MARCH 1975

FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN

Vol. 28 - No. 3 Issue 300

The Merry Minoans

MARCH 1975 60¢

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OUR KNOWLEDGE of long-lost civilizations comes from lengthy, painstaking excavations which turn up broken pottery, fragmented clay tablets, faded murals and corroded tools. To archaeologists, historians and scholars of antiquity, these odd bits and pieces, meticulously accumulated and catalogued, tell the secrets of the far-distant past. From excavations begun on Crete in 1900 and continuing today we have learned about the Minoans who lived on this island as long ago as 3,000 B.C.

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Although authorities differ in their estimates concerning the span of the Minoan civilization ...

(Continued on page 32)

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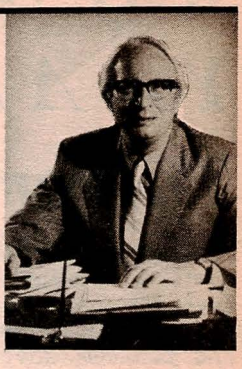
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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

"Psychoanalysts even claimed to have probed back to memories of intrauterine origin." However, "they never got beyond purely conjectural traces of intrauterine experiences, and even the famous 'birth trauma' has remained such an obvious truism that it can no longer explain anything, any more than can the hypothesis that life is a disease with a bad prognosis because its outcome is always fatal."

— Carl Jung in
Psyche and Symbol

THE TIME seems right to explode some myths which have been with us a long long time.

For years physicians and psychologists have scoffed at theories such as those of Otto Rank that human infants are deeply affected by their environment before and during birth. Rank, one-time disciple of Freud, thought he could trace neurotic behavior back to traumatic experiences before birth but he was hooted down by the Establishment.

It is true, Rank's theories lacked precise experimental proof. But hunches, insights and creative conceptual thinking often produce data as accurate as experimental situations, especially in human psychology.

And now, all these years later, new experiments conducted with unborn children at Auckland University, New Zealand, support some of Rank's concepts. Prof. William Wiley of Auckland University, lecturing in London, declared that an unborn child can learn, feel pain, acquire likes and dislikes and even become bored in the womb.

"The womb is neither the dark nor the silent place which most of us imagine," Professor Wiley said.

"The process of learning to suck, to drink, to use its lungs and limbs begins in the womb, in one environment, in preparation

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for its emergence into another environment when born.

"The unborn child drinks its amniotic fluid more if it is artificially sweetened, less if it is given an unpleasant taste. He gets hiccups and sucks his thumb. He wakes and sleeps. He gets bored with repetitive signals but can be taught to be alerted by a signal."



MIRROR IMAGES AND OBE'S

"IN A detached intellectual way I am fully aware that my 'double' is only an hallucination. Yet I see it; I hear it; I feel it with all my senses. Emotionally, I feel it as a living integral part of myself, as a materialized form of my own 'astral' body. It is me, split and divided."

The above case, from the medical magazine *MD,* is accepted by the medical profession as a rare but reasonably well-known type of hallucination called "autoscopy." Although explained as an hallucination, a serious question exists as to whether autoscopy bears some kinship to out-of-the-body experiences or "astral projection."

As described by physicians (but not by parapsychologists) these ghostly doubles always are the duplicates of the person seeing or experiencing them. They usually wear his or her clothes,

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SCORPIO the Love-Obsessed Demoralizer

SAGITTARIUS the Don Juan.

CAPRICORN the Honor Seeker.

AQUARIUS the Fame Freak.

PISCES the Spiritual Panhandler.

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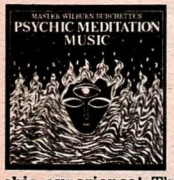
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even wear the same facial expression. But unlike a true ghost, only the person whose double it is can perceive it.

The case described above was the experience of a 56-year-old schoolteacher returning home weary, frightened and exhausted from her husband's funeral. The stranger she saw was not the ghost of her husband, however, but a mirror image of herself. As she undressed the stranger did the same, mimicking her every movement. It was as if she were looking into a mirror. When she closed her eyes to sleep the apparition vanished.

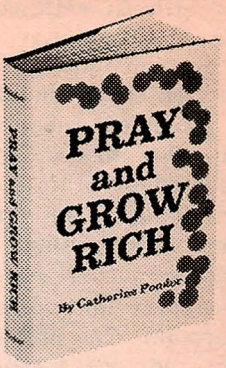
Phantom images can occur at any time but apparently are most frequent at dusk. In texture they range from semitransparent to solid almost three-dimensional figures. Occasionally they are seen in full color. The most frequent position is about three feet in front of the perceiver. Usually the hallucination lasts only a few seconds but one man was accompanied by his double for four days and never again.

Some persons see their double only once in a lifetime. Others, like our schoolteacher, see their double throughout their lives. Sometimes the double appears in odd positions; one symphony conductor saw his image floating in midair, beaming down on the orchestra.

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THE COMPLICATIONS

SO FAR we have given the conventional medical description of the double. There is no accepted medical explanation. One theory holds that it is caused by brain damage — either physical or due to some chemical poisoning.

No serious research appears to support this offhand medical viewpoint. One eight-year Canadian study of thousands of schizophrenic patients turned up only one case of autoscopy. Another study of 800 cases of intercranial tumor in England found 100 persons who had hallucinations but not one of them saw his double. Therefore, it must be realized there is no known cause for these experiences.

On close examination they do take on certain psychic aspects. It appears they could be another aspect of astral projection. They aren't always mirror images.

One patient reported by *MD* said, "I can hear him speaking to me. . . . It's like hearing my own thoughts, yet not quite, because I can think and talk about something different, while he keeps talking to me about something else."

The apparition sometimes seems more real than the person himself. The subject can be confused as to which is the real person.

One medical scientist during the war received a skull fracture in an air raid. While he was in a semicoma he saw himself standing beside a group of physicians who were in his room discussing his case. He took part in the medical discussion and was "seriously annoyed" because the other doctors paid no attention to him.

This would seem to be a case of astral projection rather than of autoscopic hallucination. But as far as medical science is concerned there is no such thing as out-of-the-body experiences; everything is hallucination. But in the more sophisticated view of parapsychology autoscopy and out-of-the-body experiences seem to merge and this suggests they may derive from similar sources.

But even more complications arise as we study the cases reported. They seem to share at least one other aspect of parapsychology — time transposition. The mystery deepens if we consider the implications of the following story related in *MD* by the French poet Alfred de Musset:

"In a forest near Paris one day he saw a disheveled man running toward him. 'He was staring vacantly as he passed, and then made a gesture of hatred. I was immediately afraid and

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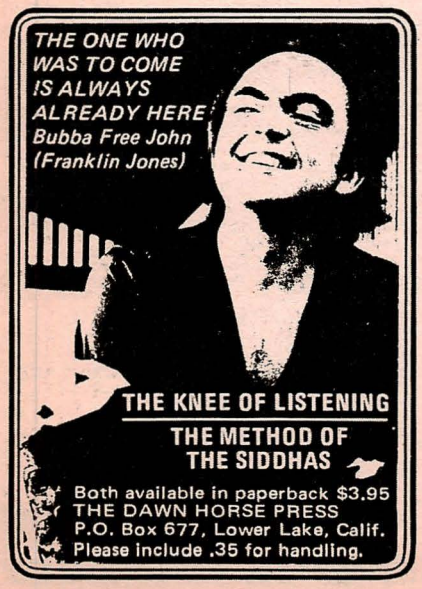
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threw myself on the ground, for this man was myself . . . but 20 years older; my features worn by debauchery or illness, my eyes startled and my mouth cruel."

Does precognition, then, also enter this complex picture? Or is it all, alas, another hallucination?

∞

WOMAN WITH MUSCLE

MRS. MILDRED Ludwick of 2911-B Laelae Way, Kalihi, Hawaii, is five feet, one inch tall and weighs 105 pounds. On Thursday, July 18, she and her two-and-one-half-year-old daughter Christine, together with Mrs. Michael Yahiku, 1140 Gulick Way, Kalihi, and her four-year-old daughter Kristine were visiting Mrs. Yahiku's parents. The women are related by marriage.

While the parents were visiting the two children climbed into a parked 1968 Dodge Dart sedan and released the brake. The car began to roll backward down the driveway. As it continued, Kristine jumped out of the left side of the car just as it struck a stone wall about 40 feet from its starting point. After striking the wall the car bounced forward and pinned Kristine to the ground under the left rear wheel which rested on her right shoulder and hand.

NOBODY REALLY BEATS THE HORSES



That's right! Why I've seen and spoken to men — and women too for that matter — who consider themselves professional horseplayers. They'll spend half a day telling you about the time they had a $100.00 win ticket on a horse that went off at 50 to 1. Then they'll tell you how they have a fantastic system — a way to beat the racetrack. And to top it all off, you'll probably believe them. But what they won't tell you is that they had a $100.00 ticket on the very next race and their horse came in dead last. I'll tell you what you do: the next time you meet someone like this pin him down. Ask him which horse he picked for the next race. See if he tells you. What he'll probably do is sneak off to the betting window and secretly make his wager. If his horse wins, you'll hear about it. If he loses, which is more likely, you'll probably hear him say that he didn't bet. What really happened is that his horse came in sixth, seventh or something like that. So much for his "fantastic system." Actually his system, like most systems, is worth about 2¢.

Two weeks ago I sent $10.00 to a mail order house that offered a "sure fire way" to win at the track. For 10 bucks all I got was a piece of paper that gave those short stories by "L. G. of Ind. who says, 'Thanks a million for your system. I'm now rich," and "J. D. of Chi. who says, 'Your racing system has made me a fortune'." By the time I got through reading all those testimonials, I was counting my millions. And what do you think it was? Boiled down to simple language, it said to bet the favorite in each race to show. Imagine that. For $10.00 they told me something that insulted my common sense. Anyway, does it really work? Sure it does. But figure it this way: Suppose the favorite finishes in the money in 6 out of 9 races (I know it's unlikely, but just suppose). A show bet on a favorite, as you probably know, is worth about $3.00. Figure it out:

Total cost of betting:
Total winnings:

9 races at 2.00 = $18.00
6 races at 3.00 = $18.00
Total profit — 0.00

By the time you deduct the price of admission to the track and the cost of a couple of beers, you've lost money. You can starve to death that way.

There is, however, one simple common sense way to make a buck or two at the track. Win a few sure races and go home. Pick the single most promising horse (not necessarily the favorite) and bet on him. If you win, take your winnings and go home. If you lose, well, you've lost. Nobody can win all the time.

The problem is to pick that one particular horse. That's where I come in.

There is no simple system. No magic ruler or gadget guarantees winners all the time. Nobody has it or they wouldn't be selling it. They'd be at the track cashing in. For $5.00 (not $10.00, $20.00 or $30.00), I'll tell you how I add an awful lot of money each week to my present salary. The whole secret, really, is that you don't bet every race. You pick the few you're sure of, bet on it BUT DON'T GIVE IT BACK TO THE TRACK THE VERY NEXT RACE. The idea that you're playing with the track's money is nonsense. It's your money. You won it. And, by the same token, if you lose, don't chase your money. It's not yours anymore.

I also don't spend my track winnings before I actually have them. For example, I won't buy a color TV based on the fact that tomorrow I'll win $500.00. You can't. It simply doesn't work. Because then you *have to* win rather than just *want to* win. What I do is win the money first, then buy the color TV (I already own two — one in my living room and the second in my bedroom). I also invest my money in plans for my future. Like I buy gold coins, stock, a little land and so on — but only AFTER I've won the money, never before.

So now I'm in the mail order business. I've never tried this approach before, but I feel that whoever wants my simple sure-fire system is entitled to it. Why not? It's cheap enough ($5.00), simple enough and has worked wonders for me. It also, by the way, has worked when I showed it to a friend. He liked it — because he also wins with it.

So that's it. If you're interested, send in the coupon below. If not, it's been nice talking to you.

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"I saw it rolling and screamed," Mrs. Yahiku later told Terry McMurray of the *Honolulu Advertiser*. "We ran out and Kristine was under the wheel and on the road. I tried to push the car off and lift it, but I couldn't budge it. We were all so much in a panic. . . .

