FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN

FEBRUARY 1975 60¢

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HEALED BY A CONGO

WITCH DOCTOR

PEOPLE venture into the Congo for different reasons. I came seeking a cure for crippling migraine headaches I had suffered for more than 20 years. I hoped that here, where people have faith, a primitive medicine man could help me. All the resources of Western medicine, including psychiatry, had been unavailing.

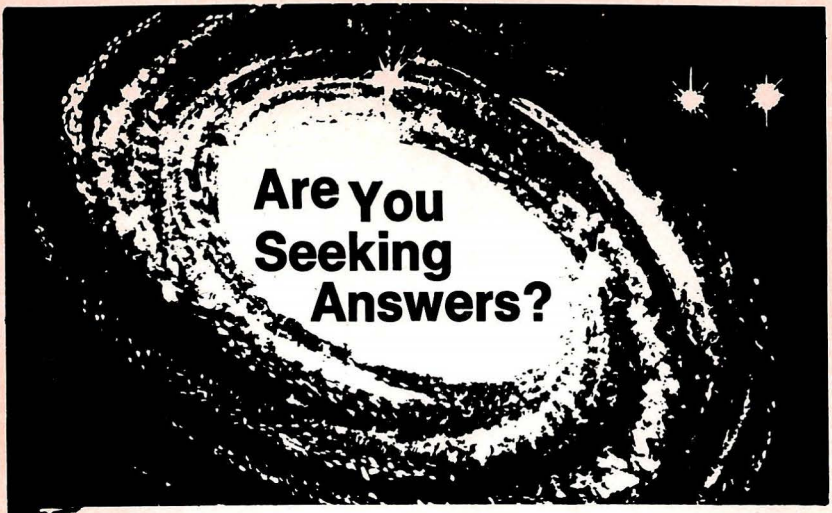
Lengthy negotiations with the witch doctor had almost failed: for one thing, he never had treated a white man and further, he feared I was too "educated" (faithless?) to be cured. Thus I was greatly relieved when my interpreter beckoned me into the witch doctor's hut.

Once inside, I wondered if this was such a good idea after all. Congolese food and drink often are contaminated and what of the primitive potions I might be offered?

It seemed odd that the witch doctor didn't quiz me about my symptoms. How could he treat an unknown ailment? Anyway, he went ahead. He did so many different things in the brief treatment . . .

(Continued on page 38)

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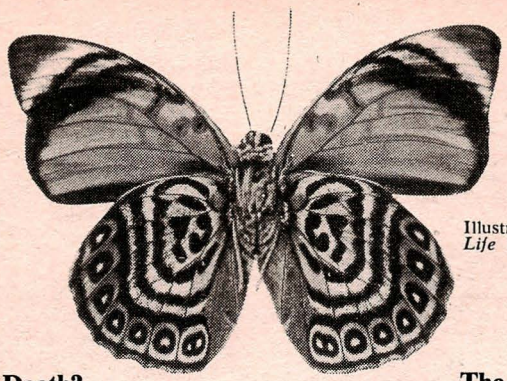


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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

In publishing the paper we are serving notice to the scientific community that there is something here worthy of scrutiny. . . . What we are saying to scientists is: Here is what has been done in the name of science. Here are the accusations. Now go back and have another look.

—David Davies
Editor, *Nature*

NO SUBJECT in recent years has created as much excitement and controversy as has Uri Geller, the young Israeli psychic. We on FATE Magazine have been in the midst of the controversy, defending Geller when we believe he is unfairly treated, attacking his attackers.

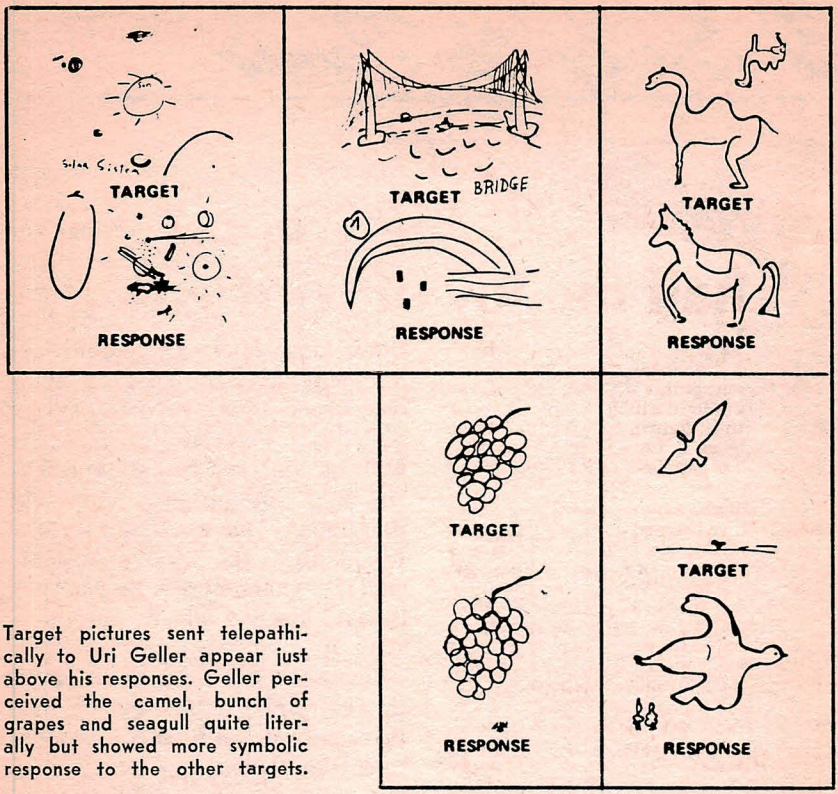
We have had letters from readers canceling their subscriptions because, they said, *Time* Magazine's critical article on Geller forever disillusioned them about all things psychic. We ourselves have found that some of the claims made for Geller are not believable by us, even while we defend others of his psychic abilities. Professional skeptics such as Martin Gardner and The Amazing Randi (an amateur magician) have assured the world that they can duplicate Geller's phenomena. As yet they haven't been made to put up or shut up.

But now that demand is made in restrained language by *Nature*, one of the most prestigious scientific journals in the world. *Nature* recently published a paper on two psychics, Geller and a former Burbank, Calif., police commissioner, Pat Price. Authors of the paper are Dr. Harold Puthoff and Russell Targ of Stanford Research Institute.

∞

GELLER'S ESP

GELLER undoubtedly has psychic abilities. Under controlled conditions he has demonstrated to scientists his ability to bend keys and start watches.

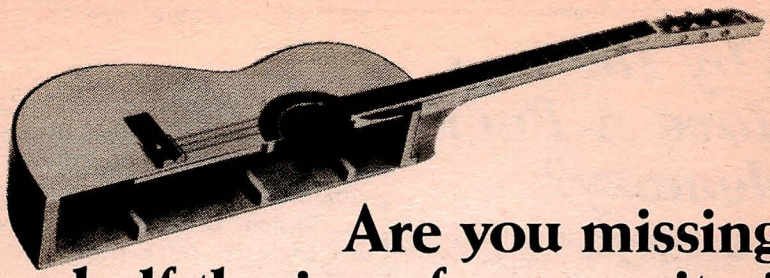


Target pictures sent telepathically to Uri Geller appear just above his responses. Geller perceived the camel, bunch of grapes and seagull quite literally but showed more symbolic response to the other targets.

The Targ-Puthoff research seems to show he has remarkable clairvoyant skills.

Geller was locked in an acoustically shielded room with metal walls which also screened out visual cues and radio waves. Geller was given target pictures selected at random by the scientists in a nearby room. His task was to sketch his impressions of these target pictures. The researchers opened a dictionary at random and picked the first word that suggested a picture, which they then drew.

In nine tries Geller made seven sketches or sets of sketches attempting to reproduce the target drawings. Not all of his impressions were exact but they usually had at least a



Are you missing half the joy of your guitar?

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

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

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

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

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To acquaint the readers of this publication with the easy-to-follow rules for developing skill in remembering anything you choose to remember, the publishers have printed full details of their self-training method in a new booklet, "Adventures in Memory," which will be mailed free to anyone who requests it. No obligation. Send your name, address, and zip code to: **Memory Studies, 555 E. Lange St., Dept. 724-02, Mundelein, Ill. 60060.** A postcard will do.

symbolic resemblance to the target.

He almost exactly duplicated a bunch of grapes on one target. He was amazingly close to drawing a sea gull in flight and a camel. When the target was a suspension bridge Geller drew an abstract impression of an arch spanning water. Where there was a rather mixed target his impressions seemed somewhat mixed. SRI researchers calculate that the odds against Geller making these drawings by chance have to be more than a million to one.

Publication of the paper in *Nature* lends dignity to Geller's claims and to parapsychology in general but by no means ends the controversy about psychic phenomena. Nevertheless, *Nature*'s approach is one we have been pleading for since we published our first issue 27 years ago. "Criticize the claims for psi," we have been saying. "Knock them down if you can. But look at them!"

∞

SOME MONSTER MYSTERIES

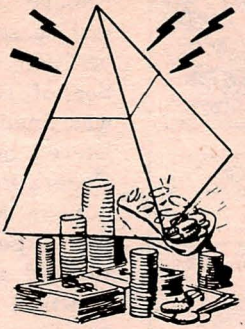
WE HAVEN'T seen a really good picture of a monster since the late Roger Patterson presented his movie of a purported Sasquatch crashing through the brush out in northern California. Monsters often are reported seen but dif-

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"And God said, Let there be Light!
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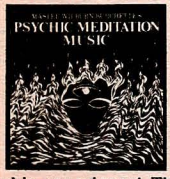
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ficult (impossible?) to capture. Lately, though, there has been a spate of unusual reports that lift monster sightings considerably above the ho-hum level.

The first of these comes from Robert W. Morgan, director of last season's American Yeti Expedition which included a number of respected scientists and was financed by a grant administered by the National Wildlife Federation.

Near Mt. St. Helens, Wash., the expedition's trackers were trailing a creature that went up a small stream for about 20 yards and then circled above the trackers, apparently to observe them. Hair from this creature has been identified as human, possibly from an ankle or leg. The examination was conducted by Mary Joe Florey, a Portland, Ore., microbiologist.

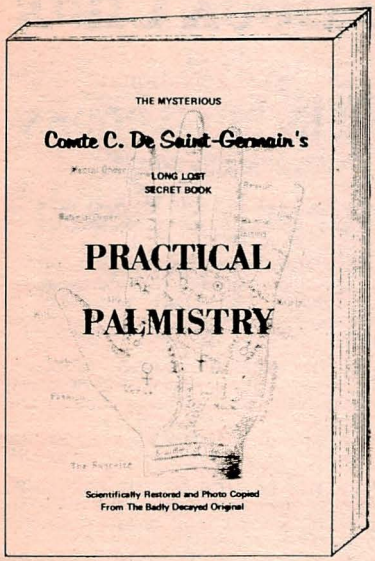
"I'm not saying it was a Bigfoot, but it's very unlikely a barefooted human would be running around in that area. And if it was a human, why would it want to hide from two other humans?" asked Morgan.

The hair samples were found in a fresh "scuff mark" on a moss-covered rock. Huge manlike tracks were found in an area where deer and cattle had been killed "by something very large." The heads of the animals had been chewed and ripped off.

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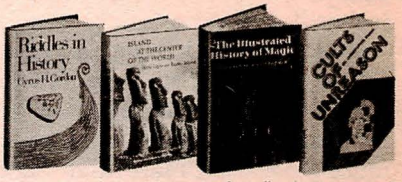
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The hair samples were found in midsummer. The expedition stayed in the area until fall and on October 7 Morgan reported discovering "the longest string of Bigfoot tracks ever examined by scientists to my knowledge. Field measurements indicated the footprints were a whopping 18 inches long, seven inches across at the ball of the foot and 5.5 inches across at the heel. The average stride was well over 50 inches."

Prof. Grover Krantz, a physical anthropologist from Washington State University, said the creature that made the tracks must have been more than eight feet tall and in the 800-pound range, according to Stephen Green in the *Seattle Post-Intelligencer.*

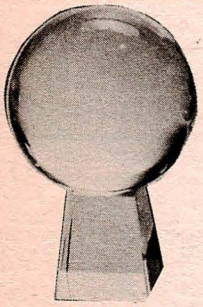
"It is overwhelmingly probable that the tracks are real," stated Krantz. "I've seen some pretty sophisticated fakes. I don't think these could have been done with fake feet."

Morgan said the loggers in the area reported hearing "strange, chirping whistles" they could not identify.

∞

MEANWHILE, IN MICHIGAN . . .

SOME OF these monster reports can be frightening. A reader recently sent us a copy of the November 1973 issue of



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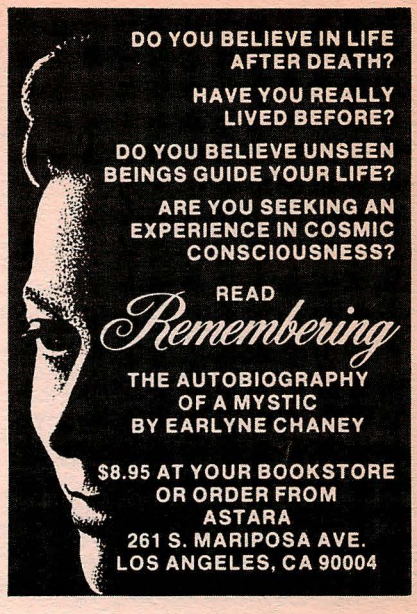
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Michigan Outdoors carrying the story of Walter Weggner's experience during a deer hunt on November 21, 1972.

Weggner was 65 years old and had been hunting deer since he was 17. In the fall of 1972 he was sitting in a blind at the edge of the Gagomian Swamp in the Keldon-Barbeau area of the Upper Peninsula.

On his seventh day in the blind he heard loud snorts, the trampling of brush, and the groans of a deer. "I figured it was a couple of deer mating," he said, "so I stayed put, hoping the buck might come my way." The sounds soon stopped but Weggner continued to wonder about them. Around 10:30 A.M. he quietly moved out of his blind and picked his way through the brush in the direction of the noises. Two hundred yards from his blind Weggner came upon the steaming remains of a large, healthy buck, completely eaten except for the head, hide and bones. The blood in the vicinity was still warm. Weggner had his picture taken with the head and remains. He estimated the animal must have weighed 300 pounds. What could kill and devour an animal that large, almost noiselessly, within three hours?

A "mystery cat" has been suggested. It seems unlikely.



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DOWN FLORIDA WAY

GARY KANTER was a military policeman in Vietnam. He now works as a Burns security guard and was patrolling at an unfinished housing development near Palm Beach last September 24 when he encountered what Florida monster buffs call a "skunk ape."

Kanter saw something move in the nearby bushes and trained his jeep lights on the spot. Then he got out of the jeep and ordered the dark form to say what it was doing. Instead, according to Bob Brink of the *Palm Beach Post,* "the hulking form moved toward him, and he pulled out his service revolver and told it to stop, but it kept coming. It was huge — about seven feet tall — and was real hairy and was either hunched over or had no neck at all," he reportedly said.

"It smelled like it had taken a bath in rotten eggs. It made my eyes water and my nose fill up."

When the "skunk ape" approached to within less than 30 feet Kanter fired all six rounds of dumdum ammunition at it. He believes he hit the creature twice. "It grabbed his chest and ran like you can't believe — like a track star."

The Sheriff's Department was called but their search revealed nothing. About two hours later

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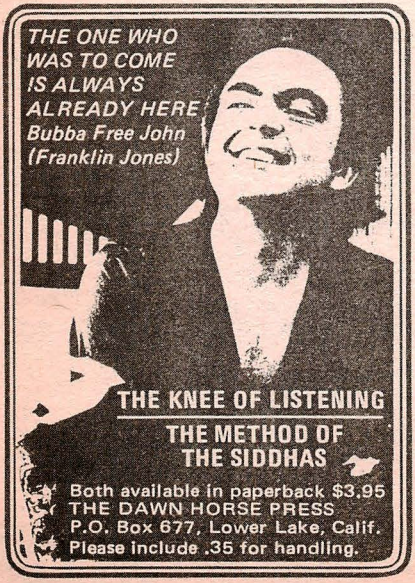
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Kanter called again and said he heard "screeching and screaming sounds."

Frank Messersmith, spokesman for the Sheriff's Department, said the deputies came around again but found nothing. "He probably did see something; there's no doubt about that — whether it was a bear, a Florida panther, or whatever it was," said Messersmith. "I'm not suggesting what it was."

∞

MATTER-OF-FACT

THE THREE preceding incidents raise serious questions and serious doubts. What is going on? If people are actually seeing something what are they seeing?

In the face of all this excitement Jean Fitzgerald, who lives near Roseburg, Ore., matter-of-factly reports that she has been feeding two "bigfoot creatures" in the Umpqua National Forest near her home.

She and members of her family, she says, watched two Sasquatch make daily treks to the lake to catch frogs. She is reported in the September 29 issue of *Grit* as saying: "You might think I'm crazy, but it seems very intelligent. It hasn't threatened us and it has a raven that always accompanies it. The bird talks to the monster and

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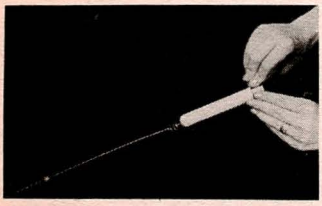
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almost seems like a pet."

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THE DYING BIRDS

LAST AUGUST 14 Mrs. Pat Williams of Gary, Ind., phoned health department officials to complain that dead birds were littering her lawn. For several weeks, she reported, sparrows had been alighting in her maple trees, sitting a few minutes, then falling to the ground dead.

Dr. William Beecher, an ornithologist and director of the Chicago Academy of Sciences, canvassed the area but could offer no explanation. He found 200 to 300 sparrow corpses littering Mrs. Williams' yard.

The mysterious deaths stopped shortly thereafter. No cause was found.

∞

SPEAKING OF PREDICTIONS

PICKING winners at the racetrack "is not a frivolous idea at all," according to parapsychologist Dr. J. B. Rhine. He told Steve Cady of the New York Times Service that "Picking horses through ESP is entirely possible, in view of what we've found in other cases. Many winners have been predicted in dreams."

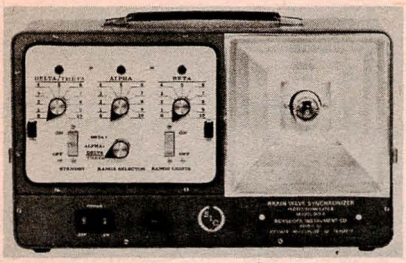
Rhine's comments were made after a four-day test on the handicapping ability of Marjorie

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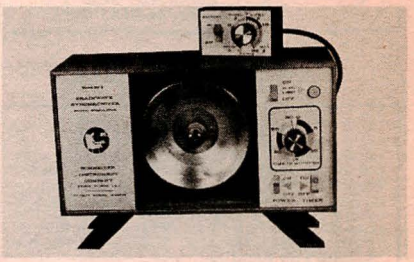
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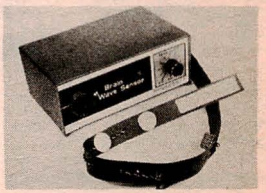
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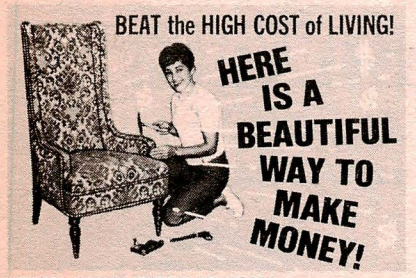
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May, a Manhattan food consultant who claims to have psychic ability. The tests were conducted by the *New York Times* and the results reported in a copyrighted story by Cady.

Miss May chose 95 horses, usually three to a race in 36 summer races at Aqueduct.

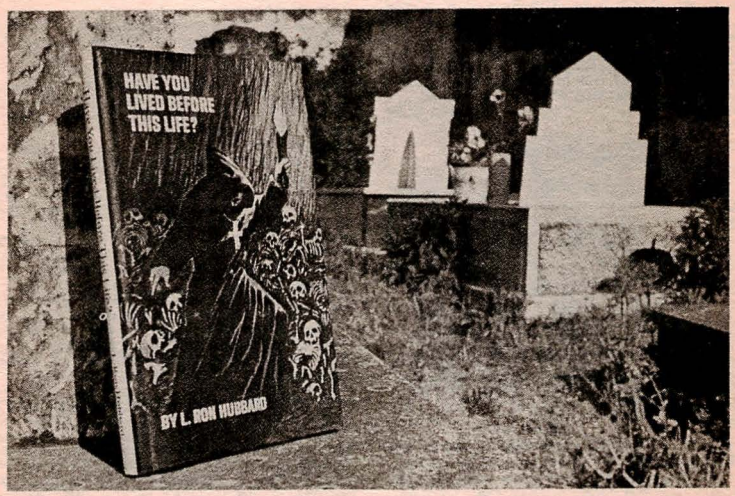
She ended the four-day trial with 12 winners and 42 of her other choices finished in the money. However, Cady points out, a $2.00 win bet on all 95 horses would have resulted in a net loss of $67.00. He did not say what Miss May would have won if the track and the state had not taken their substantial cuts.

Miss May says she listens for the vibrations and "it's just like reading a menu in a restaurant . . . . Sometimes the names practically jump right out of the page at me." She also says she looks for certain kinds of names and shuns others.

This brought criticism from Dr. R. Robert Brier, a professor of philosophy at Long Island University. "Miss May seems to contradict herself," he commented. "She sets rules. There's no law of nature that says horses with nice-sounding names will hold up."

Dr. Rhine agrees. "You can't approach this in a rational way," he told Cady. "You've got to avoid forced reasoning. There

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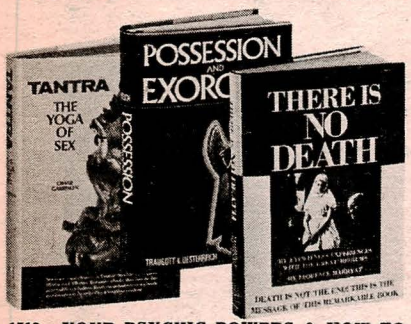
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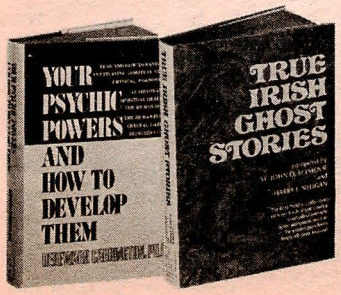
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DREAM OF RAPE

RICK ANDERSON, columnist for the *Seattle Post-Intelligencer*, describes the fearful experience of a young woman named Lyne who, last April, dreamed four nights in a row that she was raped in the downtown Seattle library.

In July Lyne arrived at the Fourth Avenue Library and was looking for a book on Beethoven when she noticed a man staring at her. As she took notes at one of the tables she saw him staring at her over a stack of music books.

She had to brush against him to pass in the corridor. Then quite obviously he began to follow her. Seeking to avoid him she went down on the escalator to the third floor and into the women's washroom. To her horror he followed her in, seized her from behind and informed her he would knife her if she screamed. He began to tear at her dress. She fought him and he pulled out

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a rope and began to garrot her with it, meanwhile continuing to rip her clothes.

From somewhere Lyne found the strength to kick him in the groin before she fainted. It saved her from being raped because the man doubled over, hobbled out, and disappeared.

As for her four-nights-in-a-row precognitive dream, Lyne says, " . . . bite, stomp, kick . . . and heed your nightmares."

As for understanding all this, remember the wise words of Dr. Rhine: "There can be no conscious logic. Precognition is completely beyond understanding."

∞

IS POLLUTION RESPONSIBLE?

