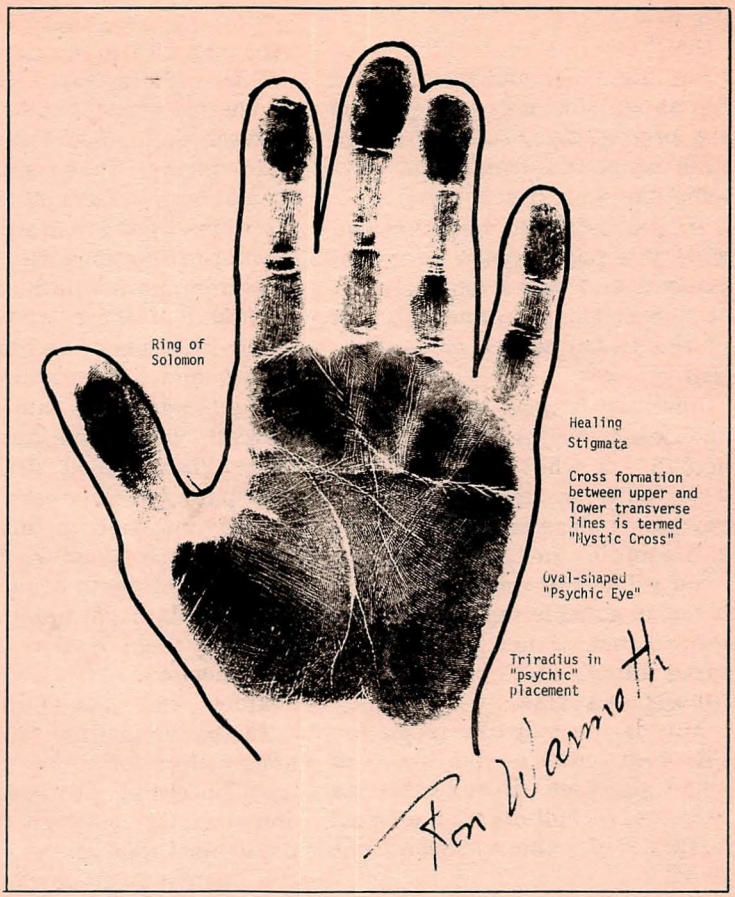
Those who have this Ring deeply etched in their hands may have a strong telepathic sense, even if it is unrecognized as such.

This formation formerly was thought to belong to those persons having rapport with animals, but this is simply because of their telepathic ability, which extends to and includes all forms of life.

PSYCHIC TRIRADIUS

This (6) formation is part of the skin pattern or dermatoglyphics. It marks the place where three directions of skin patterns come together, with a tiny "delta" in the center. Other triradii are found on the pads just beneath the fingers and often are easier to see there. The psychic triradius is more easily discernible on an inked handprint than on the hand itself.

The person possessing the Psychic Triradius is strongly psychic through heredity. Since skin prints develop before birth, it in-



dicates that one or both parents must have used psychic ability. On the other hand, it also can come from a grandparent.

The talents associated with the Psychic Triradius are clairaudience, telepathy and psychic sensitivity in general. It is found on what we know to be the position of the planet Neptune on the hand, at the bottom center of the palm.

My classroom experience indicates that those persons who have this triradius develop psi abilities very quickly.

THE DREAM LINE

This (7) line enters the hand from the lower outside edge of the hand. It belongs to those who are precognitive, see the future in dreams, and are good at visualization and psychometry.

It also seems to be connected with the phenomenon of astral projection. I saw it on the hand of Robert Monroe (*Journeys Out of the Body*) when we met recently.

Research is now being done to determine whether astral travel actually is what we know and work with as "projected clairvoyance." Because this marking is found in the portion of the hand related to the subconscious it seems possible the two abilities are related, if not parts of the same thing.

THE MEDIUMS' STAR

This is the star-like formation (8) often found on the hands of noted psychics. It indicates an extreme receptivity, an unusual quality of the subconscious mind.

Apparently it can be used to contact the dead, or as I prefer to believe, the universal pool of experience and wisdom in which, seemingly, are the experiences and knowledge of all who ever have lived upon this earth.

The extreme sensitivity and receptivity indicated by this star seem to allow its owners to "tune in" to this great pool.

THE MARK OF THE HEALER

This marking (9) is composed of short, vertical lines found between the pads of the ring and little fingers. Thus, it is in the area of both Venus and Mercury.

If this talent for healing is undeveloped the lines will be faint, scattered and few in number. On the hand of those who use the talent the lines become deep, strong and more numerous.

The hands of the late Ambrose Worrall, well-known healer, had these lines etched deeply into both palms as do most real healers. My husband, in his healing research, has doubled both the number and depth of the healing marks in his right hand. Another who has them is Wm. J. Finch of Phoenix, Ariz., who does healing and pendulum work.

To be indicative of healing ability three or more such lines must be visible, however faintly, and exactly between the two pads. Most men and women who are involved in medicine will have these lines if they are suited to their profession.

There does not seem to be any distinction between the form of healing done, the laying on of hands or the meditative or energy-flow kind which can be done at a distance. Either method can be utilized by the person who has the Healer's Mark.

Other formations on the hands also indicate psi abilities but the nine covered here are the ones most often encountered and best understood.

We are trying to find a parallel between PK ability and line formations on the hands, but since psychokinesis is a rare talent we have very little to go on.

If you have one or more of the above palm markings it is likely that you will respond well to psychic development. This, in turn, will help you use these talents better to understand and function in the world around you.

Psychic research has entered a new phase; we are no longer proving ESP is real but are trying to find those who have it and how they use it. Hand analysis is in the forefront of this type of research.

★ ★ ★

MALODOROUS THUNDERSTORM

By George Wagner

ON OCTOBER 21, 1638, during a raging thunderstorm a blazing fireball entered the village church at Widecombe-in-the-Moor, Dartmoor, Devon, England. The fireball exploded, cracking the granite tower and destroying the church building itself. Sixty-two people taking refuge from the storm inside the church were injured. Four others were killed.

Although ball or "globe" lightning was suspected, ball lightning does not leave a "horrible odor" such as survivors swore accompanied the explosion. Lightning may produce ozone, which has a pungent smell but hardly "inexpressibly loathsome" as claimed by Widecombe witnesses.

According to a contemporary pamphlet. a volunteer afterwards climbed up into the cracked tower and found "a round patch as broad as a bushel, which looked thick, slimy, and black, to which he put his hand and found it soft and bringing some from the wall, came down and showed that strange compound. It was like slimy powder tempered with water." The discoverer was rewarded for his efforts with an attack of "severe colic."

The black mess had the same odor as hung in the air after the explosion. The pamphleteer wrote that the stuff was "odious beyond expression and in a far higher degree of loathsomeness than the scent was in the church when they first smelt it."

The thunderstorm that destroyed the church was one of the most violent in history. It was felt throughout Devon and Somerset. Giant hailstones fell at Plymouth, roughly 20 miles southwest of Widecombe. These pellets were the size of turkey eggs and weighed as much as seven ounces each. Thunder was mistaken for cannon fire. Lightning was so intense that people ran into the streets after each flash believing their homes set on fire.

The Bible story of Christ driving the demons into the Gadarene swine has a modern counterpart in this tale from the Himalayas.

By A. E. Smythies
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EXORCISM IN India

How an Evil Spirit Was Cast Out

DURING 1930 I was touring as Conservator of Forests in the submontane forests of the Himalayas with a young forest officer and his wife. We were camped at a place called Boxar, later incorporated into the Corbett National Park. Also in the camp were my male stenographer and a *dakwala* or postal runner.

One evening about sunset we heard a most extraordinary commotion, a series of screams and yells close by, and we went out to investigate. In an outbuilding where a log fire was burning, several members of the camp had collected and we found the stenographer and the *dakwala* behaving like lunatics, hopping round each other as stiff as pokers, screaming and yelling. This went on for some time and the young forest officer whispered to his wife: "They are obviously under control," an expression well known in psychic circles.

Obviously they were oblivious of our presence. Eventually the stenographer picked up a log from the fire and hit the *dakwala* with it. Hot sparks flew about the room but nothing caught alight. But it had an almost instantaneous effect: the two lunatic figures suddenly sobered down and looked very confused at having unwittingly behaved like this

in the presence of their superior officers.

I asked my stenographer, a highly educated and intelligent young man, for an explanation. He said that he had a very powerful and beneficent spirit who controlled, guided and protected him and when he was under the spirit's control he was not conscious of what was happening. The affair had started earlier in the afternoon and we had only seen the end of it. He and the *dakwala* were strolling along a road near the camp and by chance met a cart in which a village lunatic was being driven. According to the cart driver and other eyewitnesses, immediately the stenographer and the village idiot saw each other they started screaming and yelling and trying to get at one another. This went on for some time until suddenly both became quiet and normal and the village idiot appeared quite sane. My stenographer explained the whole episode quite simply.

His own powerful and kindly spirit on seeing the poor villager occupied by an evil spirit had come to the rescue and being more powerful had driven the lunatic spirit out of the villager. The evil spirit, now homeless, later came across the *dakwala* and entered and took possession of him. Later when the stenographer and the *dakwala* again met, the two spirits had their second battle, the one we had witnessed. Again the stenographer's spirit proved stronger and drove out the lunatic spirit, which went away we know not where, leaving three normal sensible men.

If we substitute the powerful kindly spirit that controlled the stenographer for Christ and the *dakwala* for the Gadarene swine, is there not an extraordinary resemblance between the two stories?

My stenographer said his friends and relatives had told him that his powerful spirit had similarly thrown out several devils before this, although he himself knew nothing about it, being unconscious while under control. Whatever the true explanation of this extraordinary episode may be, my stenographer's theory certainly fits the facts, of which there can be no possible doubts.

HOMING AUTO

TWO TEEN-AGERS drove up to Jose Medrano's San Francisco service station in June 1973 and said, "Fill 'er up." But Medrano went to the hood of the car, pulled it up and yanked out the spark coil. Instead of protesting, the two youths fled, reports United Press International. The car had been stolen from Medrano's home earlier.



Fig. 7: Portrait emerging from cloud resembles classical spirit photos.