"Then Mildred started lifting and praying . . . and we couldn't believe it — but she was doing it, lifting it!"

One-hundred-and-five-pound Mildred Ludwick lifted the rear wheel of the one-and-one-half-ton car and freed her niece.

"I knew I couldn't do it alone — so I just said a prayer and asked for the Lord's help, and I was lifting it!" she exclaimed to McMurray.

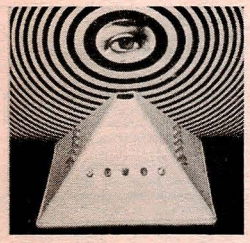
Mrs. Yahiku agrees. "Just thank the Lord and give Him full credit."

Kristine had tire marks across her shoulder and road scrapes on her chest but she was not seriously hurt.

∞

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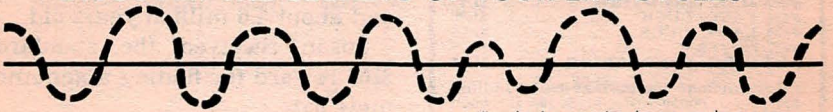
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But nine-year-old Susan Leson was playing kickball in the street near her home in Stratford, Conn., not long ago when a tiny bit of metal streaked out of the sky and fell near her. Susan picked it up and it found its way to the geophysics department of the University of California at Los Angeles. There William V. Boynton attests that it is a genuine meteorite from space and about 4.6 million years old.

Susan received the standard $100 reward for finding a genuine meteorite.

∞

THAT MYSTERY BALL

DO YOU remember that mysterious metal sphere found by the Antoine Betz family near Jacksonville, Fla., this past spring?

It's in safe keeping, Mrs. Betz told Ruth Bean of the *St. Petersburg Times* last August.

There have been so many contradictory stories about the sphere that Mrs. Betz decided to confuse the issue still further.

Her family is considering an offer of $750,000 for the sphere, she says, "but there are some things holding us back."

Mrs. Betz also says the 25-pound seamless stainless steel ball is not a paper mill "ball-bearing" or a valve closure as has been alleged. It still moves

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around on floor or table and vibrates when it comes to rest, she says, although United States Navy experts have reported it does no such thing.

Questions still come in from all over the world, says Mrs. Betz. She tells of hearing the report that a similar sphere was found in Brazil. It was kept around for several weeks and then "went up through the roof."

She also says the family has been told that the sphere can be opened only with the approval of the Atomic Energy Commission. Wilder and wilder!

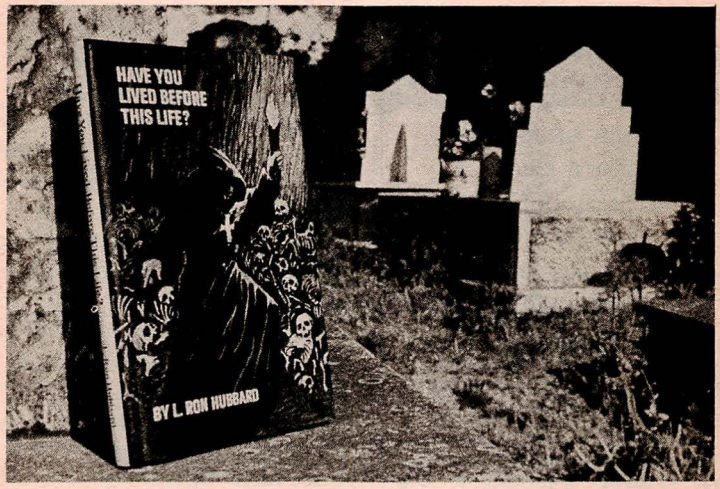
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STRANGE BLUE PEOPLE

FROM A town with the unlikely name of Troublesome Creek, Ky., one day back in 1958, a man named Luke Combs took his ailing wife to the University of Kentucky Hospital at Lexington. The physicians attended to Mrs. Combs but it was Luke who interested them.

"Luke was just as blue as Lake Louise on a cool summer day," Dr. Charles H. Behlen II told Bryce Nelson, staff writer of the *Los Angeles Times*. Dr. Behlen and his colleagues decided to investigate this strange blue man. They found a number of "blue Fugates" and "blue Combses" living in the isolated mountain hollows near Trouble-

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some Creek in southeastern Kentucky. They said their coloring is caused by a rare hereditary disease called *Methemoglobinemia* — which is a $25 word for hereditary blue coloring. The trait otherwise is harmless.

The amount of blue in the persons varies. Zach (Big Man) Fugate reminisced to Nelson. "My great-uncle John Fugate, he was right blue," he said. Another relative "was just as blue as you can get." Fugate himself does not "show blue" except in cold weather or when he takes medicine for his blood circulation. Another family member has only a "bluish complexion." Carol Ann Fugate Sloane, a young teacher, said she has to wear polish to cover her blue fingernails but her lips and skin do not become bluish unless she is sick or tired. Her daddy said he could tell when Carol Ann "is coming down sick or ill because her lips will turn blue."

Researchers believe that the blue trait was reinforced by intermarriage among these mountain people in the 19th and early 20th Centuries when they lived in extreme isolation. First cousins often married each other because there wasn't anyone else to marry.

Because of this inbreeding a number of hereditary illnesses and syndromes have developed

among them. These include lack of sweat glands, a birdlike face, lack of immunity to major diseases and susceptibility to blindness. Because these areas now have been opened up by road and automobile and many Appalachian people move to northern cities it is believed these inbred traits may die out.

∞

MORE TRIBAL MEDICINE

A CONCENTRATED search is under way in Madagascar for primitive herbal medicines which can cure modern diseases. The research is being done at the University of Madagascar under the direction of Dr. Albert Rakoto-Ratsimamanga, a member of the French Academy of Science and a world-renowned scientist. It was Dr. Rakoto-Ratsimamanga who developed the herb-based medicine now widely used to cure leprosy. Among claims made so far as a result of this program are the following:

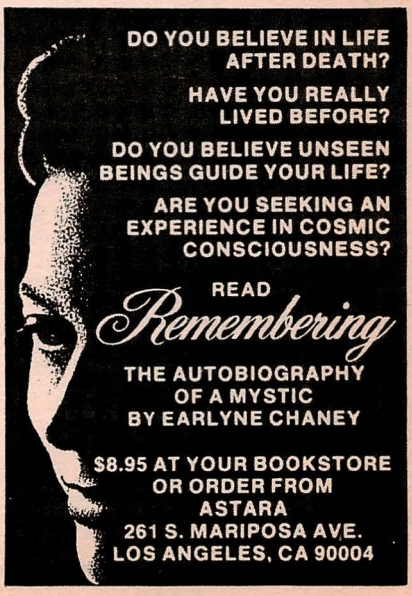
- A derivative from hard black ebony can cure "dental troubles" and act as a tonic for people with weak hearts.
- Grains from ripe coffee plants contain substances which can cure kidney stones.
- One plant discovered by an island doctor is claimed to "combat" rabies — up to now held to be incurable once it

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has gained a toehold.

- Cane sugar has cerain properties that can soothe sufferers with fever and bilious attacks.
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- Other herbal medicines can cure "throat troubles," the body's overproduction of albumin, and threadworms.
- Another plant, drunk much like tea, acts as a contraceptive.

The Malagasy Institute of Applied Research (IRAM) plans to produce a book based upon its research, thus making its data available to modern science.

ANOTHER METAL BALL

LAST SEPTEMBER 7 a metal ball weighing about 25 pounds and bearing small fins fell out of the sky on the Ollie Wagner farm near Marietta, Ohio. There ensued a legal battle over whether Ollie Wagner owned the ball or whether it belonged to the United States or to a foreign government.

Wagner refused to hand the ball over to the United States until the government convinced him and his attorney that failure to return it would violate a Soviet-United States agreement which states that all orbiting objects reentering the atmosphere

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must be identified and returned to the country of origin.

There are a number of problems about this that bother us. Lt. William G. Baker of Wright-Patterson Air Force Base in Dayton, who took possession of the object for the government, said, "We pretty much know what it is, but we need it back." He admitted there was only a 50-50 chance the object was made in the United States.

The procedure was to be as follows: NASA would examine the ball. If it turned out to be United States-made NASA would keep it. If it turned out to be Russian-made they would turn it over to the Russians. Then, if past history repeats itself, the Soviets would examine it and return it, saying it was not theirs. They do this commonly because they do not want to assume liability for property damage when orbiting objects fall to earth.

But what if the object turns out to be neither United States- nor Soviet-made? Do you believe we'll ever hear of it again?

∞

ANOTHER SKY FALL

NO ONE claims ownership, however, of the chunks of ice which keep falling from the sky — nor does NASA bother to



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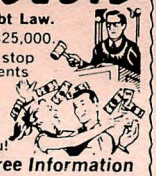
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investigate such things although they well could be more fascinating than a chunk of satellite debris.

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Police said the ice must have fallen from an airplane. Ho-hum. And what else is new?

∞

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One of Leonardo's most stunning feats, the one that has caused the greatest excitement among modern technical men, seems to be his demonstration of the principle behind ball bearings.

Dr. Preston Basset, former president of the Sperry Gyroscope Company which developed aircraft navigation gyroscopes back in the 1920's, said, "We thought we had an innovation with our conical ball bearing but it is a dead ringer of da Vinci's sketch."

Even more amazing, during the years Leonardo was writing the notebooks he painted his famous mural "The Last Supper," designed canals and fortresses, studied the flight of birds and the movement of water, and researched human anatomy in the hospitals of Florence.

∞

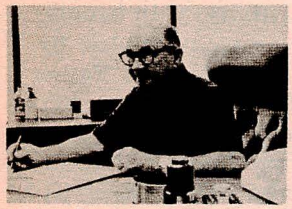
FRENCH EXORCIST

THE REV. Henri Gesland, 66, is the official Catholic church exorcist for Paris. In France the church has nominated four such exorcists to treat persons possessed by evil spirits. Father Gesland is a doctor of theology and taught psychology for eight years so he would seem well qualified.

During his career Father Gesland has interviewed 15,000 peo-

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I'm Harlan Fant and I spent the better part of my life working for someone else. All I got out of it was a paycheck that barely held me from week to week, and bills that drove me bananas at the end of the month. The only real pleasure I got out of life was going to the race track once in a while where I'd usually lose a few dollars or—rarely—win a few. Then I discovered something. 90% of all the winning horses have the best bloodlines.

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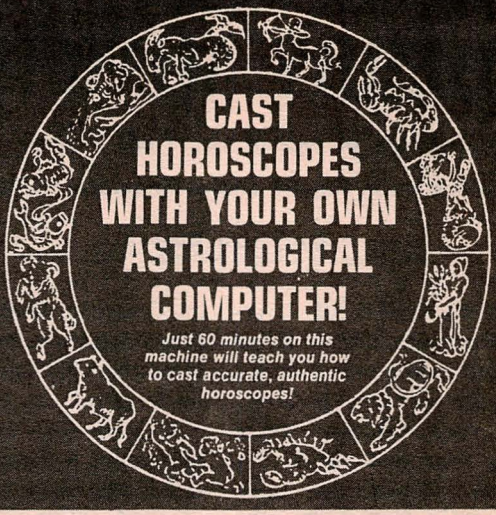
ple who believed they were possessed or tormented by the devil. Of these he has exorcised only four. All the others he believes were hallucinated or suffering from persecution mania or other forms of mental illness. However, he admits that a great deal of so-called possession is poltergeist activity, with banging on walls, overturning tables, flying objects and the like. Father Gesland explains these as hysterical manifestations.

He does not believe that the American film "The Exorcist" gives a very good picture of a true possession. He describes the case of a young girl which he believes was a true case of possession.

The girl was able to speak four foreign languages when possessed although she knew only French in her normal state. Father Gesland tells how he fought with the devil and describes how a heavy metal pectoral cross was twisted by the evil forces. The struggle continued for three months before the "devil" departed — on Christmas Day.