NO QUESTION about it, the earth's climate is changing. The lives of millions of people are changing; hundreds of thousands are dying from starvation as a result of these changes. Donald Zochert writes in the *Chicago Daily News:*

"The signs are unmistakable.

"In the Southwest the range of the armadillo grows smaller and smaller. In California's White Mountains annual rings of the ancient bristlecone pine widen, grow thin, then widen again. In Boston snow still covers the ground when the robins return.

"In India the monsoon rains do



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not come. In North Africa the Sahara advances. At Reykjavik floating ice fills the harbor out of season.

"The signs are unmistakable and they point to only one conclusion: The climate is changing."

The climate has changed in the past, of course, but climatologists worry as to whether and to what extent man's pollution of the earth is responsible for today's changes.

Dr. Reid Bryson of the University of Wisconsin's Institute for Environmental Studies points out that up to a half-century ago man did not have an important effect on climate. But now, says Bryson, the influence of man is comparable to natural causes.

Not all experts agree but Zochert points out in support of Bryson's thesis that each year human activities pour into the atmosphere 133 million metric tons of tiny particles from waste disposal and 275 million metric tons from "converted sulfates, nitrates and hydrocarbons."

Compared with the quantities blown into the air during the giant dust storms of the 1930's, the explosion of Krakatoa, or even the pollution caused by a giant forest fire these quantities may not be critical. Nonetheless, it is stated that since the industrial revolution the concentration

of carbon dioxide in the atmosphere has increased about 10 percent.

For all these cries of alarm, however, scientists admit no one really understands the effect this outpouring of industrial wastes has on world climate. It is proposed that by affecting the earth's "albedo" (the fraction of incident light or electromagnetic radiation that is reflected by a surface or body) they cause more sunlight to be reflected back into space and less to reach earth. Because dust particles provide the nucleus for raindrops the chances of rainfall ought to be increased, yet at the same time greater cloud cover would cause the earth to cool.

There is no question, the climate is changing. There is no question, the earth is getting cooler. Since World War II the patterns of wind and rainfall have changed. But all these things have happened before, over the centuries, and no one has been sure of the cause. No one knows when a warming trend will start again. No one knows for sure our industrial wastes are causing it all.

"We're very conservative," Donald H. Pack, director of the National Oceanic and Atmospheric Administration, told Donald Zochert. "We don't like to scream 'ice age.' "

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But scientists are deeply concerned. They are establishing a network of observation posts around the world although nobody seems to be having much luck saving the Sahara natives from death by starvation.

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FOOTBALL SCOREBOARD

AN INTERESTING experiment appeared in the *Chicago Tribune* on Friday, October 25, 1974. Sportswriter David Israel visited the office of Chicago psychic Irene Hughes and asked her to pick the winners in 16 football games scheduled for the following Saturday. Israel admitted being taken aback when Mrs. Hughes took out a purple felt-tip pen and silently began circling the names of teams. She explained that she was guided by the feeling she received as the pen tip touched the names of the teams involved.

However that may be, Israel received Irene's selections and added his own prognostications based on his knowledge of the teams and their records. On half of the games they agreed on the probable winners but chose opposite sides on the rest. Israel published the predictions in the Friday *Tribune* and thus provided skeptics a chance to check the precognitive prowess of the charming Mrs. Hughes.

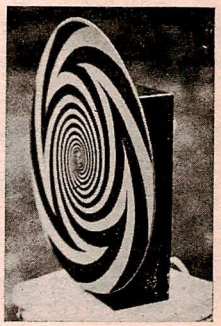
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The results are somewhat less than a triumph for psychic prognostication. Of the eight games they called the same Mrs. Hughes and Israel were right on seven. Both had favored California over UCLA, but UCLA won handily 28-3. On the remaining eight choices Israel was right on six, while Irene correctly chose Michigan State over Purdue and Iowa over Illinois. The overall results gave Mrs. Hughes nine right and seven wrong, Israel 13 right and three wrong. In short, Irene called one more than chance allows while Israel called five more than chance allows. A gambler who bet $5 on each game would have won $10 if he followed Irene's selections and $50 if he went with Israel's choices.

I hardly expect bettors line up outside Irene's office in Chicago anyway, but the article provided a fast and interesting means of checking out her psychic ability — at least for football. Not many sensitives would be willing to go out on a limb in a public media as was Mrs. Hughes and we give her red roses for courage. — *Curtis Fuller.*



The Most Amazing Book Ever Published!

Retire tomorrow

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

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

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

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

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

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

So here goes. I'm going to let you in on the secret of my success: four little "systems" that work at any Thoroughbred flat track in America, under all types of weather conditions, year 'round. You can play one race a day or several . . . win, place, or show . . . bet a little or bet a lot. These four ingenious systems should provide you with whatever income you desire and are suited to either conservative or maximum style of play.

I call my four little systems 4 For A Fortune—and I've wrapped them up in an easy-to-read book you can finish in just one evening at home. *4 For A Fortune* tells you everything you need to know to start cashing big at the track. You'll quickly find out why most people beat themselves at the races . . . and why a select few, who use their wits and patience, walk away with the fat money.

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But don't take my word for it. See for yourself. I'll be happy to send you your own copy of *4 For A Fortune*. Just clip and mail the coupon below and enclose $10. Read *4 For A Fortune* at your leisure . . . then give these four little systems a try. If you aren't well on your way to retirement in just 30 days, let me know . . . I'll return your $10 immediately, no questions asked.

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

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HEALED BY A *Congo Witch Doctor*

For more than 20 years migraine headaches had caused me such anguish I was willing to try any means of relief.

By David Milton

PEOPLE venture into the Congo for different reasons. I went to seek a cure for crippling migraine headaches. Desperately I hoped that maybe there, where people have faith and Western science hasn't come, a primitive medicine man could help me. Nothing in the civilized world had and I'd tried many things. I was ready for this.

When I was led toward the witch doctor's hut I expected to meet the cartoon-image of a man with a wooden mask and shaking rattles but he was just an ordinary man, about 50. His mouth had a gum malformation with a partial second row of teeth. There was a running infection in one of his eyes and open scores on his arms. Not a very healthy looking doctor! He wore only a dirty pair of khaki shorts.

It wasn't that I surprised him either; there had been long negotiations. These tricky negotiations had almost failed. One problem was he never had treated a white man. There were white traders in the nearby town of Bunia in the northeastern Belgian Congo (now the Republic of Zaire) but they used their own doctors. Another obstacle was his fear that I was too educated to be cured. Did he believe his cures powerless with the faithless? I don't know what he thought as all communication was through my interpreter, while I waited restlessly in my truck.

I feared he wouldn't treat me as we already had failed with the first witch doctor we approached. In fact, the local chief and his constable threatened to arrest her if she treated me. That ended that for her but not for me.

I had suffered with migraine headaches since I was 13. Migraines aren't ordinary headaches. Migraines are grey things. They are not just painful, they make you sick, nauseated. I



Author rented $30-a-day truck to negotiate the almost impassable roads to witch doctor's thatched hut. A similar dwelling is shown at right.

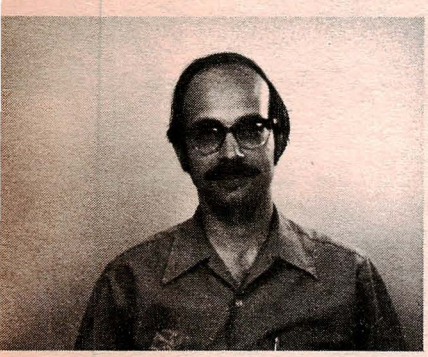


was determined not to give up now and fortunately we knew of this other witch doctor who lived nearby. The chief said OK and with his constable, came along. Why he came was clear to us later.

Now as we approached the doctor's hut I was ready with the various pleas I intended to use.

First I opened my wallet, showing 10 zaire ($25 — a small fortune), saying he could have it. I told how Western doctors couldn't help me. I said the medicines of our body doctors barely helped and six months of frequent visits to a "mind doctor" had failed. I pleaded that I had been to mediums before, that white men are just like black men inside, etc. As I was forbidden to see him directly or even know his name all this was translated from my French to the doctor's Congolese dialect by my interpreter. After each difficult plea in French, he went back to the hut for another parley. My original intention to be treated in the English-speaking Laitokitok valley of Kenya (famous for its witch doctors) had been spoiled by the spreading antiforeign political problems in Uganda in the summer of 1972. The short visa for my substitute entry into the Congo would expire the next day and this gave a "now or never" urgency to the negotiations.

Therefore, it was a relief when my interpreter finally returned successful. We went quickly toward the witch doctor's hut in the center of a large concrete-smooth dirt clearing. It was like

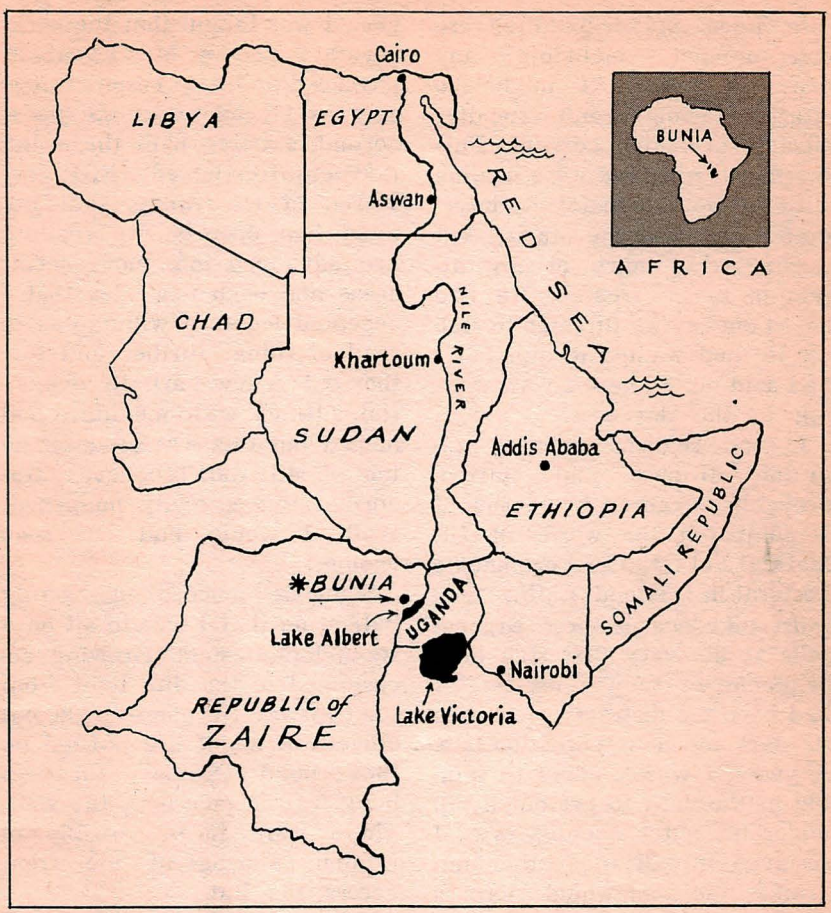


ABOUT THE AUTHOR

DAVID MILTON was born in New York in 1940. At the age of 13 (when his migraine headaches began) he moved to California, where eventually he received an M. A. in physics from the University of California at Santa Barbara.

Preferring what is different and challenging over a steady career, he has been an electronics engineer, teacher, ambulance driver and police radio dispatcher as well as a physicist with the Space Sciences Laboratory, Berkeley. Presently he runs a small television repair business in Oakland, Calif., where he and his wife reside.

A travel enthusiast, Milton journeyed to the Soviet Union and throughout South America prior to the African trip described in this article.



other Congo huts with close-spaced one-inch vertical stakes forming its head-high circular sides. Over these was a pointed thatched roof. The hut was about 30 feet across, its one doorway covered by hanging cords.

We were led inside. Coming in out of the bright equatorial sun I was blind. From my initial feeling of relief my thoughts reversed and I wondered if this was, after all, such a good idea. The Congo is not particularly

safe. Food and drink often are contaminated, including any primitive potions I might be offered. People aren't friendly; officials are often corrupt. Furthermore, when we were dealing with the woman doctor my interpreter had said the staring villagers were angry at my attempts to be treated. He had heard one or two threaten to stab us. He had wanted to quit but I had said no. So here I was, waiting in the darkness.

I soon realized another migraine already had started, probably triggered by tension. I remembered the words of Dr. Markell at Kaiser-Permanente hospital in Oakland, Calif., "You must take one of these Ergocaf pills at the very first sign of a headache or they're useless." I had been too distracted to notice its start and now it was too late. Anyway, I wasn't about to fumble in the dark to get out a pill under the witch doctor's eyes. I resigned myself to another migraine; the pain would increase its pulse-beat throb slowly over the next few hours, my eyes would water and I would wait to get sick.

Here I was, waiting to be treated by a faith healer and I was expecting to get worse! I really didn't believe he could cure me! Brought up by a father who made "science" his religion, I was taught that the paranormal is phoney. My 11 years in physics didn't help either. It was only as I read about the paranormal, starting with the sound mathematics-based ESP research of Dr. Rhine, that my mind had opened. My reading had advanced into more occult areas and each new idea that I accepted led to a willingness to read of things further and further out. A few partially evidential sittings with mediums had helped but this was all intellectual. I still didn't believe paranormal things really happened. Well, I would find out soon enough!

Someone touched me gently indicating that I was to sit on a six-inch-high stool. Growing accustomed to the dim light from the doorway I began to make out objects. A small fire burned on the ground. Ordinary tin cans hung from a pole near the wall. There were faces, possibly of women, staring at me from across the hut.

Next to me was the government tourist guide (my interpreter) who unofficially and at some risk had led me here. He was educated and I had confided in him. When I first approached him at the Bunia Tourist Office he was shocked that I wanted to see a witch doctor. But, he said, if I came on Saturday, his day off,

we could talk privately. When I returned he told me it would be impossible for a witch doctor to treat a white. But nothing is impossible in Africa, I'd found. Over a few beers I told him how desperate I was and he sent for his friend who lived in a nearby village.

Over a few more beers and the promise of my machete as a gift his friend managed to remember an aged friend of his mother's who knew some witch doctors. We went to see this aged friend in my truck, following terribly muddy roads and then footpaths where cars could not go. Afraid of the whole idea, they refused to name the village we were going to. At the mother's hut I felt far from civilization; the children frankly stared at me; they rarely saw whites and this one was going to a witch doctor! There were lengthy discussions with the mother which I could not understand. Eventually we took her and her aged friend and headed for the doctor's. They both required a few dollars "gift" to help them remember the way.

Now all of these people, the tourist guide, his friend (but not his mother), the aged man, the chief and his constable sat in a row next to me in the witch doctor's hut. Ignoring us, the "doctor" puttered in the semidarkness with his "sceptor," a feather-duster-sized faggot of leafed branches. Another magico-medical device he used was made of three sticks strung together like a necklace. Later, when I got unpleasantly close to them I saw that the largest (five inches long) was hollow and closed at one end. The witch doctor did something with the sticks. Then he threw them down and squatting closely over them, studied their random positions for some time. I don't know if he got a psychic impression of me from them, as from a crystal ball, or if he followed certain rules in interpreting their positions. Finally he stood up and (through my interpreter) asked, "How long you suffer?" When I dramatically counted out 20 years on my fingers the hut-full of seen and unseen people murmured in amazement.

That was the only question he ever asked me. It seems odd that I wasn't quizzed about my symptoms. How could he treat an unknown ailment? I can only assume he learned about it during the negotiations, as the tourist guide knew the details. Or maybe he just treated imbalances in my astral body. Anyway, he apparently had enough information, for the treatment began.

He did so many different things during the 30-minute

treatment that I can't remember everything, but here's most of it. With his faggot-sceptor he repeatedly swatted the top of my head. A round, flat, half-dollar-sized stone was rubbed several places on my head, chest and legs. He spit on my forehead and smeared the spittle around with some leaves. Standing on one foot he swung the other leg and chanted. From the fire he took a piece of wood, broke off a glowing ember, mixed it with some leaves and smeared that on my forehead. Holding the round stone close to his mouth, he blew past it to my head and chest. He worked deliberately, performing each act carefully and formally. His touch was firm yet gentle.

During all this I sat on my stool, feet and hands outstretched, palms up. I assisted him by holding the faggot-sceptor, the stone or some leaves. A potentially disastrous nervous reaction to all this nearly got the better of me. I almost laughed out loud. Only by digging my thumbnail into my finger and forcing a pained, saddened expression onto my face did I control myself. All of those persons present seemed to participate; they commented, talked briefly with the witch doctor and joined him in his chanting. Someone laughed now and then, and occasionally someone assisted him.

After this part of my treatment the witch doctor sought more guidance. He tossed a flower and then a succulent leaf outside and studied their positions from the doorway. He did the same with the three sticks. They told him that a woman with three children would come for a similar treatment.

So far all this magic was harmless enough and I stopped worrying. Then he started making potions!

He worked with some flowers and a tin can from which he filled the largest stick. Instead of trusting him to cure me I was still faithless enough to fear being poisoned. It was a relief when he only dribbled some juice from the largest stick into the chief's eyes. But then he headed for me, putting some into everyone's eyes en route. "Take off glasses and put head back," was translated for me. I did. Although I knew eye infections are common in the Congo (often leading to blindness) and that the doctor himself had a runny eye, I found it impossible to refuse. Then he went back to the tin can, fussed with more flowers and filled the stick again. This time everyone drank from it. Drinking sterilized water is one of the necessary precautions for Westerners visiting the Congo — one I had followed re-

ligiously. Now, resigned to a bout of dysentery, I helplessly waited my turn. It never came. I was the only one not offered a drink. I will never know why. In fact, I'll never know the meaning of anything that went on there. My mission was to be treated and I asked no questions. Now, of course, I'm sorry I didn't understand but it seemed a delicate affair and I didn't want to jeopardize it by prying.

A few things, however, did make sense. For example, the eye juice. Possibly there is a relationship between the watering eyes that come with a migraine and the headache itself. That the others also were given the potions seemed to be a use of "group power," similar to holding hands in a seance. Also, the last thing the witch doctor did was what everyone expects from a witch doctor — he gave me a magic charm.

Someone went out and got a long slender vine from which he plucked every leaf. Then he tied it around my neck and instructed me to wear it until it fell off. With this he said he was done. I asked how much. Seven zaire (about $17) was named and this I gave him.

The chief and his constable got up and began to argue with the doctor. I was told to go outside. Now I realized why the chief had come along. He had permitted me to be treated only if he got part of the take. They now were arguing how much!

Soon the three men came out led by the doctor who motioned me to wait. With his faggot-sceptor he symbolically swept a path across the clearing. I followed. At the clearing's edge we stopped. Silently but warmly he shook my hand and gave me an intense happy smile. I was then urged back into my truck and we left.

I drove back to Bunia in stunned silence. It suddenly occurred to me my headache was gone. Distracted by the treatment I hadn't known when it disappeared. Had this ignorant primitive superstitious savage cured me? Were there truly powers unknown to Western science? This thought chilled me. I had come face to face with a new fact of the universe. This event, which had happened directly to me, represented a personal frontier; I could not be the same again.

Never before had a headache just stopped. Unless I took a pill in the nick of time the headaches always had intensified in the same sick way, lasting many hours. They had followed a pattern. For part of a year I would have none. Then a headache "season" would start, mildly at

first but increasing over a few months to the certainty of a bad one every day at the peak of the "season," then diminishing for another month or so. My present "season" of migraines had started a month and a half before when I arrived in Africa on August 22, 1972, and was now into the one-a-day phase of bad ones. This pattern had continued for years and I knew a headache never just quit suddenly during the peak of a "season." But this one had! I couldn't believe it. Would I get one tomorrow? As I turned my $30-a-day truck in to Tsakanakas, Inc., in Bunia and packed to leave the Semlike Hotel the next day I couldn't wait to find out if I was cured.

This next day was especially tense; my visa had just expired and my flight was canceled. This forced me to bribe an official so I could stay to await the next plane. This kind of tension should have brought on a migraine. But it never came. Day after day, week after week, I waited for a headache to start. It never has!

It is now July 12, 1974, and I know only this for sure: Near Bunia in the Belgian Congo, on Saturday, October 7, 1972, a nearly lifelong affliction suddenly ceased 30 minutes after I entered the hut of an African witch doctor.



KONSTANTIN RAUDIVE DIES

THE UNTIMELY death of Konstantin Raudive (1902-1974) is truly a tremendous blow to parapsychology and represents a loss that cannot be replaced. Dr. Raudive, author, psychologist and philosopher, will always be remembered as a great pioneer for his magnificent research into the new and fascinating field of tape-recorded voice phenomena and for his two important books, *Breakthrough* and *Uberleben wir den Tod?* His discussions of the origin of the voice phenomenon, the theory he advanced and the entire body of facts he assembled are of immense value and must be studied by all serious students of parapsychology.

The courageous and often lonely battle Dr. Raudive fought to bring tape-recorded voice phenomena deserved scientific recognition can properly be compared with the struggle another great scientist, Galileo, waged to have his scientific discoveries recognized by the scientific world of his day. Each fought neglect and cowardly evasion and each became a martyr in his time. — *Raymond Bayless.*

Throughout his long career Dr. Murphy has combined research in academic psychology with inquiry into the nature of the paranormal.

GARDNER MURPHY
DEAN OF PARAPSYCHOLOGISTS

By Martin Ebon

GARDNER MURPHY, whose life spans two generations of American psychic researchers, well might be describing his own quest when he appraised the achievements of psychology's distinguished pioneer, William James (1842-1910). Speaking of James' courage and impact Murphy wrote that James' permanent place in psychic research derives not only from his views and research but from his daring and energy. In his book *William James on Psychical Research* (compiled with Robert O. Ballou, 1960) he praised the Boston psychologist's "eager insistence upon the definitive nature of the evidence that at least telepathy exists; his demand that the instruments of such research, such as spiritualist mediums, be respected, honored, and studied with an open mind."

Gardner Murphy has continued the tradition begun by James, never compromising his view that psychic research, or parapsychology, is valid to our knowledge of man as a whole. As a distinguished figure in American psychology, he has sought to encourage mutual knowledge and respect between psychologists and parapsychologists and by his own research has shown that a good parapsychologist also can be a good, even distinguished, psychologist. When the history of American parapsychology is written, Murphy will rank with Duke University's Dr. J. B. Rhine as one of its most influential scholars.

Like William James, Murphy's interest in psychic phenomena was awakened within his own family. He was born on July 8, 1895, in Chillicothe, Ohio. At the

age of 16, browsing in the library of his grandfather George A. King, he came across Sir William Barrett's *Psychical Research* (1911) which summarizes the studies made by London's Society for Psychical Research (SPR). Its accounts of mediumistic contacts with the dead enthralled the young man. In 1957 in the *Journal of Parapsychology* Murphy confesses, "From that moment the quickened flame never abated."

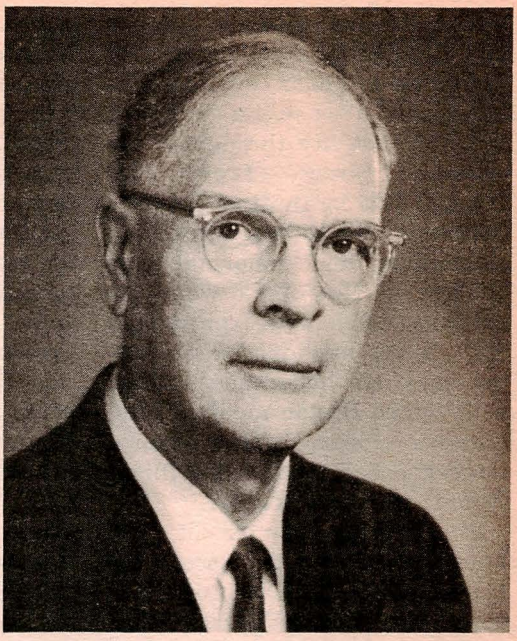
Both of his parents had been intensely interested in the question of life after death. Indeed, his father, an Episcopal rector, had planned to write a book on the subject before failing health prevented his undertaking the project. Now the son took up the task despite his own ill health and great professional commitments.