The Merveilleux Veilleux
THEIR PSYCHIC PHOTOGRAPHY

One of their strangest pictures reversed a drawing in von Däniken's "Gods from Outer Space" — before that book was published!

PART TWO

By Jule Eisenbud

Photos (except Figure 19) copyrighted by Joseph, Richard and Fred Veilleux

Fig. 8: Unidentifiable portrait appears superimposed on kitchen wall.



I HAD BECOME interested in the Veilleux paranormal photography in the early summer of 1968 and in the ensuing months they sent me many examples of their work, both with the camera and the Ouija board.

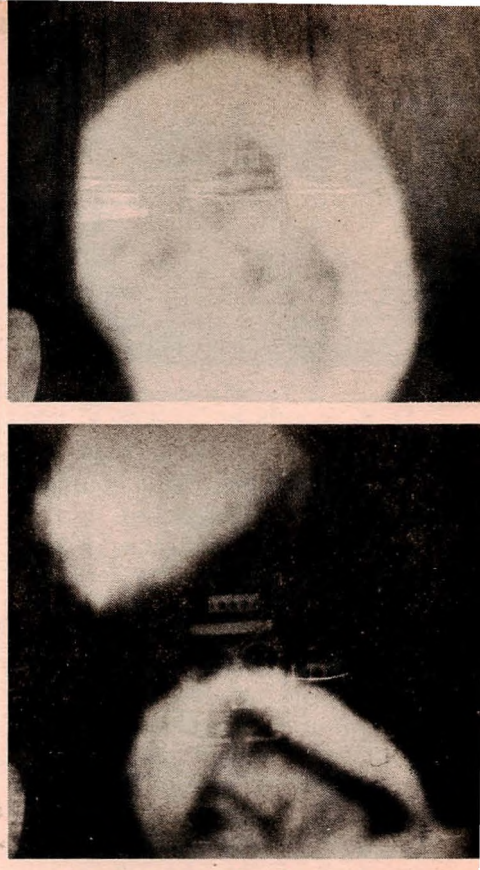
Their pictures are of three main types:

(1) So-called "extras" of men, women and children, in the tradition of the classical spirit photographers of the 1870's and later. These were portrait-like faces (Figure 7) often surrounded by white clouds of what some spirit photographers called "ectoplasm." Occasionally these were identifiable, as in the case of the first one obtained by Veilleux — the little girl who was strangled — and a cloud-wreathed photo of a late brother of Mother Violet Veilleux. More often they were not identified.

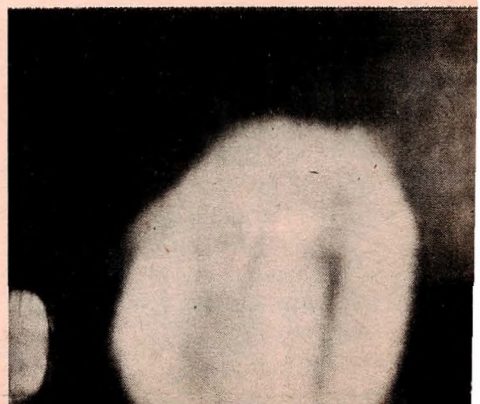
They frequently appeared superimposed on the wall of a room (often the kitchen) toward which the camera had been pointed either on instructions from the board (as in the one shown in Figure 8 taken by Fred's wife Dorothy) or during casual experimentation. The most interesting of the latter was a series of three prints obtained by Fred less than a minute apart in February 1969. They show what appears to be a face in the process of formation and dissolution, in the best tradition of the phenomena of materialization (Figures 9, 10, 11).

(2) Scenes of strange objects (Figures 12 and 13) superimposed on normal backgrounds, with no particular "ectoplasmic" markings. Occasionally peculiar jumbles that clearly are not simple double exposures but seem to be montages of some sort show up (Figure 14).*

(3) Full frame pictures looking pretty much like the blurred photos taken by Ted Serios, where no background shows through. Figure 15 shows one obtained by Joseph Veilleux on instructions from a communicator who, citing *Isaiah 21:7*, spelled out "Behold the chariot." The most unusual one of this type was a picture that looked so fake (Figure 16) I thought it just had



Figs. 9, 10, 11: Casual experiments produced series of three prints which show what appears to be a face in process of formation and dissolution.



*The Ouija board had indicated that this one would be "fourth-dimensional."





Figs. 12, 13: Scenes of strange objects superimposed on normal backgrounds and having no particular "ectoplasmic" markings are still another type of "extra."

to be genuine. The Veilleux, somewhat embarrassed by it, explained that had they wished to fake a photo they certainly would have tried to make a cleverer job of it. It brought to my mind an 1893 article in the *British Journal of Photography* by its editor J. Traill Taylor who reported that in a tightly supervised test of one of England's spirit photographers in which the medium (many psychic photographers of the day were mediums) was not allowed anywhere near the camera or darkroom, extras still appeared and came out looking, moreover, as if "cut oval' out of a photograph by a can opener."

The strange-looking outlines in Figure 13 remained a mystery until Prof. Charles E. Lyle of Susquehanna University in Selinsgrove, Pa., who had once seen the print, spotted the exact figures in reverse in von Däniken's *Gods from Outer Space*. There

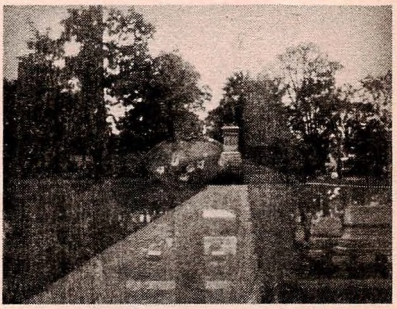


Fig. 14: Jumbles sometimes show up which are not simple double exposures but seem to be montages of some sort.

they were reproduced as representations of extraterrestrial visitors. I had decided they probably were Australian rock paintings of primitive so-called wondjina gods and when von Däniken failed to respond to my inquiries as to where he had come upon the figures reproduced in his book, I undertook to find out on my own. Journals and books on Australian rock paintings yielded nothing, but one of my correspondents (I sent out dozens of

inquiries) informed me that the picture is to be found in a Munich museum. This museum never answered my inquiry but possibly this is where von Däniken got his picture.

At any rate, the Veilleux picture was shot on July 23, 1968, and the von Däniken book was not published in German until

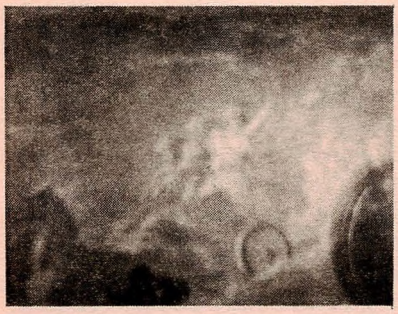


Fig. 15: Joseph Veilleux obtained this result on Ouija's instruction citing Isaiah 21:7, "Behold the chariot."



Fig. 16: Veilleux obtain full frame photos, blurred and with no backgrounds, like those taken by Ted Serios.

September 1969. (The American edition came out later still.) The same firm was to have published the German edition of my book *The World of Ted Serios* and on the very day on which the Veilleux got their strange picture I was notified the publishers were reneging on their contract with me. I couldn't help wondering, when these coincidences came to light, what had been going on between the Veilleux and me. Were they trying to compensate me for a major disappointment as well as trying to offer themselves as substitutes for Serios, who not only was not going into the German bookstores but who was no longer even producing pictures? Were they in effect trying to say in this roundabout way, "Never mind, look what *we* can come up with for you?"

Fig. 17: Author photographed Richard (seated), his parents and wife Judy.



Professor Lyle later sent me an article he had written for a Sunday school publication in which he described the Veilleux wondjina picture and reproduced it as a pagan version of Leonardo's "Last Supper." There was no way he could have known that the picture on the kitchen wall, against which this photo was shot and which was totally obscured by it, was Leonardo's "Last Supper." This picture can be seen hanging on the Veilleux kitchen wall in the photograph (Figure 17) I took during my September 1968 visit there. It also shows Richard (seated) flanked by his parents and his wife Judy.

In July 1969 Father Joseph, Fred and Richard came to Denver for a two-week visit. Again I was to see little of major interest except for a couple of partial whities obtained in one of Denver's cemeteries and a curious effect obtained in the offices of the Department of Medical Photography at the University of Colorado Medical Center to which I had taken the Veilleux on a wild hunch. One of the staff in this department had died suddenly a few days before and I wanted to see what would happen if pictures were shot in the office he had occupied. I did not, of course, tell this to the Veilleux. On the first shot, with Fred pointing the camera at Chief of Medical Photography Billie W. Wheeler who stood beside the desk of the office's late occupant,

Fig. 18: Richard Veilleux's picture seems inescapably to portray United States Marshal Jeff D. Milton (see Fig. 19). Author and Veilleux family identified portrait in Hunter and Rose book, "The Album of Gunfighters."



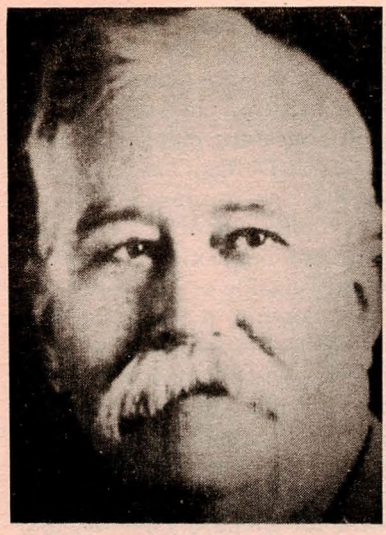


Fig. 19: Richard never had seen this picture of Milton before producing paranormal photo shown in Fig. 18.

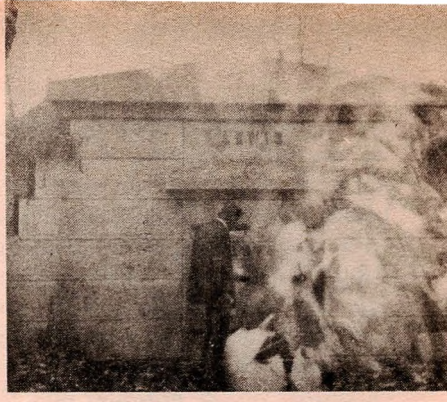


Fig. 20: Richard obtained strange mausoleum shot using camera which belonged to Prof. John Arley of Duke.