—*Curtis Fuller.*

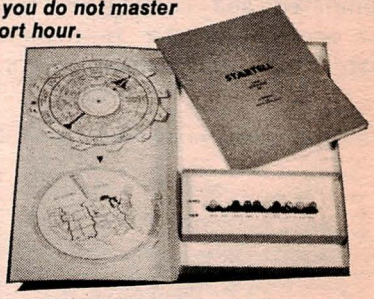




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The MERRY MINOANS

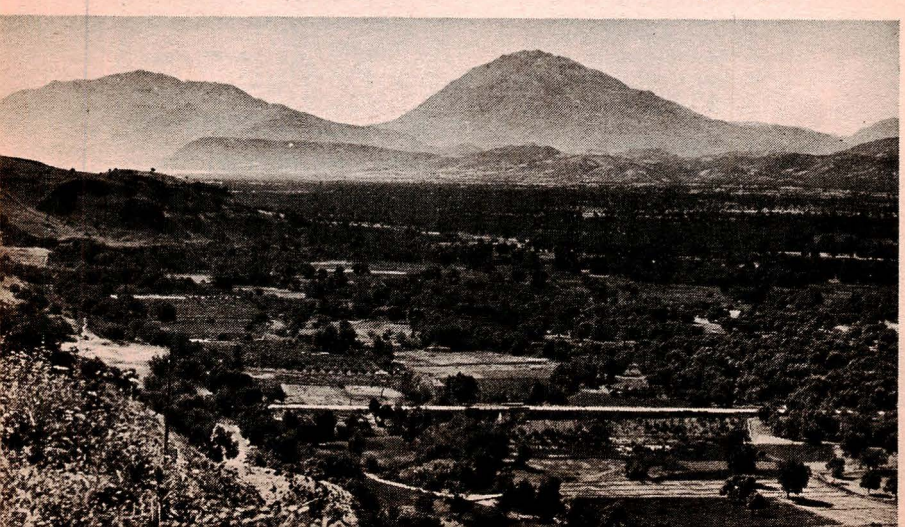
The beautiful people of ancient Crete left a linear record of their civilization in the art and architecture of Phaistos.

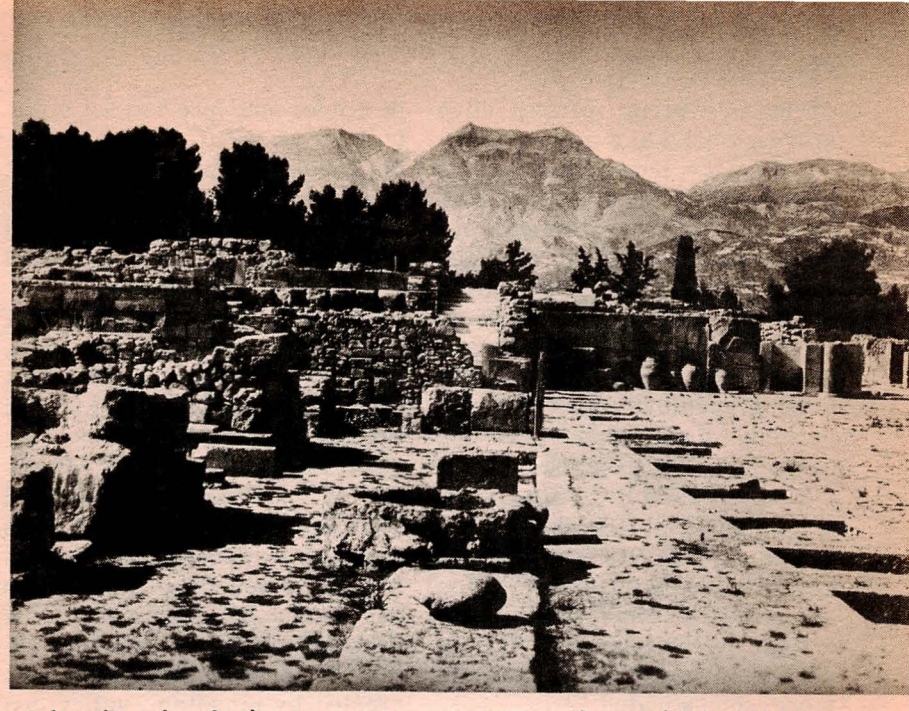
By Vivian Buchan
Photos courtesy Greek National Tourist Office

OUR KNOWLEDGE of long-lost civilizations comes from lengthy, painstaking excavations which turn up broken pottery, fragmented clay tablets, faded murals and corroded tools. To archaeologists, historians and scholars of antiquity, these odd bits and pieces, meticulously accumulated and catalogued, tell the secrets of the far-distant past. From excavations begun on Crete in 1900 and continuing today we have learned about the Minoans who lived on this island as long ago as 3,000 B.C.

A Venetian nobleman, Juano Mocenigo, reported to his superiors in the year 1589, "The island of Crete is one of the most important islands of the world. . . . It lies in the middle of the Mediterranean, indeed of the whole world, because it is equally dis-

Phaistos commands an arresting view of the Plain of Messara, the granary of Crete.





Labyrinthine plan of palace emerges in reconstruction so far completed at Phaistos.

tant from Asia, Africa and Europe. This position makes it suitable to be the capital of the world. . . ." While that was not the island's destiny there is little doubt that Crete was the cradle of the first European civilization.

Although authorities differ in their estimates concerning the span of the Minoan civilization the periods can be roughly categorized as Early (3,000 B.C. to 2,000 B.C.), Middle (2,000 B.C. to 1600 B.C.) and Late (1600 B.C. to 1200 B.C.).

The first Minoans on the island resembled the Egyptians so it has been assumed they migrated from Asia Minor, not from Greece (although the Greek mainland can be seen from Crete). These early settlers probably were cave-dwellers who worked the land or sailed the seas.

Lying in the same latitude as Memphis, Tenn., Crete basks in year-round sunshine under blue Aegean skies. The island is about two-thirds the size of Connecticut, measuring only 36 miles across at its widest point. Despite its small size it is a land of vivid contrasts — pounding surf, miles of white beaches, snowcapped mountains, rushing

streams, cypress forests, olive groves, valleys and pastureland.

Today the once-fertile soil is impoverished and the cypress trees are not so plentiful but 5,000 years ago Crete provided an environment that fostered a good life and surely influenced the Minoans' love of nature and beauty. For 1,000 years they lived peacefully, tilling the soil, herding their flocks, raising olives and plying the sea-lanes.

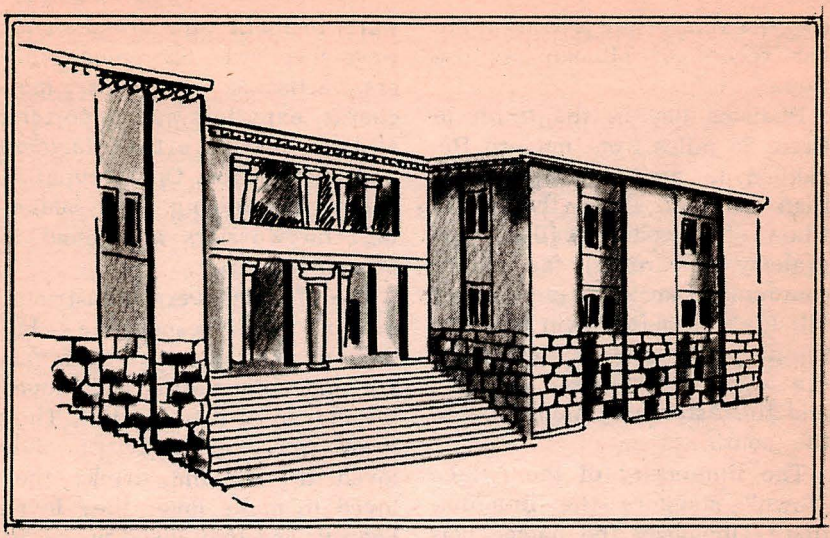
Then, in 2,000 B.C., apparently an intellectual revolution occurred and life on Crete began to change. The Minoan civilization advanced by rapid strides as a system of hieroglyphic writing developed and art forms became more sophisticated.

During the period designated Protopalatial (1820 B.C. to 1700 B.C.) an aristocracy evolved which was comparable to any in contemporary Egypt or Mesopotamia. Prosperity kindled the desire for opulence and led to the building of great palaces for the upper classes. Small kingdoms ruled by dynasts came into being and the people clustered around their rulers' palaces in small cities or on little farms.

Of the three great palaces that have been unearthed, Knossos, Phaistos and Mallia, Phaistos was the second largest and for several reasons probably the most significant find. At Phaistos, archaeologists have learned that skilled Minoan architects designed and constructed an edifice of astounding proportions and advanced design. Also, its dramatic location took advantage of the ever-changing vistas created by mountain, valley and sea.

Sinclair Hood, Director of the British School of Archaeology in Athens, has said, "The amenities and excellencies of its design with the advantage of a su-





Imposing staircase leading to west propylaea is considered one of the most majestic ever to ornament an ancient palace. Its equivalent cannot be found outside of Crete.

perb situation admittedly make Phaistos the most attractive of the Cretan palaces, if not one of the finest architectural achievements of the Bronze Age in the Near East."

Phaistos was designed as a complete unit before construction began. Arrangement of walls, courtyards and major and minor areas shows a painstaking regard for their function. Methodical attention to measurements and symmetry reveals the technical ability and resourcefulness of the architects. They knew exactly what they were doing and why. Phaistos is considered an ideal example of the way a palace should be built — to house not only a sovereign and his family but also his retinue of servants, priests, consultants and court attendants.

The great palace actually was constructed on and over the ruins of others built decades before. Phaistos had been destroyed by earthquakes time after time, then rebuilt or repaired. Fortunately for modern archaeologists, each time the rebuilders cemented new walls to old ones with thick layers of concrete and used the old foundations to provide a strong substructure. They simply shoveled in the debris and rubble, thus burying and preserving artifacts from former eras. Archaeologists have un-

covered relics that provide a linear record of Minoan civilization.

Phaistos lies in the south of Crete 35 miles from modern Heraklion. Located on a ridge more than 200 feet above the fertile Plain of Messara (called "the granary of Crete") the palace commanded an arresting view of Mt. Ida's 8,000-foot twin peaks to the north, the Bay of Messara to the west, Mt. Dikte to the east and the Asterousia Mountains to the south.

The immensity of the palace "town" staggers the imagination.* Obviously the palace was designed so that a dynast, his family and retinue would have everything they needed to live graciously and comfortably on a grand scale. Elegant living quarters, storehouses and pantries for food preparation, areas for conducting governmental affairs, storehouses for a king's treasures, opulent rooms for entertaining, courtyards for open-air living, pens for animals — everything was incorporated in one enormous design.

* * *

THE PEOPLE of Phaistos as well as elsewhere in Crete were brilliant and gifted. They were shepherds, fishermen, hunters, artisans, musicians, merchants, exporters and importers, athletes, sailors, artists, farmers and nurserymen. One occupation singularly lacking was soldiering; no warriors are found in Minoan culture.

The Minoans were industrious, serious and responsible — but they pursued pleasure with fervor and enthusiasm. They loved life and lived it to the hilt. They loved physical activity; they loved to eat and drink; they loved to make love; they loved beauty; and they loved peace. So dedicated were they to the pursuit of physical pleasure they might be labeled hedonists — but if they were, it did not make them soft or lazy.

War weaponry and fortifications apparently did not exist; no trace of them has been discovered. Although the dynasties existed in close proximity the people lived in harmony, without strife. Phaistos was only 25 miles from Knossos (center in its heyday of a population estimated at 50,000 to 70,000). The two kingdoms, however, seem to have maintained peaceful relations — as do Canada and the United States today.

Unlike other contemporary civilizations, the Minoans did not erect great statues of gods nor

*Maps, drawings of elevations, floor plans and pictures are to be found in James W. Graham's book, *The Palaces of Crete* (1962), with detailed explanations of how the 97 major areas and numerous minor ones were arranged and the purpose each served.

dedicate their palaces to deities. Cult rooms and cult objects have been found at Phaistos but seem to have been less important than those in other countries. The Minoans were not overawed by the supernatural nor unduly concerned with life after death. They did believe in magic, however, and carried talismans to attract good fortune. They worshiped not a god but a goddess (Ariadne, or one similar) and made proper sacrifices to win her blessings. They were more interested in the "now" than the "later" and found the rewards of present life far more attractive than those of some nebulous hereafter.