Murphy found the intellectual atmosphere in Yale University's psychology department "utterly unfavorable" to his bent for psychic studies. Murphy had selected psychology as the road to psychic research, to find "the reality of mind or personality as something independent of brain." But he was impatient with his instructors' haughty attitude toward such subjects as telepathy. He asked Prof. R. P. Angier whether for a career in psychic research he would need more than a Ph.D. in psychology, perhaps even a degree in medicine. Angier assured the budding parapsychologist that a doctorate in psychology would be quite enough.

Murphy's first year of graduate study at Harvard was decisive in many ways. He undertook a small laboratory experiment in telepathy after doing a great amount of reading. At the same time philosophy and anthropology confronted the young man with materialistic concepts that challenged his earlier evangelical convictions. He wrestled with himself in an agony of sincere self-questioning, plagued by severe headaches and chronic insomnia. Finally, quite desperate, he confronted his childhood beliefs during one sleepless night in March 1917. About two o'clock he put aside his religious faith, although hopeful that psychic research eventually might lead him back to religion.

* * *

CONTINUING HIS studies at Columbia University in 1919 Murphy perfected a regimen of study in psychic research involving at first two hours and then three hours of daily afternoon reading. This was not, as Murphy recalls, "iron discipline" but self-indulgence: "I loved the material passionately." Soon he was caught be-



Among Dr. Murphy's books are "Personality" (1974), "In the Minds of Men" (1953) and "Human Potentialities" (1958).

tween belief and disbelief in the evidence for life after death. As a psychologist he was critical of the notion that thought or personality might exist independent of the nervous system. However, he regarded some of the materials assembled by British researchers as strong enough to prove man's survival, as "so flint-like that even the erosion of all the sandstone in between would leave them essentially unaffected."

In 1921 Gardner Murphy spent three weeks in London reading unpublished cases recorded by the SPR and talking with British researchers. After his return, still "suspended seesaw fashion between belief and disbelief in the survival evidence," he made two or three visits to Harvard psychologist Prof. William McDougall in hopes that McDougall might help him get a job with the SPR. Instead McDougall abruptly asked the young man, "Why don't you come here?" There was research money available at Harvard in the Richard Hodgson Fund, named for the secretary of the American Society for Psychical Research (ASPR).

Murphy pondered the offer,

talked it over with his mother and decided to combine it with his more orthodox work at Columbia. In a sense, he continued this dual activity throughout his crowded career. From 1922 through 1925 he shuttled between Columbia and Harvard, teaching elementary and abnormal psychology in New York while organizing telepathy experiments and visiting mediums in the Boston area. He had many sittings with famed Boston medium Mrs. Leonora Piper, whose trance messages had intrigued William James 40 years earlier.

During the summer of 1923 Murphy attended the Second International Congress of Psychical Research in Warsaw. This lead to transatlantic telepathy experiments in association with researcher René Warcollier of the Institut Metapsychique in Paris and Admiral Anghelos Tanagras of the Hellenic Society for Psychical Research in Athens. As Murphy put it in his autobiographical notes in the *Journal of Parapsychology*, he "led a double life, keeping a toehold on respectable psychology while carrying on the work of a 'quack' as psychologists saw the matter."

In March 1925 Murphy's career was interrupted when a bout with influenza left such severe after-effects that he remained a semi-invalid for nine years. Eventually he was "rescued by another 'quack' " Dr. W. H. Hay, who had developed a radical form of detoxification. Murphy calls this "one of the many occasions in which I found a small oasis of personal reality against the monolithic assurance of respectable and organized science." Also in 1925 Murphy's eyes failed so completely that he was forced to dictate his first book, *Historical Introduction to Modern Psychology*, without ever reading what he had "written." Two years later his sight was restored through unorthodox treatments by Dr. Frank Marlow of Syracuse, N.Y., who corrected imbalance in the external eye muscles through prisms.

But before this double cure by unorthodox medicine Murphy had been forced to preserve his strength by abandoning psychic studies for nearly a decade. He had no savings, faced grave health dangers and saw "no margin of safety anywhere." He had to teach full time at Columbia. In 1926 he married Lois Barclay, who shared his multiple professional interests. While a student at Vassar she had explored the literature of psychic research, partly because of the "personal relevance of the material."

Both his *Historical Introduc-*

tion and his *Outline of Abnormal Psychology* appeared in 1929. He and his wife together wrote *Experimental Social Psychology* which was published in 1931. They devoted the next four years to teaching and writing and the births of a son and a daughter made them a family. In 1933 Gardner and Lois Murphy studied the famous "cross-correspondences," messages conveyed through several different mediums and purportedly from the deceased scholar F. W. H. Myers and some others. When the various messages received through all the different automatists were put together, they formed a coherent mosaic. Murphy recalls that his wife exclaimed, "To think of all this existing and our not knowing it!"

While Murphy was too ill to see anyone in 1928, J. B. Rhine visited their apartment and talked with Lois Murphy for about an hour concerning his plans to accompany Prof. William McDougall to the newly-founded Duke University in Durham, N.C., to set up a parapsychology laboratory. At Duke Dr. Rhine achieved a widely-publicized breakthrough in ESP research by using laboratory experimental methods. Murphy was deeply impressed by Rhine's work and as soon as his health permitted, journeyed to Durham. The following years brought a good deal of two-way traffic in projects and personnel between Rhine's laboratory and Murphy's group of researchers. Murphy's experiments from 1935 to 1939 showed a number of "flash-in-the-pan effects" in telepathy and clairvoyance but none as striking as the original experiments done at Duke. Murphy wrote, "Science does not consist of unexplained flashes in pans, and however much this whetted my appetite, it brought its own frustrations."

In 1941 a group of psychic researchers took control of the badly divided ASPR and elected Murphy a trustee and chairman of its research committee. In 1942, in celebration of the centenary of William James' birth, Murphy taught a summer course in psychic research at Harvard. One of his students, Dr. Gertrude Schmeidler, soon joined him in ASPR research projects, along with Laura Dale, J. L. Woodruff and Montague Ullman. Between 1941 and 1971 Murphy published 41 papers in the ASPR *Journal*; several dealt with telepathy and precognition, three dealt with survival after death. In 1962 he was elected ASPR president and served through 1971.

From 1940 to 1952 Gardner Murphy was chairman of the psychology department at City College of New York. Then in

1952 he went to Topeka, Kans., to be director of research for the Menninger Foundation where he coordinated research in child development, in perceptual learning and cognitive style and in psychotherapy. During this period he felt that his own experimental contributions were limited although he was "able to act as big brother to many able investigators." In 1967 he joined the psychology department of George Washington University, Washington, D. C. Failing health has limited his activities in recent years.

According to a standard textbook, *Theories of Personality* by Calvin S. Hall and Gardner Lindzey, "few psychologists today are as conversant with the whole domain of scientific psychology as Murphy" who has "earned an outstanding reputation as a brilliant lecturer and inspiring teacher." In recognition of his contributions Gardner Murphy was elected president of the prestigious American Psychological Association in 1944.

Hall and Lindzey devote a chapter in their text to Murphy's "bio-social theory," which sees man as a biological organism that "maintains a reciprocal relationship with its material and social environment." This psychological approach views psychic experiences as part of an individual's social interaction among persons, as in telepathy, or toward events within the environment, as in clairvoyance. Murphy regards man as "an organized field within a larger field, a region of perpetual interaction, a reciprocity of outgoing and incoming energies." He foresees a system of knowledge linking psycho-physiological factors, repeatable experiments and the discovery of underlying principles into a "meaningful whole" that would place paranormal phenomena "in meaningful and intelligible contact with the general laws of psychology."

In his book *The Challenge of Psychical Research* (1961) Murphy presents selected material on spontaneous cases of ESP as well as experimental data, examples of precognition, psychokinesis and apparent survival after death. He finds that many psychic phenomena are "expressions of unconscious or deep-level dynamic principles reflecting the relation of the person to his physical environment or more commonly to his personal-social environment." He notes that the paranormal usually does not appear to operate when "the normal is doing its work well."

In that book he grapples with the problem that originally sparked his enthusiasm over a

half century ago: does man indeed survive physical death? "Where then do I stand?" he writes. "To this the reply is: what happens when an irresistible force strikes an immovable object? To me, the evidence cannot be by-passed, nor on the other hand can conviction be achieved. It is trivial and foolish to ask whether I believe 55-45 or 45-55. Trained as a psychologist and now in my 60's, I do not actually anticipate finding myself in existence after physical death. If this is the answer that the reader wants, he can have it. But if this means that in a serious philosophical argument I would plead the antisurvival case, the conclusion is erroneous. I linger because I cannot cross the stream. We need far more evidence; we need new perspective; perhaps we need more courageous minds."

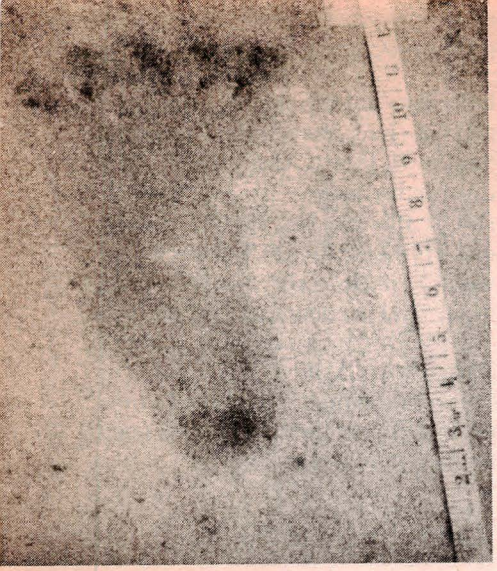
HEALED BY A DEAD POPE

FILOMENA COSSIGA of Sardinia, Italy, credits the late Pope John XXIII with curing two chronic conditions that had crippled her for a quarter of a century, reports *National Enquirer*. "All her symptoms disappeared in 48 hours, after I had been treating her for 18 years!" exclaims Dr. Giomaria Satta, the local physician. "I can find no scientific explanation for this miracle."

Filomena's illness began in the spring of 1949 when one day she was unable to get out of bed. Her legs hurt and felt cold. Her ailment was diagnosed as tuberculosis of the bone. Two operations in Sardinian hospitals failed to correct the condition and she was unable to get out of bed without help for the next 25 years. Her problems increased in 1956 when she contracted peritonitis and her stomach swelled painfully. Filomena's only companion during her bedridden years was her mother who died two years ago.

Almost the only source of amusement in the invalid's sparsely furnished bedroom was her radio. The first time she heard Pope John's voice over the radio Filomena's will to live increased. "His voice was serene and full of joy," explains the 48-year-old woman. "After he died in 1936 I began to spend long hours every day talking and praying to him. For me Pope John became a living person."

On February 22, 1974, she was praying, clutching a photograph of the late pope, when she heard his voice saying, "Mena, Mena, don't be afraid." She fell to the floor and when she got up she found she could stand. Slowly she tried to walk and was able to cross the room. Then she realized that the swelling from the peritonitis was gone. "Now after 25 years," states Dr. Satta, "she is cured of the tuberculosis and chronic peritonitis 100 percent."



Human-like footprint is one of pair 18 inches apart, equaling human stride.

Footprints of Adam?

By Jack Bowman, Jr.

TWO HUNDRED and fifty million years ago a biped creature walked across a beach in central Kentucky, the soft wet sand oozing up between his toes. He stopped for a moment when he heard a distant rumble. Then as the beach started to lift away from the sea the creature hurried along in search of safer ground, leaving remarkably human-like tracks beside other similar tracks in the sand.

Spasmodic upheavals continued for aeons as the Appalachian Mountains were formed and certain species of life that had survived on earth for hundreds of millions of years became extinct. Continental North America broke away from Africa, rejoined and broke away again. As time passed, the beach where the creature had walked became sandstone covered by layers of more sandstone, shale and coal. The Appalachian Mountains stabilized as the continent broke away from Africa for the last time and then for 100 million years the rain and wind eroded the overlying strata until once again the human-like tracks were exposed to the sky.

In 1931 Ott Finnell, a Kentucky mountaineer, showed these tracks to Dr. Wilbur Greely Burroughs, head of the Geology Department of Berea College. Finnell led Burroughs to a large gray sandstone rock on top of Loman Hill approximately 10 miles northeast of Mount Vernon. There Dr. Burroughs found 10 tracks whose length from the longest toe to the heel of the

What creature with human-like feet and stride could have walked along a Kentucky beach 250 million years before the first known men?

foot is generally nine and five-tenths inches and the width across the ball of the foot is four and one-tenth inches. The width including the spread of the toes is about six inches.

For seven years Dr. Burroughs studied the tracks secretly because according to Darwinian Evolution which most scientists espoused, 250 million years ago the only terrestrial life-forms were insects, amphibians and primitive stem reptiles. There were no dinosaurs or mastodons and certainly no creature that walked like a man on two human-like feet. Man was not supposed to exist for another 249 million years.

Dr. Burroughs found the toes of the tracks spread apart like those of people who never have worn shoes. One footprint shows a toe that extends away from the foot at an angle. This could in-

Little toe on left footprint of this pair appears to be broken.



dicate that the creature either moved his toe in the sand or that the toe had been broken.

The forward portion of one track disappears under a layer of sandstone that at one time covered all the tracks. Erosion has washed away this overlying layer only from the rear portion of this particular track.

One set of tracks shows left and right feet parallel to each other. The distance between these two prints is similar to those made by a standing human. Another set indicates a walking position with 18 inches between the heel of the right foot and the heel of the left foot.

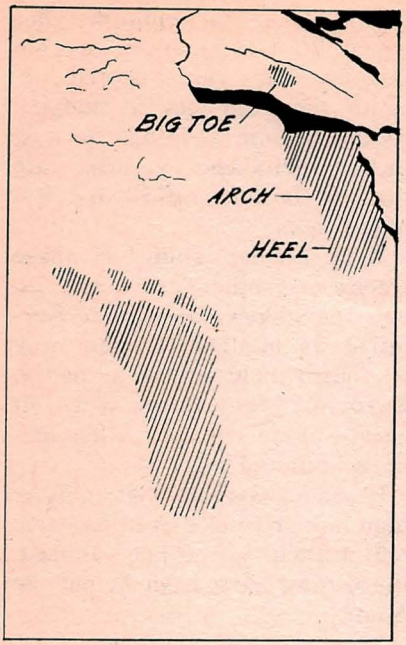
Dr. Burroughs, Dr. Alson Baker and Dr. A. F. Cornelius independently examined the tracks under a microscope mounted on a tripod. They cut a small square in a piece of cardboard and counted the number of sandstone grains seen through the hole. In this manner they could count the grains in a given area anywhere in or around the tracks. The grains are greater in number within the tracks than anywhere outside them. The grains in the heel of one of the best preserved tracks are closer together than in the arch and the grains in the arch are closer together than in the sandstone just outside the track.

A photograph of the large toe of one of the tracks was blown up and Dr. Burroughs found a fine crack where the sand had slumped into the lower portion of the toe impression. The sandstone around the tracks and between the toes was pushed upward and outward to create a ridge around them.

These studies of the grains inside and outside the prints and the form of the ridge outside them indicate that the tracks were made when the sand was soft and wet prior to becoming stone.

It would be natural to assume that a large amphibian with human-like feet made these 250-million-year-old footprints. But there are no signs of belly or tail markings in the sandstone. And although the rock is big enough for a large amphibian to leave an impression of front feet there are none. Furthermore, there are no known living or extinct amphibians that have feet shaped like these tracks.

A second suggestion, made despite the evidence, is that the tracks were carved by American Indians. Dr. Burroughs, aware of other similar Indian carvings and thinking this suggestion would be made, asked a sculptor to examine the tracks. The sculptor insists carving in that kind of sandstone cannot be accomplished without leaving tool





Forward portion of upper right footprint disappears under layer of gray sandstone.

marks. Dr. Burroughs enlarged photomicrographs and infrared photographs looking for artificial marks but found none. Also it is difficult to believe a human hand carved the track previously mentioned which disappears under the layer of sandstone.

The remaining possibility is that the tracks were made 250 million years ago by an unknown creature with a human-like stride and human-like feet. This is the only theory that Dr. Burroughs finds acceptable after studying the tracks. This theory also is accepted by Charles W. Gilmore of the Smithsonian Institution, and by Dr. Frank Thone, editor in Biology of Science Service. Dr. Thone suggested they name the creature *Phenanthropus mirabilis* and Mr. Gilmore concurred. This name translates as "look-human remarkable" and suggests that the creature could have been a man.

But despite this evidence dissent quickly arose due to the accepted theories that placed

man at around one million years old and that many similar tracks have been identified as having been carved by Indians. David I. Bushnell, Jr., Smithsonian Institution ethnologist, led the attack, stating that every print he had examined was undoubtedly an Indian carving although he had not seen the Loman Hill tracks. Bushnell's opposition could not destroy the evidence but because there was no place in the accepted geological timetable for the tracks they were conveniently forgotten and the records of them gathered dust for 30 years.

Recently the Society for the Investigation of the Unexplained (SITU) Columbia, N.J., which was organized in 1965 by the late Ivan T. Sanderson as a clearinghouse for enigmas, has wiped the dust from many old records that were ignored because they did not fit the accepted scheme of things. Among these revitalized records are those of the *Phenanthropus mirabilis* tracks.

With further study of these tracks and other previously ignored evidence Darwinian Evolution as applied to man may no longer hold up as a theory. Evidence that man did not evolve along with the other animals is increasing.

It seems possible that man or man-like creatures lived on earth 250 million years ago. Indeed, there may have been in fact an Adam!

I SEE, SAID THE BLIND MAN

By Hereward Carrington

ALTHOUGH HE was born with normal vision John Cross became blind in 1932. In the latter part of 1934 he had a very disturbing and vivid dream that his father Edward Cross, then in excellent health, had died. In the dream he saw his father's body dressed in a light gray suit with white pinstripes. In the coat lapel was a small emblem of the Order of Mechanics. The corpse lay in a gunmetal gray casket with ecru silk lining. A brilliant light seemed to fall from both ends of the bier.

Several months later Cross' father began to complain of ill health. At first the illness did not seem serious but later an examination detected cancer. Edward Cross subsequently died in September 1935.

At the funeral in Baltimore, the son described to friends the details of his dream of nearly a year earlier. They were astounded at how accurately the blind son had seen the actual funeral arrangements which in fact he was unable to see as they transpired months later.

True Mystic Experiences

FATE will pay $5.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 3500 Western Ave., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

INVISIBLE HELPERS

By Nicholas Kobal

THE 47-year-old man sat on his patio on a warm summer day. He closed his eyes and let his memory drift back to 1932.

Frail skinny Nicky Kobal was eight years old when he accompanied 70 boys on a hike to pick strawberries in the fields of Villa O'Connor Orphanage in Gladstone, N. J., where he had been placed when his mother died. Sister Immaculate and Sister Vitalina of the Order of St. John the Baptist led the boys to an area where strawberries were ripe for picking. Nicky was new to the orphanage and did not have many friends. The excitement was intense and when the boys reached the area, no one could restrain them as they ran to pick the berries.

Nicky bent down and began to pick the fresh strawberries and put them in his mouth as fast as his hands could break them loose from their stems. The noise of the children's voices became dimmer in his ears as he traveled in a direction opposite from theirs. So intense was his concentration that soon he was out of earshot of his companions.

Suddenly he noticed the silence. He heard no children's voices. Not even a bird was chirping in the clearing where he found himself. Taught to be obedient he thought of the punishment he would get when the nuns found out he had left the group and gotten lost.

This realization threw Nicky into a fit of hysterical crying and



Nicholas Kobal

he circled round and round until he lost all sense of direction. Finally he fell to his knees and prayed to the God he had been taught to worship. Tears streaming, he cried aloud, "Oh God, please help me find my way back. I don't want the sisters to find out I got lost. I promise I will be a good boy from now on!"

His crying stopped as suddenly as it had begun. Invisible helpers, one on either side of him, gripped his upper arms firmly and turned him halfway around. Nicky felt his feet lightly touching the ground as if he were almost floating, yet he seemed to be walking. In short order he heard the welcome voices of the other children. The invisible hold on his arms faded away. Guided by the sound of the voices he reached the outermost members of the party and bent down to pick strawberries as the others still were doing. No one had noticed his absence.

Grateful in his heart, he vowed he would pray thankfully to God for many years to come.

Nicholas Kobal opened his eyes filled with tears, to realize 1932 was a long time ago. There was still time to be a good boy. It was a promise he would not forget. — *Glendale, Calif.*

WHO WAS AT THE WINDOW?

By Olga Fatula

WHEN I was a teen-ager my family moved from our Iowa farm home to Calhoun County, Texas. The house we moved into belonged to my mother's family and had not been occupied for several years. It was run-down, needed paint and had no conveniences. When I first saw it my spirits dropped. The placed seemed forbidding. How different it was from the spacious neat home we had left.

The house was really two houses that had been placed adjacent to each other. The first-story rooms were joined by an added pass-through but the second-floor rooms were separate, with no connection between the two houses. Each bedroom had its own stairway. The rooms were bleak with unpainted wooden walls and floors and low ceilings that sloped nearly to the floor.

My parents assigned the smaller bedroom to me while they took the larger one in the other part of the house. They partitioned off one end of their room for my brother's sleeping quarters. There I was, practically in a house by myself. From the first night in that room I felt uneasy — I was so remote from the rest of the family. Nightly I would awake in the wee hours and wonder where I was. Then

I'd listen to the mournful sound of the wind in the scraggly pine outside my window and find it difficult to get back to sleep.

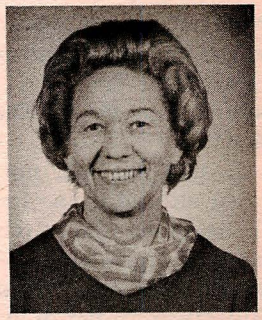
I didn't complain to my folks about the room, for soon I would be leaving to attend boarding school 100 miles away. Our farm community had no senior high school.

In 1928 when I came home from school for the Thanksgiving vacation a strange thing occurred in that bedroom. It has remained vivid in my memory for more than 40 years.

"I've fixed up your room while you were away," Mother said. As I started up the stairs I experienced the old reluctant feeling which I had almost forgotten about. True, Mother had tried to make the room cozy and cheerful. She had gone to a lot of trouble and I thanked her. Later when I was preparing for bed she came up with a cup of hot cocoa and suggested that she would spend the night with me. "We have so much to talk about, dear. Would you like that?" With glad relief, I agreed.

I remember how bright the moonlight was coming through the window but Mother and I talked very little, for I soon fell fast asleep. I was snug and comfortable, knowing she was there beside me and I was home again.

What time in the night I awoke I don't know but the moonlight now was even brighter. I noticed that Mother was not lying beside me. She was standing silhouetted in the east window. "Are you all right, Mother?" I asked. There was no answer. She stood motionless, with her back to me. It occurred to me that she might be walking in her sleep. I had heard that one should not sud-



Olga Fatula

denly wake or call out to a sleepwalker. What should I do?

Quietly I settled down in bed again and drew up the covers. Still there was no sound or movement from Mother. I would stay awake until she was safely back in bed, I thought. As I turned over, facing her side of the bed, I reached out an arm and felt Mother there beside me. My heart jumped! It couldn't be. Who was at the window?

Mother?" I whispered softly. She didn't move. She was peacefully asleep, breathing deeply and evenly. How could this be? I would have seen her if she had walked back. I didn't have the courage to look over at the window. Suppose her figure were still there? It seemed almost moring before I fell asleep at last from sheer exhaustion.