Fig. 21: Anomalies appear on pictures in family album, such as 1920 photo of Joseph (right) and friend.

there appeared a faint cloud above Wheeler's head. Two succeeding shots by Fred brought slightly different clouds in slightly different places, whereas nothing like them appeared in control shots. Wheeler definitely felt the clouds were not film artifacts. They could be embryonic versions of what might have become full representations of a face or figure.

Despite our disappointment at not securing pictures more like the ones the Veilleux had been piling up in their scrapbooks, the visit led to one of the strongest links in the chain of evidence for the paranormality of the Veilleux photos. A series of fortuitous events led us to the Western History Department of the Denver Public Library where we discovered that several of the Veilleux pictures, hitherto unidentified, were more or less identi-

cal with reproductions of assorted western badmen and good guys in one of the library's books, Hunter and Rose's *The Album of Gunfighters.* One of Richard Veilleux's pictures (Figure 18) seemed, however, not only to reverse the positions on the page of the two portraits of United States Marshal Jeff D. Milton as a young man and as an older man but brought the picture of the black mustachioed younger man to equal in size that of the older one, whereas in the book the picture of the younger man was somewhat smaller. This, of course, could easily have been done by normal means. There seemed also to be a slight but definite difference between Richard's photo and that in the book (Figure 19).*

The librarian in charge of the Denver Public Library then told us that the late Noah H. Rose, one of the authors of *The Album of Gunfighters,* was in the habit of making almost imperceptible alterations in his photographs to protect his copyright. This led us to search for the source of Richard's picture. The first thing we discovered was that the original negative of the older Marshal Milton that author Rose had retouched for publication, and which the western history collection of the University of Oklahoma kindly sent for my inspection, was not the source of Richard's picture. In the ensuing months western collections in libraries in Dallas, Tex., and Tucson, Ariz., were searched for pictures corresponding to Richard's. The only other known collection (outside of Denver's) that might contain pictures of Marshal Milton is in Phoenix, Ariz., and we corresponded with them. They all had copies of the picture which appears in *The Album of Gunfighters* but no picture that might qualify as a source for Richard's photograph.

Meanwhile, the professional photographers to whom I showed the two pictures unanimously and without hesitation agreed that the nose and nose shadows in Richard's picture (Figure 18) could not be the result of copying the picture from the book. It is a safe bet that dozens of pictures of the famous Marshal Milton must exist and that the one Richard got lies somewhere in somebody's album. But so far as any source we have consulted knows, such a picture never has been published and so it is an almost equally safe bet that Richard never saw the original with his earthly eyes.

In October 1969 Prof. John Artley of Duke University School of Engineering visited the Veilleux

*Courtesy of the Noah H. Rose Collection, The University of Oklahoma.

in Waterville and observed the taking of several extraordinary photos. One of four shot in the cemetery (this one by Richard) is Figure 20. At the time Artley "noted nothing which would indicate fraud or deceit on the part of the Veilleux family" and he wrote on the back of the print: "I witnessed this picture being taken with my camera with my film and cannot give a 'normal' reason for the results which appear." At a later date, however, he came to feel that it possibly could be the result of a double exposure. For instance, if a shot of the leaf-strewn ground had been covertly taken just before the shot of Fred standing before the mausoleum this effect might have resulted. Artley feels this is not necessarily the most likely hypothesis but only that it cannot be ruled out; therefore, he cannot state conclusively that the picture is paranormal.*

In March and again in May 1970 Joseph, Richard and Fred Veilleux participated in experiments at the Human Dimensions Institute, Rosary Hill College, Buffalo, N.Y., and in late May of that year they worked with a group at the New Horizons Research Foundation in Toronto, Canada, under the leadership of Dr. and Mrs. A. R. G. Owen. On all these occasions inexplicable partial whities and various anomalies were noted but nothing more.*

In the summer of 1970 the Veilleux again visited Denver but without notable results.

In August 1970 Dr. J. G. Pratt of the University of Virginia Medical School and Dr. John Palmer of McGill University in Montreal visited the Veilleux in Waterville. They observed nothing interesting beyond the Veilleux themselves.

In February 1971 William Cook, who had suggested the moon shot (Figure 5 — see Part I in last month's FATE) when he was chief photogrammetric engineer of North American Rockwell and who now was research officer of the Research Association for Parapsychological Study of Portland, Me., visited the Veilleux in Waterville. Some interesting but in the final analysis debatable alterations of normal light values were obtained on film. However, after studying the Veilleux records and photographs compiled since 1967 Cook concluded "that a considerable proportion of the unusual imag-

*Professional photographers claim that a doubly exposed shot of the ground could not have produced the considerable variation in focus shown in the leaves in Fig. 20.

*"An Investigation of Psychic Photography with the Veilleux Family" by Jeanne P. Rindge, William Cook and A. R. G. Owen, published in NEW HORIZONS Summer 1972.

ery obtained by the subjects in previous years was only explicable as having been produced in a paranormal fashion."

Several years ago it was discovered that about 80 pictures in the Veilleux family album have anomalies on them that can be viewed in a new light now that paranormal photography is part of the family saga. Figure 21 shows one of Father Joseph and a friend taken in the 1920's. Half a dozen different cameras were involved in the production of these anomalies, according to Richard, so it seems unlikely that something like light leaks can explain them all.

As in the case of Ted Serios (and other psychic photographers) the Veilleux pictures have not continued in an uninterrupted stream. In July 1972 they stopped and only reappeared again in March 1974. In the interim nothing the Veilleux did succeeded in producing even the slightest fogging or anomaly. But other apparently psychic manifestations such as voices on tape began late in 1971 on instructions from the Ouija board. Knocks, footsteps and almost inaudible spoken words can be heard. Originally the voices were almost unintelligible but now have become decipherable to the Veilleux and others who have studied them. Blind matchings of interpretations of these voices have yielded a high percentage of agreement. Many different voices speak in both English and French and occasionally in Latin (which also has appeared rarely on the Ouija board). They appear to be mostly scraps and snatches of conversations. Unlike Raudive's voices* most of them seem not to relate personally to the Veilleux and in no instance, so far as I know, do they purport to come from famous persons. They sound to me much like the snatches of voices many people hear while in states of hypnogogic revery or just before falling asleep; or perhaps they are like the seemingly meaningless snatches sometimes reported as auditory hallucinations by the mentally ill. Some voices (for example, one that comes through as "My, you've been gone long — I didn't think — shhhh") have been recorded in cemeteries.

The Veilleux have produced hundreds of unusual pictures and hundreds of strange voices on tape. It may be they never will achieve the kind of scientific acceptance they seek. "The board" spelled out once in response to their question, "You shall never be proven frauds and there shall

*See "Spirit Voices Tape-Recorded" by Rolf Schaffranke, July 1970 FATE Magazine.

always be speculations on your authenticity." One of their chief communicators, a 19th-Century New England schoolmarm type, repeatedly has warned them against investigations of the kind I and others have undertaken with them and she admittedly has attempted to sabotage our efforts. "Go it alone," she admonishes.

She once expressed herself in a rhyme reminiscent of Patience Worth:

"In battle or business, whatever the game,

"In law or in love, it is ever the same.

"In struggle for power or scramble for self (probably pelf)

"Let this be your motto:

Rely on yourself.

"For whatever the prize be, a ribbon or throne,

"The victor is he who can go it alone."

It is difficult to escape the impression that some guiding intelligence, whether it be their unconscious or as some might believe, some transindividual intelligence, is just not going to let the Veilleux — not yet, anyway — enjoy the fruits of their really heroic labors.

But one thing is certain: the Veilleux are not giving up. Nor are a number of still very much interested investigators of whom I am one. We feel continued effort with them is definitely worth the gamble.

CURED OF MUSCULAR DYSTROPHY?

By Dora Pettinella

NEAPOLITAN HEALER Nora Valente (see previous articles in December 1972 and April 1975 issues of FATE) has been credited with another remarkable success in treating eight-year-old Andrea Kaczmaraska of Lodz, Poland. The boy's mother Barbara, a medical doctor and surgeon, had taken Andrea to every medical center in Poland and to a number of doctors in other cities seeking help for her son without success. The boy had suffered from grave cerebral apathy since birth and has never been able to walk.

In March 1974 Dr. Kaczmaraska heard of Mrs. Valente's healing powers and took the lad to Naples. Fifteen days after his first healing treatment young Andrea was able to take slow halting steps without support. Doctors who examined Andrea after his return to Poland stated that Mrs. Valente seemingly gave new life to the boy's muscular system and perhaps has permanently cured him.

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44,	Nov.	220



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47,	Feb.	500
48,	Mar.	400
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56,	Nov.	500
57,	Dec.	200





1955

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60,	Mar.	100
61,	Apr.	200
62,	May	250
63,	June	100
64,	July	250
66,	Sept.	125
67,	Oct.	100
68,	Nov.	100
69,	Dec.	400



1956

71,	Feb.	275
72,	Mar.	150
73,	Apr.	400
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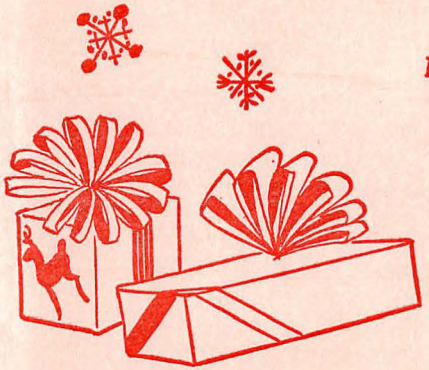
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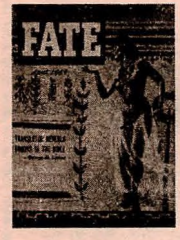
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88,	July	80
91,	Oct.	150
92,	Nov.	100
93,	Dec.	160



1958

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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.	290





1959

106,	Jan.	285
108,	Mar.	250
109,	Apr.	290
110,	May	250
111,	June	280
112,	July	150
113,	Aug.	270
114,	Sept.	360
115,	Oct.	400
116,	Nov.	360
117,	Dec.	300



1960

118,	Jan.	85
119,	Feb.	200
120,	Mar.	150
121,	Apr.	80
122,	May	250
123,	June	200
124,	July	290
125,	Aug.	60
126,	Sept.	240
127,	Oct.	250
128,	Nov.	240
129,	Dec.	110

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PRESENCE IN THE NIGHT

By Muriel H. Alstrom

AFTER MY husband Alfred's death in June 1969 I continued to live alone in our little house under the redwood and buckeye trees in the canyon near Fairfax, Calif. Around 1:30 in the morning of January 4, 1971, I suddenly came wide-awake to find the room flooded with light from a full moon. Then I became aware that someone was lying beside me and I felt the heavy arm of a man across my chest. I had been completely alone earlier that evening and so was startled beyond description to find someone beside me in bed.