If civilizations can be judged by the position women hold in the social hierarchy, then the Minoans were advanced. Women were held in high esteem and given many privileges. In fact, some scholars theorize the Minoans maintained a matriarchal society because they worshiped a goddess, elevated women to high places and sought peace instead of war. But their rulers were kings, not queens, and there is no evidence to suggest the women dominated the men.

All Minoans are portrayed as physically attractive and proud of their bodies. Murals portray both men and women as vivacious, graceful and lithe. The women wore their dark curling hair high on their heads, tendrils framing delicate faces with vividly painted lips and sparkling eyes. Their long dresses had swishing flounces and puffed sleeves with accented narrow waistlines. Embroidered zouave vests outlined their breasts which usually were completely exposed.

The handsome Minoan men also wore their black hair in curled strands and decorated their bodies with heavy romantic jewelry such as armbands, bracelets and ornate collars. Wide belts of metal or leather girdled their small waists. Their "suits" were short gaily patterned kilts that exposed their long muscular tanned legs.

Slenderness and grace were virtues. The Minoans carried their shoulders high and erect. Their legs were long and slim, their feet small and shapely and their waists narrow. They abhorred obesity and apparently put great emphasis on flat stomachs and small constricted waists. (No fat bellies ever appear in Minoan art). Even children wore wide, tightly cinched metal or leather belts to develop the prized small waistline.

Their love of sports was great and it is thought the famous athletic festivals of classical Greece were patterned on those the Mi-

noans established on Crete. Boxing, wrestling, racing, dancing, gymnastics and bullfighting were popular sports lifted to the level of art and presented for the pleasure of the ruler and his people in a great theater or arena. These theaters of Phaistos and Knossos are considered to be among the first in the world, forerunners of the theaters and stadiums of Greece.

Perhaps nowhere in the world have bull games been so popular for so long as in Crete. Present-day Cretans prize their bulls but the Minoans practically worshiped them. Bull capturing was a profession, bullfighting an art, and bull leaping a feat requiring such skill that no modern toreador would attempt it. Bullfighters were celebrities to be honored and lionized.

At Phaistos the huge central courtyard was used for bull games as well as other sports. Daylong festivals, planned to provide a respite from daily routine for the king's subjects and court attendants, always included bullfighting and bull leaping.

* * *

IF WE were invited to Phaistos to participate in one of the festivals this is the way we would spend the day:

In the fresh sun-lit morning the sky is bluer than the sea and unclouded except around Mt. Ida where low-hanging clouds always hover over the peaks. We walk along the dusty road with groups of peasants in holiday dress, singing, laughing and gossiping. Flocks, shops, fields, olive groves, winepresses are abandoned for the day.

At the palace preparations started at dawn. Huge clay cooking pots bubble and steam on braziers. Attendants are grooming the bulls for the games and sacrifices to the goddess. While gangs of men spread sand on the courtyard flagstones bullfighters, both men and women, are limbering up. Tumblers and gymnasts are practicing, dancers are rehearsing and musicians are tuning their flutes, lyres and bagpipes.

The royal family, guests and dignitaries dressed in their finest already are gathered on the open porch watching the streams of people approach the palace.

By midmorning excitement runs high, for the games are about to start. The spectators are assembled around the courtyard and in adjoining rooms whose entire walls of folding doors are open for the occasion. First come the boxers, dressed in trunks and heavy leather helmets. They square off and begin to punch and pummel each other in a way that would shock today's boxing fans.

Next an exuberant band of tumblers, both boys and girls, come into the courtyard turning cartwheels, handsprings and somersaults. They are an interim entertainment until the bull game begins — and not everyone watches them, for at the west end of the court in a spacious high-ceilinged room the priests are conducting religious rites preparing for the sacrifices that will be made to the goddess later in the day when sacred dances are scheduled in her honor.

Suddenly a crescendo of shouts greets the entrance of a powerful brown-spotted bull. Boys and girls, chosen for agility and daring, dart between the animal's legs, under his belly, around his head and tail. When the bull is fully enraged and agitated one audacious boy lures him into a tight corner and teases him onto a narrow ledge. Just as the horns are about to touch him the boy vaults through the bull's horns, over his back, to land behind him.

The climax to this beautifully executed drama comes when a lithe girl clad in scanty shorts runs to the bull, makes a flawless leap between his horns, turns a somersault over his back and lands on her feet behind him.

Minoans didn't fight the bulls to the death, for they were conquered symbolically by the leap through the horns.

It's noontime now so we'll sit with the peasants under the pines and eat our picnic lunch of coarse bread, cheese and olives, with drinks from the flacons of wine. The elite have gathered in the splendid banquet room with its gleaming alabaster floors and gypsum-veneered walls adorned with bright paintings and wall hangings.

For the rest of the afternoon we'll watch wrestling matches, races, dances and gymnastics — and also dances to honor the goddess and sacrifices to please her. It will be early evening when we leave Phaistos and walk back along the dusty road to our little home in the village or in the valley or on the mountainside. And tomorrow's workaday world will be enlivened with memories of today.

* * *

THE POMP and ceremony dear to a dynast's heart all were provided at Phaistos. Terraces and gardens, columns and arches, porches and porticoes, opulent walls of polished gypsum, floors of alabaster and splendid wall hangings created a sumptuous background for royal entertaining. Illustrious guests, priests and other dignitaries approached the main entrance up a magnificent 45-foot-wide stairway constructed with broad

treads and low risers.

Phaistos provided all the conveniences for luxurious, yet practical living. The upper level of the palace, approximately 16 to 17 feet above the lower floor, housed the living and administrative quarters. The pantries, granaries, kitchens and animal pens were on the lower level.

Many toilets and bathrooms have been found, along with bathing areas and portable bathtubs that could be carried into the sunshine or onto a terrace. Portable bathtubs were exceptionally valuable it seems. Many of them have been found in the cemeteries and burial sites and some of them are occupied. The owner was buried sitting in his bathtub instead of lying in a coffin. The Minoans didn't make a fetish of burying personal belongings or implements with their dead to be used in the afterlife. But evidently their love of bathing and their attachment to their costly bathtubs led to the "bathtub burials," so that if there were an afterlife the deceased would have a tub available.

Daytime lighting was provided for inside areas by light wells (small interior courtyards open to the sky); communication between areas had been thoughtfully planned; terraces took advantage of spectacular vistas; the builders always considered and adapted to the terrain.

Wood and textile furnishings have long since vanished, for the Aegean climate is unkind to perishable objects. Not much furniture is portrayed in Minoan art although folding chairs and some tables and stools are shown. Furniture was decorated with inlays of ivory, ebony or metal. Inasmuch as no built-ins have been discovered scholars assume that wooden chests were used for the storage of pillows, bedcovers, clothing and personal belongings. Olive oil lamps provided nighttime lighting, it appears, for fewer candlesticks than lamps have been found.

Perhaps the beauty with which the Minoans were surrounded and which they created for themselves kept them content. Scholars long have wondered why they remained peaceful for centuries when other civilizations were making war and acquiring lands and possessions from weaker nations. It may be that the Minoans' isolation contributed to their peaceful lives and a stable population required no territorial expansion.

Covetous eyes, however, sooner or later looked on Crete's wealth. As early as 1200 B.C. the warmongering Dorian Greeks invaded Crete, sacking and burning villages and palaces.

Knossos fell under their torches and burned — but in that conflagration thousands of clay tablets were baked to the consistency of stone and thus preserved to be deciphered by scholars more than 3,000 years later.

Earthquakes ruptured Crete time after time; Phaistos fell in on itself and each time was rebuilt and repaired. In 1500 B. C., however, a mysterious and overwhelming catastrophe destroyed much of Crete and its people. It is believed that a violent explosion on Thera, the island 30 miles north of Crete, caused gigantic tidal waves which wrought the destruction. Whatever it was, the great palace at Phaistos toppled into ruins, never to be rebuilt, and one of the most brilliant and affluent periods of Minoan civilization came to a violent end.

Even before this destruction art and architecture had begun to degenerate. The spontaneity, whimsicality and blitheness that had characterized Minoan art were giving way to the rigidity of the formalized intellectual emphasis favored by the Greeks. When Knossos was sacked and partially destroyed the Dorian Greek invaders undertook to rebuild it. They began to embellish and remodel what had been a pure Cretan palace into one resembling their own architecture. No doubt all of Crete eventually would have reflected the Mycenaean Greek influence but the great catastrophe put an end to that. Phaistos remained Minoan and there the three periods of Minoan civilization can be studied and its history ascertained.

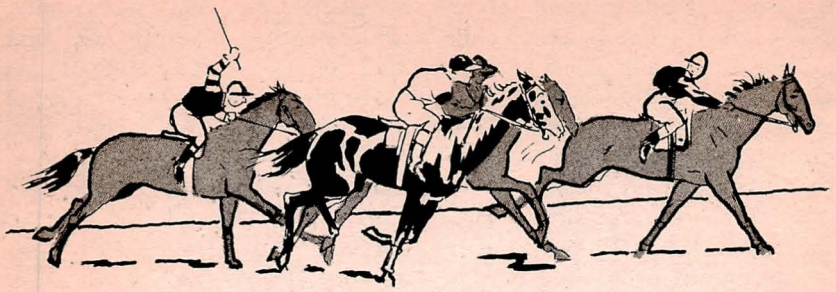
It is almost too easy to romanticize the Minoans — because they were a beautiful gifted people who loved life and lived it with enthusiasm and artistry.



SKIER GOES VOODOO

IMPRESSED with "the Haitians' tranquil life style" former Olympic skier William "Billy" Kidd chose the Caribbean island for his marriage last April to Jacqueline Pitman, formerly of Sydney, Australia. The wedding was held at the home of Voodoo high priest Andre Pierre.

The ceremony was conducted in Voodoo fashion. Kidd was married to the spirit of femininity Ersulie, while his bride was wed to Demballa, the fertility spirit. After the ritual guests were served cakes and cookies, according to a report in *Ski* magazine.



HOW and HOW NOT to
WIN at the RACES

I decided to wager a few hundred pounds, convinced I had not witnessed all the omens without reason.

By Sam Downing
as told to J. Edson Myer

UNTIL NOW I never have written the account of a strange experience I had during my stay in England shortly after World War I. The whole affair was so mysterious as to seem unreal. At the time I was an American vaudeville performer and during engagements in London, England, I became a member of the Vaudeville Club where English, American and foreign performers met and socialized on days when the theaters were closed.

I soon became acquainted with a good many fellow-artists at the club and frequently joined them in their activities. In the top rooms of the club several retired performers had installed tickers and during the running of horse races acted as bookmakers, which is perfectly legal in England. Although I never had been interested in the track, this top floor held a strange fascination for me, mostly because of the excitement and conviviality that ensued when one of the bettors had a winner. Their friendliness and generosity appealed to me.

I must have been more impressed than I realized for one night I dreamed I was at the racetrack. The posted number of

the winning horse was "7." To find the name of the winning horse I referred in my dream to the racing program. Opposite number 7 was the name — Golden Rod. When I woke up, the dream struck me as possibly prophetic; and I always had considered seven my special lucky number.

The next day I had practically forgotten the dream but while walking over to the club I began to notice signs that brought it back to mind. For instance, each mailbox along the way was marked with large initials "G. R." which of course referred to the current king of England, King George, and simply meant "George Rex." More and more these initials kept popping up at me. When I arrived at the club that night I asked Harry, one of the bookmakers, if he ever had heard of a horse called Golden Rod.

"Never heard of him," he replied. He promised, however, to inspect the list of horses slated to run in future races and let me know.