The morning sunlight streamed in through that same window when we were up and dressing. I finally dared ask Mother what she was doing standing at the window in the night.

"Couldn't you sleep? Did you feel bad?"

She insisted she had not been out of bed all night. She laughed when I suggested that maybe she had been sleepwalking.

"You were so tired last night," she said, "you must have had some strange dreams.

But I never told her the part about her reappearing in the bed with me at the same instant she was at the window. — *Victoria, Tex.*

A FATAL DREAM

By Doreen E. Conn

IN 1922 I was working as an apprentice at the millinery firm of Carlton and Prior in London, England. The woman in charge of my department was a beautiful vivacious girl of 29 known to us as Edith Grayton. At the time she was in fact married to a man named Percy Thompson but none of us knew this. In those days employers frowned on hiring married women so she kept it a secret.

One day she asked permission to leave early as she planned to attend the theater that evening. Her boss consented but before she left that afternoon she asked me to come to the canteen and have tea with her.

While we sat at the table she said to me, "You know, Doreen, I had a terribly disturbing dream last night. You remember that blue evening gown I showed you yesterday? Well, I dreamed that while I was preparing and dressing for the theater my evening gown turned black and fell to pieces. Everything I touched fell to pieces. Even my new hat turned black and fell to pieces over my face."

I assured Edith it was only a dream and not to worry about it. But she remarked, "It seems to haunt me. It is an ill omen."

Edith went on to her theater date with her husband and some friends. But as they were walking home through an ill-lighted street a few minutes past midnight, a hand mysteriously came out from among the shadows and stabbed Percy in the back. Edith screamed as Percy fell to the

ground and soon died.

Scotland Yard detectives questioned Edith in her home but she threw no light on her husband's murder. The break came when Percy's brother Robert Thompson told detectives of the quarrels that had developed between Percy and his wife after they had taken in a young boarder named Freddie Bywaters. Percy was a dull uninteresting man while Freddie, only 19, was gay and vivacious like Edith. Quarrels started between the two men and Percy had ordered Freddie out of the house.

Edith wrote love letters to Freddie, who had moved back to his mother's home. The detectives found the letters, including one in which Edith threatened to poison her husband. A coat of Freddie's showed blood on the sleeve. The two were arrested and charged with the murder of Percy.

Edith and Freddie were found guilty and condemned to death. On January 9, 1923, they were taken from their cells in Holloway Prison to the scaffold. To this day many persons believe that justice erred in the case of Edith and I personally believe she was innocent of the murder. But her dream had indeed been an ill omen of murder and disgrace. — *Regina, Sask., Canada.*

"HE HAD NO HAND. . ."

By Blanche C. Ransom

I AWAKENED weeping and shocked after a terrible dream. In greeting my father in the dream I reached to shake his hand and saw that he had no hand. Then white-coated attendants rushed him by ambulance to the hospital and I saw doctors hovering over him.

It was May 1945. I lived in Hot Springs, Ark., and my father Al-



Blanche C. Ransom

bert Preston Clement lived in Lavonia, Ga. The day after the dream I was disturbed and restless, wondering if it was a warning and whether I should call my father. I couldn't hold back the tears. I heard a sound and looked up to see Ernest Vandiver, a family friend from Lavonia, standing in the doorway.

"What on earth is wrong?" he asked.

I ignored his question and asked about my father.

"Oh, he is fine, just fine. He asked me to be sure and visit you while I'm here. What are you crying about?"

Although I felt he wouldn't understand and would dismiss it lightly I told my dream.

Mr. Vandiver returned to Lavonia two weeks later and when he arrived he saw an ambulance rushing through town. He asked a young boy what had happened and the boy replied excitedly, "Mr. Clement just cut off his hand in the planer mill."

Mr. Vandiver went immediately to Father's home to talk with my mother. She remarked that she didn't want to tell me about the accident because she knew it would worry me. He said to her, "You may as well tell her now because she knew about the accident two weeks ago." Then he told her my dream. — *San Gabriel, Calif.*



"THE DEVIL MADE ME DO IT"

By Richard De A'Morelli

THE CONGREGATION of St. Francis Xavier Catholic Church in Phoenix, Arix., received an unexpected visit from the devil recently.

According to witnesses the visitation occurred on April 28, 1974, when Theodore Nemeth, a 47-year-old Phoenix resident, crashed his car into the front door of the church, interrupting regular Sunday evening services and driving the terrified congregation for cover.

Bewildered parishioners later told police that Nemeth climbed from his car immediately after the collision, then ran quickly up the aisle. He began smashing altarpieces and hurling the broken remnants at the astonished priest. Several members of the congregation who had witnessed the bizarre incident reported that the intruder "grunted, growled and babbled unintelligibly" as he attacked the altar.

"I was possessed by the devil," Nemeth told a doctor at the Maricopa County Hospital psychiatric unit where police took him following his arrest at the scene of the disturbance. "I couldn't control myself," Nemeth insisted. "I was possessed by the devil and he made me do it."

Fortunately eight members of the congregation acted quickly and restrained Nemeth until the police arrived. No one was injured in the pandemonium. One parishioner later commented that he was surprised that a handful of men actually had subdued the devil and added, "Either Satan is losing his power or he was worn out after a hard day's work in Washington."

MY FRIEND, the BLACK GHOST CHILD

No one but me believed in the existence of my friend Sarah until one afternoon when she showed me a whole shed full of human bones.

By Joan Briscoe

THE MOST memorable friend of my childhood was invisible. I met her when my parents Bill and Jenny Pevey and I were living in an old house near Vivian in central Louisiana in the early 1930's. The house, built in the shape of the letter "L," stood silhouetted on a hill surrounded by barren fruit trees. A rutted dirt road led past to the hills and the forest where my father cut railroad ties for a meager living.

Although I was only six years old I knew from the beginning the house was haunted. Not only did it look spooky but I felt an eerie, clammy feeling, especially when I was alone. All of us were frightened. Mama and Papa soon noticed strange goings-on but discussed them guardedly.

The thing that bothered us most was the rear room that had been boarded up and put off limits to us. Our aged uncommunicative landlord explained only that the room stored personal property. This would have been quite all right except that some of the things in storage there were noisy. A grandfather clock must have stood in the room against the thin wall of our bedroom. We never heard it tick, yet it chimed 12 times every midnight. And this chiming was followed by the sound of a rooster crowing from within the mysterious room. Otherwise we never saw nor heard a trace of him.

I easily could have overlooked these things but there was one thing wrong with the house I could not forgive. I was an only child at that time and I was lonely and Papa often brought me pet cats but because of the atmosphere of the house, I couldn't keep one very long. Each kitten would depart leaving me with a newly broken heart.

Then one day in 1936 a little playmate arrived to help me forget my loneliness. She was a

little black girl about my age and as pretty as could be. Sarah was friendly and mischievous, to my delight and to my parents' distress. And what's more — they couldn't see her!

Her invisibility to everyone except me delighted Sarah but often proved a detriment to me, for Mama and Papa would blame me for some of Sarah's antics they didn't find amusing. For instance, one day Sarah suggested we dip Mama's snuff. She insisted I fetch it from the mantel over the fireplace and bring it to our favorite hiding place. After one dip I wanted no more but Sarah loved it and plopped whole spoonfuls into her mouth, not even bothering to spit. It was amazing. Soon the bottle was almost empty and I didn't know how I was going to explain to Mama. She and Papa got great pleasure out of their only luxury and I told Sarah that I was in for it. Sarah just shrugged her shoulders and suggested that I mix cocoa with what was left to fill up the bottle. After she left I did as she suggested. Sarah must have laughed and laughed over my being so naive.

But there were fun times too. Sarah rarely came at night but one evening she visited when we were sitting around the large open fireplace. Mama was sewing and Papa was enjoying a last pipe before going to bed. I was snuggled at the end of the hearth watching the eerie shadows the fire cast against the unpainted plank walls when Sarah suddenly appeared right in front of my astonished eyes. As usual no one else could see her.

Immediately Sarah began running about the room amusing herself. Without warning she jumped impishly onto the back of Mama's rocking chair giving her a quick jolt that caused her thread and scissors to slip from her lap onto the floor. When Mama stooped to pick them up Sarah pushed my cat's tail under the rocker. I reached down to pull the tail back but I was too late. Mama rocked back and the cat let out a spine-tingling meow. I have to admit it was quite a ruckus. Mama had spotted me reaching down and assumed I was at fault. She hit me so hard with the back of her hand I thought my jaw had cracked. I was so mad at Sarah I swore I'd never play with her again.

But Sarah wasn't through. She went over to tease Papa, who sat taking long drags on his pipe to calm his shattered nerves. Sarah reached down and scooped up a tiny dab of sawdust from the floor near the kindling box and flicked it over Papa's pipe. The

fire in the pipe sputtered and Papa coughed. The pipe almost went out so Papa took a hefty puff to ventilate it. That was a mistake, I guess. I never saw so many sparks or heard such cussing in all my life. It was really a sight.

Sarah was bent over slapping her hands and legs and laughing like crazy. I got to slapping mine and laughing just the way she was. That was a mistake too. Papa got the notion I had something to do with the trick and sent me off to bed.

* * *

ONE DAY when Sarah came to play she wasn't in her usual happy mood. When I asked what was wrong she told me to come with her to a shed on the back of the property. I was forbidden to go there but as usual I followed Sarah's lead. I'll never forget what I saw there. It was enough to scare anyone right out of their wits — a whole shed full of bones!

After Sarah had calmed me down we sat on a log and she explained that the bones belonged to early slaves who had lived on the place and worked for the first owner. He had been very mean and killed slaves when he was displeased with them. Then rather than give them decent burial he had thrown their bodies into the shed in the backyard to decay.

Finally someone slew the slaveholder and relatives took over the house. The private things now stored in the sealed room had belonged to the original owner.

Sarah explained that her father had been killed by the mean man and her mother had died of grief. Sarah had died of exposure after her mother's death.

That was the last time I saw Sarah. We parted sadly. She didn't want to play that day and sent me to the woods where Mama and Papa were cutting wood. I wasn't my usual self that day either and my parents soon asked what was wrong. I couldn't hold back the truth even though I feared I might get a whipping for telling a lie. But they followed me back to the old shed and Papa peeked inside. "It's the truth!" he gasped.

That same day we packed our few belongings and left. On the way through town Papa stopped and asked the sheriff the truth about the old house and the bones. He told Papa the same story Sarah had told me. No one could explain how I had heard the story.

I started school later that year and was delighted with a new game I devised to make spelling tests more fun. I guessed the words and wrote them down on

paper before the teacher called them, no matter how she mixed up the list. It was great fun; all I had to do was listen inside my head. But the teacher didn't think it was fun. She punished me for cheating although she couldn't explain how I managed it. Somehow I knew my mischievous friend Sarah was involved but didn't dare admit it.

Even now there are times when I "know" things before they happen. But I try to turn it off because I don't want to know. I just want to be normal and besides, I can't really trust that Sarah!



MONKEY BUSINESS SUCCEEDS

POLICE OFFICER David Cummings of Murray, Utah, was unable to apprehend the "suspicious person" he was pursuing. Cummings was investigating a report that an unidentified party was up one of the town's telephone poles but Cummings had managed to climb up only part way when the "suspect" escaped by swinging on telephone lines. His fellow officers were rather skeptical when Cummings described the escapee as one foot tall, gray and furry and weighing about 10 pounds. Someone's pet monkey was last seen heading north.



CLOCK MARKS ANNIVERSARY

WHEN FUTURE President Warren G. Harding was married in 1891, among the wedding gifts was a decorative Waterbury wall clock that still hangs in the modest home in Marion, Ohio, where Harding then lived. The house is now maintained as the Harding Home and Museum. The clock appeared to be in perfect working order during the years of Harding's presidency and following his death in San Francisco in 1923. But on August 2 1973, at 7:30 P.M. the clock inexplicably stopped. Mrs. Harold Augestein, the museum's curator, noted that the time was the exact hour of Harding's death, precisely 50 years before.

Efforts were made during the following week to get the clock started again but to no avail. Finally on Thursday, one week later, the clock began to run — as mysteriously as it had stopped the previous Thursday.

Open Letter from Ted Serios . . .

To The AMAZING RANDI

Dear Amazing One:

For many years I have held my tongue while my friends have defended me against your charges that I am a cheat and that you are able to reproduce by trickery the photographs I took by psychic means. As I have read these efforts it seems to me no one has really nailed you to the wall with a direct challenge. Curtis Fuller's recent article in FATE shows that you weasled on your promise to duplicate my photos and turned this promise into an attempt to set up conditions for a new test of my abilities.

I think it is time to challenge you directly.

Mr. Amazing Randi, I hereby challenge you to duplicate my psychic photos by trickery or any other means under controlled conditions including the following stipulations:

(1) You may bring props, doctored film, hoked-up camera lenses (which you say you can use) and anything else to assist your trickery — but you may not bring a psychic person to assist you.

(2) You may have all the time you want within reasonable limits (say a full eight-hour day) but for every test the target will be changed.

(3) I or my deputy will select a target or targets at the last minute. These targets will be double-sealed in double opaque envelopes and held under joint control.

(4) I challenge you to obtain the target or at least 50 percent of it on your own film.

(5) Whether you are successful or unsuccessful you will promise to give me your honest opinion, for publication, as to why you believe at one time I was able to produce fake photographs but have not been able to do so for years.

— Former Superstar Ted Serios



Margaret Castaneda visits with author David St. Clair who recently became president of the Southern California Society for Psychical Research.

My Husband CARLOS CASTANEDA

None of the intrepid fact finders who probed the past of this new guru of the Western world learned that he had been married.

By Margaret Runyan Castaneda
as told to Wanda Sue Parrott

MY FIRST meeting with Carlos Aranha Castaneda, the man who became my husband, seemed casual enough — but even then, 18 years before our strange marriage was dissolved, I sensed the mystique that surrounds him today.

Carlos was with my friend Laura Maddox when she came to my Los Angeles apartment in December 1955 with two cocktail dresses her mother Anne had made for me. She tersely introduced him as her "friend from South America."

Carlos is an unusual-looking man and I was attracted to him immediately. He stands five feet, five inches tall and looks chubby because of his well-muscled torso. From his waist to the top of



Rare photograph shows Castaneda strolling with Adie, Margaret's son by a previous marriage. Carlos grew very attached to the child and often claimed him as his own.

his thick curly black hair his body is that of a man six feet tall. His thighs and legs are disproportionately short. Under that mass of blue-black hair Carlos' face is broad, his dark eyes pixieish, bright with ill-concealed mirth.

The next time I went to the dressmaker I took with me a copy of Neville Goddard's *The Search** and asked Laura to give it to Carlos. On the flyleaf I had written my name, address and phone number, an open invitation for him to contact me. Six months went by before he called.

I had met Carlos in December. He called me in June. In his book *The Teachings of Don Juan* he says he met Don Juan in June, waited six months, then went back to see him in December. This is an interesting coincidence.

I gave Carlos *The Search* because I think Neville was the greatest mystic of our time and his teachings have influenced my own philosophy. In my opinion, many of Don Juan's teachings parallel Neville's. For example:

Don Juan talks of the head becoming a "luminous egg." Neville calls this quality "awakened imagination and . . . it places the one so awakened head and shoulders above the average man, giving him the appearance of a beacon light in a world of darkness."

*Neville Goddard, lecturer and author on metaphysical subjects, came to Margaret Runyan Castaneda's attention in 1953 when she first heard him speak at the Science of Mind Church in Los Angeles. Among his books (all now out of print) are *Prayer — The Art of Believing, Feeling Is the Secret, Freedom for All, Out of This World* and *Resurrection,* published by the G & J Publishing Company, 330 S. La Brea Ave., Los Angeles, Calif. 90036.

ABOUT THE AUTHOR

MARGARET RUNYAN CASTANEDA was born in Charleston, W. Va., on November 14, 1921, the eldest of six children.

After graduation from South Charleston High School in 1940 she attended the Charleston School of Commerce, majoring in business, then worked for the Chesapeake & Potomac Telephone Company from November 1940 to July 1943. Thereafter she worked as a chemical analyst for Union Carbide, leaving this position in 1947 to move to California. She was employed by the Pacific Telephone Company in 1947 and held the position of Assistant Chief Operator until 1965 when she retired.

While working full time she attended Los Angeles City College and accumulated two years of credits, majoring in psychology. Her minor was Russian. She also took courses at UCLA in audiovisual education.

Eight years after returning to her home in West Virginia in 1966 (see text) she decided to settle in the west. She now lives with her son Adie near Phoenix, Ariz.

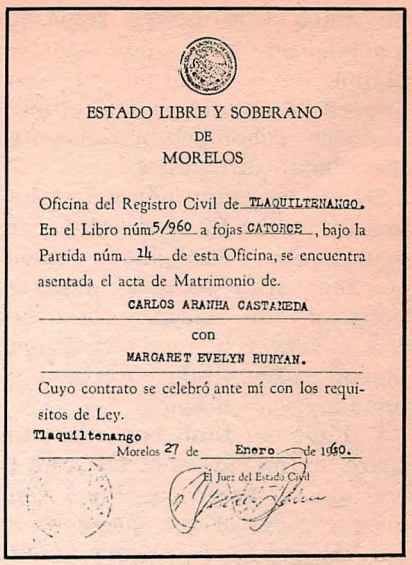
Neville also says, "The I AM in man is the nameless presence, that he is neither rich nor poor, strong nor weak, neither Greek nor Jew, bond nor free, male nor female, for all these conceptions limit man."

Don Juan says that one should not have any personal history because "if you have no personal history, no explanations are needed; nobody is angry or disillusioned with your acts. And above all, no one pins you down with their thoughts."

Carlos was elusive before he learned this from Don Juan but today he has so successfully woven a veil of mystery around himself that the numerous reporters and teams of intrepid fact finders who wrote front-page stories about the man who gave the world the quest for the Yaqui way of life never discovered he had a wife.

Not only does Carlos miraculously elude photographers, he also seems to avoid disclosing his true place of birth and his age. His lighthearted evasion of probes into his past have given rise to many questions. Is there really a Don Juan? Or is Castaneda simply on an ego trip of his own, leading a generation of young people down a drug path?

One woman, Jane Rush, who knew Castaneda at UCLA a decade ago, declares emphatically, "I believe Carlos Castaneda is the greatest psychic fraud of the 20th Century."



ESTADO LIBRE Y SOBERANO
DE
MORELOS

Oficina del Registro Civil de TLAQUILTENANGO.
En el Libro núm 5/960 a fojas CATORCE, bajo la Partida núm. 14 de esta Oficina, se encuentra asentada el acta de Matrimonio de.

CARLOS ARANHA CASTANEDA

con

MARGARET EVELYN RUNYAN.

Cuyo contrato se celebró ante mí con los requisitos de Ley.

Tlaquiltenango
Morelos 27 de Enero de 1960.

El Juez del Estado Civil

Others who have made Castaneda's three best sellers their bibles liken him to Jesus Christ. And Carlos, who wrote *The Teachings of Don Juan* as his doctoral dissertation in anthropology at UCLA in the mid-1960's, claims December 25 is his birthday!

The Don Juan book, followed by *A Separate Reality* and *Journey to Ixtlan,* introduced readers to the teachings of a supposedly enlightened man of the American desert who guided Castaneda, through the use of drugs, to a state of consciousness

in which God power replaces mortal limitations. Castaneda claims he has learned to turn himself into a crow, a feat others also can accomplish by following the Yaqui disciplines.

But I knew him long before he learned to fly — literally or figuratively — through the minds of the truth-seeking generations of the world, when he was a very real man occupying mortal space while entertaining metaphysical dreams.

I think the time has come to share my memories of the man I will always love. Possibly I can answer some of the questions a curious public is asking about Carlos Castaneda, for I knew him "way back when . . . ."

* * *

WHEN CARLOS first visited my apartment on June 2, 1956, the nucleus of our conversation was my concept that I am God. I believe that I am God because I create my own world, my own separate reality, in my own consciousness. As well as sharing philosophical and metaphysical ideas Carlos and I discovered we shared an interest in art. He had brought several of his own paintings to show me and I thought some of them were outstanding.

At that time Carlos was a student at Los Angeles City College and he said he was born in 1931 — which made him 10 years younger than I. He seemed very young then and still seems as young as the first time I met him. He spoke excellent English (his native language is Portuguese) and I found his accent charming.

Learning and the love of learning were the bonds that held us together in friendship in the late 1950's. At his suggestion I went to Los Angeles City College and studied Russian for three semesters. While we were both attending college there Carlos was always doing beautiful artistic things, painting and sculpting in clay. He made for me a sculpture of a pregnant woman — which I sold, I'm sorry to say. He also wrote beautiful poems which took prizes when he entered them in poetry contests.

In those days Carlos was known as Carlos Aranha, which is sometimes spelled Aranja. He told me that his uncle, the ruler of the household, Oswaldo Aranha, ran for president in Brazil in 1960. He died the day our marriage was registered.

Of course I never met any members of Carlos' family. They were in South America. He said his mother's name was Susan, his sister's was Lucia and his father's name was Cesar. Brazil was his home but he had lived in Peru with an aunt for

about five years. His mother was very young when she married his father so his aunt took him and kept him until he was about five. Carlos returned to his mother and father after his sister was born but his mother died when he was seven. Then he went to live with his grandfather and grandmother, Carlos and Margarita Castaneda, in São Paulo.

Carlos himself resembles the South American Indians but he told me his grandmother was almost six feet tall. His grandfather, an inventor, was Carlos' height and had red hair and blue eyes.

The name Aranha came from his Portuguese father's side of the family and the change from Carlos Aranha to Carlos Castaneda was my doing.

When he was about to become an American citizen in 1959 we discussed the possibility of changing his name and he asked for my views. I remembered his grandparents' name and told him I liked Castaneda better. He said he would go along with that.

He took his final citizenship papers in 1959 as Carlos Castaneda and I became Margaret Runyan Castaneda on January 27, 1960, the day we decided—on the the spur of the moment—to go to Tijuana, Mexico, to be married. We divorced December 17, 1973.

We lived together only six months as man and wife but our friendship has continued through the years. I did not "fall in love" with Carlos. I simply loved him completely and spiritually from our first meeting — as I do today.

Carlos' mysterious way of disappearing and reappearing in my life kept me spellbound. I felt I knew him well but didn't know much *about* him. During the short period we lived as man and wife we supported ourselves separately. While Carlos was going to UCLA I know he drove a taxi sometimes and he had a number of other jobs. He worked for an exclusive ladies' apparel store in Los Angeles, keeping the accounts, I believe. For a while he worked in a liquor store and he used to bring me wonderful wines. We liked to have a glass of wine together but he never suggested that I should use drugs. He never even mentioned them.

I never knew where Carlos lived either before or after we lived together. Frequently he took small spartan apartments near Los Angeles City College and for a short time in the late 1950's he spoke of living in the "hills."

As a couple we did not form social friendships. I had my own friends and Carlos had his. Oc-

casionally, however, we did have a mutual friend. I remember in particular a thin, long-haired poet with whom we associated. He came into our lives just before Andrija Puharich's book, *The Sacred Mushroom,* introduced pyschedelic consciousness to the world.

By December 1959 Carlos and I had read the Puharich book and somehow it changed us. I grew tired of living like a gypsy without roots. I wanted a place of my own, a home. Carlos on the other hand seemed withdrawn. Some persons suspected that he might have sought out — and found — the magic mushroom buttons that alter consciousness. He had been going into Mexico where he told me he was digging for bones. And suddenly I found myself going with him to Mexico to be married. My friends were surprised.

* * *

I MADE no effort to keep my marriage to Carlos secret. My family, traditionalist Baptists, disapproved — Carlos was "different." But they were across the continent and anyway I could do as I pleased.