"Who are you?" I asked in alarm.

"Don't be afraid," came the reply. "It's just me."

I immediately recognized my husband's voice. He sat up and I saw him clearly in the moonlight, as plainly as I ever saw him before he left this world. In a most natural way he sat and chatted about our garden which he loved so much. He said nothing of importance and after he first told me who he was I felt no strangeness and simply listened. Then he stood up and moved toward my dressing table with its full-length mirror. As he moved away a light started to form around him and quickly grew brighter and brighter. As he reached the mirror it burst into brilliance. He walked through the glass in a blaze of light and was gone.

I lay there wondering about the marvel of this visit and my thoughts went back to the first time he had returned after his death. This had occurred a few months before. That time, too, I was awakened from sleep but in a strange and unusual way. Around four in the morning I woke and felt my inner body struggling to escape, which it succeeded in doing. Then my inner body walked into the living room while my physical body remained on the bed.



Muriel H. Alstrom

The living room seemed filled with light although it was not yet dawn. As I stood there Alfred came walking through the front door with our little dog I had had put to sleep a few months before. Alfred looked young and vital, in contrast to his tired appearance just before his death. The little dog's tail was curled up, her sign of happiness. They came up to me and then we all three walked into the bedroom.

In a moment I found myself back in my physical body, lying on the bed. Alfred stood at the foot of the bed and placed his hands on my feet, pushing down with real physical pressure and weight. This seemed to me his way of showing that although during life he had been skeptical of survival after death he now knew survival is a fact and spirit contact a reality. Without speaking he communicated that it was not yet time for me to join him, that I still had work to do in this world. As he gave me this message he lifted his hands from my feet and instantly he and the dog were gone. — *Fairfax, Calif.*

THE HANDS OF LOVE

By Bonnie Condon

IN LATE OCTOBER 1967 my husband Chuck and I had another argument about the same old things and he slammed out of the house and left me crying. We were renting the back apartment of my parents' rooming house on Sixth Street in Erie, Pa., at that time.

I lay on the single daybed in our two-room apartment and cried myself to sleep as I had done before. Only this time wasn't like the other times. I had in my mind the horrible idea that Chuck would leave me and I had just found out that I was finally pregnant, after all our trying. I was terribly upset but did finally go to sleep. Sometime later my hand slipped off the daybed and this woke me. I lay there for a short time before realizing my hand was being held and very gently patted and that someone was saying, "Everything is going to be all right."

At first I thought Chuck had come home and was trying to comfort me. I opened my eyes and smiled only to find no one was in the room. I was alone, yet my hand was still being held and gently patted.

Suddenly I was terrified and started to scream. Mom came running downstairs and asked what was wrong. When I finished telling her what had frightened me she had tears in her eyes. She told me that whenever she had problems as a young girl her mother would hold her hand and tell her everything was going to be all right.

Grandmother Olive Jobe died a year before I was born but it seems that when extra love is needed time and space and even death are not barriers. — *Buena Park, Calif.*

THE FRIDAY AFTER NEXT

By Marie McAnulty

OUR NIECE Theresa was to be married in October 1957 and my mother, my sister Catherine and her daughter Adrienne had just arrived from New York. We had dinner at my home in Burlington, N.J., and then sat and talked and laughed about the many experiences we had shared in bygone years.

During a momentary pause in the conversation I remarked, "Guess if anything were to happen to Mama we would all drift apart. . . ."

Catherine looked at me and replied, "Ree, we who love each other never have to be separated."

Catherine was our oldest sister, a blue-eyed, black-haired Irish colleen who watched over all of us, brothers and sisters alike. For years she was administrator of the Queens General Hospital in New York. She had had to raise her two children alone and her every waking hour was spent in

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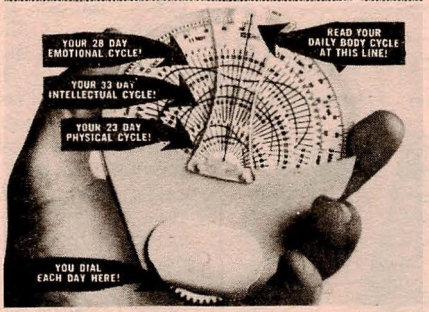
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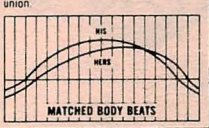
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the pursuit of the wherewithal to provide for them. Because she held down two jobs she had no time for recreation, for fun, for relaxation. Through the years she had gained weight and become quite heavy, and knowing how miserable she felt about this I always avoided discussing it.

We drove in to Philadelphia next day for the wedding at St. Dominic's Church and it was grand. The following day, a glorious October Sunday, in an effort to show Catherine a really enjoyable day, we attended a local picnic where the band played happy music. Catherine danced every dance; her feet flew; her laughter was unending.

Because the next day was Monday and a workday I said my good-byes before we all retired for the night. On Monday I got up early to prepare myself for work. I tiptoed downstairs, had coffee and a cigarette, then quietly closed the back door as I left. I crossed the lawn and entered the garage, opened my car door — and then stopped, closed the car door and went back into the house. I went back upstairs into the guest bedroom and stood looking down at my sleeping sister. I slipped my arm around her neck, hugged her and whispered, "Please don't wait too long to come back to visit again."

Her sleepy eyes opened and she said, "I had a great time . . . ."

I persisted, "When will you come back?"

"How does the Friday after next sound to you?"

"Great," was my response and we parted with a kiss.

On Wednesday of the same week in the fall of 1957 at 3:00 A.M., I received a phone call notifying me that Catherine had died in her sleep. The shock was terrible. Over and over in the days that followed I thought, it is so unfair, she was only

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52 . . . not even time for a last goodbye!

The week after Catherine's funeral I returned to my job to find my duties had really piled up. There were hours of dictation, of transcribing shorthand notes into letters with six to eight carbon copies each. My immediate boss would sign all correspondence, which then had to be cosigned by our plant manager.

Generations before, the company for which I worked at that time had purchased an old mansion on the banks of the Delaware River and our offices were on the second floor. The plant manager's office was in another building about a block away, across a wide green lawn.

By the end of the day on Friday I finally had caught up on all back work and raced over to the plant manager's office just minutes before 5:00 P.M. for his signature on the last of the letters.

A few minutes later, as I left his office to retrace my steps to my own building, it was sundown and the sky was brilliant with yellow, blue, pink and purple, all reflected in the waters of the river that streamed past the building. It was so beautiful it took my breath away. The thought, "Oh, God, Catherine will never again see all this beauty," caused my grief to overwhelm me again with her loss. My body shook with sobs, tears streamed down my cheeks.

Then suddenly Catherine stood beside me. She said, "Child, why are you so heartbroken? I feel like a genie let out of a bottle. Do you think that big hulk I carried around was me?"

The words were said so tenderly, joyously and with such love, I knew she was happy in her newfound freedom.

She had indeed kept her promise to visit me "the Friday after next."
—*Foster City, Calif.*

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How I Discovered The "Winning Pattern"

My uncle's been a gambler for years. Even as a child, I could remember the ribbing he got for "living at the track," his steady poker game on Thursdays, the numbers man he'd phone before he drank his morning coffee. He tried one "system" after another – they never came through. In fact, his gambling was a big family joke.

But recently we had to stop laughing – and start listening. Uncle Fred was suddenly raking it in! What's more, his whole betting pattern had changed. He didn't bet all the time anymore – but when he did bet, whether it was the horses, or cards, or football pools, or you name it – he was a winner.

And when I finally got him to stop winking at me and tell me his secret, he said he'd actually found out how to predict many of his "lucky streaks." "Discovering my 'winning pattern,' he said, 'has made all the difference. It changed me from a loser to a winner!'"

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Think of those days when you've made a bet – and then impulsively changed it at the last minute, and lost. Or, have you ever felt "lucky" and been a winner, even when you bet on a longshot? Your biorhythmic cycles might very well affect your performance in gambling – as well as everything else you do. And scientists can now chart and help you interpret your highs and lows – for every single day of the year!

HERE IS THE PROOF

Just look at what their biorhythmic "winning patterns" revealed about the performances of these **famous people:**

- Muhammed Ali lost to Ken Norton on Ali's critical day.
- Floyd Patterson lost to Ingmar Johannsen on a critical day.
- 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).
- Back in 1927, during Babe Ruth's famous 60% homer season; *80% of his big hits were on days of his physical and/or emotional peaks!*

Boston Magazine, in June 1974 revealed that charts done on athletes suggest a definite relationship between their performance and their biorhythms. It's no wonder that sports forecasters are turning to biorhythm as a way of predicting future events!

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By Lulu Bradley Cram

WHEN I was living in Manchester, N.H., an old ragpicker frequently drove his horse and wagon into my yard to gather old rags and newspapers. His horse Betsy — a plump, well-kept gentle gray mare — was his pride and joy. I love horses so one day in July 1956 I grabbed an apple and rushed out to give old Betsy a treat. She was delighted and gave me a little "thank you" nudge. Three days later, from no apparent cause, old Betsy suddenly dropped dead.