A few days later Harry told me that a horse named Golden Rod was among the entries in a future race, the Goodwood Cup, scheduled for Goodwood Park Race Track at the end of the month. This particular track was located in the north of England, a considerable distance from London. The very fact that such a horse was scheduled to run seemed amazing for I never had heard of the horse. I discovered later that Golden Rod had been away from racing for more than a year. I started wondering if my dream was a portent and I continued dreaming of Golden Rod as well as thinking of him by day.

The story of my dream was noised about at the club. Many of my friends questioned me about it but of course did not take it too seriously. I had a talk with Harry the bookmaker and told him I was thinking seriously of taking a flyer on Golden Rod. I explained that never having spent money on smoking and very little on drinking I had saved some extra money that I could afford to risk on my dream. At first he laughed at me and then explained that because of the sizable amount I planned to bet I should accompany him, on the night before the big race, to the bookmakers' club where such large amounts customarily were handled. I agreed to do this.

Several days before the running of the Goodwood Cup Harry mentioned that he, his wife and mother-in-law were driving down to Brighton for lunch and suggested I join them for a Sunday's outing. I looked forward to the ex-

cursion for I never had visited an English seaside resort. Shortly after we arrived at Brighton we set out to take a pleasant stroll along the road that skirted the ocean. Somewhere along the line I lagged behind to examine the show posters of coming attractions at the various music halls in the city. My friends had passed around a bend in the road and I was about to hurry after them when I was distracted by a noise behind me. I turned to see a team of smartly prancing white horses pulling an open brougham. A little girl with golden curls sat on the driver's seat beside a lady whom I took to be her mother. I stepped aside to permit the vehicle to pass. Imagine my excitement when I saw the entire open brougham was filled with goldenrod.

My enthusiasm now knew no bounds. I hurried to catch up with my friends to discuss the portent of the incident with them. I asked them what they thought of the open brougham filled with goldenrod. Harry looked surprised and asked when this was supposed to have occurred. He and his family assured me that they had not seen any such sight and that I must be mistaken, for if the carriage with the goldenrod had passed it would certainly be still in view. He also explained that goldenrod is strictly an American flower. He said what I had described was impossible, adding that my mind must be so imbued with the word "goldenrod" that I was starting to hallucinate.

We were all very quiet on the way home. Nevertheless I came to a definite decision: I would risk a few hundred pounds on Golden Rod to win for I was convinced I would not have witnessed all the signs and omens without reason.

Understandably I was enthused and excited and I am afraid I bored my friends during the days before the meeting at the bookmakers' club. But at last the day arrived when Harry and I were to attend what was referred to as the "callover" at the club. I was ready for the plunge with my money in my hand; it remained only for Harry, as a member of the club, to make the wager for me.

The chairman of the meeting struck me as being quite a character. His black frock coat, black tie and white collar turned backward gave him the appearance of a clergyman, not sanctimonious but mysterious. At last the session started and here I must explain that the chairman kept referring to a large black book on each page of which, arranged alphabetically, were the names of the horses entered for the Good-

wood Cup. Each name was called out and bets made between the bookmakers until betting on that particular horse was completed. By the time he had reached the letter "G" my heart was pumping hard. Although I tried to whisper I'm sure I was far too vehement when I reminded Harry that the moment had arrived. He admonished me to remain silent until he could see what the owners of Golden Rod (who were present) would do in the way of betting. I told Harry I was not interested in their actions one way or the other, as my mind was fully made up regardless of anything anyone else might do.

I begged Harry to commence the bidding but strangely there was absolutely no demand for Golden Rod. Harry said that the horse might be ill or something. I told him that if this were the case, surely it would have been scratched by now and the owners purposely might not wish to expose their hand at the club for fear of lowering the odds at the track. I pleaded with Harry to make the bet and promised him a Rolls Royce if the horse won. Golden Rod was mentioned at the odds of 100 to 1 at the "callover." Harry was adamant; he would not make the bet for me. He claimed he was saving me money. As I was not a member or a bookmaker it was impossible for me to place the bet. At last the wagering ceased. The meeting was over. The bet had never been placed.

I knew full well that this golden opportunity had passed for me through no fault of my own. The next day at the club when I was asked which horse would win the big race that day, I replied that I was certain it would be Golden Rod. A few friends took advantage of my prediction.

When the hour arrived for the big race, three o'clock in the afternoon, I was in Harry's office to witness the running of the ticker tape. Harry knew I was very annoyed at him for failing to act for me at the club and he said, "You'll see how wise I was not to permit you to take a chance with your bankroll."

I replied bitterly, "Harry, you have deprived me of a golden opportunity and if Golden Rod wins, as I know he will, I will never forgive you."

Just at this point the tape said, "They're off!" I stood with my back to the ticker and told Harry I would not have to witness the finish as I knew that the words "Golden Rod" would be next up. Sure enough, up came the magic words followed by "won by eight lengths — final odds 66 to 1."

Harry turned ashen white and I am sure I in my disappointment

and rage was a sunburnt red. I stalked out of his office and back to my room where I lay on my bed rehearsing the steps of just how and why my golden opportunity had faded away to nothing.

There was a strange aftermath to this story. About two months after this incident I received a letter from my cousin in Nashville, Tenn., in which she said a fortune-teller had told her she would soon marry a man with the initial "L." She wrote the "L" in a peculiar circle. I immediately looked up the entries for the next race at the club and also for the race after that which was the final race for the day. I found a horse in each race with the initial "L." I immediately placed a bet on each of these two horses — Letty and Last of the Lenas — and also placed what was called a parlay or double on these same two horses. Needless to say, they both won at handsome odds and I was partly repaid for my poor luck with Golden Rod.

Of course, Harry and Dave, another bookmaker, with whom I backed these horses were not too happy but I felt I had been in some degree vindicated. After all, a hunch is a hunch.

DOOMSDAY FOR 10,000 PEOPLE

By Raymond J. Ross

DAWN ROSE slowly over the horizon on All Saints' Day, 1755. The good people of Lisbon, Portugal, arose for a day of church services and prayer but at 10:00 A.M. the ground heaved, groaned and split open with a roar. One of the most disastrous earthquakes of history had struck.

Screams of persons trapped under heavy fallen blocks chilled the blood of all who could hear. Huge parts of buildings fell upon men, women and children running for protection. Lisbon was fast disintegrating into rubble.

"To the quay!" a man yelled. The word spread. Thousands of Lisbon inhabitants fled toward the new marble quay that stood at the harbor. The massive stone Cays de Prada was constructed to last 3,000 years.

Nearly 10,000 people assembled on the quay. Their faces a symphony of terror, they stood shoulder-to-shoulder gazing at the ruins of their beloved Lisbon. But then the earth heaved and vomited for the second time.

Two minutes later as if a great cosmic magician had waved a mighty wand, there was no more quay, no more people, only the angry churning waters. Of all those engulfed not one body ever floated to the surface. No piece of wood or scrap of garment ever was seen again. The earth opened; the earth closed, sealing the greatest tomb on record and leaving a puzzle that men have not yet solved.



Twenty-year-old photo shows German-born author J. Zeisel as a young man.

On the EFFECTIVENESS OF MAGIC

If we judge magical practices only by their degeneration we overlook their origin in submerged levels of consciousness.

By J. Zeisel
translated by Leone Muller

THOSE WHO still believe in magical formulas in these modern times, expecting them to bring about magical effects, are met only by a compassionate shake of the head and the well-known index finger to the forehead. Even esotericists consider magical formulas from a respectful distance.

And this is not surprising. If we read through old books on sorcery or maybe the Seventh Book of Moses not only does our lack of understanding of the practices described increase but so does our disgust and aversion. Blood, urine and sperm are much used in the practice of magic as are parts of corpses and the pulverized or boiled remains of animals. The mixture of animal and demoniac tendencies, the amalgamation of the concept of magic with those of natural science, the intermixture of alchemy and word spells all play their part in driving us to class these superstitions of the dark centuries with witch-hunts and the Inquisition.

Yet this verdict is premature and unjust. If we judge magical practices only by their degeneration and distortion we overlook their origin in submerged levels of human consciousness and their undoubted effectiveness in previous millennia.

Going backward in history tens of thousands of years we find a type of human being who — as

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the North Spanish cave paintings of Altamira prove — used his awakening intellect and magical practices simultaneously. The animal and human representations on the walls of the caves may be judged in different ways but, together with the assumption that they are the first artistic steps of humanity, more and more experts have concluded that they are an expression of magical practices, with symbols for hunting and war spells.

Evidently before they set out on hunting expeditions, through magical rituals animals were, so to speak, spell-bound onto the wall and thereby made to guarantee the success of the hunt. It would be a mistake to see in this nothing but a request by the magician to the god of weather, of the hunt or of war. Magic means to compel, to determine the weather, to bind the hunted animal to be in a specific situation.

If we go back even further into prehistoric times we encounter transitional forms from animal to man. Of course, no clues exist from those ages as to the effectiveness of their possible magical practices. We may, however, draw for comparison upon the extrasensory perception of animals. It is well-known how sensitively animals react to occult phenomena; the proverbial rats which leave the ship before it sinks are but one example among many. Animals react to haunting phenomena before men do, and it has been proven a dozen times that domestic animals become agitated before bombing raids, etc.

We find a reflection of those ancient times in today's so-called primitives. Here, too, the mind and development of the surface consciousness are balanced by age-old magical relationships. Shamans and medicine men still are able to call up these lost powers through suggestion. Amulets and fetishes still are effective within limits. Tribesmen are made sick or dead by spells; in individual cases rain and hunting spells still produce results.

We find additional references to the existence of a nature dream world in ancient Egyptian and Babylonian traditions. Here the magical view of life is still alive, although dying. The artistic element in sculptures and wall paintings is not only an expression of intellectual-artistic sentiment — as it was later in Greece — but it is full of magical and demoniac tendencies. The animal figures depicted are not harmonious true-to-life works of art but, as it were, symbols and forces of dream experiences. Consciousness is still magically determined, even if the intellect

ABOUT THE AUTHOR

J. ZEISEL was born in 1923 in Castell, Lower Franconia, Germany. By profession he is a commercial artist but early in life he became interested in magic and mysticism. Later on, he meditated for long hours and practiced intensive magical imagination exercises for the purpose of opening up his own unconscious.

In addition to mathematics, psychology and natural science he has studied Christian, Hindu and Buddhist mysticism. He early developed healing powers that he uses to help large numbers of the physically and mentally ill. Psychologists and psychiatrists from many countries call for his help in particularly complicated cases.

He has numerous writings to his credit, all based on firsthand knowledge and practice, and he is in touch with mystics, psychologists and doctors all over Europe.

already has been awakened and begun to dominate the cerebrum.

These works give us an idea of the development of mankind from the time when no writing existed and all communication with the environment probably took place subconsciously. We find a similar state of things today in persons under hypnosis — consciousness is repressed and narrowed down. The analytical, intellectual-critical function is checked. The subconscious lies open, obeying the suggestions of the hypnotist. A kind of demoniac power acts upon the psyche of the hypnotized person; he is to a large extent at its mercy. Those of you who have experimented know that telepathic transmission of ideas may occur when suitable experimental subjects are involved, and that subjective intervention in the nervous system with all its consequences is possible. We may assume that in ancient times this magical relationship existed frequently and that initiated priests or dominating personalities wielded a power we hardly can imagine today.

The pyramid texts of the ancient Egyptians tell us something of those legendary times:

"Heaven storms, the stars quiver, the constellations tremble, the bones of the Akeru shake, for they have seen N.N., the Lord of Magic, as he appeared. He is the bull of heaven who lives in the shapes of the gods. He has a soul like God . . ."

Similar texts have come down to us from all magically oriented ancient cultures. An entire scale of occult phenomena opens up before us, from telepathy to levitation, from psychokinesis to materialization. Our "secularized" world no longer deals with magic. For this reason one critic might consider the above

Egyptian text pure mythology; another might make the timely comment that the landing of a UFO has been described. For modern man projects outwards; he has stepped out of the sphere of direct magical induction. The suggestions to which he succumbs act upon the periphery of his consciousness and are called publicity, advertising and propaganda. Although response to these also is directed by unconscious factors, it left the center of true magic long ago.