It may have been important to Carlos to keep the marriage secret. A UCLA student-friend remembers running into Carlos at a movie theater in Westwood. "He was scrunched down in the front row with some very tall skinny girl much younger than himself," she recalls. "When he saw me he said I must be sure not to tell Miss Runyan!" (Sometimes he called me "Margarita" but most of the time, even after we were married, he called me "Miss Runyan.")

On the other hand, Carlos often appeared on the UCLA campus with blond, blue-eyed "Adie," my son by a previous marriage. One UCLA graduate said, "He told me the boy was his natural son and for the life of me I couldn't believe it." If pressed, Carlos would say his "recessive genes" accounted for Adie's coloring.

His talent for dissembling is reflected in the impersonal yet romantic letters he wrote me in the 1960's. None of the letters is signed. But among the mail I received from him through the years between 1961 and 1967 is a letter in which he talked about the book he was working on for his "Cho Cho," his affectionate name for young Adie. This book became *The Teachings of Don Juan.*

Photos in my memory album are as sparse as Carlos' signatures. In the only photo I have which shows his face he is just recognizable. In another photo his body is reflected in a bedroom mirror. He was photo-

graphing me and the camera caught his own image in the mirror but he is faceless. The exploding flashbulb made his head a "luminous egg" as early as 1959!

I remember with happiness the many good times we had together. He used to tease me by picking me up and carrying me on his shoulder. Once I got mad and hit him on the head with my purse. And I was so jealous of him! I would follow him to see if he were going out with other women.

And the stories he told! I never knew if he was teasing or serious. He told me he came to the United States when he was 17 with only $5.00 in his pocket. He said his uncle "got mad" at him and put him on a boat. Once he told me he had traveled with a band of gypsies and had married a gypsy girl. And he said he had served in the American army in Spain in the war. What war?

* * *

WHETHER Don Juan is imaginary or real is a question I cannot answer. But whoever or whatever Don Juan is, he broke up our marriage. One day in the summer of 1960 Carlos told me he had met a man he wanted to study with and it would mean being away for days or weeks at a time. He knew that would disturb me so he said maybe we should live in separate apartments. We could both be free that way. Thus by midsummer of 1960 our marriage was coming to physical dissolution — but we are married spiritually and always will be.

After breaking with Castaneda I stayed in California for a few years and he often visited me — unannounced and unexpected — in the Los Angeles apartment we had shared. Then in 1966 I returned to my home in Charleston, W. Va. When the Runyan family began to talk of selling the Charleston property I moved to Maryland and worked at TV station WTOP in Washington, D.C. I was operating the station's switchboard at the time that my distant husband's doctoral dissertation came off the presses.

The Teachings of Don Juan initiated a psychic revolution — and I thought, "How fitting!" Carlos was always talking about starting a revolution. He wanted to help the underdogs of the world, especially the Latin countries.

I don't see Carlos anymore. I miss our conversations — and the wonderful spaghetti he can make. (He did the cooking when we lived together.) But I feel distance and time, separateness and success have not altered our spiritual closeness.

One night when he was in Mexico I was in my living room expecting a call from him. Suddenly I heard a loud crash, like a gunshot, in the kitchen. I found a crystal dish broken into a thousand pieces. It had been on a shelf between some other dishes and neither the dish on top nor the one beneath it had moved. The next day Carlos called, saying he had tried to get through to me the night before but the line was out of order. He had placed his call at the exact time my dish blew up.

On another occasion, shortly after *The Teachings of Don Juan* came out, my friend Linda Cox who lives in Washington, D.C., bought it and read it, then called me to say, "A black crow is in my library standing on Carlos' book. I guess Carlos came to visit."

I believe it may have been Carlos, for I know what God power is. We all have the God power inside us because we are God. Think of it this way: "I am God but God is not me." It is easily understood if you think: "A drop of water is the ocean but the ocean is not a drop of water." When people understand this they learn how to make anything out of nothing.

In Carlos' mind, becoming a crow might have been a demonstration of God power: "You can turn nothing into anything you desire!" His books have led millions of young people into the quest for this way of life with the aid of mescaline and peyote.

Perhaps Don Juan is not one particular individual who lives a secretive desert life but is in fact any man, woman or child who so profoundly affects another's thinking that new understandings are born. Only about one-tenth of one percent of people affect life; all others reflect it. Carlos Castaneda is a man who affects life.

Why did he choose a conservative southern farm girl as a wife? That day in 1955 when my friend came to my apartment to bring the dresses Carlos and I engaged in the oldest life struggle, the game of the sexes. Laura Maddox said to him, "Now Carlos, be careful not to fall in love with Miss Runyan. If you do, you'll be hurt. She'll treat you just like one of those beautiful dresses she owns. She'll wear you for a while, then she'll grow tired of you and hang you in the closet."

Carlos was silent. When I turned to see his reaction to her words he was not there. He had mysteriously disappeared.



Margaret Castaneda with author Wanda Sue Parrott.

I Remember CASTENADA

By Wanda Sue Parrott

WHEN I answered my telephone one day in March 1957 I heard the voice of a total stranger. In a pleasant southern drawl the woman said, "I am Margaret Runyan. A friend of mine says he knows you from a party you both attended and when he told me your last name I had to find you. Yours is the same surname as my mother's. Maybe we're related."

The friend was Carlos Aranha whom I had not met — whether or not we had attended the same party. But I liked the voice of the woman on the telephone. We arranged to meet and in checking our family trees Margaret Runyan and I discovered we are indeed distant cousins.

When Margaret later told Carlos she had "met that Wanda Sue you told me about," Carlos looked at her and said, "Oh, Miss Runyan, how can you tell me such stories? There's no girl by that name and you know it. I just made up that name."

How Carlos pulled my name literally out of the air is a mystery which Margaret and I simply sit back and enjoy. We have Carlos to thank for leading us into a rare and lasting friendship — for a few years a triangular

friendship with Carlos in one corner.

It was interrupted briefly when I went to New York but by late 1959 I had returned to California to finish my education. At this time Margaret and I were living together in a large airy flat a couple of blocks south of Wilshire Boulevard and Carlos was at UCLA. As it had been all along he never would tell us exactly what he did. One day he said he was a liquor delivery boy, another time a cab driver. He neither drank nor smoked nor went out on the town. He was obviously intelligent and a true student. Neither Margaret nor I ever knew where Carlos was living. He came to us; we did not go to him.

In those days my impression was that he was an author in search of a publisher. Perhaps attaining a doctorate in anthropology represented the door through which he could pass to reach his goal.

I felt in fact that Castaneda put one over on the educational institution that granted his doctorate because from the day I met him I saw him as a seeker of mental adventure, a mind-spinner, a man with a marvelous childlike curiosity and an insatiable drive to taste the bizarre, be it sour, bitter, sweet or acid.

Carlos' complexion was nut-brown, like an Indian's. Although his face was impish and childlike he looked about 35 years old to me. Certain lines in his forehead testified to his having lived longer than the 28 years he claimed.

He was always neatly dressed in a clean cotton shirt, open at the collar and tucked into dark belted trousers. I never have seen Carlos when he wasn't shiny clean.

In 1961 Carlos and Margaret accompanied me on a visit to my mother, father and sister in Monrovia, Calif. Carlos suddenly was not with us. We searched the neighborhood and the house but he had disappeared. My frustrated mother finally said, "We'll go on to eat without him." She served the roast beef and we all sat down to Sunday dinner. Suddenly Carlos was back. He was simply there, standing inside the front door smiling.

After that my mother said to me, "Please don't invite him here again. I like him but he makes me uncomfortable."

I think he tried to make me uncomfortable too. Once when I was spending the night with Mr. and Mrs. Castaneda in their Los Angeles apartment Carlos pulled down the Murphy bed in the dining room for me, then knocked on the closet door beside it. Eyes twinkling, he said, "Soo-sie, do

not open thees closet, because eef you do the bones . . ." and his eyes grew big like round black saucers, "the bones, they weel get up and walk around all night." He had been in Mexico with a party of archaeological students digging for bones.

We talked that night about mushrooms or cactus which if ingested created expanded consciousness. (Andrija Puharich's *The Sacred Mushroom* had just come out.) But I had the feeling that Carlos knew a lot about mind expansion — natural or unnatural — before he read that book. In some mysterious way he seemed to have tentacles reaching out, as if to possess.

I say this because of my final encounter with Carlos in April 1962 when I was living in Bakersfield, Calif., and Carlos was actually in Los Angeles 100 miles away. Whether the encounter was a visitation, a vision, a simple dream — or an attempt by Carlos to control my mind — I cannot say, but here is what happened:

In a dream I seemed awake. I was in a restaurant late at night, almost alone except for the waitress. I took a seat at the horseshoe-shaped counter and ordered coffee. Then I noticed on another stool a bundle wrapped in a soft pastel baby blanket.

Clearly came the thought, "This baby is abandoned. Take the child. It is for you." I lifted the heavy bundle. It was solid, warm and wriggling. Yes, it was a baby. I unfolded the blanket which covered its face and body. It was Carlos! A man's head, the familiar shiny black curls falling over the wide brow, and a baby's shrunken little nut-brown body. I stared in horror as a demonic transformation occurred. His face turned ugly and he leered devilishly. I could almost hear him say, "Now I've got you!"

I felt torn between sympathy for the baby and a terrible revulsion. Then I thought. "This is a trick," and I did something most women never do — I talked to a baby as if it were an adult.

"Carlos, you'll not pull this on me! No! I refuse to have anything to do with you."

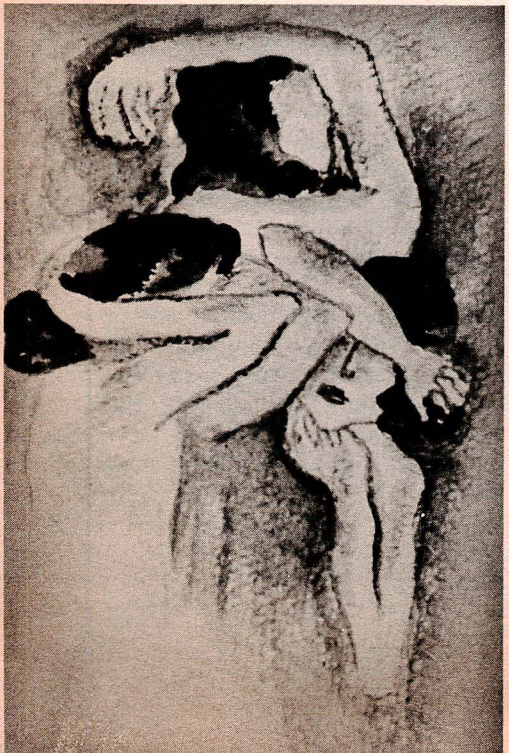
I laid him back on the stool, paid my bill and walked out of the restaurant, abandoning the dream figure who six years later would become the guru of the Western world.

And that is the last time I saw Carlos.



SYBIL'S 16 SELVES
Multiple Personality or Spirit Possession?

The parallels between mediumship and multiple personality are many and striking. How can we decide between them in such a bizarre case as that of Sybil I. Dorsett?

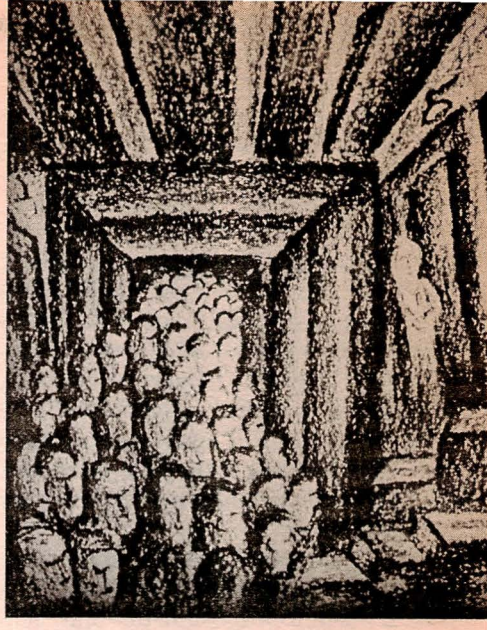


By Diana Robinson
Photos courtesy Henry Regnery Co.

A SURPRISING best seller, both in hardback and paperback editions, deals with the fascinating subject of multiple personality. Flora Schreiber's *Sybil* (Henry Regnery Co., 180 N. Michigan Ave., Chicago, Ill., 1973) tells the story of a woman with an IQ of 170 who literally "lost" days and months from her awareness. In fact, nearly a third of her life was mysteriously stolen, although she did not know it, by 15 other "selves" who shared her body.

This extraordinary book is subtitled "the true story of a woman possessed by 16 separate personalities." Many people doubtless bought the book believing that it deals with possession. But its protagonists have a different opinion.

"It's not possession," declares analyst Cornelia B. Wilbur, "not some invasion from without. It comes from within, and it can be explained not by the supernatural but in very natural terms."



Sybil Isabel Dorsett, according to Dr. Wilbur, was actually the victim in a case of multiple personality. She possessed 16 personalities; they did not possess her. Psychologists inevitably will support Dr. Wilbur. Yet Sybil's story has enough parallels with spirit possession to leave room for debate.

For almost as long as she could remember Sybil experienced what she called "lost time." Following these blanks in her life for which she could not account she was told she had done things she could not remember doing. One lost period lasted nearly two years. According to her conscious mind Sybil was at one moment a third-grader attending her grandmother's funeral and at the next a fifth-grader in school, with no memory of the intervening time or worse, what she had learned in school during that time.

Finally at age 31 Sybil entered psychoanalysis with Dr. Wlbur. Before long the analyst found that she had not one patient but many, all "operating" the same body. One day Sybil, subdued, self-effacing, a "depleted personality," would appear for her appointment, her light brown hair hanging loose, her grey eyes dismayed over her many psychosomatic ills. During the session another self would take over, perhaps assertive Peggy Lou who could express all the anger Sybil could not and who saw herself as having straight black hair, bright blue eyes and a pug nose. Another day another self might come.

Before long Dr. Wilbur could identify the personalities by their manner of speaking — two had English accents, some voices were soprano, some alto, some little-girlish and full of grammatical errors. The way they dressed and walked, their interests and their talents varied enormously. To complicate matters further, there also were two boys, Mike and Sid, among Sybil's personalities.

It took 11 years of analysis —

2,354 office sessions and many outside contacts — before Dr. Wilbur finally could write in Sybil's file, "All personalities one."

* * *

WHAT REALLY happened? Did 16 totally varied personalities really emerge from one frightened child and eventually become integrated into a single mature personality? Or did a series of spirit entities take over her life, either for their own ends or to help her handle her problems?

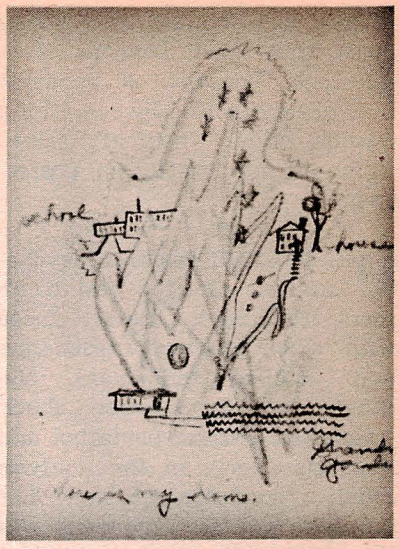
Problems Sybil certainly had. Her mother Hattie Dorsett was schizophrenic, sadistic and sexually perverted. The abuses Sybil suffered as a young child, even as an infant, left her unable ever to bear a child. (The chapter "Battered Child" is not for the squeamish and definitely not suitable for mealtime reading.) Sybil's father "didn't realize" what was being done to his only child. Her grandmother, her only refuge, died when Sybil was in the third grade. Her grandfather was a religious fanatic. Nowhere in her small midwestern town could Sybil have found protection outside her family, even had she dared seek it.

Under these presures did Sybil repress aspects of herself so totally that they reemerged from her subconscious as separate personalities? Or did spirit entities take over? In the famous possession case known as the "Watseka Wonder" young Lurancy Venum was possessed by the spirit of teen-aged Mary Roff at a time when Lurancy was seriously weakened by illness. In Sybil's case the first split in personality likewise came when she was three and a half, had tonsilitis and was suffering from severe malnutrition.

Perhaps the most interesting of Syblil's personalities, and the strongest argument for the spiritist viewpoint, was Victoria Antoinette Scharleau. Vicky was an attractive sophisticated blonde with a love of early American furniture and a passion for culture. She was the only self to use a completely different surname. All the others chose as a last name either Dorsett, Sybil's real surname, or Baldwin, the name of a favorite teacher. Vicky claimed that she did not belong in the Dorsett family but only had come "to help." Her parents and many siblings, Vicky stated, lived in Paris and would come to get her "soon."

Dr. Wilbur considered Vicky a fantasy come to life. Sybil always had dreamed of being such a person and perhaps her repressed dream became animated. But Vicky acted much like the control of a trance medium. She was the only self with a

complete memory. Sybil herself was unaware of what the other personalities did. Most of the other selves knew what Sybil did and some of them were aware of each other's behavior. But only Vicky knew everything. She was constantly aware and even undertook to phone Dr. Wilbur when Sybil attempted to throw herself into the river. Vicky also appeared frequently during the analysis to aid Dr. Wilbur. Like a medium's control Vicky often would announce which personality would appear next and even would relay "messages" to the doctor from Sybil's various selves.



Another strong argument in favor of spirit possession is the enormous differences in body images reported by the selves. Apparently when a personality looked in the mirror he or she actually *saw* the expected body image. Sybil was thin to the point of emaciation, but deeply religious Mary saw herself as plump with dark brown hair, while vivacious Vanessa, a talented pianist, saw a willowy redhead with light brown eyes and an oval face. These differences are difficult to explain in terms of the multiple personality theory but quite logical if each self originally was an individual separate entity.

Many of her selves are said to result from Sybil's identifying with individuals in her early life. Sid, for example, apparently was an identification with Sybil's builder father and his name likely was based on Sybil's initials. Peggy Lou and Peggy Ann came from the "Peggy Louisiana" used by her mother, who never had liked the "Sybil Isabel" chosen by Sybil's father. The name Mike is harder to explain. Supposedly when young Sybil behaved like a tomboy her father would call her Mike. But then again, perhaps when Mike was in possession he asked Sybil's father to use that name. Most young children go through stages of asking to be called by other

names and in fact, sometimes insist that their true name is different. Perhaps on occasion they are motivated by something outside their normal selves which is temporarily in possession.

* * *

DR. WILBUR felt that psychoanalysis was the best treatment for Sybil. Later, faced with slow progress, resistance and suicidal tendencies, she moved on to electric shock treatment, sodium pentathol and hypnosis. Early in the analysis Sybil, conditioned by her family's fear that hypnosis was the work of the devil, had asked that hypnotism not be employed. After progress had been made, however, and Sybil saw that Dr. Wilbur was competent and trustworthy she gave her consent.

A look at earlier cases, whether they be called multiple personality or possession, shows that hypnosis has been the most successful method of treatment. Back in the 1830's J. Kerner, working with the "possessed" in Germany, successfully used "magnetic treatments" as hypnosis was then called. One noteworthy point is Kerner's contention that "before the cure the demon must be made to speak."

Author Flora Schreiber makes clear that Sybil had to become aware of her many personalities before they could be integrated. Under hypnosis Dr. Wilbur could call up these selves at will and have them discuss their memories and feelings. Gradually Sybil became aware of the selves' feelings even in her waking state. Thus, as Kerner maintained, it *was* necessary to make what he would have called "the demons" speak before the cure could take place.

French psychologist Pierre Janet treated a number of multiple personality cases by combining hypnosis with analysis. He cured his patient Achille by repeatedly recalling under hypnosis the traumatic events that had caused the split. Dr. Wilbur used nearly the same method when she forced Sybil to go over and over the many traumatic experiences and emotions of her childhood.

In another famous case of the last century Dr. Morton Prince treated Miss Beauchamp through hypnotic suggestion. Eventually Prince succeeded in "synchronizing" the dominant personality with the three alternate personalities of which she was unaware. This same "synchronization" was Dr. Wilbur's aim in treating Sybil.

The "restored" personality does appear to be an amalgam of the several selves — a very telling point in favor of the split

personality theory. But we all tend to "become" certain aspects of persons with whom we are in close contact and if those persons are spirit entities in such close contact that they actually share our body, life and thoughts then the influence would be far greater. We might appear to become a mixture of those who had influenced us.

Another argument for the split personality hypothesis is the suitability of the various selves to the emotional tensions at the time they first appeared. But obviously, the possession argument also would apply; spirit entities invading a person's body would be attracted to situations that appeal to their inclinations and backgrounds.

Really there can be no final answer. The spiritists will remain inclined toward their point of view and the psychologists toward theirs. In Sybil's particular case I am inclined to agree with the psychologists, less because of the above arguments than because I agree with a statement made by pioneer psychic researcher Frederic W. H. Myers: "We must not allow ourselves to ascribe to spirit control cases where no new knowledge is shown in the trance state."

Although each self knew things Sybil herself did not, the knowledge was not gained paranormally but came during the "lost time" periods when another self had taken over. When Vanessa took over she practiced the piano but Vicky visited museums or studied early American furniture. Their knowledge thus was obtained by normal means.

It is irritating to be faced with an either/or that cannot be resolved but perhaps the parallels between multiple personality and possession or mediumship are as indicative that mediumship constitutes a personality split as they are evidence that multiple personality can be explained by the possession hypothesis.

The spirit controls of the late Eileen Garrett, one of this century's finest mediums, in some ways parallel Sybil's personalities. Anita Kohsen Gregory even has suggested that Mrs. Garrett's dissociation phenomena were partly the result of being ill-treated in childhood and consequently rebelling against the grown-up world. Yet to the end of her life Eileen Garrett was uncertain as to whether her controls were separate entities or split-offs from her own personality. If after a lifetime of scientific study and subjective experiencing, Mrs. Garrett could reach no firm conclusion, we should not be dismayed at our own difficulty in deciding in Sybil's case.

Borgnine
Believes He Has LIVED BEFORE

"I've known ever since I was nine years old that man does not spend just one fleeting life on earth."