Shortly afterwards I went to



Lulu Bradley Cram

Mount Vernon, Me., to visit my mother Myrtie Bradley. One night I was lying in bed thinking of nothing in particular. A full moon shone through the window making the room as light as day. I seemed to be more wide-awake than usual; I am sure I was not dreaming. Suddenly I gasped. Old Betsy was approaching my bedside! I could see her as plainly as I saw her the day I gave her the apple. She moved forward, bowed her head and nuzzled her soft warm nose against my cheek. It was the sweetest good-night kiss I ever had. — *Punta Gorda, Fla.*

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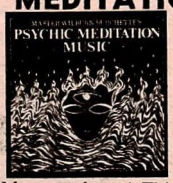
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FATHER CALLED ME

By Beverly Hawk

IN AUGUST 1963 I entered Riverside Community Hospital in Riverside, Calif., for minor surgery. I had no apprehension over the operation, in fact I joked with the nurses as the anaesthetic slowly overcame me. Then I sank into deep oblivion. Time stopped for me.

When a vague consciousness returned I visualized myself walking along a deep ditch or crevice. I stopped at the brink as if I were frozen. The path faded into deep shadows I could not penetrate. Across on the other side of the chasm was dense fog that seemed to chill me.

From beyond the fog I heard a voice that I instantly recognized as belonging to my father Charlie LaFontaine who had died in 1956. "It is only a path," he said. "Do not be afraid. Soon you will be with me. It's just a few steps."

I hesitated. I tried to speak, to call out to him, but no sound came. I looked around me but I could identify nothing material in the vast wasteland. I could hear the laughter of children and birds singing although I could see nothing except the fog.

Again my father's voice called to me. "You must hurry. Don't be afraid; it's only the shadows. In a few steps you will be through them."

This vision was interrupted by a strange voice saying, "Wake up, sleepyhead. You have visitors."

I gently opened my eyes and could see I was in a hospital room. My family was standing by the bed. As the nurse turned to leave she said softly. "Don't stay too long. She had a rough time, almost didn't make it."

The otherworld scene is still vivid in my mind but I still cannot explain its reality or how I heard the voice of my dead father. — *Rialto, Calif.*

New Books

NEWS and REVIEWS



David Techter



FORTEAN FEST

THE CHICAGO meeting of the International Fortean Organization (INFO) was a quality success although somewhat disappointing attendance-wise. The publicity, alas, was too little and too late. INFO national headquarters apparently has not recovered from the tragic loss of Ron Willis; not even all INFO members were notified of the conference! I was unable to attend all of the sessions but those I heard were of high quality if varying in interest. Outstanding was Dr. Roy Mackal's paper on the Loch Ness monster investigations. His conclusions? Undoubtedly there is a large unknown creature, or rather a population of them that behave like oversized eels but possibly are eel-like amphibians. Other noteworthy papers were Friedrich's speculations that UFOs are really Nazi secret aircraft, Janus' amusing account of his adventures while seeking Peking man's remains, and two overviews of UFO contactees by Jerome Clark and J. Gordon Melton. Richard Crowe deserves credit for arranging an interesting program. Perhaps INFO should consider having Rich be in permanent charge of the organization.

VIEW FROM ITALY

EVERY ONCE in a while the active reader in the psychic field comes across a "sleeper," a book of unusual interest that has not received the acclaim it deserves. Such a book is Leo Talamonti's recently published *Forbidden Universe* (Stein and Day, Scarborough House, Briarcliff Manor, N.Y. 10510, 1975, 230 pages, $8.95). Talamonti, a science writer little known outside his native Italy, obviously has had a long acquaintance with the psychic field and has read widely, particularly in the European literature. (His knowledge of United States parapsychology is a bit dated, however.) In this volume he presents a comprehensive introduction to the field for the layman covering mediumship, spontaneous cases, out-of-body experiences, psychometry, hauntings and numerous other topics.

The refreshing thing about *Forbidden Universe* is Talamonti's use of European examples mainly unknown

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in this country. While he is quite familiar with the classic cases that are quoted by everyone else, he illustrates his discussion primarily with examples that postdate 1950. We learn about psychometrist Sandra Bajetto of Rome, about clairvoyant medical diagnoses made by Pasqualina Pezzola, about peculiar poltergeist-like disturbances in Treviso and about the prankish PK abilities of Turin sensitive Gustavo Adolfo Rol. His knowledge of French and German cases is almost as detailed as his familiarity with Italian literature. His suggestions of possible theories to explain features of paranormal phenomena are equally intriguing. He stresses, quite rightly I feel, that psi events are the product of everyone present rather than caused solely by the medium or sensitive involved. I do not accept completely his theory that paranormal phenomena are related to dream-like states in the unconscious but his arguments are thought-provoking.

I have two minor quibbles with the book. I hope that in later printings it will be more carefully proofread and I wish that the text referred to the interesting illustrations Talamonti includes. But don't let my carping dissuade you from reading the book. The volume deserves your careful attention and far more publicity than it has received.

ALSO FROM ITALY

READERS WHO are fluent in Italian will want to look at the new Italian-language magazine entitled simply *ESP* (Armenia Editore, Viale Ca Grande 2, 20162 Milano, Italy). This handsomely produced publication is edited by Italian parapsychologist Piero Cassoli. Each issue contains a variety of articles, many of them translated from English originals by well-known British and American parapsychologists. Armenia Editore also has published Italian

(Advertisement)

WHY THE SINKING OF THE TITANIC MAY BE IMPORTANT TO YOU, NOW.

The sinking of the *Titanic* with its loss of 1517 souls was *not* a natural disaster. Oh sure, when it happened in 1912 the U. S. Congress and Britain's Parliament immediately investigated it, and made politics out of it, and initiated new safety rules on life-boat provisions, radio signalling, etc. But it was a freakish occurrence; over the previous decade six million passengers had made this transatlantic trip with only nine lives lost. Yet here is the truly astonishing part: 14 years before the *Titanic* sank on her maiden voyage (in fact, nine years before the *Titanic* was even contemplated by ship builder and owner) a novel appeared (published in 1898) which precisely described this giant ocean-liner and her fate. The novel described a ship that matched the *Titanic* in dimensions and tonnage; in speed, type, and place of collision, in month and hour of collision; in ownership and manning of the vessel; and numerous other details. In fact, the ship in the novel was called the "Titan" and dubbed "unsinkable" — how's that for precise prediction! You'll find nothing else in all of literature or parapsychology as detailed and extensive.

So if the *Titanic's* fate was foretold 14 years earlier, *should we think of it as a natural disaster?* Rather than Parliament and Congress searching out scapegoats from its crew, owners, or builders as causes of the mishap, *should they not have asked what "power" may have been at the root of such a predicted event?* Since the novel not only told about the sinking of the "Titan" but also about that deep, uniquely human trait called idealization, should we not at least consider that *the whole event may represent a kind of revelation to mankind?*

The consideration of this possibility is what makes this book important to you. Today we live in a world that can be dubbed "futility" and we live in a state of perplexity with this world's strange goings-on that encourage deep personal and political uncertainties.

These are the matters taken up by Jack Hannah in the book, **The Futility God.** Yes, it is basically a theological book, but it takes a straight-forward and simple look at historical events as the basis for theology. So you are given in this book a close look at **Futility** — the novel by Morgan Robertson which foreshadowed the *Titanic* disaster — and you are given a close look at the concept of biblical prophecy and what mankind has considered as revelatory, which includes spiritism and gnosticism. **The Futility God** helps you digest these matters and see them as a whole pattern with eternal meaningfulness for each individual.

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translations of recent important books by Ian Stevenson, Andrija Puharich, John Taylor and others as well as classics by Paul Brunton, Charles Fort and Ernesto Bozzano. Italian-speaking readers should write Armenia for more information on these publications.

MONSTERS AND UFOs

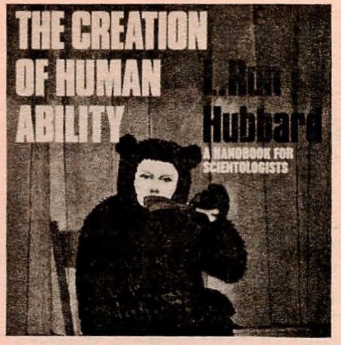
PREVIOUS PERIODICALS dealing with monsters (sasquatch, Bigfoot, yeti, etc.) have been unsuccessful but Peter Byrne and Celia Killeen are giving it another try. Their newsletter, *Bigfoot News*, is published by the Bigfoot Information Center, P.O. Box 632, The Dalles, Ore. 97058. A 12-issue subscription costs $5.00. The sample FATE received is Number Three and proudly states "Circulation 600." This nicely printed and illustrated publication contains Bigfoot sighting reports, both historical and recent, plus other news, letters from readers and an editorial. I hope this worthwhile publication is more successful than its predecessors, one of which ceased publication just at the time I mentioned it in FATE.

John Magor of *Canadian UFO Report* (Box 758, Duncan, British Columbia V9L 3Y1) has kindly sent me recent issues of his quarterly journal, published since 1969. Each issue contains 24 pages of articles and reports, with illustrations. The quoted subscription price is $5.00 for four issues. The material seems to shun sensationalism on the one hand and stuffiness on the other and should appeal to most UFO buffs who enjoy FATE.

OTHER REVIEWS

INEVITABLE JOURNEY by Donald Galloway, Frederick Muller Ltd, London, England, 1974, 165 pages, £3.50.

Don Galloway is one of today's better known and more reputable British mediums. This book tells the



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[1] **EXTERIORIZATION:** The state of being outside the body. When this is done, the person achieves a certainty that he is himself and not his body.

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story of his early development and continues with anecdotes in which Galloway and other British mediums received evidential spirit communications. Included with this narrative is a great deal of spiritualist philosophy and useful advice for the neophyte medium.

Unfortunately these various types of material are interspersed so randomly that the book is confusing. This is a pity because Galloway has interesting things to say about what he has learned from his many years of psychic reading, studying information received from the other side and interacting with other mediums. Initially skeptical of his abilities he read a great deal about gifted mediums of the past and thus became aware of the alternative theories suggested to explain spiritualistic phenomena. He obviously has suffered at the hands of insensitive researchers and has little time for their inquiries.

We have only Galloway's word for most of the incidents described in the book and consequently the research-oriented reader will be unsatisfied. Galloway is not writing for this audience but rather for the seeker into spiritualism. From this point of view he deals revealingly with development, problems and responsibilities of mediumship and the pitfalls that can ensnare not only the novice but the experienced medium. Although *Inevitable Journey* may not become a spiritualist classic, anyone involved in mediumship will find it worth reading. — *Diana Robinson.*

EKSTASY by David Black, Bobbs-Merrill, New York, N.Y., 1975, 236 pages, $7.95.