Therefore, an attempt to rationally analyze magical formulas or spells is of no use at all. Because they do not operate on a rational level. They are made to act as catalysts for unconscious efforts, for reviving long-submerged forces or, in modern language, to produce the "psi factor." The correspondence of magical dependencies does not take place in the light of the intellect; telepathic signals or psychokinetic effects originate in magical centers and act upon the unconscious — unless special disposition and training allow us to intervene in those depths.

Take a look at this spell which comes from Babylon about 3000 B.C.:

Ki
rishti, libiki
rishti la libiki
la libi
pish
pishti sha anzishti
shu anzish
sha anzish
anzish

Apparently this spell should be said in a special way over a sick part of the body. We do not know wherein the psi-triggering factors lie, nor do we know how the formula was to be spoken or chanted. But for magical stimulation it is precisely the rhythm and intonation that we need — along with the magically inductive field which guarantees its effectiveness.

Actually, those magical interrelationships are not totally alien to us today. All rhythmic and monotonous prayers, formulas and spells are endowed with a power which operates on the unconscious. This applies to mantrams, exercises involving letters and ritual chants as well as the Lamaistic and Catholic rosary prayer. If it is said rhythmically and silently with strong concentration, it rocks the acquired separation between the conscious and the subconscious, acting first physiologically upon magically operative centers in the body and, thereafter, psychosomatically within the region of consciousness.

The physical centers for magical development are known.

Coming out of the darkness of secret traditions they now see daylight. In modern language, we are dealing with nerve plexi and switchboards of the inner secretions:

(1) Feet
(2) Knees
(3) Gonads
(4) Solar plexus
(5) Heart with thymus gland
(6) Thyroid gland
(7) Pineal gland

Every "awakening" of one of the magic centers is simultaneously accompanied by a change in consciousness, with novel signals arising on the conscious level.

Without entering into the details of the magical development of body centers, there is no doubt that psychogenic exercises and magically effective prayers prepare the way in our psyche. Magical formulas and spells, on the other hand, are more in the nature of triggering agents. They release a previously existing magical potential for a specific purpose — on condition, in each case, that a magical field is present. Of course, true mediumistic talent requires no magic formula to produce extrasensory phenomena. It may be that the two complemented each other in former times. If a sensitive has the ability to operate magically, the process normally is individually triggered. Effects of the subconscious and the unconscious do not require any magical formulas but an extrasensory impulse. Many of our feelings and longings have a psi character without our knowing it and only later do we learn of thought transmissions, prophetic visions and presentiments that have come true. We are unable to say what kind of magic bond exists between the housewife and her flowers on the windowsill when she talks to them with love. We only know enough to wonder whether there is a magical communication between a man and his beloved dog. We cannot look into their souls.

A while ago, a woman living in Northern Europe wrote me that she had been unable to cope with the rats that were plaguing her home. They could be seen everywhere, in all rooms and storage places and they cleverly avoided all traps. One night, when she could not sleep, she got up and spoke to the rats. She explained to them that they had no business running around in her home but that instead they could roam freely in the attic.

The incredible happened. From this time on there were no more rats in the living rooms and the storeroom. They withdrew to the attic and lived there entirely without fear. Chance?

Or transmission of a telepathic impulse to animals?

Before we smile at magic and spells, at the seemingly impossible, and thereby exhibit the arrogance of our intellect, we should try to understand the nature and experiences of magic in all its many ramifications. In doing this we will approach a mysterious region, hidden, covered up and yet still effective to this day. One who talks about magic talks about the soul—even if he first has to clear away mountains of superstition and error before pushing through to its sources.



QUICK REPLACEMENT

WHILE THEY were attending the convention of the National Association of Retail Grocers in New Orleans, La., last summer Mr. and Mrs. Albert Briles of Cedar Rapids, Iowa, were chagrined to find their new station wagon had been stolen.

As the couple prepared to return home on July 2 they heard the results of the door prize drawing at the convention and were delighted to learn they were winners of the grand prize: What had they won? A new station wagon.



APOLOGETIC DREAM

By Hereward Carrington

AN INTERESTING instance in which a dream conveyed regrets was told me by Mary Dunham of San Mateo, Calif. In February 1946 Miss Dunham learned that her good friend Clara White from the country was visiting the city. Usually Clara would spend the night at Mary's home but on this occasion she had to leave by the evening bus. Miss Dunham decided to see Clara off at the depot but forgot to leave until it was too late.

That night Miss Dunham dreamed that she saw Clara starting to cross the street downtown. Mary called to her in the dream but Clara didn't stop. Embarrassed, Clara turned and called back that she must hurry on to visit her friend Geraldine, a name that meant nothing to Miss Dunham. Here the dream ended.

Two or three weeks later Clara came again to visit San Mateo and stay at Miss Dunham's. Mary immediately apologized for the occasion in February when she had forgotten to go to the bus depot, whereupon Clara explained that on her way to the depot she had encountered her old friend Geraldine, who had persuaded her to turn back and spend the night instead of going home on the bus that evening.

My "Pay" for Three Days' Work

SISTER SARAH'S *MIRACULOUS* MEDAL

My husband called it "holy-roly mishmash" and begrudged the time I took from our door-to-door selling . . .

By Zelma Miller

THE SHERWOOD Inn in Buffalo, N.Y., where I found myself lodged was a far cry from the fabled inn of English fame. Our room was small and dismal. The jukebox was loud; the stifling summer air reeked with the combined smells of stale tobacco, beer and whiskey.

The trip to the city from Conneautville, Ohio, had left me feeling very tired and Mike's glowing tales of money-making schemes did nothing to lift my morale. By now I knew in my heart that my husband Mike was one of those big little boys for whom the grass is always greener on the other side.

My head was pounding like a trip-hammer. In 1948 *C'est Si Bon* was the hit of the day and it played on and on. I tried to shut out the noise by clapping my hands over my ears and covering my head with a pillow. I almost suffocated.

It was after 2:00 A.M. when Mike let himself into our room. With heavy heart and troubled thoughts I lay there till the drone of Mike's snoring lulled me into a fretful sleep. And then I dreamed I was aimlessly walking and came upon a four-walled structure. I stood wondering what could be inside. Then I opened the door and slowly tiptoed in. I found myself in the center of a tiny church. That is — it both looked like a church and it didn't look like a church. The steps leading to the tiny altar were covered with a green velvet rug. There was a carved crucifix. To my right two tiny figures appeared but I could not make them out. They disappeared as quickly as they had appeared, leaving me puzzled and

gazing upward at a ceiling that was not there. Instead I watched clouds aimlessly drifting by. Suddenly a huge cloud appeared in the shape of a perfect human being, with features like chiseled marble. Long white hair mingled with the gray folds of her long robe as it billowed about her face.

I have always worn a miraculous medal and in my dream my fingers swiftly unclasped it. For a moment I stood motionless and then threw the medal as high as I could. I watched the wispy fingers close over the medal then slowly reopen, letting the medal fall back at my feet. I picked it up and to my great astonishment found it corroded, rusty and full of pinholes.

The first thing I did when I woke up the next morning was inspect my medal. "I should have it blessed," I told myself. "I will too, the very first chance I get."

This dream bothered me for a short while but then I forgot it as problems of the day began to take shape. I was to canvas up and down one street while Mike did the same on another street. I knocked on doors till my knuckles were sore and talked myself hoarse before I turned up "Aunt Rosie," a cash customer.

When the formalities of the signature on the dotted line were over we turned to bright chitchat, to a cold Coke for me and a bottle of home brew for Mike. When I heard the cork pop I knew the brew must have the kick of a Missouri mule. I was almost afraid I would have to sit through another of Mike's bragging sessions. However, Aunt Rosie saved the day by reminiscing about the good old days in the good old country (Hungary) and the good people she knew and how she wished she had some way of getting across town to see someone who recently had come to this country from her good old hometown.

Well, Aunt Rosie didn't have to wish very hard. The brew had put Mike in a generous mood and we were on our way. I didn't know where we were going or how long this little jaunt would take; I didn't care. It gave me a chance to sit down and to listen to someone else talk for a change.

We turned the corner at what I later learned was St. Patrick's Church and drew up in front of a small convent. It was late afternoon and a nun in gray habit was in the yard tending flowers. Aunt Rosie gave a happy cry of recognition and before we knew what was happening the two women were in each other's arms, crying and talking at the same time. In due time we were

introduced to Sister Maria who promptly conducted us on a grand tour of the garden of which the sisters were so proud. After sampling some garden sorrel we were escorted to the other side of the house to sit under a tree where we could visit some more.

Right in the middle of this well-kept yard was an outdoor shrine to the Holy Mother and Child. It was so shabby and weathered that it looked out of place. I was surprised to hear myself saying this.

"Yes, it is such a shame," agreed Sister Maria, "but our order is so poor we scarely have enough for bare existence."

"I can't help you with money," I heard myself saying, "but I love this kind of work and if you wouldn't mind I would be only too happy to decorate it for you."

"Yes," Mike quickly agreed, "go ahead and do it up for the good sisters. You're really good at that and I'll get what you need wholesale."

Come morning though, Mike's generous mood was gone. "I haven't time to be running around for your damn holy-roly mishmash and neither have you. We're here to make money, not to spend it."

But this was one time I stood my ground. "I made those poor sisters a promise and I intend to keep it with or without your help," I stated flatly and I meant it.

"Since that's the way you feel about it, O.K., I'll get you the things you need but find your own way over. After all — it might be good advertisement for my company."

I smarted at that remark but said nothing; I was grateful I could fulfill my promise.

I packed a borrowed basket with varnishes, stains, brushes, steel wool, sandpaper and patching putty and set out across town on the streetcar. I scraped, sanded, patched and steel-wooled the shrine inside and out. For three days I stained and varnished till it shone like a mirror.

The sisters were very pleased and so was I. "Truly, our prayers have been answered. It was God Himself who directed your steps here. We only wish we could do something for you," they said.

Sister Maria looked thoughtful for a moment; then she unfastened a tiny medal from her habit and pinned it to my dress.

"No, no," she said as I started to protest. "It is all I have that I can give you. It once belonged to a very dear friend of mine. It came from Lourdes, was blessed at the Vatican by the Holy Father and in appreciation from all of us, we know Sister Sarah

would want you to have it. As long as you wear it no harm shall ever come to you. She will protect you as she has protected us."

I got all choked up inside. "I have my own medal, Sister, see?" I unbuttoned my dress and showed it to her. "It is in need of blessing and I intend to get that done as soon as I can."

"Very well, we shall take care of that little matter right now," Sister Maria said, taking my medal and her little medal. Cutting across the yard, she disappeared into the parish house.

My sister Betty Hart lived with her family in Buffalo then, and after I had started the job on the shrine I called her and told her what I was doing. St. Patrick's was only a short distance from her home and now she and her husband Tom and their two children drove up — to see for themselves.

Sister Maria was back in no time. She pinned the two medals together and then pinned them onto my dress. "It's small payment for three days of hard work but the Good Lord has his own way of dispensing payments. Come now, all of you, you must see our chapel before you leave."

During the three days I worked there I had seen only the kitchen where the meals were served and the bathroom where I cleaned up. Now we followed Sister Maria to the sitting room and watched her roll a heavy door into the wall casing. Silently she motioned for us to enter.

We tiptoed across the green velvet rug and sank to our knees before the altar. My sister's two small children stood like little altar boys, their hands clasped together to the right of the altar while the sisters all knelt in prayer. I let my eyes roam about the room and I tried to remember where I had seen this place before. Everything looked so familiar — the carving on the crucifix, the pattern of the altar cloth, even the green rug on which we were kneeling and yet — at the time nothing registered.

We tiptoed back into the sitting room and I was startled when I caught sight of a huge portrait of a nun in gray. I stared and stared, trying to remember where I had seen her and who she was. "I know her from somewhere. I do," I insisted aloud. "Why, I saw her only a few days ago but I can't remember where."

Sister Maria's eyes filled with tears. "My dear child," she said softly, "you couldn't possibly have seen her anywhere. She has been dead for six years. You see, there were six of us and she deliberately sacrificed her life so

that we could escape. The five of us got out of Hungary safely during World War II. She was killed. She is Sister Sarah."