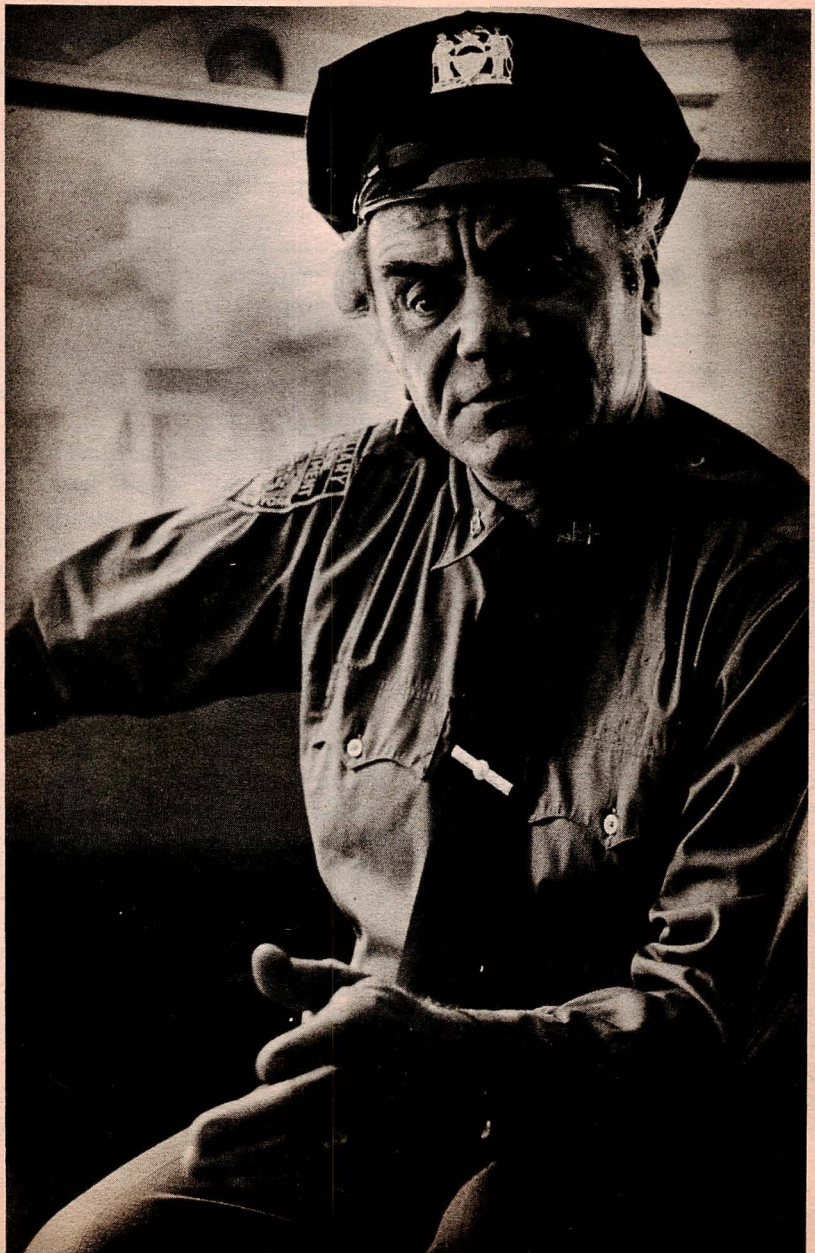
By Timothy Green Beckley

"THE SUBJECT of parapsychology has always been of special interest to me," said Ernest Borgnine, a veteran screen actor and Academy Award winner. "I'm really happy, after all these years, to find someone to talk with about my own psychic experiences."

Our meeting took place in an ultramodern deluxe air-conditioned trailer on a side street in lower Manhattan. He had made time for me between takes in shooting a scene for his just released movie, "Law and Disorder." A native of Hamden, Conn., retired navy man Borgnine has appeared in more than 30 movies, most recently "The Poseidon Adventure."

When I explained that I make a point of discussing psychic matters with the celebrities I interview, Borgnine began to disclose an unusual side of his personality, a side that houses a deep and reverent belief in reincarnation.

"I've known — or at least had good reason to suspect — ever since I was very young that man does not spend just one fleeting lifetime here on earth," he said. "Instead, the birth cycle is a continuing process and souls return again and again — and will as long as the red earth rolls — in order to adjust their debts, to balance the ledger — in effect, to reap the consequences for past misdeeds and to be reimbursed for past kindnesses. Some call this karma but in simplified terms it's merely the law of cause and effect and balance



which is extended throughout eternity."

His reasons for holding such strong convictions?

"Way back when I was only nine years old," Borgnine went on, "I began to reason, even if only subconsciously, that I had led a prior existence sometime in the remote past.

"Even today I can vividly recall my initial 'flashback' into a former existence. It happened while I was seated in class one day while attending fourth grade in the Pine Street Elementary School in Hamden. I was daydreaming, looking out the window, when I felt compelled to sketch an elaborate drawing.

"I took a large sheet of plain white paper and began to fill in a scene that was going through my mind. The completed drawing showed a narrow stone bridge upon which a lone soldier, a sentry, dressed in the battle gear of a Roman warrior, stood at one end of the bridge seemingly protecting it from an enemy horde approaching from the other side. This figure, carrying various spears and a colorful shield, was holding back the massed opposing army single-handedly.

"I remember looking at the completed sketch for a long time and thinking the scene seemed familiar. But at the time I had not as yet read Macauley's poem, "Horatio at the Bridge." Not until several years later — in high school, in fact — did we study the famous poem about the legendary Roman hero Horatius Cocles who defended his homeland by protecting the bridge across the Tiber River during an attempted invasion by the Etruscan Army until other soldiers could be brought in to lend him support. His courageous action saved the city and Horatio became the legendary figure whose valiant efforts have been immortalized.

"As a fourth-grader, looking at the sketch I had made, I seemed to be drawn into it, almost as if I had some strange connection with this historic era and with Horatio in particular. It was uncanny.

"It was not until years later, when I had grown to manhood, that what had actually transpired grew clearer. I was talking to a woman one day who was reputed to have great psychic powers. For no reason at all — right out of the blue — she stared at me and said, 'Ernest, I see an orange-red glow around you.' Pausing momentarily, as if looking right through me into some void beyond, she said, 'I see you in the uniform of a Roman soldier. In fact — yes, you *were* Horatio at the bridge.'

"To say the least, I was jolted

— and yet I knew she was absolutely correct. I had been battling inwardly against accepting what should have been crystal-clear to me all this time."

* * *

BORGNINE, who has a unique capacity to play a wide range of parts, from the sadistic knife-wielding stockade sergeant in "From Here to Eternity" to the shy innocent somewhat frustrated butcher in "Marty," has another conviction that is far less common than belief in reincarnation. The well-known celebrity confided to me that he is certain we all receive help and guidance from some power outside ourselves — a guardian angel, if you will. As proof that his has been of ample assistance in time of trouble Borgnine related an all-too-true incident which occurred in Florida during World War II.

He was serving aboard a training craft — a converted yacht — off the Florida coast when a sudden storm erupted. The sloop was caught up in violent, almost hurricane-force winds and tossed like a toy by the mountainous waves. The crew was helpless.

As the storm grew more severe the tiny craft actually tilted at an angle of 52 degrees on its axis, coming very near to capsizing. Every man on board faced watery death.

"Suddenly," Borgnine said, his eyes widening as he relived the experience, "I began to pray and just then a huge wave struck the boat's keel at exactly the right angle to force her right-side-up again." After that the sloop rode out the abating storm.

Borgnine believes he was nearly killed that day. He attributes his survival to his "guardian angel" who, he maintains, travels with him, an unseen companion and constant source of aid in all of life's mind-boggling situations.

In fact, Borgnine said, his guardian angel has helped him many times. "I believe I owe some of my success in show business to this unseen 'friend.' I don't know if you want to call it a hunch or 'a whisper in the ear' but 'someone' or 'something' has been giving me good advice for a long time."

* * *

RETURNING to the subject of reincarnation Ernest Borgnine said that while his previous life as a Roman soldier is the most vivid, he has in fact lived many other times as well. It turned out he had saved a blockbuster for the last: the burly actor confessed that he has known his present wife, the former Tove Newman, in a previous life.

"It was love at first sight," he said. "There was an immediate attraction that went way beyond

the physical. It was as if we had known each other for many years — although we had just met. Later, the clairvoyant woman I mentioned previously looked at Tove and me standing together one day and said we had been together in seven previous lives."

Borgnine concluded by admitting that he did not doubt her word, "as I am absolutely certain I have lived many times before."



ANTIDOTE FOR HEROIN?

IN WASHINGTON, D.C., Yogi Bhajan, a bearded Indian guru, claims he has a cure for heroin addiction that has succeeded with 85 out of 100 hardcore addicts. Georgetown University psychiatrist Norman Tamarkin became interested in the yogi's treatment after seeing its success with two former addicts, Jeff Juster, 22, and William Richardson, 48, who testified they had become drug-free without withdrawal symptoms in three weeks. Yogi Bhajan's cure combines yoga with a diet of beetroot, carrot and garlic juices.



CURSE HALTS CONSTRUCTION

WORK ON a 50,000-seat sports stadium in Honolulu, Hawaii, was halted in November 1973 because of a curse, according to Associated Press. Workers walked off the job, protesting the project was cursed after two workmen had been killed at the site.

The site of Halawa Stadium was dedicated in 1971 but the Rev. Abraham Akaka, pastor of historic Kawaiahac Church founded by early missionaries, failed to give the traditional Hawaiian blessing. Members of his congregation who resided in public housing at the site protested alternative housing was not provided them when they were forced to leave. At the dedication ceremony Violet Pelio, one of the displaced women, prayed to the ancient Hawaiian gods to curse the site.

Bad luck plagued the construction and after the most recent death, when a welder fell 80 feet from the stadium bleachers, native workmen refused to continue on the job. Pastor Akaka agreed to return to the site and give the blessing in the hope that workmen then would return.

The Colossi of Memnon

Sophisticated scientific methods finally have solved the 3000-year-old mystery of the source of these 792-ton quartzite statues.

By David Techter
Photo courtesy UPI



Prof. Robert Heizer (on statue) aids University of California team taking measurements of northern colossus.

TWO 792-TON statues on the western plain of Thebes in Egypt have been famous ever since they were erected by Pharaoh Amenhotep III in the 14th Century B.C. These seated representations of the Pharaoh, surrounded by smaller figures of his family, originally stood before a mortuary temple. But the temple was destroyed soon after it was built. The colossal statues are made of quartzite, a stone noted for its beauty and the hardest ever used for sculpture in antiquity.

In 27 B.C. an earthquake toppled the upper half of the northern statue. After this, in the early mornings, the truncated statue began to issue strange sounds which have been variously compared to the human voice, wind instruments, the lyre and clashing cymbals. After hearing these sounds the ancients identified the broken statue with Memnon, son of the dawn goddess Aurora (Eos) whom they supposed him to be

greeting each morning. These so-called Colossi of Memnon attracted the attention not only of the Egyptians but of the Greeks and Romans as well. Visitors flocked to see them and to record their visits by carving graffiti into the bases of the two statues.

Then, just before the turn of the Third Century A.D., Roman Emperor Septimus Severus reconstructed the broken north statue, whereupon the sounds abruptly ceased and the tourist trade fell off. Modern-day scholars suggest the sounds were attributable to the passage of air through the pores of the stone, caused by the temperature change at sunrise, but there is no proof that this was so.

Scholars always have been fascinated with the colossi because no one knew with certainty where the stones were quarried or how the ancient Egyptians transported them to Thebes; the nearest quartzite quarry is some 40 miles up the Nile River from where the colossi stand. In 1973 a team from the University of California at Berkeley, under the leadership of anthropologist Robert F. Heizer, used the modern technique of neutron activation analysis to tackle the problem of the stones' origin. This process analyzes the chemical elements in a given rock sample (or other object) by bombarding it with neutrons. The neutrons create radioactive isotopes of the elements, whose presence and relative abundance then can be detected by a spectroscope.

The California scientists concluded that the quartzite of which the two colossi are made could have come only from the Gebel el Ahmar quarry near Cairo, 420 miles north of the present location. The stone used by Septimus Severus to reconstruct the broken statue, however, came from a nearer quarry.

How the enormous stones were moved still is a matter of conjecture. Obviously they must have been floated down the Nile insofar as was possible. Queen Hatshepsut's temple bears a relief depicting two large obelisks being transported by boat; no doubt similar transport was employed for the colossi. Archaeologists found evidence that Amenhotep III actually had constructed a large artificial lake in order to float the ships carrying the quartzite from the Nile to within a few hundred yards of the site where they were erected.

Heizer speculates that the pedestals already were in place and the colossi were hauled manually up a long ramp and from there lowered onto their bases. A minimum of 3,600 men would have been needed to move the enormous blocks, anthropologists cal-

culate. Even by the standards of ancient Egyptian slave labor this was a tremendously large work force.

But the colossi have fulfilled Amenhotep's intention — they have kept the Pharaoh's name alive for three millenia.

LINCOLN'S DISTANT SHORE

By Walter Kempthorne

ON GOOD Friday, April 14, 1865, Pres. Abraham Lincoln's schedule had been unusually tedious. In the Cabinet meeting, attended also by General Grant, the talk had been of Appomattox and the plan for Southern reconstruction, of Lee and the other Confederate leaders. Weary but determined, the President interjected a strange story, hopeful that it might provide the meeting with a lift.

"I have this dream," he said. "I've had it many times before, just before important events — before Fort Sumter, before first and second Bull Run, before Antietam and Vicksburg and Gettysburg and Stone's River. It's always the same dream. Something big happens immediately afterward."

Grant scoffed at the mention of Stone's River and remarked with mild sarcasm that the battle, in his military opinion, had not been very good news. His doubts left Lincoln undaunted. It must be a favorable omen, the President insisted. Perhaps good news was coming from General Sherman in North Carolina.

Lincoln's Cabinet asked him to describe the dream. Gideon Welles, his Secretary of the Navy, wrote it down.

Lincoln said he found himself ". . . in a singular, indescribable vessel" that was "moving with great rapidity toward a dark and indefinite shore." Sometimes, he went on, the sky did not touch the horizon and he could see some manner of "moving shapes."

The Cabinet listened with respect but no one offered any opinion on the dream's meaning. The discussion turned to other matters.

Lincoln left the Cabinet meeting late. Briefly he considered not going to the theater party slated for that evening. But then he said, "It has been advertised that we will be there and I cannot disappoint the people. Otherwise I would not go. I do not want to go."

At 7:30 P.M. at Ford's Theater a man slipped quickly up to the unguarded door that led to Lincoln's box. He squinted briefly through the small peephole he had drilled in the door that morning, entered and shot Lincoln through the back of the head.

At 7:22 the next morning Lincoln officially was declared dead. The "great event" had occurred; the President had departed for the distant shore.



Amalia Perez, shown here before the onset of her unidentified illness, was second born of her parents' 13 children.

The Virgin's Gift to AMALIA

We were preparing for Amalia's funeral when she abruptly came back to life — with a remarkable story to tell.

By Maria Perez
as told to Edward L. Carl

OUR DAUGHTER Amalia was born here in Almeca, Jalisco, Mexico, on March 30, 1944, the second of our 13 children. After Amalia completed her normal schooling here she entered a secretarial school and it was in 1961 while she was in her last three months of this school term that her strange illness began.

At first there was pain and swelling of the abdomen so she began treatments under Dr. Priego of Almeca and continued for one year during which time she lost much weight and showed no improvement. We then took her to Dr. Guerrero here in Almeca also and during a year of his treatments her condition continued to deteriorate. Then we took her to a large clinic in the city of Guadalajara where a large number of tests and treatments failed to bring any improvement whatsoever and her condition continued to worsen.

Finally we took her all the way to Mexico City for the therapy of the famous herbalist, Prof. Humberto Aviles. During three months in Mexico City under this treatment she did seem to show a little bit of improvement but financially we could not afford to keep her in Mexico City any

ABOUT EDWARD L. CARL

EDWARD L. CARL, to whom Amalia's mother related this story, is director of Port of Health International Naturopathic Heathatarium in Guadalajara, Mexico. He also is vice-president of the Latin American Division of the International College of Naturopathic Physicians.

He received a Bachelor of Science degree from Quincy College, Quincy, Ill., and a Master of Education from the University of Miami, Coral Gables, Fla. He also holds degrees in naprapathy and homeopathic medicine. In addition to numerous magazine articles on health he is author with Alyce June Foster of "Natural Birth Control," published by Port of Health in 1973.



longer nor could we remain away from our family here in Almeca so we returned to continue whatever treatment possible here in our home.

Amalia continued to grow steadily worse, losing weight, losing all of her hair and all of her teeth, and becoming so weak that it was necessary to feed her.

Finally during the night of November 15, 1966, Amalia became very ill, moaned in pain, and then at 8:00 A.M. seemed to pass away. She stopped breathing and her body became cold. We were very sad but also glad that her suffering had finally stopped. Amalia's grandfather went out to get a coffin and we notified other members of the family of her death and they began to come in to pay their respects and console us while the body remained on the bed.

But then suddenly at about 4:00 P.M. Amalia gave a great sigh and opened her eyes. She began to breathe heavily and between breaths spoke:

"Oh, Mother, I have been on a very long walk and am tired and so hungry. Quick, bring me something to eat so that I can have enough strength to tell you about my wonderful experience."

Then she ate a meal bigger than she had eaten for all of the years of her illness and after-

Amalia's parents, Simon and Maria Perez of Almeca, Mexico, exhausted all avenues of medical aid for their daughter.



wards told us what had happened.

"I was walking and came to a big forest. I wanted to enter the forest but I was barefooted and the ground was covered with thorns and stickers. Then I saw walking in front of me a lady dressed in blue and white and since she also was barefooted I tried to walk in her footsteps and so it seemed easy to avoid the thorns. After walking a long way through the beautiful green forest we came to a very large river.

"Standing on the river bank I was wondering how we could cross the river when suddenly I saw the lady standing on the other side. Then, just as I was wondering how she had crossed the river and how I could follow her, she was suddenly standing beside me and I recognized her as the Virgin of Guadalupe, the mother of Jesus, and she spoke to me.

" 'Daughter, it is not the time for you to come with me today but I will return to take you with me on December 12. Now you must go back to your family.'

"Then she vanished and I woke up. Oh, Mother, I am so happy. All my pain and sadness are gone."

In the following days Amalia appeared filled with joy and happiness, not experiencing any pain whatsoever, but remaining as weak and thin as before. She called for all of her sisters and brothers and told them that she would be leaving on December 12 and gave them her clothing and other belongings.

On December 12 Amalia awoke filled with more joy and happiness than before. We asked her how she felt and she said she felt completely well and her voice appeared strong and happy. I, Maria, her mother, said that I would then take her bedclothes out to wash them but Amalia replied that I never would have to wash them again.

Since December 12 is the feast day of the Virgin of Guadalupe here in Mexico it was the custom for all of our family to attend the festival in Almeca. However, on this day we were all waiting to see if Amalia would be all right. At about 5:00 P.M. Amalia called the family and said:

"Why don't you go to the festival? Do not stay home on account of me. Can't you see how well I am?"

And seeing that her voice appeared so strong and happy they all left.

Then Amalia called for her baptismal sponsor Maria de Jesus Luquin. She instructed her that when she was gone she should dress her body in white and blue with a wreath of flowers and her

cardboard sandals and place it on a table in the living room.

Then Amalia asked to put her head on Mother's lap and her feet on Father's lap and for all to pray the rosary together. As we started to say the rosary in unison Amalia began to sing the prayers in a strong happy voice.

Then she said to me, her mother, as I was crying, "Do not be sad, Mother, because in heaven I will be saving a special place for you and Daddy."

Then she breathed a deep sigh and expired with a heavenly smile on her face.

For days after Amalia was buried we were all very sad until Father Marco Antonio of Almeca came to visit us. He told us we must not be sad but instead should rejoice that Amalia had been given the wonderful vision and the grace of knowing the exact day when she would depart for heaven. And so now, as we remember her last words, that she would be with the Virgin and Jesus in heaven guarding a special place just for us, our sadness has passed away and we too rejoice and give thanks for these wonderful blessings.

NED KELLY'S PROPHECY

By Jerry Wayne

TO THE people of Australia, Ned Kelly is Robin Hood, Jesse James and Tom Dooley rolled into one. An outlaw in the 1870's Kelly became a legend in his home state of Victoria because of his youth and daring. He is the hero of a hundred tall tales and bush ballads but the strangest story about him, his grim prophecy and its fulfillment, is documented in the records of his trial and execution.

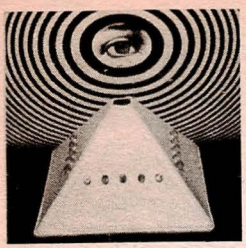
Ned Kelly was 23 when he declared war on society. In 1877 police came to the Kelly farm to arrest Ned and his younger brother Dan for cattle rustling. Ned was away at the time and Dan escaped but their mother was falsely accused of helping the fugitives. When she was convicted and jailed Ned vowed he would have revenge.

For two years Ned led a gang that terrorized Victoria, plundering isolated towns and sheep stations and clashing with police. Finally in June 1880 Ned Kelly was captured after a fierce gunfight. He was brought to trial in Melbourne before Sir Redomand Barry, the same magistrate who had tried Mrs. Kelly. Ned was convicted of robbery and murder and condemned to die.

"Edward Kelly," Justice Barry intoned, "I sentence you to death by hanging . . . May God have mercy on your soul."

"Yes," Ned answered calmly, "I will meet you there."

Ned Kelly was hanged in Melbourne Gaol on November 11, 1880. That same night Sir Redomand Barry died in his sleep.



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"DON'T LET CHERYL FORGET"

By Dorothe M. Baker

MY SON-in-law Steve Alexander was only 33 years old when he died. He was buried on January 21, 1974.

On January 24 about 10:30 P.M. I was sitting in my living room when I seemed to hear a voice I recognized as Steve's saying, "Don't let Cheryl forget."

I thought I was imagining things but I found myself musing, "Forget what?"

Steven came right back with, "It's in an envelope in the dresser drawer."

I hesitated to call my daughter so late but Steve seemed to be insisting that I call her immediately. Finally I did. When I told her the strange message she said, "I can't think what it would be. I'll go look and call you back." When she didn't call back right away I thought she figured I was off my rocker. Finally at 11:30 the phone rang. In a scared little voice Cheryl said, "Guess what? There was a check in an envelope in the dresser drawer. It was for $63.75 and the check would have been invalid if it weren't cashed within three days." — *Battle Creek, Mich.*

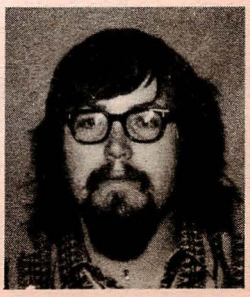
THE BROKEN GLASS

By Bob L. Gulden

ON VACATION in southern California in January 1973 I spent most of my time with my sister in Simi Valley, a quiet town on the outskirts of Los Angeles.

On about the third day of my stay we all went to bed early, about 8:00 P.M. I was sleeping soundly when the sound of glass breaking startled me awake. I got up and went through the house but finding no sign of broken glass I returned to bed.

The next morning I asked my sister if she had broken a glass about 3:00 A.M. She said she had not and neither had she heard the sound that awakened me.



Bob L. Gulden

I returned to my home in Las Vegas about January 12. Later that night I received an urgent phone call to go directly to the Las Vegas home of my mother Olivia J. Gulden. When I arrived, still somewhat shaken from the phone call, I learned that my father had passed away. He had suffered a heart attack on January 4 at 3:00 A.M. When he was struck down he had been in the kitchen having a drink of water and he had dropped the glass — which shattered. From miles away I had heard the sound. This was proof enough for me that the soul survives after death. — *North Las Vegas, Nev.*

THE GHOST OF THE MEXICAN

By Vera DeEtte

DID AN illiterate Mexican laborer, long dead, try to speak to me one night? Did he hope — through me — to prove he was innocent of the murder of which he had been convicted?

My mother and I had just moved to a seaside town in Oregon. It was 1934 and the Depression was on but I had a newspaper job. My regular salary made us reasonably affluent.

Radios were relatively new but we had one. Our next-door neighbors had none and we invited them over one evening in April 1934 to listen to ours. They arrived, a middle-aged couple heading toward elderly, an aggressive, talkative man and his meek, almost silent wife. We sat in a circle around the radio listening to music.

In our desultory conversation the wife mentioned that her father had been a pioneer in the town and had run a livery stable. Her husband worked in the stable and had taken it over.

Was her father still living?

No, she said, he was dead.

There was silence and a growing chill in the room.

"He was murdered," she said.

Murdered? I heard a door opening and looked up. No door had moved. I felt a cold wind blowing on me and sensed an unseen presence in the room. It seemed as if someone were standing behind me.

"He was missing for several weeks," spoke up the aggressive husband. "Finally they found his body in the middle of a manure pile, burned by the manure. A Mexican who worked for him was sent up for the crime. He got life. He died in San Quentin."

The hand of the unseen presence clutched my shoulder. I grasped the arms of my chair and dug my feet into the rug to keep from jumping and screaming at the man, "No! No! *You* killed him!"

The wife caught my eye and held it, her gaze warning and pleading. Did she see the presence beside me? What did she know that I didn't?

The hand on my shoulder relaxed and the wind quit blowing. Again I heard a door open and shut, although no door moved.

The tension in the room relaxed and once more we listened to the music from the crystal set.