Out-of-the-body experience (OOBE), astral projection, remote

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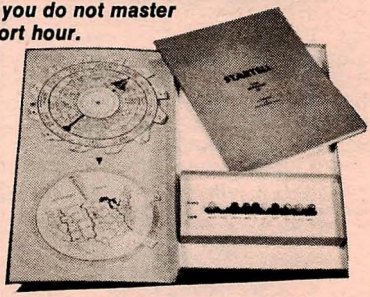
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viewing, mobile center of consciousness — all are terms used today to designate one tricky psychic phenomenon. The subject is difficult but David Black has done an eminently sensible and comprehensive job.

The book is well-written, a smooth blend of good journalism and interesting novelistic style. On top of that, Black shows himself to be a good investigative reporter who checks his facts and sometimes turns up creditable exposés.

But *Ekstasy* has more than literary merit. It provides a clear overview of OOBE. The chapter on its early history is full of interesting lore although I was disappointed not to see Paul's reference to "the spiritual body" in *I Corinthians 15.* Similarly his survey of the modern scene omits any discussion of Eckankar. But Black's research has gone far. His account of work being done at major research centers around the country is good and laced with engaging asides about various scientists and subjects such as Blue Harrary, Robert Monroe, Ingo Swann, Karlis Osis and Andrija Puharich. (I was surprised to find myself in the book, too.)

Ekstasy ends on a theoretical note: how can we rationally explain the OOBE? Black admits to being puzzled, even after exhaustively considering the pros and cons. Is it just an internal subjective experience, sometimes mixed with super-ESP, or does some part of the psyche objectively leave the body and travel through space in a way that science cannot explain? Black gives no final answer but his book is a good springboard for your own flight into the intriguing problem. — *John White.*

ECSTASY: THE RELEASE OF THE SOUL FROM THE BODY by Robert Crookall, Darshana International, Moradabad-19, India, 1975, 163 pages, $6.00.

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by Robert Crookall, Darshana International, Moradabad-19, India, 1974, 89 pages, $5.00.
BEYOND THE BODY by Benjamin Walker, Routledge & Kegan Paul, London, England, 1974, 224 pages, $9.25.
THE ASTRAL JOURNEY by Herbert Greenhouse, Doubleday & Co., Garden City, N.Y., 1975, 359 pages, $8.95.

Perhaps no other phenomenon in psychic research deserves the interest reflected by these four new books on OOBEs. The out-of-body experience is the focus of exciting exploratory research, is a serious testing ground for the survival theory and holds strong popular appeal because this dramatic experience potentially is available to each of us. The odds are probably in favor of the serious persistent student achieving fully externalized consciousness or even illuminating interdimensional travel and meetings with other intelligences. These books detail how OOBEs can be a source of help, healing and a broad spectrum of learning.

Crookall's two books continue his efforts to establish various patterns for OOBEs. In *Ecstasy* he has been prompted by Mircea Eliade's *Shamanism: Archaic Techniques of Ecstasy* (1964) to demonstrate the comparability between shamanistic trance and OOBEs. Diving, flying, dancing, whirling, fasting, drugs, meditation, breathing, etc., all are methods for inducing the ecstatic experience and also OOBEs. Other matching points are the initial blackout, exiting by the solar plexus and symbolism for the silver cord (vines, trees, sticks, etc.).

In *Dreams* Crookall argues that many "dreams of the dead" are in fact "genuine contacts, in objective nonphysical bodies, with surviving souls." He notes that such dreams often occur a few days after the other person's death, without awareness that he or she has died, and

with greater frequency than dreams of living friends. Five additional features in dream content lead him to argue against "ESP dramatisation by the 'subconscious' mind" or any other explanation than his parsimonious OOBE-survival hypothesis. Crookall remains the inimitable pioneer-scholar in this field.

Walker's *Beyond the Body* is another British book that blends Crookall's penchant for scholarship (over 300 references plus a 16-page index) with a more rambling style. This broad survey selects historical and cross-cultural OOBE accounts for us. However, Walker tends to be esoteric, dogmatic and contradictory. While scholarly and competent the volume is neither popular nor contemporary.

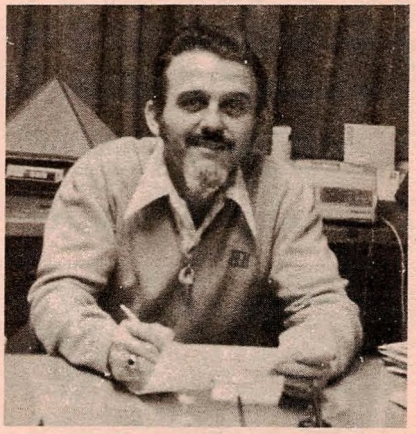
I nominate Greenhouse's *Astral Journey* as the most noteworthy volume on OOBEs to date. Amply referenced and indexed, the book is a well-organized survey from ancient Greece and "primitive" cultures to the exciting contemporary research of Osis, Morris, Palmer, Puthoff and Targ. Greenhouse does a good job of establishing objective criteria of evidence for the OOBE, illustrating innumerable parameters of the experience, surveying a vast literature for cases and causes and adding significant accounts of modern OOB "flyers" such as Elwood Babbitt and Alex Tanous. I consider this book a must for students of the paranormal and transpersonal, just as I feel that the OOBE will replace mediumship in psychic research and become a major focus for the actualizing individual. — *Donald J. Mueller.*

THE PROBABILITY OF THE IMPOSSIBLE by Thelma Moss, J. P. Tarcher, Los Angeles, Calif., 1974, distributed by Hawthorn Books, New York, N. Y., $10.00.

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parapsychologist Thelma Moss takes the reader into fascinating areas of the probable.

Dr. Moss begins with references to the International Conference on Psychotronics, held in 1973 in Prague, Czechoslovakia, where scientists from 20 countries and many disciplines met to explore new dimensions. She elaborates on many of her own experiences both in laboratory research and extensive travels. She divides the book into three sections: Bioenergy, Biocommunications and Other Realms. This approach puts her in the class of broad-gauged, less orthodox parapsychologists. Her section on Bioenergy contains a number of Kirlian photographs — one of her special interests. She also discusses unconventional healing, PK, dowsing, precognition, "possession," OOBEs, apparitions, survival and reincarnation and shares her thoughts on the limitations of science.

Parapsychology is burgeoning with so many lab reports and spontaneous cases no book could encompass them all. And who is to say what should be included or left out? However, I feel paranormal taped voice phenomena are important enough to rate at least a paragraph or two and psychic photography has a more extensive history than just Eisenbud's work with Ted Serios.

These limitations aside, the volume presents a variety of cases and observations concerning the paranormal that make it excellent assigned reading for the growing number of courses in parapsychology as well as for interested adults. — *Walter H. Uphoff.*

THE MYSTERIES OF REINCARNATION by Daniel Cohen, Dodd, Mead & Co., New York, N. Y., 1975, 172 pages, $5.50.

In the mass of words written on reincarnation only rarely is a genuine contribution made to the ongoing

debate. Daniel Cohen's latest book, however, joins those by Manly Palmer Hall, Susy Smith and Ian Stevenson as worthy of an evening's attention. Cohen's strength lies in his clear presentation of the various foci of the reincarnation debate as he traces it from Pythagoras through the early Christian era to the present. He devotes incisive chapters to key elements — transmigration, Theodore Flournoy's work, Edgar Cayce, Bridey Murphy and Ian Stevenson's research. In his refreshing treatment of Cayce he candidly points out the serious limitations in Cayce's abilities and concludes "the enormous popularity of Edgar Cayce is not due to proof of his power but rather to the vision of life he presented."

Cohen's book weakens when he attempts to cover history plainly outside his area of expertise. He constantly makes mistakes of both fact and omission, such as denying the prevalence of belief in transmigration among the Greeks and Romans.

A central contention in current reincarnation debate concerns the events surrounding the Council of Constantinople in 543 A.D. According to the version presented by Noel Langley in *Edgar Cayce on Reincarnation*, the Church, Emperor Justinian and Empress Theodora conspired to rid the Church of a belief in reincarnation and to edit out all references to it in the Bible. Biblical texts dating back to the Third Century A.D. and older, however, show no such editing. Cohen wisely avoids accepting Langley's hypothesis but notes that "probably" some complicated political maneuver had more to do with the decisions than did doctrinal considerations. A little more digging would have shown Cohen that the emperor wanted the Council to put down a group of Origenist political enemies. When the Council refused to act, Justinian is-

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sued the anathemas against Origen himself. But neither the Council nor the anathemas mentioned reincarnation. Justinian condemned a particular doctrine of the preexistence of the soul. Other versions of the belief in preexistence were taught by other theologians (including St. Anselm) through the Middle Ages.

Despite Cohen's weaknesses in history his book is an excellent introduction to reincarnationist thought and contains information new even to those persons who have researched the subject.—*J. Gordon Melton.*

THE BERMUDA TRIANGLE MYSTERY — SOLVED by Lawrence David Kusche, Harper & Row, New York, N. Y., 1975, 302 pages, $10.00.

We all must be grateful to Lawrence Kusche for his splendid research. But he can no more claim to have solved the Bermuda Triangle mystery than modern medicine can claim to have discovered a cure for cancer. Just as the medical profession has made tremendous strides toward that goal Kusche has organized, clarified and delineated the available facts so that Bermuda Triangle enthusiasts can consider the mystery from a firm footing. The book also weeds out material extraneous to the subject and the mishaps for which there is a normal explanation.

Kusche's presentation is sharp, concise and thorough but he cannot avoid the fact that there have been several disappearances for which we have no tangible clues. The book is organized chronologically. He begins each chapter by describing the events surrounding a mishap as told by other writers (he labels this the "legend"). He then presents the pertinent facts he has extracted from numerous original sources he has uncovered. His own comments, assumptions and conclusions either fol-

low or are interspersed with the quoted material. This arrangement makes the book read smoothly and definitely tends to lead the reader to Kusche's unstated conclusion that no mystery exists.