I crossed myself and recited a quick Hail Mary under my breath. "I better get out of here," I thought. "I'm having too much religion and I'm seeing things. Why, I'm even trembling with cold perspiration. But then, they say, everyone has a double and I just must have seen someone who looked like her. That must be it."

The next day was Saturday and we were going home for the weekend. In another four hours or so we would be home with the children and my problems would be forgotten for a while.

Mike being non-Catholic ridiculed the payment I had received for my work. But I had learned long ago to keep quiet when he attacked my religion. I had always worn my medal on the inside of my clothing to keep it out of sight but now I proudly displayed the two medals on the lapel of my little red jacket.

We were about four blocks north of the Ohio Edison on the outskirts of Erie when it happened. Mike was a fast driver and the more I showed fear the faster he drove. He was driving fast now and laughing. "What the hell are you so afraid of? You have your Holy Father, your Holy Mother, your holy sisters all watching over you, you dumb ignorant holy jackass — " His laughter froze suddenly. His face went ashen. The steering wheel spun around in his hand like a top. He started pumping the brakes frantically. "Hold on, we're going to crash. I can't steer."

The road was a slight downgrade and the car careened wildly from side to side, hitting first one curb and then the other with a thud and bouncing over to the other side again. It seemed like an eternity. Then the car seemed to lift into space and I heard myself scream. But the car did not crash. How it happened no one will ever know. There we were — sitting, as though nothing had happened, right in the middle of the grassy median strip that separated the highway, only a few feet from a filling station.

I sat dazed, shaking like a leaf, vaguely aware of people crowding around us. The mechanic from the station rolled under the car for a quick inspection. In no time he was out and on his feet shaking his head as he held out his hand to show us the cause of our trouble. It was the end cover of the steering wheel shaft — all corroded, rusty and full of pinholes.

"It's a miracle, that's what it

is. A plain damn miracle. That saint of yours was sure on the job," the mechanic said.

I felt a funny buzzing in my ears, then everything went black.

When I regained consciousness I remembered the dream — it was like watching a movie for the second time — the church, the tiny chapel, the gray sisters, the tiny altar boys who were and yet weren't, the billowing cloud formation, the face of Sister Sarah in the portrait — all the same. And the medal? I was clutching it with all my strength.

I gently pressed my medal to my cheeks and began to sob softly. The onlookers tried to comfort me. They told me how lucky we were. But they didn't know why I was crying and wouldn't have understood if I had tried to tell them. But Mike understood! I know he understood because from that moment on he never again ridiculed my religion nor the pay I had received for my three days' work.

YOUNG TRAFFIC VIOLATOR

FIVE-YEAR-OLD Craig Johnson of Des Moines, Iowa, has gotten off to a poor start on his driving career, reports Associated Press. In September 1973 Patrolman Max Street issued him a traffic ticket for failing to yield the right of way when his bicycle collided with a pickup truck in front of his home. The boy was treated for shock at the hospital following the accident.

Street insisted Craig had caused the accident and was subject to the traffic ticket. The boy was to appear in municipal court the following week.

MYSTERY OF BITTER LAKE

By George Wagner

IN 1899 the famous Polish traveler and scholar Ferdinand Ossendowski took measurements of the Szira-Kul, or "Bitter Lake," in Siberia. Located near the Yenisei River between the great rock of Bateni and the Kizill-Kaya Mountains, Bitter Lake is seven miles long and three miles wide. Ossendowski discovered that the lake bottom was funnel-shaped. The deepest part, near the southern shore, was a cylinder-shaped pit 50 feet in diameter and well over a half-mile in depth. Outside this spot the greatest depth recorded was only 120 feet.

A few weeks after his original measurements Ossendowski again sounded the lake. This time the half-mile-deep pit had completely disappeared! Ossendowski continued his searching and found that the pit had *moved* over 3,000 feet to the north and away from shore. He concluded that "the bottom of Szira is movable, subject to some erratic and powerful changes, probably by deep tectonic forces."

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.

EXPECTED PHONE CALL

By Nathan M. Fligstein

MY JOB on the *Norris City News* was too demanding to allow time for daydreaming. I had little leisure after printing an eight-page newspaper each week on an ancient flatbed press, first having set the type by hand. I dealt with facts, not fantasies.

But one Saturday afternoon in November 1944 I was on the phone gathering personal items when the thought crossed my mind that I would like to get a phone call from my parents in St. Louis, about 80 miles west of Norris City, Ill. They had not called me for two years but the thought impressed itself on my mind and began to bother me. I looked at the clock on the wall; it was 4:30 P.M. It was an effort to shake off the persistent thought of hearing from my parents.

Then I announced to my wife Stanis that I was going down to the train depot where all telegrams were sent and received. I had an irrepressible feeling that I ought to have received a message. But the agent could find no telegram for me. I went home, baffled by the persistence of the idea.

After breakfast the next morning I was typing news stories when the phone rang at 10:30. It was the first call of the morning. I had an eerie feeling about the way the phone rang and was afraid to answer it. My wife insisted it might be a news story breaking but when I reached for the phone I felt that something



Nathan M. Fligstein

was holding back my arm.

I told Stanis that the ring had an ominous sound and something bad would come of it. At her insistence I picked up the receiver. On the other end my father, A. H. Fligstein, in St. Louis asked me if I had received his telegram. I told him I hadn't and asked him how Mother was. In a shaking voice he explained that Mother had suddenly become ill Friday morning and had died in the hospital Saturday afternoon at 4:30 — the exact time I first felt the desire to have my parents call. — *St. Louis, Mo.*

MY FIRST ASTRAL PROJECTION

By Donald Burgess

MOST PEOPLE dismiss out-of-the-body experiences or astral projection as superstition or fancy. But in September 1972 I learned that the experience can be frighteningly real. My mother Lillian Burgess had prevailed on me to paint the 14-room house she owned not far from her home in Mount Vernon, N. Y. I had no help and the job seemed all the lonelier since except for a few chairs, a table, lamp and bed the large house was as empty as a starving man's stomach. Nevertheless, I decided to stay in the house until the job was done.

The first few days went well but gradually the strangeness of the vast empty house seemed to penetrate my very soul. On September 18 while lying half-awake on my bed I suddenly found myself going through walls and ceilings. I seemed to be floating at a great height and in considerable darkness. All at once the sight of my dog Lee showed me I was directly above my mother's home.

I thought I should try to contact Mother and I found myself inside the house. I saw her sitting in the living room, apparently asleep. I didn't know if I should awaken her or even if I could — but she wasn't asleep, only resting. She opened her eyes and looked around as if she were aware of my presence. I began waving my hand in front of her face to attract her attention but when I took a step toward her a misty cloud came from nowhere and I awoke in my bed.

I noted the time — 3:16 A.M. I wanted to phone Mother but feared she would think I had been drinking when in fact I had not. I dismissed the experience as a dream until a few nights later I had another projection, this time more real and somewhat frightening. This time I was lying in bed fully awake when abruptly I found myself running after my dog Lee who was still at my mother's home. I felt that he was in great danger of an accident.

The next thing I knew I saw Mother screaming. When I turned to see what she was looking at I saw Lee lying dead in the middle of the street. I turned back to Mother but then awoke in bed.

I immediately went to Mother's. To my surprise she reported that she had seen me clearly on the night of my first experience. Although frightened, she tried to talk to me but then I disappeared. As I had, she decided it must have been a dream. I asked her about the dog and she confirmed that that morning Lee had been struck by a speeding car.

Since then astral projection has become part of my life. I don't know if I could get rid of it even if I wanted to. — *Mt. Vernon, N.Y.*

VISION OF VEGAS

By Alma P. McKnight

THE EVENTS of 1972 were traumatic for me — divorce, loss of my home, moving in with my sister Gretta Lindstedt in Garden Grove, Calif. Early in 1973 I began to find large lumps in my breasts and the pain was so intense I could not sleep. Convinced it was cancer and disillusioned with life I prayed for death.

It came to me that suicide was the solution. I bought a gun. On February 15, 1973, after seeing Gretta off to work I placed the gun beside me on my bed and prayed to God for forgiveness. In the intensity of my prayers I seemed to go into a trance.

I saw myself upright, moving through the sunlight over a body of water. On the far shore I could see a beautiful city looming against the blue sky. Moving in that direction I looked down at the water and began to lose altitude.



Alma P. McKnight

Realizing I was going to drop into the cold deep water I spoke aloud, "I am going to die." I felt no fear as I awaited the touch of the cold water. Then nothingness. Next I felt myself cradled in the palm of a great hand gently placed on the velvet rug of my living room in my former home. Everything was beautiful, peaceful, secure. I fell into my first unbroken sleep in months.

When I awoke eight hours later in the bedroom of my sister's home I felt great. No lumps, no pain. Doctors said later that emotional stress and fatigue had inflamed my lymph nodes.

Three days later I accepted the invitation of a distant cousin to move to Las Vegas. The city as I approached it by air was the city I had seen in my vision. — *Las Vegas, Nev.*

THE PORTRAIT

By Mary J. Hawkes

WHILE attending the University of Oklahoma in 1968 I had a mind-bending experience which proved to me that the dead are avidly concerned with the living.

My dormitory roommate, Laura Kelsey, was a concert pianist who had entered the university for music theory courses. Always sensitive and studious she sometimes had periods of depression when she would speak to no one.



Mary J. Hawkes

During one of these periods I returned alone to our room extraordinarily fatigued after a barrage of tests. When I lay down my eyes wandered momentarily to the gold-framed picture of Laura's mother which was directly across the room on a shelf above her bed.

Abruptly the room paled into purple tints suffused with rays of shimmering silver light like bright moonlight. The face in the portrait became vividly alive, the eyes expressive and the lids blinking. Her lips moved. Though no sound could be heard I sensed her anxious concern. As I watched transfixed, the luminous eyes in the portrait seemed to be brimming with tearful despair for Laura. I attempted to project consoling thoughts to soothe the tormented soul.

Gradually, her lips ceased moving, the eyes became fixed and sad once more. In life, Laura's mother had been an opera singer and committed suicide when Laura was a child.

On September 29, one week after the portrait had "spoken" to me, Laura said good-bye. She was leaving school to commit herself to Dallas State Mental Hospital. More than anyone living, Laura's mother must have

realized the girl's unspoken inner agony. — *Enid, Okla.*

CLOTHES-CONSCIOUS GHOST

By Margaret Pyle

TWO YEARS ago on June 19, 1973, I discovered a good-quality black and white jersey dress hanging on a hanger on my closet door. Neither my husband Bob nor I ever had seen it before. I tried it on and found it was a little tight but I wore it for several hours. There was a spot on the front of the dress that looked as if it might have faded in washing. But I didn't really care for it anyway.

Bob suggested that if it really was an "apport" I should leave something in its place. So on June 20 I laid out an old striped dress that was too small for me. Sure enough, it disappeared!

I mentioned to Bob that I wouldn't wear the jersey again and it, too, disappeared. Then two other dresses appeared on the closet door; both were too small. One was avocado, a color I don't like, but the other was a black sheer I would have worn if it had been larger. In a few days these two dresses disappeared, too.

In conversation I mentioned I was "out" the striped dress. And on July 17 it was returned to the front seat of our car one day while I was instructing a class at the Girls' Club. I admit I thought Bob was playing games but he was adamant in insisting he knew nothing about all this.

A year later, on June 20, 1974, when I was looking in Bob's closet for hangers I found, way back next to the wall behind his topcoats and overcoat, a dress and under it, on the same hanger, a girdle. Both were brand-new. The girdle was the brand (Sears) and style that I wear but was a 40B whereas I wear a 40D. The dress, a sleeveless, dark blue print, had no size tag but I would guess it was an 18½ or 20½. I wear a 22½. Nevertheless, I tried them both on. The girdle was definitely too small but I managed to button up the dress and could wear it quite comfortably if I lost five pounds. This time I said "thank you" out loud to whoever or whatever was responsible for leaving the articles.