Years later, going through old bound files of a newspaper, I read of the livery man's strange disappearance and the discovery of his decomposed body. His son-in-law, on bad terms with his father-in-law, was held several days for questioning. It was he who accused the Mexican.

All this happened a generation before the wind blew in our silent house and an unseen presence pressed my shoulder and urged me to speak.

What would have happened if I had? — *Long Beach, Calif.*

AN ATHEIST, BUT . . .

By Ruth Absher Kidder

"I DON'T believe in life after death but I wish I did!"

When she spoke these words in 1970 my mother Blanche French Ab-

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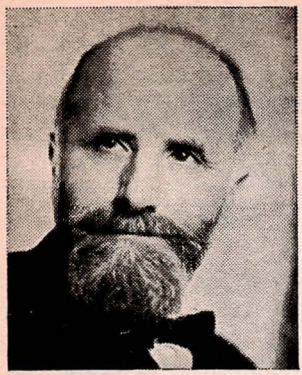
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sher was 85 years old and bedridden. Her health had declined noticeably that winter. She had managed to get around for some years with the aid of a homemade cane, a simple piece of bamboo rubber-tipped at each end. Then for a few months she had used a four-wheeled walker. Now she had to be lifted from her bed to a chair.

No longer clear in mind Mother was not an easy partner in conversation. She rambled on at great length about her disbelief in life after death and her early experiences on a Kansas farm under the thumb of a stern Methodist uncle. Samuel Chamberlain. Soon she began to see religion only as his means of forcing her obedience. She came to believe only in escape — from the farm and from all attempts by others to regulate her thinking and behavior.

She was not long in escaping. In 1902 she succeeded in talking her uncle into sending her to business school in Topeka. In 1904 she was working as a court reporter in Grand, Okla., where she met and married a handsome six-foot-four-inch schoolteacher, John Absher. I was born a year later.

But marriage and family did not tame Mother. Her husband soon found that he could not rule her, nor was he interested in changing her beliefs since they were in most instances similar to his own.

She absorbed the newspaper skepticism of the times and followed with passionate interest the struggle between the evolutionists and the religious fundamentalists that culminated in the Scopes trial in 1925.

Then came the Great Depression of the 1930's and Mother experienced the same hardships as millions of other Americans. In the course of her struggle to survive she became a complete materialist and hardened atheist.

As the conditions of her life eased in the 1940's, however, she mellowed

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somewhat and came to consider herself a believer in an "open mind." Thus she was to think of herself for the rest of her life.

I too experienced hardship during the Depression years but as my life, like Mother's, became easier I began to believe firmly in the reality of the universe of spirit of which our material universe is only one plane. Such a universe without survival would of course make no sense at all.

Thus, early in 1970, Mother and I were to sit in her little guest house behind my house in Van Nuys, Calif., talking of survival. I felt that a belief in a spiritual existence apart from the flesh would be a great mercy to one who was soon to leave this plane and go into what to her must seem only eternal darkness and silence. So despite her weakness and confusion I pushed my argument.

Mother grew tired and fell silent. Then, quite suddenly, she cried out, "Ruth, I don't believe in life after death but I wish that I did!"

A few days later Mother suffered the first of a series of strokes and began to waste away. On April 19, 1970, she entered Valley Palms Convalescent Hospital in North Hollywood, where I visited her nightly.

Despite my belief in survival a very real grief was upon me as I watched death approaching. On the evening of April 27 as I leaned over her I knew she was dying. I tried to talk with her but her voice was almost inaudible. Three times I was able to pick out the word "Goodbye." Then unexpectedly her voice was louder. "Ruth, do you still have my cane?"

"Yes."

"Keep it in your house! Keep it with you always!"

I went home and placed her cane in the dining nook at the east end of the living room. (She always had loved to look out the dinette window.)

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The next morning at three a hospital orderly called to tell me Mother had passed away.

Two days later Mother was buried and two days after that I sat in my living room sewing. I heard what I think must be the faintest of sounds: a pin falling on the rug. The sound was repeated again and repeated again.

I was not using any pins nor did I have any pins around me but when I looked down, on the floor in front of my chair were three shiny new pins. They lay in a straight line about a foot apart and the line pointed to the dining nook where I had placed Mother's cane.

I left the pins where they had fallen and called a friend, Mr. Phillips, to come to see them.

"I don't know what to make of it," I said.

He shook his head, then suggested that I move Mother's cane.

I put the cane in the northwest corner of the living room.

That night as I was on my way to bed I heard Mother's voice. "Ruth, if you weren't such a dumbbell you'd know what to make of it!"

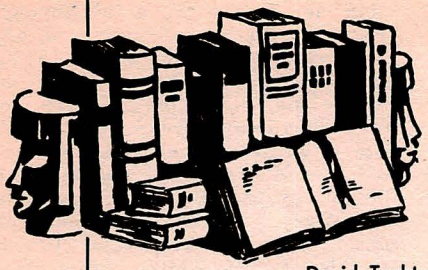
The next afternoon I sat in the living room reading. When I got up to go to the kitchen, again I heard the faint sounds of pins falling on the rug. I looked down to see two shiny new pins, their points turned toward each other to form an arrow. The arrow pointed toward the northwest corner of the living room where I had placed Mother's cane.

Again I called Mr. Phillips who said, "Well, it must be some sort of 'manifestation.' "

This time I did not say, "I don't know what to make of it!" I knew that Mother was first an atheist, then a skeptic, but from the other side she was carrying on a determined struggle to prove survival to me. — *Terra Bella, Calif.*

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NEWS and REVIEWS



David Techter



RISE OR DECLINE?

OBSERVERS OF the psychic scene are debating whether popular interest has leveled off or even declined in recent months. The pessimists point to various conferences that have lost money, publications that have failed and psychics who are seeking other employment because business is poor. The picture is a mixed bag, certainly. Just recently an ambitious program of classes and lectures in downtown Chicago failed to get off the ground. However, other signs are more encouraging.

The much-publicized psychic fair at Chicago's McCormick Place convention center failed to draw the projected 10,000 visitors but the 5,000 persons who attended paid a minimum of $2.50 to get in. If the economy is hurting the psychic field, there was no evidence of it at McCormick Place. Indeed, a major problem for a number of the psychic readers present was changing $20 bills. Hardly one more person could have been shoehorned into the lecture halls when Irene Hughes made her predictions or Matin Ciani gave psychic readings from the platform. The promotor (Astro-Date) already is planning another event for the late spring of 1975 as well as a smaller conference to be held in Rockford, Ill.

KIRLIAN CONFERENCE

THE MORE modest conference on Biorhythm, Healing and Kirlian Photography sponsored by my friend Michael Zaeske in October was an impressive success. Originally envisioned as a workshop for 25 to 30 persons, the conference drew over twice that number; some sessions were sold out. Participants came from as far away as Washington, Minnesota, Ohio, California and Pennsylvania although promotion had been confined to the Chicago area. They were not disappointed.

After an excellent dinner at the Evanston Holiday Inn the Rev. J. Gordon Melton opened the program with an informative survey of the history of spiritual healing and of the attempts that have been made and are being made to study the process scientifically. Douglas Dean brought this history up to date by detailing the research of Dr. Bernard Grad and Sr. Justa Smith and showing

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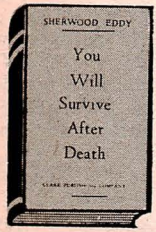
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slides of Kirlian photographs that seem to display evidence of a healing force coming from the healers' fingertips.

Michael Zaeske began the Sunday program with a presentation of his own research in biorhythm. First discovered over a century ago in Switzerland, biorhythm is based on three fluctuating cycles that affect your physical emotional and intellectual life. Mike's studies suggest that the curves usually drawn are first derivatives (in the mathematical sense) of the true biorhythm curves. If this is true, Mike's discovery means that the traditional biorhythm charts are in error by several days. Research in California also suggests that a fourth cycle may exist and that the cycles may be related to Jung's four personality types. Obviously we don't have the final word on biorhythm.

PALMISTRY TO FOCUSING

MY OWN lecture on occult theory in relation to parapsychology was followed by an informative talk by Chicago palmist Carole Doss. Using slides of palm prints, Mrs. Doss summarized indications of emotional problems to be seen in palm patterns. She bases many of her insights on her own research done over a period of several years. It was unfortunate that she was given inadequate time to do justice to this interesting topic.

During the afternoon psychotherapist Norman Don spoke about the research he has done with brain wave patterns. Norman concentrated on subjects who participated in Dr. Eugene Gendlin's therapeutic technique known as "focusing." Using this technique subjects direct their awareness either to points of tension within their bodies or to their inner emotional states. Gendlin has found that frequently such inner directedness leads to sudden flashes of in-

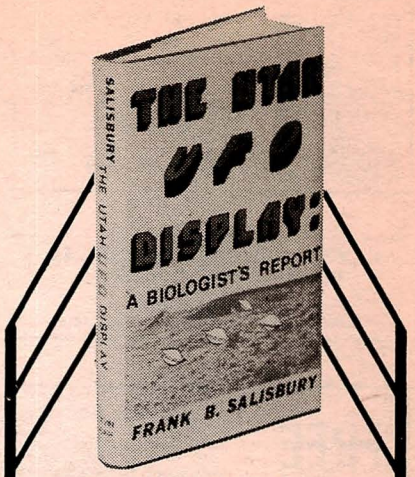
sight termed "felt shifts." For Don's research a group of Gendlin's subjects performed focusing while an EEG monitored their brain waves and a camera made video tapes of their words and actions.

After each session the subject viewed the video tape and indicated those times during the session when he had experienced a sudden insight or increased awareness of himself. Don found that computer analysis of the brain wave record also picked out these "felt shifts." Such shifts were accompanied by distinct patterns of alpha, delta and theta rhythms that occurred nowhere else in the EEG records. When one female subject entered a state of altered consciousness during a session, her change of state likewise was accompanied by the same distinctive brain wave pattern. Researchers always have hypothesized that brain wave patterns must indicate changes of awareness and now Norman has demonstrated this in the laboratory.

The fallout from this discovery is potentially very important. If brain wave patterns accompany shifts of awareness, theoretically one could program insights by training subjects to produce the requisite wave patterns, by biofeedback, photic driving or other techniques. In view of these implications in Don's research it seems absurd that he has had difficulty raising research funds.

AURA OR ARTIFACT?

THE REMAINING speakers on the program raised separate questions about the nature of Kirlian photography. In effect, Richard Szumski of San Jose State University and Prof. Richard Miller of the University of Washington supported the conclusions of the work by Larry Burton, William Joines and Brad Stevens at Psychical Research Foundation, Durham, N.C., namely that the Kirlian effect is due to an



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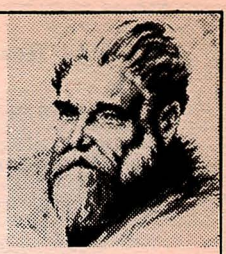
One unexpected plus was the interesting discussion by John Bisaha of Chicago's Mundelein College of the technique he uses in his Kirlian research. This differs from most other Kirlian research in that he uses conventional photography to record Kirlian flares that are produced by a plastic electrode filled with electolytic solution. In a few short months of pilot work he already has obtained two photos that show a "phantom leaf" effect. At present he is teaching a credit course in parapsychology at Mundelein, one of the few places where such a course is included within the psychology curriculum.

Szumski's presentation was the high point of the conference for me. He is an audiovisual expert and so started off with the advantage of superb slides and a professional presentation. What impressed me more was the meticulous scientific procedure he followed in his research. He showed how many of the effects observed in other Kirlian research could easily be the result of improper control of such variables as heat, moisture, pressure and angle of photographing. On several occasions individuals with professed psychic gifts have tried to influence the Kirlian field in his laboratory, without success. He freely admitted the uncertainties that still exist in Kirlian research and carefully avoided attempting to discredit other workers.

Szumski's approach could serve as a model for Richard Miller. Unfortunately Miller's interesting work is marred by a tendency to replace uncertainties with dogmatic utterances. Miller asserts that Kirlian photography is virtually a dead end and within five years will be replaced by research with bioluminescence. This term perhaps is as puzzling to you as it was to me. The argument

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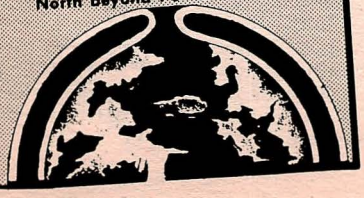
Dr. Raymond Bernard, A.B., M.A., Ph.D., noted scholar and author of "THE HOLLOW EARTH," says that the true home of the flying saucers is a huge underground world whose entrance is at the North Polar opening. Dr. Raymond Bernard believes in the hollow interior of the Earth lives a super race which wants nothing to do with man on the surface. They launched their flying saucers only after man threatened the world with A-Bombs.

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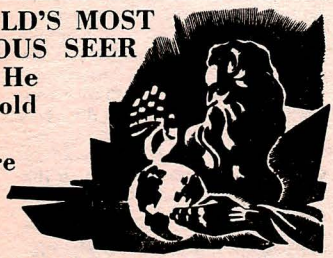
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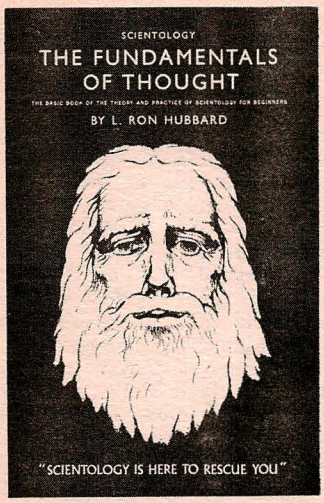
goes thus: the sun beams down light that through photosynthesis is converted into energy. Living organisms in turn give off the energy in the form of bioluminescence. If you haven't noticed anything more sophisticated than cetrain marine algae and glowworms giving off luminescence, Miller hastens to explain that in most organisms the luminescence is in the form of ultraviolet and infrared radiation. What this has to do with Kirlian photography was not clear to me. As far as I was able to follow his arguments, he states that since a magnet will attract Kirlian flares (thus demonstrating that the Kirlian effect is electromagnetic) and since he (Miller) was unable to obtain a "phantom leaf" effect, Kirlian photography is merely an electrical corona and therefore of no further interest to parapsychology. During his visit he made a number of other dogmatic statements that either are dead wrong or highly questionable and I prefer not to take his pronouncements on Kirlian photography for gospel.

However, in all fairness to Miller I want to point out that his presentation to the Illinois Society for Psychic Research on the Tuesday following the conference was excellent. His concepts about time are not original but his presentation was beautifully organized and persuasive. Besides being a trained physicist, Miller is an initiated witch and is studying to become a shaman in a Washington Indian tribe. Thus he is in a unique position to communicate to the scientific community the insights gained from firsthand experience with ritual magic. His major contribution to science well may be in that role.

BOOK REVIEWS

HANDBOOK OF PSI DISCOVERIES by Sheila Ostrander and Lynn Schroeder, Berkley Publishing Corp., New York, New York, 1974, 336 pages, $8.95.

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This new volume is, in my opinion, far more important, useful, balanced and carefully done than the authors' well-known *Psychic Discoveries Behind the Iron Curtain.* PDBIC, as they abbreviate it, caused a great deal of controversy about its accuracy and the validity of its generalizations. The tone of this *Handbook* is much more cautious, which greatly enhances its value for the layman.

This volume is unique in its dozens of suggestions for amateur experiments in Kirlian photography, dowsing, ESP, pyramids, paranormal voice recordings, plant sensitivity, aura perception, PK, etc. The authors include details for obtaining materials and directions for constructing the necessary apparatus. It is a veritable treasure trove of ideas, many of them suggestions for serious research while others are intentionally lighthearted. Professional psi researchers occasionally become overly sober about their work. But if psi is truly an innate human faculty, it should be a source of enjoyment, not just a matter of critical ratios or transcendent cosmic revelations. The authors' deft writing style stresses just such an approach. The unsophisticated experiments by their readers may not lead to impressive scientific insights but one never knows when something crucial might be discovered or by whom.

My reservations about the book are few. First, I wish Schroeder and Ostrander had stressed the safety precautions necessary in using homemade electrical gadgets, especially Kirlian equipment. Anyone undertaking such projects should have the equipment checked thoroughly by a knowledgeable electrician. Second, in the section on games for developing telepathy they do not stress the key factor in learning to improve ESP — quick feedback as to success. Only when a subject learns to distinguish that

state of mind conducive to accurate psi can he know what to repeat. Third, Ostrander and Schroeder give too little indication of the relative strength of the evidence for various types of psi. For example, one can hardly equate the solid empirical case for the reality of telepathy with the far less impressive basis for Reichenbach's odic force or Reich's orgone energy.

I found this volume fascinating and intend to try some of the suggested experiments. If you'd like to become involved in psi experiments on a small and inexpensive scale this book is what you have been waiting for. — *Robert H. Ashby.*

IN SEARCH OF LAKE MONSTERS by Peter Costello, Coward, McCann and Geoghegan, New York, N.Y., 1974, 354 pages, $8.95.

What the late Ivan Sanderson did for abominable snowmen and Bernard Heuvelmans did for sea serpents, Peter Costello now has done for the freshwater lake monster. This definitive work on lake monsters fills a much-needed place on the bookshelf of the exotic zoologist. Costello's masterful book is especially valuable for its illustrations. All major freshwater monster photographs are included and analyzed.

Much of Costello's material is new and virtually unattainable without overseas travel. He treats the topic as a worldwide phenomenon—which it is — and includes reports from freshwater bodies around the world. Australia and the Orient are particularly well covered, but the material on Scotland and Ireland is superb. Having personally traveled through monster-inhabited parts of Ireland I must commend Mr. Costello for his erudite scholarship on the "Munster Monsters."

I only wish this work were one of a series of volumes. If we are lucky,



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perhaps it will be. — *Richard T. Crowe.*

MASTERING HERBALISM by Paul Huson, Stein and Day, New York, N.Y., 1974, 371 pages, $10.00.

Like his earlier *Mastering Witchcraft* Huson's book on herbalism is a beautifully arranged and edited volume packed with practical information. With so many herbals in print today an author is limited in the extent to which he can show originality. Huson's book, however, has the distinguishing feature of various bits and pieces of witchcraft lore and history interspersed throughout its pages which adds appeal.

His section on medicinal uses of herbs is weak. He discusses relatively few herbs but carefully instructs the reader in the proper amount and preparation of each herb for most favorable medicinal results.

His chapter on herbs in cookery is much more extensive, giving many recipes and mentioning many more or less obscure herbs as seasonings, confections and beverages. Another excellent chapter explains how to use herbs in the compounding of perfumes and incenses, providing information seldom seen in other publications. His chapter on herbs and longevity tells how to grow and harvest ginseng.

Other sections of this comprehensive well-written volume contain data on planting and harvesting according to the moon, growing your own herbs, suppliers of herbs, weights and measures, nutrients contained in herbs, a glossary and a bibliography. A chapter on the uses of herbs in witchcraft parallels information presented in other books.

Although the book is inadequate as a reference for medical emergencies, I found it interesting and valuable in other areas. Huson's knowledge of the occult and his inclusion of pagan

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lore and history give the book its special character. — *Donna Cole Schultz.*

IN SEARCH OF ANCIENT GODS by **Erich von Daniken, G. P. Putman's Sons,** New York, N.Y., 1974, 247 pages, $8.95.

For the followers of von Däniken's theories this book, subtitled *My Pictorial Evidence For the Impossible,* will be a delight. The pictures von Däniken has chosen are well-organized and striking. One can almost see the extraterrestrials landing, or so it would seem at first glance.

Many authorities have attacked von Däniken's theories but his position is similar to Carlos Castaneda's — either this is great fieldwork or pure fantasy and fraud, and neither is a losing proposition for the author. If one attacks either author's grounds, the retort is that you do not understand or are prejudiced.

I personally am not convinced that we have had or will have contact with extraterrestrial beings. Von Däniken, however, is guilty of reciting again and again, "I say it, therefore it is." The present volume contains neatly arrayed "evidence" spread before wondering eyes to convince us of his claims. Henri Bergson, commenting on a similar subject, stated, "Its apparent clearness, our impatient desire to find it true, the enthusiasm with which so many excellent minds accept it without proof — all the seductions in short that it exercises on our thought — should put us on our guard against it."

Von Däniken is fond of quoting the Bible. He states that Ezekiel saw a spaceship. Does he then deny the prophets' mystical visions? If he had studied the rise of monotheism and biblical history he would not need to say, "I cannot imagine the Almighty God dragging a chest with him to store his laws in." He quotes the

"lost book" of Enoch to further his claims but neglects the other "lost books" which may contradict his thesis.

I also note that while von Däniken bases a lot on the similarity between myths he discusses only those portions of the myths that support his claims. He taunts us with his explanation for the Nazca lines: "That is my theory of the airport at Nazca. It is not necessarily true but none of the previous explanations can claim to be the 'true' one." Arrogance and dogma! Further dogma pours forth from this humble man: "In *my world* alien astronauts lived on our planet. . . ." and "The great majority of mankind still believes in a truth which is no truth." Pray tell, which one? Or shall Mr. von Däniken substitute his truth (which is no truth) for us to believe in?

In all his arguments von Däniken tries hard to overcome the Establishment — which is no sin in itself. Certainly we need soul-searching questions to ponder and hard questions to answer. What we do not need are quantum leaps of logic and invalid arguments based on flimflam. In many ways the author deserves our best but we can also demand the same from him. Much of his "evidence" is a wonder and a mystery. The why and the when still are to be answered but hopefully in a still small voice rather than a fire in a whirlwind. — *Paul Dimmitt.*

REMEMBERING by Earlyne Chaney, Astara's Library of Mystical Classics, Los Angeles, Calif., 1974, 382 pages, $8.95.

Many autobiographies are bland, lacking in interest and add nothing to man's storehouse of knowledge. Not so *Remembering*, the autobiography of the leader, with her husband Robert Chaney, of Astara, one of the significant movements within the psychic community. It tells how the

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mystical emerges to dominate a life of youthful talents that was heading in other directions.

Early Cantrell, as she was known then, was an up-and-coming young actress whose name appeared in headlines because of her participation in World War II bond drives. Since her childhood, however, she had had intimations of mysticism which welled up into poetry. (Samples are included in the book.) Her life changed dramatically after the death of Marvin Moore, a young airman she was planning to marry. Questions about life and death led her first into Spiritualism and then into a whole new life as her inner consciousness began to assert itself.

Marvin taught her there is life after death but she continued a search for a pair of eyes that repeatedly appeared to her in dreams and visions. She was directed to Camp Chesterfield, Ind., where she met Robert Chaney, then a prominent Spiritualist medium and the owner of the long-sought eyes. She and Robert were married and she developed her own mediumship. Spiritualism could hold neither of them and a universal religious perspective began to emerge.

Anyone interested in the key question of what makes a mystic should read this autobiography with its interesting illustrations. — *J. Gordon Melton.*

ARIGO: SURGEON OF THE RUSTY KNIFE by John G. Fuller, Thomas Y. Crowell, New York, N.Y., 1974, 206 pages, $7.95.

John Fuller's ability to involve the reader and the incredible life story of Arigo add up to a reading experience you'll never forget. I could not put down the book until I finished, it, and already it is an indelible part of my life.

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bination of Edgar Cayce, psychic surgeons of the Philippines, the Seth/Jane Roberts phenomena and all the anecdotal tales of benign possession blended together. Arigo had only a third grade education, yet without medical training he treated some half-million patients during his lifetime. He often handled 300 patients a day, writing prescriptions without examinations, doing major and minor surgery without antiseptics or anaesthetics, without pain or major bleeding, and all done in a few seconds with an ordinary kitchen knife or jackknife.