In his epilogue Kusche more accurately states "there is no theory that solves the mystery." Whichever side you take, this excellent presentation should be read by everyone interested in a good mystery. — *Michael R. Zaeske.*

ALSO NOTABLE

THE EDGAR CAYCE HANDBOOK FOR HEALTH THROUGH DRUGLESS THERAPY by Harold J. Reilly and Ruth Hagy Brod, Macmillan Co., New York, N.Y., 1975, $10.95.

Portable health spa contains tips for maintaining a healthy body and repairing the damages of aging based on Reilly's 45 years of work with the Edgar Cayce readings.

THE HEALING GERM by George Pasteur, The Sanctuary, 40 Fairview Dr., Broadstone, Dorset, England, 1975, 68 pages, 50 pence (pamphlet).

Noted British healer explains the principles of absent healing.

DUNNINGER'S SECRETS by Joseph Dunninger as told to Walter Gibson, Lyle Stuart, Secaucus, N.J., 332 pages, $8.95.

Famous mentalist explains the tricks behind many stage illusions of mind-reading and ESP.

AFTER NOSTRADAMUS by A. Voldben, Citadel Press, Secaucus, N.J., 1974, 186 pages, $6.95.

Author traces course of prophecy through the ages to demonstrate that as the Piscean Age draws to a close, confusion, mistrust, mendaciousness and wars will form the transition to the Aquarian Age.

OF MATTERS GREAT AND SMALL by Isaac Asimov, Doubleday & Co., Garden City, N.Y., 1975, 223 pages, $6.95.

In new collection of 17 science essays noted science writer explains why astrology is sheer nonsense, why antievolutionists should consider the chimpanzee and how astronomy proves that Bacon did not write Shakespeare's plays.

KARMA edited by Virginia Hanson, Quest Books, Wheaton, Ill., 1975, 137 pages, $2.50 (paperback).

Various Theosophical writers comment upon reincarnation and karma as "the universal law of harmony."

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TIMELESS EARTH by Peter Kolosimo, Bantam Books, New York, N.Y., 1975, 277 pages, $1.50 (paperback).

European writer "analyzes a wealth of new information about primitive societies, transoceanic voyages in primeval times, links between ancient cultures, lost civilizations and prehistoric technologies."

SPIRITUAL AND DEMONIC MAGIC by D. P. Walker, University of Notre Dame Press, Notre Dame, Ind., 1975, 244 pages, $4.95 (paperback).

Scholar traces the history of magical traditions in Renaissance thought from Ficino to Campanella.

THE DAWN OF TANTRA by Herbert V. Guenther and Chogyam Trungpa, Shambhala Publications, Berkeley, Calif., 1975, 92 pages, $3.50 (paperback).

A Western scholar and an Eastern practitioner present the fundamentals of tantric meditation and spiritual discipline.

HUMAN POTENTIALITIES by Gardner Murphy, Viking Press, New York, N.Y., 1975, 340 pages, $3.95 (paperback).

Paperback edition of author's classic study of creativity features a brand-new introduction.

THE ORIGIN AND SIGNIFICANCE OF THE GREAT PYRAMID by C. Staniland Wake, Wizards Bookshelf, Box 66, Savage, Minn. 55378, 1975, 131 pages, $6.50.

Mystical interpretation of the Great Pyramid of Gizeh first was published in 1882.

ON THE MARGIN OF THE VISIBLE edited by Edward A. Tiryakian, John Wiley & Sons, New York, N.Y., 1974, 364 pages, $9.95.

Collection of articles on the sociology of occultism in Western civilization includes such diverse writers as Ouspensky, C. G. Jung, H. P. Blavatsky, Francis Bacon, Max Heindel, W. B. Yeats, Rudolf Steiner and Marcello Truzzi.

NATURE AT ITS STRANGEST by James C. Cornell, Jr., Sterling Publishing Co., 419 Park Ave. S., New York, N.Y. 10016, 1974, 128 pages, $3.95.

Young persons' book collects true Fortean tales of black snow, giant snails, fireballs, sea monsters and other natural mysteries.

PHILOSOPHY OF MEDITATION by Haridas Chaudhuri, Cultural Integration Fellowship, 3494 21st St., San Francisco, Calif. 94110, 1974, 88 pages, $3.25 (paperback).

Founder of the California Institute of Asian Studies distills his experience and research succinctly into the techniques, psychology, philosophy and psychophysiology of meditation.

Report from the Readers

These columns of FATE are set aside each month for your comments. Send your opinion of articles and stories and your reports of unusual occurrences to FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035.



FROM A FATE FAN

I'm one of your constant readers. I run a local magazine called *The Berkshire Sampler* and also write a column for it. My column for August 3, 1975, goes as follows:

"I am a fan of the occult and I subscribe to an interesting little magazine called FATE. . . .

"One of FATE'S regular features is letters from readers about strange things that have happened to them, called 'True Mystic Experiences.' I read this part of the magazine with a large grain of salt since anybody could make up these stories.

"However, in the September 1975 FATE a man named Ben Townsend of Parsons, Kans., told this story:

"He telephoned a friend in New York and was told by the man's office that he had moved to England and they had no idea where he was. He hung up, disappointed, opened a magazine and noticed a striking photograph of a white horse.

"Suddenly he was confident he could locate his friend.

" 'At this point,' Townsend wrote, 'a spontaneous series of London street scenes streamed through my mind. It seemed I actually could feel the presence of Stan Mays, the man I sought to locate.'

"Stan Mays! I knew a Stan Mays in New York. He was chief of the New York bureau of the *London Express*. Sure enough, as Townsend's tale went on, it turned out that at the time of his story, 1966, Mays was with the *London Mirror*. I remembered that he had been with the *Mirror* at that time. Townsend was talking about my friend!

"Townsend wrote that he got the long-distance operator in London and asked her to call a pub and have Stan Mays paged. Without knowing why, Townsend recounted, he knew Mays was in a pub.

"The London operator said this is ridiculous; there are thousands of pubs in London. Read me off three, said Townsend. The second one was 'The White Horse.'

" 'That's the one,' Townsend said.

"They called The White Horse, and sure enough, Mays was there and came to the phone.

"Believe it or not.

"So I phoned Stan Mays at his office in New York. Stan didn't remember this particular incident but says it may well have happened, since he spoke to Townsend, a freelance photographer he used as a Midwest stringer, many times—from New York and London, from bars and offices.

"Stan couldn't remember any White Horse pub in London but looked it up in the London phone book and found there was a pub by that name on Fetter Lane. Fetter

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Lane is off Fleet Street, Stan said. Then he remembered there was indeed a White Horse pub and that many *Mirror* people went there.

" 'I'm inclined to believe this guy,' Stan said. 'There's no way he could know I would be at the White Horse unless he had made that call.'

" 'Yeah,' I said, 'but suppose he had called the *Mirror* office in London and they said you were down at the White Horse?'

"Stan doubted this. 'At that time,' he said, 'I was working out of the office and it's unlikely anyone would have known what department to call. It's most unlikely that the office would have known exactly where I was. It's a very, very big newspaper. I'm inclined to believe the guy.'

"Okay, believe it or not. Or don't do either — just file it away as an interesting possibility."

I thought the FATE staff and FATE readers might like to see this particular column. — *Arthur Myers*, The Berkshire Sampler, *Pittsfield, Mass.*

NEW ADDRESS FOR RESCUE

Please note that the new name of the United States Psychic Rescue Squad, the subject of an article in September 1975 FATE, is:

U.S. Psychic Squad, Intl.
P.O. Box 483
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FATE readers who have questions or would like to use our services may write Bobbie Stieb, Corresponding Secretary, at the new address or telephone (after 6:00 P.M.) any of the following numbers: (314) 227-1475, (314) 391-0537, (314) 647-9045. — *U.S. Psychic Squad, Intl., P.O. Box 483, Ballwin, Mo. 63011.*

WORK BY MAIL

I have received an enthusiastic response to my article "As You Think, So You Are" in the August 1975 issue of FATE. So many readers

have written asking for further guidance and instruction that I have decided to work with a small group of persons through the mail. If there are readers of FATE sincerely interested in the understanding and application of Universal Laws who would like to join in this program, I invite them to write me, telling me a little about themselves and listing subjects and questions they'd be interested in covering. — *D. R. Butler, 68-20 Selfridge St., Forest Hills, N.Y. 11375.*

PSYCHIC HEALING

For years I have been studying the "Miracle Services" conducted by Kathryn Kuhlman who I believe is the world's greatest psychic healer. Thousands have testified to healings during her services — of cancer, multiple sclerosis, leukemia, blindness, deafness, etc. Many of these healings cannot be effected by "faith" alone, nor are the illnesses psychosomatic.

Kathryn states publicly that she has nothing to do with the healing; that Jesus, God or the Holy Ghost (she never seems quite sure which) effects the healings. If that is so, why isn't Billy Graham noted for healings in the course of his "Crusades"?

The fact remains there must be some sort of contact with Kathryn Kuhlman for a healing to come about. She denounces psychics as in league with Satan, yet she will point to someone in her audience and declare that person is being cured of such and such a disease. Further, at that moment the ill person is suddenly filled with a warm sensation, a tingling, or he receives a jolt or push from an unseen hand.

It is interesting that Kathryn so modestly disclaims having anything to do with the healings but it is my firm belief that she is a rare person whose spirit-body wanders through



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the auditorium doing the healing while she remains onstage.

I hope someday Kathryn Kuhlman will realize that she is the human dynamo who brings about the healings and that she is psychic in the truest sense of the word..— *John P. Bessor, Butler, Pa.*

* * *

My wife and I have been in the Philippines since November 1972 studying the phenomenon of so-called "faith healing" and psychic surgery. We have both been vitally interested in this for many years and have taken courses in nutrition, zone therapy, foot compression massage, hypnosis, lifesaving and first aid, reflexology and acupuncture.

Five years before I was born my mother, a clairvoyant and a psychometrist, learned from a strongly precognitive friend that in five years she, my mother, would have a son who would be able to do "anything with his hands" and after the age of 45 would be a healer.

As to the first part of the prophecy, which was fulfilled September 7, 1917, I am a professional sculptor in wood, marble and ivory and I have earned my living in several skilled trades in my life. I've been a stainless steel experimental sheet metal worker, a shipfitter, carpenter, millman, movie prop-maker, special effects man and a SCUBA diver doing underwater rigging and stunts for motion pictures. My hands seem to fulfill the prophecy.

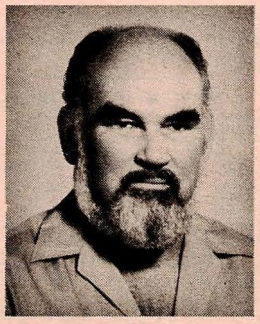
I started before the age of 45 as a healer. In 1961 I hypnotized a man who had been crushed under a falling wall and received a classic and complete fracture of the spine. I got to him as the wall was removed and inducted him before he could move and injure himself further. He remained still and stiff under my care until the ambulance came. Later I learned from a hospital nurse that he had had no pain whatsoever in his

back and had healed with extraordinary rapidity.

In 1962 while working on location on the movie "Rampage" with Robert Mitchum, the Italian actress Elsa Martinelli stepped on a fist-sized rock and turned her ankle so badly that it immediately swelled. It became so painful that she couldn't even touch her foot to the ground. I asked a fellow-worker to cut a tree limb cane for her and I began to treat her ankle. Ten minutes later she was able to stand with the aid of the cane.

In 1971 in Apia, Western Samoa, I treated Aggie Gray, a hotel-owner, for a sore knee — and during the treatment her left eye recovered its color perception and full field of vision. Her eye disorder had been unsuccessfully treated by an eye specialist for years. Also in 1971 I treated a woman who had a smashed ankle which required surgery to remove bone splinters. She suffered adhesions after the surgery which made any movement of her ankle painful. My 15 minute treatment restored the ankle to pain-free, normal function.

A few years ago I received a letter from a 27-year-old woman of Rotorua, N.Z. (about 50 miles from Mt. Maunganui, N.Z., where we lived) explaining that she had been dam-



Mark LeBuse

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aged at birth and suffered an incurable type of writhing violent spasticity. She had heard of me and wondered if I could help her. When she came to my home she was a pitiful sight. She could just barely walk with assistance. She jerked and gyrated in a fashion painful to watch and her mouth continually grimaced. When she spoke her words were quite unintelligible except to the young man who had brought her.

I had her sit in my "healing chair" and took her feet in my hands and began to pray. Suddenly a tremendous force shot through me. I felt ecstatic and exalted and found myself laughing and crying.

"This one is really going to be healed!" I said to my wife Jill.

After 25 minutes of treatment the young woman was no longer gyrating so painfully and she had a sweet smile on her face! The smile remained as her friend took her away. She managed to visit me only once more but I feel that her improvement was about 25 percent in the two visits.

Since I have been here in the Philippines many other interesting cases of recovery or at least definite improvement have resulted from the prayer and physical techniques I have used. The Filipinos are quite poor people and I am happy to be of service. — *Mark LeBuse, Admiral Apartments, No. 21, Manila, Philippines.*

MYSTERY PHENOMENA

Trying to satisfy my curiosity about certain reported phenomena I have not been able to track down sufficient documentation. I am trying especially to obtain information on the following stories:

(1) The "cursed" mummy or mummy case of the Princess Amen-Ra. This artifact is in the British Museum and supposedly has caused deaths and accidents over the years.

(2) The "cursed" car in which Franz Ferdinand of Austria was riding when he was assassinated in June 1914. The car is said to have caused the deaths of more than a dozen subsequent owners and passengers. (I've heard a book has been written about this.)

(3) The so-called suicide song, "Gloomy Sunday." I can find no printed documentation on the misfortunes connected with the song.

(4) "Cursed" symphonies and other music. Tchaikovsky's *Pathetique Symphony* and Halevy's *Charles V* are rumored to bring misfortune to players and listeners — but are there others?

Perhaps fellow FATE readers can provide information on these. — *George Wagner, Fort Thomas, Ky.*

THE PIPER AND THE RATS

I was distressed to read William Armstrong's letter in your May 1975 issue regarding paying the piper. Remember, the Pied Piper piped rats.

Since *The Exorcist* poor souls everywhere think they are possessed. Business has boomed for psychics who claim to be able to rid us of "demons." But we should remember that the Bible states, "Think not on these things." This should be a good year for psychics, for the time has never been better for fleecing the lambs. They have been conditioned to fall for anyone who claims

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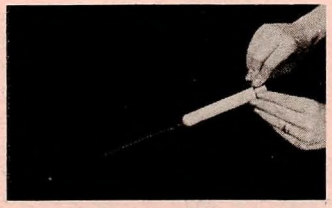
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to be able to heal. — *Roy Harper, Madill, Okla.*

* * *

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However, psychic healers deserve to be paid. Isn't their time as valuable as ours? — *Agnes Ryan, Palmdale, Calif.*

* * *

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CHECKING UP

In James Dyer's article, "Britain's Largest Henge Monument" (August 1975 FATE), I note his citation of Samuel Pepys' diary for "Monday, 15th June 1667."

(Continued on page 128)

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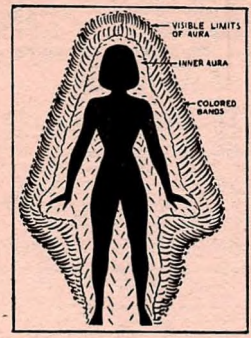


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REPORT FROM THE READERS

(Continued from page 118)

Since I take great interest in England's stone monuments I decided to put a bookmark at this entry in the nine-volume 1918 Wheatley edition of Pepys' diaries which I own.

There appears to be a typographical error in your article, for the Wheatley edition carries the cited passage in 1668, not 1667. — *William R. Norris, Schenectady, N.Y.*

PIEZOELECTRICITY

I have a theory that may explain the quartz crystals breaking shot glasses, (June 1975 FATE).

Quartz is a piezoelectric substance. That is, pressure or bending of the crystal produces an electric charge on its surface. This effect also works in reverse; applying electric voltage to the crystal causes it to change shape to a microscopic degree.

Since there is an electric charge in the atmosphere which varies with the weather, one might expect the crystals to change shape or dimension by a tiny amount as the atmosphere changes. This would wedge them ever more tightly into the tapered glass because when they contracted, they would settle and when they expanded, they would exert force against the sides of the glass until it breaks.

The smooth breaks in the glasses tend to confirm my theory that they resulted from slow steady pressure rather than a sudden shattering force or vibration. — *Robert D. Smith, Swisher, Iowa.*

HELP WANTED

I am engaged in research concerning UFO landings and near-landings with particular emphasis on cases in which "entities" or "beings" have been observed in the craft.

I would like to receive reports from persons who have made such observations. These are solely for

my personal research and will be treated in strict confidence. — *Phillip Robertson, 963 Jefferson Ave., San Bernardino, Calif. 92410.*

* * *

I am looking for evidence of a race of giants which at one time inhabited North and South America. Evidence would include huge skeletons lying forgotten in county museums, local fairs or musty Indian artifact collections. Any documentation would be useful, such as old newspaper clippings, pictures and references to regional historical volumes, authorities, etc. I also would like to hear any local Indian legends involving giants or locales associated with giants.

I appeal to FATE readers to help me prove whether the giants were fact or myth. This is a much-overlooked area in American ethnology. — *Jim Miles, 106 American Blvd., Warner Robins, Ga. 31093.*

* * *

I am trying to obtain Alvin Boyd Kuhn's book *The Lost Light.* I believe it is out of print and I would like to hear from any FATE reader who might lend or sell me the book. — *The Rev. J. R. Simmons, Rt. 1, Box 260P, Niceville, Fla. 32578.*

* * *

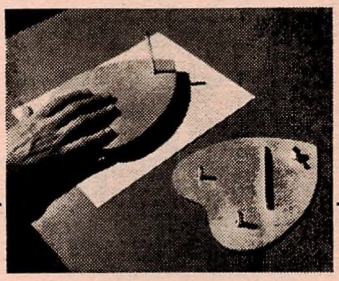
I was one of the "babies born in a veil." I had been the second in 100 years that my doctor had heard about. Supposedly, such a baby possesses strange psychic powers as it grows up.

I also know that the veils themselves are very valuable. They are sold for high prices to ships' captains, for a ship carrying a veil will never sink.

I would like to learn more about this subject if FATE readers can provide any information. — *Gladys G. Price, Rt. 3, Box 513, Coeur d'Alene, Idaho 83814.*

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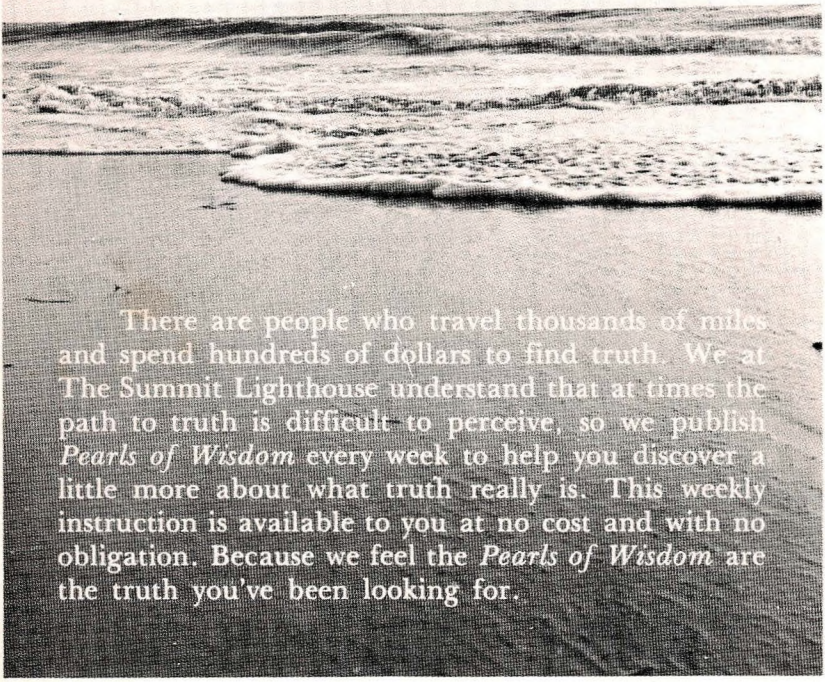
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