Arigo was continually harassed by the Catholic church and the Brazilian medical society who wanted him stopped and/or imprisioned. Not until a team of American doctors under Dr. Andrija Puharich arrived to study Arigo in 1968 did opinion in his native country begin to soften.

The facts, in my opinion, are unassailable. Arigo was close friends with a multitude of powerful and influential Brazilians including the president. To the ordinary peasant, he was a demigod. Arigo took no credit for the cures and never accepted the slightest payment, not even gifts. He felt he was possessed by the spirit of a Dr. Fritz who died in 1918 and communicated his medical prowess through Arigo's mind and body. Thus we have an interesting encounter with the Spiritist movement of Allen Kardec in Brazil. Whether he was in fact possessed or whether Dr. Fritz was a part of his subconscious or whether his mind was open to the universal mind matters not at all as far as his seemingly miraculous cures are concerned. The challenge to psychic research, however, is tremendous and vitally important.

John Fuller has done an excellent job in taking a fantastic number of reports, newspaper headlines, personal stories of friends and patients, court records, church records, medi-

cal data, pictures and films and putting them together to make a powerfully cohesive portrait of a humble and devout man who undoubtedly is one of the enigmas of our era. This book has that "you-are-there" quality that makes reading it an unforgettable experience. Buy it, borrow it, rent it — but read it. I feel it's extremely important that men like Arigo be viewed openly and carefully so that when other men with inexplicable talents appear they won't be laughed at, reviled, imprisoned or ignored. — *Paul Severson.*

ALSO NOTABLE

SPIRIT GUIDES: ACCESS TO INNER WORLDS by Mike Samuels and Hal Bennett, Random House, New York, N.Y., 1974, 55 pages, $1.45 (paperback).

Authors explain how to use body relaxation and a program of fantasy techniques for developing your inner voice.

AMULETS, CHARMS AND TALISMANS by Deborah Lippman and Paul Colin, M. Evans and Co., 216 E. 49th St., New York, N.Y., 1974, 208 pages, $8.95; $4.95 (paperback).

Authors explain how to make amulets, charms and talismans, what they mean and how to use them.

THE PLANETS, THEIR SIGNS AND ASPECTS by Noel Tyl, Llewellyn Publications, St. Paul, Minn., 1974, 175 pages, $3.95 (paperback).

Third volume of author's 12-volume series on astrological principles directs astrological delineations toward innumerable possibilities rather than confined opinions or isolated events.

THE SLEEP BOOK by Shirley Motter Linde and Louis M. Savary, Harper & Row, New York, N.Y., 1974, 223 pages, $5.95 (paperback).

Authors summarize current scientific research on sleep and dreams and explain how "would-be explorers of new realms of consciousness can embark on a journey of self-realization through dream recall."

THE EGYPTIAN HEAVEN AND HELL by E. A. Wallis Budge, Open Court Publishing Co., Box 599, LaSalle, Ill. 61301, 1974, 200 pages, $3.45 (paperback reprint).

Noted authority explains how Egyptian texts gave magical rubrics to guide readers to the other world.

THE HISTORY OF THE DEVIL by Paul Carus, Open Court Publishing Co., LaSalle, Ill., 1974, 496 pages, $5.95 (paperback).

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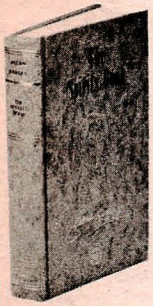
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MANUAL OF ZEN BUDDHISM by D. T. Suzuki, Ballantine Books, New York, N.Y., 1974, 192 pages, $1.25 (paperback).

Noted authority presents anthology of original Zen texts in modern translations.

EROS AND EVIL by R. E. L. Masters, Penguin Books, Baltimore, Md., 1974, 322 pages, $2.50 (paperback).

Paperback reprints classic 1962 study on the sexual psychopathology of witchcraft.

BEYOND THE KNOWN UNIVERSE by I. M. Levitt, Viking Press, New York, N.Y., 1974, 131 pages, $10.00.

Noted astronomer gives popular account of quasars, black holes and other mysteries of the universe.

OVERLORDS AND OLYMPIANS by William Gordon Allen, Health Research, Mokelumne Hill, Calif., 1974, 188 pages, $8.00 (spiral-bound).

"Introduction to PARA-psycho-physics" deals with Uri Geller, UFOs, Swami Rama, Nicola Tesla, Rudolf Steiner and alien intelligences.

FUN IN A TEACUP by Ian McKinnie, Celestial Arts, 231 Adrian Rd., Millbrae, Calif. 94030, 1974, 64 pages, $2.95 (paperback).

California practitioner presents complete guide to tea leaf reading.

PYRAMID POWER by Max Toth and Greg Nielsen, Freeway Press, 220 Park Ave. S., New York, N.Y. 10003, 1974, 235 pages, $1.75 (paperback).

Authors survey archaeological pyramids in both hemispheres and discuss the evidence for occult powers of the pyramid.

MUDRA by Chogyam Trungpa, Shambala Books, Berkeley, Calif., 1974, 107 pages, $2.95 (paperback).

Former Tibetan abbot presents translations and commentaries on a variety of Buddhist texts.

AN INTRODUCTIDON TO TANTRIC BUDDHISM by Shasi Bhushan Dasgupta, Shambala Books, Berkeley, Calif., 1974, 211 pages, $3.95 (paperback).

Indian professor discusses the various schools of Tantric Buddhism, their philosophical bases and their related yogic practices.

A CHRISTIAN ROSENKREUTZ ANTHOLOGY edited by Paul M. Allen, Steinerbooks, Blauvelt, N.Y., 1974, 702 pages, $12.95 (paperback).

Lavishly-illustrated oversize volume includes major Rosicrucian writings by Robert Fludd, Thomas Vaughan, Rudolf Steiner and others.

Report FROM THE Readers

MYSTERY MEDALLION

I have an object which I found while playing near my home in Allen Parish, La.., when I was seven or eight years old. I have kept it for about 44 years because I know it is valuable.

It is a medallion about the size of a quarter. A collar of pure gold on the front side encircles insets of red, white and blue which I believe may be lapis lazuli and the initials "KOFC" are centered between them. The pure gold goes around the edge on the back of the medallion also and within it is a skull and crossbones.

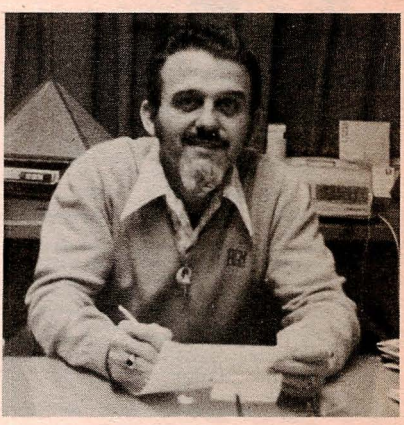
According to the West Virginia clairvoyant Edgar Cayce the wearing of lapis lazuli (and some other stones) is likely to foster psychic development. I am not saying for sure that the object I have contains lapis lazuli but I know that this semiprecious stone was ground and processed for use in the paints used by the Old Masters in religious pictures.

I was once offered $7,000 for the medallion but I turned it down because due to its age, the brilliant colors and the gold which hasn't dulled through the years, I believe it is worth at least $50,000.

Perhaps it is just another Knights of Columbus decoration but if it is it must have belonged to someone important — and in this case, what does

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the skull and crossbones design signify?

If any FATE reader can offer information on this medallion I will look forward to reading their letters in "Report from the Readers." — *N. S., DeQuincy, La.*

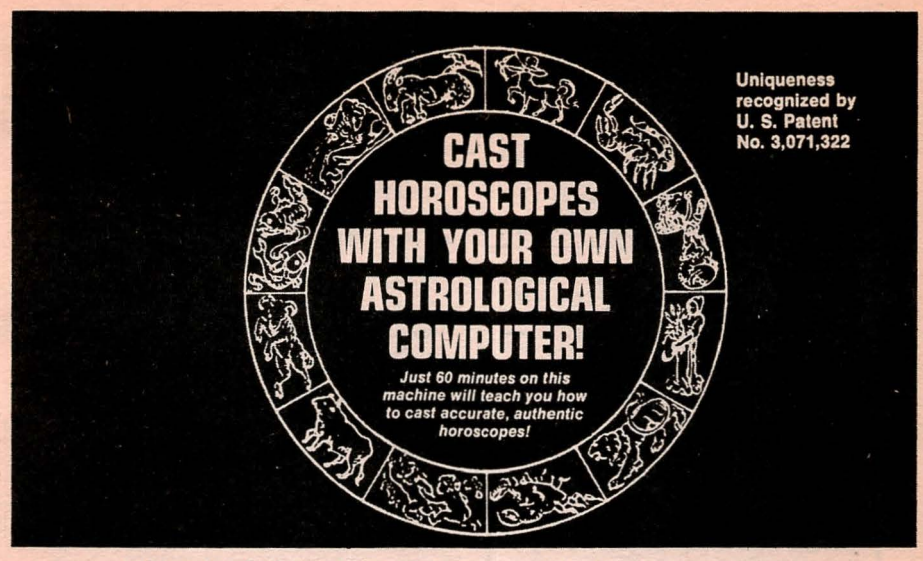
LETTERS FROM . . . WHERE?

For some 15 years my wife and I have been studying and practicing hypnosis, My wife, who always has had psychic sensitivity when hypnotized, recently has developed a capability which is quite remarkable. She has always believed that persons on the Other Side are more anxious to communicate with the living than vice versa. Since she has "opened herself," so to speak, she has been able to transcribe letters from deceased persons we don't know. They are addressed to friends and loved ones, also unknown to us. She wakes at night and describes ". . . a long line of people who want to send letters to loved ones!" I can tell that these are not from her own personality and I have watched her writing a mile a minute even during the day. In fact, she seems to be able to receive this way whenever she wants to.

She gets names, streets, cities, and states — not necessarily connected — but we do not feel we ourselves should try to locate the persons named. We are hoping that the publication of these communications in your magazine will get the contacts into circulation. Friends or acquaintances may connect the names, towns and states and thus make correlations.

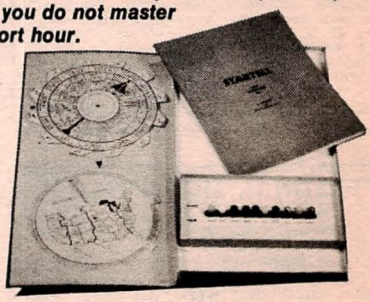
Often the letters are from spirits who seem confused and either my wife rejects the addresses or the spirits don't know them. There is much hesitation in this regard. She also is not always certain of the spelling of names.

The following letters are samples



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of those she receives and are exactly as she "heard" them:

(1) To Sarah Hansen, Sandusky, Ohio:

I miss you, for you are my soul. . . . Better align the brakes on the Pinto. Hardly know anyone; it's strange without you. — Arthur Hansen.

(2) To Vince Sprague, Saratoga, Wash.:

Speak softly to Rich because he needs you more than you think.

Sarah is here with Kim. I never thought I would see the day when she would be talking to me. But, sure enough, there she is, smiling. I try not to hate her too much because here there is so much trust and cooperation. . . .

Please consult the insurance company because they paid the wrong amount. It should have been more to Rich and Sarah. Check it out fast. . . . — Your wife, Sally.

(3) To John Ballard, Kent, Ala.:

Couldn't write before, too confused. . . . Can't imagine you crying so much. . . . Let's change our attitudes and see if we can communicate by thoughts since it is so close from here to there. . . . I think of how we were together playing football, baseball and all those things we did together. It was so much fun. . . . I'm sorry I went away. . . . — Your loving son, Reed.

(4) Michael Sorensen:

My darling Mike,

You have no idea how I have missed you. We are all so confused and in a dither. . . . I told you someday I would get through and I did. . . . You really ought to let James run around more on his own. He is quite responsible and it's reasonable that he won't get into any trouble. I see you have had your teeth out. . . . hope you feel better soon.

Later on in the year you will ex-

perience a crime wave in your city which will frighten everyone but never come close to you. . . . Something is wrong with Kay, I see. Take her to a surgeon and see if he can inspect her back. She is too active and very nervous all the time. . . .

I'm throughly disgusted with your actions to James about that boat. He wanted it, so buy it. You have the money. Why not try to get along more with the kids? . . . Give them the best education and love possible. — Beaulia (Beulah?) Sorensen.

(5) To Samuel Hoff:

Pining for some smoke from your pipe. Don't you ever smoke anything of better quality? . . . Yes, I'm drifting around without a pipe. . . . I wanted one last look at you since you were the one that caused this to happen. I'm certain you came out of the blue but did you have to be going that fast?

. . . You had better make it up to my wife and kids with that insurance of yours or you will be sorry. . . . — Gary Conoff.

We have many more of these communications which FATE editors have agreed to publish if this proves to be an effective way of transmitting the messages my wife receives. — *R.B.M., Orange, Calif.*

We would like to print in this column letters from FATE *readers who find significance in these messages from the Other Side. — The Editors.*

DISCRIMINATION PROTESTED

It is understandable that in 1908 an 11-year-old boy, Thomas G. Poulos, might think he saw and heard all he has told the world in "A White Witch Saved Our Baby" (October 1974 FATE). However, such an article and all it implies is certainly discriminating against those who be-

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lieve in the Church of Wicca.

Some 2,000 years ago small groups of people huddled in secret on tops of high hills, in deep secluded ravines and amid the moldy bones of the dead, devising "Christianity." Once their Christianity became *the* religion all peoples who worshiped or believed differently became outcasts, pagans or witches.

Between 1500 and 1700 the Christians fostered a pictorial representation of a witch — the embodiment of evil, a foul woman, old, lame, bleary-eyed and wrinkled. This picture was carried into 1974 by Mr. Poulos' article.

Why does a religion have to be the butt of such ridicule? The so-called Christian accepts the yang and yin of Taoism, Hinduism and Confucianism but cannot seem to accept Wicca despite its simple tenets: (1) God is the overseeing intelligence that created the universe; and (2) the ultimate aim of each individual is to reach the sphere of God and live in harmony with all others. Why must Wicca suffer forever the image that has been created by fanatics and ill-informed artists?

The members of the Church of Wicca ask only to be allowed to worship God in their own way and to live in harmony with nature and the spirit world. Do you ask more than that for your religion? — *Carl R. Miller, Gridley, Calif.*

HOW TO STAY YOUNG

In "Report from the Readers" in your November 1974 issue Paul Scardina asks "How can one live without food?"

The world-renowned nutritionist, Paul C. Bragg, has proven that old age can be a myth. For his entire adult life, Mr. Bragg has "supervitalized" the enzymes in his body by a diet of fresh fruits and raw vegetables and regular fasting. This 85-year-old man looks about 30 and

seems to be growing younger. He has literally slowed down the aging process.

Think what an individual could accomplish if he learned to go beyond the "supervitalization" process and mastered the process of enzyme rejuvenation! One could go without food and prolong the health of his biological entity for as long as he wished. In my personal research on longevity I have found that in both ancient and modern civilizations fasting has been both a nutritional and spiritual ritual.

Fubbi Quantz, the Abbot of the Katsupari Monastery in northern Tibet, practices enzyme control and hasn't eaten for many, many years. He feeds on the "life force," a spiritual power which channels through the third eye. He is said to be far older than the citizens of that mountain community (the Abkhasians) in Russia. — *Ron Douglas, Napa, Calif.*

HOLZER IS RIGHT

Despite David Techter's comments (August 1974 "New Books") Hans Holzer is right about the coding and decoding of messages. ESP works in this manner due to our habit of thinking in words instead of pictures.

The brain waves which handle the ESP effect are on a wavelength of about 975 megacycles and in fact all animals are on about the same frequency as man. You can prove this for yourself by forming a picture in your mind of something you wish someone to receive. If you hold the thought for at least five minutes it will be received by that person.

To go another step, if you have a dog or cat in your home, picture from the animal's viewpoint his getting up and coming to you, possibly lying at your feet. Do not speak but hold the picture in your mind as the animal would see it. Your surprise will be great. This simple test will convince you that the transmission of



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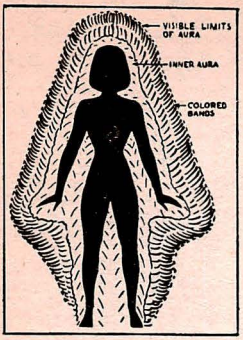


Diagram of normal aura based on W. J. Kilner, M.D.

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messages involves coding and decoding so long as we think in words instead of pictures.

Here's another experiment you can try. If you have to drive into town, put your mind on where you are going and that you will need a parking place. You should start picturing this about 30 minutes ahead of time. When you arrive you will find the parking place waiting for you. — *J. Howard Davis, Monterey, Calif.*

LOST, STRAYED OR STOLEN

When I was growing up there was a man in our neighborhood who always could tell us where lost or stolen articles could be found. I am in need of just such a service now and I'm hoping a FATE reader can help.

My nephew joined the navy a few months ago and just before he left home he bought a large, expensive motorcycle. He was sent to Philadelphia, Pa., and he made the trip on the motorcycle. In Philadelphia the cycle was stolen. He notified the police at the time and since then his mother has written the mayor but the motorcycle has not been found.

My nephew is only 17 years old. He went in debt $2,500 to buy the cycle and had not had it insured against theft. He is now saddled with this heavy debt and someone else will have the benefit of the cycle. He needs all the supernatural help he can get. — *Blanch Bobo, Fayette, Ala.*

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The theory that there might be an energy field surrounding every human being and even plant life was once viewed by scientists as something out of the wild imagination of a soothsayer. But some members of the scientific community have now done an about-face on this subject. Scientists and knowledgeable psy-

(Continued on page 143)

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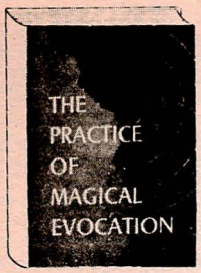
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REPORT FROM THE READERS

(Continued from page 134)

chics have come to believe that paranormal powers may depend on the mysterious aura or "energy flow," a phenomenon that can be recorded by Kirlian photography, the method discovered by Soviet scientists Semyon and Valentina Kirlian.

The aura evidence captured by the Kirlian camera has sparked the imagination of motor picture producer Mardi Rustam who is turning out the first "aura-horror" feature film, "The Kirlian Force." This most unusual film deals with the vengeful acts and murders committed by an unjustifiably detained mental patient (played by Jim Hutton) who revenges the untimely death of his



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mother when he is "out of his body." By controlling his energy field, Hutton is able to be in two places at once.

Producer Rustam achieves some unusual special effects in this film and "the Kirlian Force" should be of special interest to FATE readers. — *Mark Baron, Los Angeles, Calif.*

NEVER MINUS BRITCHES

One thing about the reports in "My Proof of Survival" puzzles me. The returned spirits always appear clothed — for example, "in the same old shawl Mother used to wear" or "Father's well-known work clothes."

This also puzzled Ambrose Bierce who said with amazement, "No one ever sees a nude ghost; so that, if we allow that departed persons may appear to us and even materialize, must we believe that textile fabrics have the same ability? And if so, why do they choose to exercise that ability?"

In short, why doesn't Sir Mordred de Vere sometimes appear on the battlements of the old castle minus his britches? — *George Wilton, New York, N.Y.*

CULTISTS OR EXTRATERRESTRIALS?

"Strange Case of the Cattle Killings" by Jerome Clark (August 1974 FATE) contains a glaring contradiction. The author states, "The cult theory is as attractive as its implications are unappealing. Certainly the pattern of mutilation suggests some kind of demented blood or fertility ritual, performed by someone skilled in the techniques of surgery. But even satanists must leave footprints. . . ."

And the final paragraph reads: "Despite the number of mysterious killings the police authorities haven't obtained a single clue."

If there are no clues, on what does Mr. Clark base his belief that satanists are involved? Certainly such

mutilation of animals goes against the teaching and practice of the Church of Satan and members of this church are Satanists. — *Margaret Wendall, San Jose, Calif.*

* * *

I wonder if you are aware of the sighting by former member of the House of Representatives Alexander Hamilton in 1897? He saw "an airship" descending on his cow lot "40 rods from the house." It was cigar-shaped, 300 feet long, transparent and occupied by six strange beings. When the beings spotted Hamilton and his family the craft rose to about 300 feet, then paused over a heifer who was tangled in a wire fence. Hamilton and the others went to the heifer and "found a cable about a half inch in thickness made of some red material, fastened in a slipknot around her neck, one end passing up to the vessel. . . ." Hamilton goes on, "We tried to get (the slipknot) off but could not, so we cut the (fence) wire loose and stood in amazement to see the ship, heifer and all, rise slowly, disappearing in the northwest."

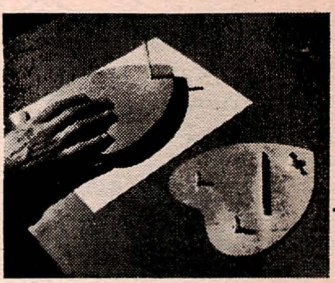
Later the next day the hide, legs and head of the heifer were found in a neighbor's field but there were no footprints. Hamilton's veracity was attested by a number of local officials.

This is reported in Jacques Vallee's *Anatomy of a Phenomenon* (Henry Regnery Company, Chicago, Ill.). — *Robert Wilson, Hayward, Calif.*

The April 1966 issue of FATE *carried an article by Lucius Farish titled "Cattle Rustling by UFO" which included a report of the Hon. Alexander Hamilton's encounter. — The Editors.*

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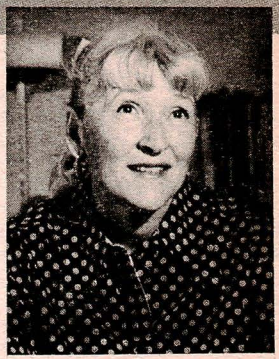
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∞ Did the ancient Egyptians employ electricity for light and power? Ivan Sanderson in one of his last articles points to surprising evidence that they did.

∞ Larger than Stonehenge, the 4,000-year-old circle of monuments in Avebury, England, remains as mysterious as when John Aubrey rediscovered it two centuries ago.



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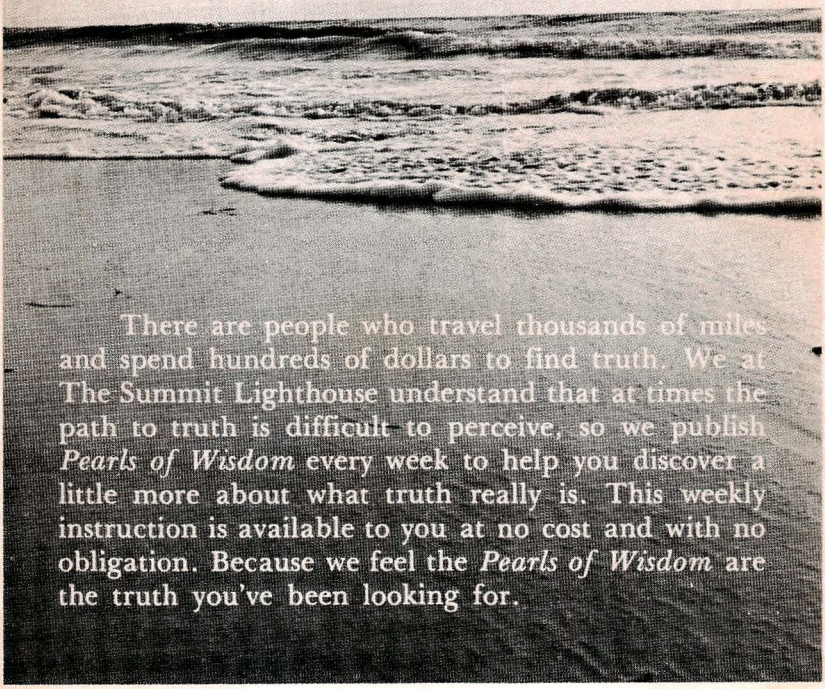
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