I have no way of knowing how long they were in Bob's closet before I found them but I had just finished sewing three new dresses, two new blouses and a pair of slacks for myself.

That same month Bob heard footsteps walking around the house. He had heard them before and says they sounded like those of a man. Bob used to smoke but hasn't for over four years now and every once in a while he smells pipe or cigarette smoke.

We both have smelled perfume when I wasn't wearing any. I never have heard the footsteps, however.

It would seem we have at least two ghosts around the house. They are benign and never bother nor unduly alarm us. They are welcome to stay, for apparently in life they were as happy here as we are. They do upset our Siamese cat Sam at times. We bought this house almost three and one-half years ago when we moved down from Chicago. — *Carthage, Mo.*

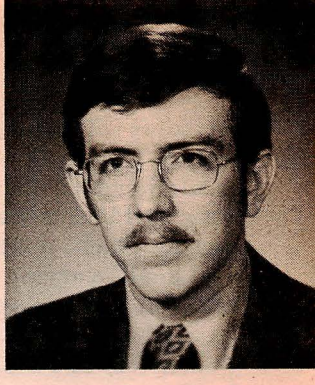
LONG-DISTANCE PRAYER

By Sylvia Taylor

WHEN MY brother Russell Williams joined the marines and was sent to Vietnam in 1965, I worried about him and regularly prayed and lit candles for his safety. On a night in the summer of 1967 I was saying my prayers before retiring and gradually drifted into a trance state. As if in a dream I saw Russell dressed in a ranger-like uniform crouching behind a fallen tree. Lying at his side was a wounded buddy. He lifted his companion to his shoulder and started into the jungle. Just then an Oriental man who was taller than Russell (who is over six feet tall) appeared. Before Russell spotted him the Oriental had raised his machete to strike. At that moment I cried out, "Oh, my God, put an angel between them!" My cry awakened me and I lay on my bed trying to reassure myself that no Oriental would be over six feet tall and that Russell didn't wear the ranger uniform. But my vision distressed me so that I told my younger brother David about it the next day.

When Russell came home a few months later he and David visited my home in Philadelphia. Russell knew nothing about my vision but when I asked about an ugly scar on his forearm, we found I had seen the events leading to its infliction. Russell was rescuing wounded men when something told him to look up. There stood a Chi Cong ready to strike with a machete. Russell raised his arm to protect his head. When the machete struck his arm the Oriental was thrown off balance and Russell was able to overpower him. I told Russell my vision and he said, yes, he had been wearing a ranger uniform and his adversary was the tallest Oriental he had ever seen. To this day my brothers and I believe that my prayer, cried with such intensity, reached across the miles and saved his life. — *Philadelphia, Pa.*





ABOUT MICHAEL PERSINGER

MICHAEL A. PERSINGER was born in June 1945. In 1967 he received his B.A. degree from the University of Wisconsin, followed by his M.A. in 1969 from the University of Tennessee and his Ph.D. in 1971 from the University of Manitoba. Currently he is assistant professor of psychology and physiology at Laurentian University, Sudbury, Ontario. He has published more than a dozen technical papers dealing with his research in environmental changes and their effect on physiology and behavior.

A PHYSICAL EXPLANATION FOR *ESP?*

By Mary Margaret Fuller
A Report Based on a Paper by Michael A. Persinger

Can extremely low frequency sonic and electromagnetic waves account for experiences otherwise considered prophetic or telepathic?

FOR A long time scientists have attempted to find some physical mechanism to explain telepathy. Most theories suggest some radio wave-like connection between a sender (the agent) and a receiver (the percipient). Recent work with extremely low-frequency (ELF) waves and pulses in the frequency band between .01 and 100 cycles a second indicates such waves may be involved.

ELF phenomena occur in nature in at least two forms: as electromagnetic energy and as sound (sonic) energy. Familiar examples of electromagnetic energy are visible light and radio waves. What we call light consists of waves that pulsate much faster than a billion times a second. Radio waves usually pulsate at a thousand to a million cycles a second. Electromagnetic phenomena ranging from .01 to 100 cycles a second may occur as "pure" waves or as short bursts lasting less than one-thousandth of a second. The frequencies of these short bursts actually may be thousands of cycles a second and often are called carrier frequencies. Several of these short-duration bursts can occur within a second.

ELF electromagnetic waves and pulses can come from a number of natural sources

including lightning discharges, turbulent weather conditions, disturbances in the earth's magnetic field and perhaps earthquakes. Their intensities usually are small, varying between one millivolt and one volt per meter. Lately, however, Drs. David Finkelstein and James Powell of Yeshiva University in New York have calculated that during earthquakes in areas of high quartz concentration, electrical charges on the order of thousands of volts might be produced. They found, for example, that during earthquakes fluorescent lamps can glow without utilizing line current.

Despite their low intensities, ELF electromagnetic waves have some interesting properties. First, they can travel thousands of miles without losing much intensity. Potentially some ELF waves can be sent around the earth while others may die out after only 100 miles. Lower frequencies of one to four cycles a second travel farther. Second, ELF electromagnetic waves have considerable penetration and can go through the average house or a concrete building. Third, the frequencies of ELF waves are within the basic frequency ranges of the human brain. In fact, the majority of brain electrical activity associated with our consciousness and sleep occurs within one to 50 cycles a second.

German physicist H. Wolfgang Ludwig has calculated the body can amplify natural intensity ELF electromagnetic waves sufficiently to affect the brain and nerves. Brain tissue can act as a transistor also and amplify microwatt signals to milliwatt intensities. Dr. Allan Frey in 1962 and Dr. P. Constant in 1967 separately reported that human beings can "hear" radio frequency electromagnetic waves in the milliwatt density range. They presented the signals as ELF pulses and noted that subjects reported sensations of buzzing, dizziness and "pins and needles."

Dr. H. L. Konig has shown that the private experiences reported differ with the frequency of the ELF waves applied. Frequencies of one to three cycles a second result in feelings of depression, fatigue and oppression in the chest. Application of 10-cycle-a-second waves causes positive subjective experiences. In the brain this latter frequency is called alpha rhythm and is associated with relaxation and free-associative thinking. Recently alpha rhythms have been implicated in certain types of yoga and telepathic-clairvoyant phenomena.

The other major type of ELF

phenomena produced in nature is sound energy. When there is a disturbance of air molecules, between 20 and 20,000 cycles a second, we detect what we call sound. Disturbances of the air slower than 20 cycles a second, called infrasound, are below our hearing threshold. Measuring devices have detected infrasound coming from volcanoes, earthquakes, tornadoes and mechanical sources. In fact, when Krakatoa exploded in 1883 infrasonic waves were sent around the earth at least twice. Infrasound energy densities are very small and while not detectable by the human ear they cause other effects in our bodies. Some subjective complaints from infrasound in laboratory situations have been fatigue, dizziness, depression, irritability and disorientation.

Complaints associated with exposure to ELF electromagnetic and sonic waves are characteristic of the changes associated with the part of the brain called the autonomic nervous system which apparently is responsible for the private experiences we report as moods, emotions and other sensations we cannot easily verbalize. Dr. W. Ranscht-Froemsdorff and Dr. Ludwig have identified the autonomic nervous system as the primary detector of ELF electromagnetic field effects. Even small changes in blood chemistry due to stimulation from the autonomic nervous system may be associated with vague reports of fear, anger or anxiety.

* * *

FOR A forthcoming book *(The Paranormal, Part I: Patterns)* I have analyzed the various psychic experiences reported in FATE Magazine from 1965 to 1969. Most of the material was taken from the two sections headed "True Mystic Experiences" and "My Proof of Survival." Essentially my approach was a modification of Dr. W. S. Verplanck's technique for analyzing experiments reported in psychology journals. His main procedure is to determine what measurable changes in the environment and the organism precede and follow the behavior in question. I employed similar techniques to analyze the reported psychic experiences, noting such data as time of day, season, geographic locality and antecedent activities of the person reporting the experience. I made no attempt to defend the validity of the reports or witnesses. My primary interest was to find out if there are any patterns in what people are *saying* about psychic experiences. Behind their statements may be factors ranging from rejection by their peer

group for saying strange things to the actual observation of some physical environmental event. By replicating in the laboratory situations that frequently are associated with psychic experiences we may someday understand the laws controlling them.

We do not need to know the precise mechanism connecting two events in order to study it. What is essential is that some measurable environmental event (stimulus) be systematically and repeatedly associated with some response in a living organism. The stimulus can be the death of a parent or the electromagnetic-sonic disturbance preceding an earthquake. The response can be a measurable change in physiology (e.g., blood pressure or blood chemistry) or verbal reports such as "I saw my father's apparition." Merely the movement away from a place that later proved to be dangerous would be a response even if the stimulus is not easily identified. These are important data.

During my analysis of certain FATE reports of telepathic or short-term precognitive experiences, the *possible* role of certain ELF phenomena became apparent. Among 128 FATE cases classified as precognitive, 23 percent dealt with some situation wherein the person saved his own life by heeding some hunch and hence changing his behavior in time to avoid danger — e.g., moving away from an area just before lightning strikes or away from a bridge just before it collapses or out of a house just before an earthquake destroys it.

In more than 60 percent of the cases the event occurred within seconds or minutes of the advent of the danger. In these cases the physical stimuli could have been the electrical potential buildup that precedes a lightning stroke, the ELF propagation before the fracture of rock strata or bridge metals, or the infrasonic stimulation from an approaching tornado. Such stimuli also might explain the frequent reports of peculiar activity on the part of zoo animals or household pets preceding such physical disasters. Conceivably persons affected by ELF stimuli later would report their experiences as "peculiar feelings" and consider them paranormal. The detection of such stimuli by the autonomic nervous system would be associated with what we privately experience as "feelings of impending doom," sudden fear or anxiety and similar sensations.

Of 164 FATE reports of telepathy in the years analyzed, 20 percent involve situations where the possible agent and percipient were in the same house. About 36 percent of the total number in-

volve agent-percipient distances of a mile or less and 56 percent involve distances of less than 100 miles. One need not invoke a nonphysical connecting stimulus in these cases. ELF phenomena can travel these distances without losing much intensity, can penetrate buildings and are in the same frequency band as the autonomic system and brain.

Just how ELF waves may be involved with these telepathic events is not known. To date we have no clear evidence that human beings can transmit ELF electromagnetic waves. However, I am reminded of the reported transient changes in brain electrical activity in some Soviet physical sensitives. In their book *Psychic Discoveries Behind the Iron Curtain* Ostrander and Schroeder mention that the alpha rhythm amplitude of these women increases markedly when they undertake psychokinesis. Conceivably this increase in *energy comes not from within the body but from the outside environment.* It is interesting that the peak power of local ELF disturbances is at the same frequency as alpha rhythm. With such energy densities from the environment available to the brain, transmission would be possible. Such changes in the average person would be extremely transient, probably subject to as yet unidentified variables, and hence difficult to detect or measure.

The detection of autonomic changes that we privately perceive as fear, apprehension, etc., would depend on the intensity of the stimulus and our activity level. If we are awake and working in a noisy room we are less likely to detect internal changes unless they are quite intense. During quiet periods or sleep, however, we are much more likely to attend to internal clues. In the cases I analyzed, 50 percent of the subjects reported they were asleep before their telepathic experience. Of these, 40 percent were dreaming. Apparently dreaming is a predominant antecedent to reports of telepathic events (as is indicated in *Dream Telepathy* by Drs. Montague Ullman and Stanley Krippner with Alan Vaughan). Physiological changes triggered by ELF stimuli need not enter consciousness. Douglas Dean's research with the plethysmograph indicates subjects can be unaware of easily measurable changes in blood volume associated with "telepathic" stimuli.

This involvement of natural ELF electromagnetic and sonic waves with paranormal experiences is still a matter of speculation. Yet, considering the characteristics of these waves and

their known effects on the human organism, their role should be systematically investigated. Some years ago Dr. Solco W. Trump, managing editor of the *International Journal of Biometeorology,* emphasized the role of weather and environmental factors in parapsychological events. Unfortunately, few experimenters have considered the potential contribution of these geological and meteorological variables.

We are dealing with phenomena that men have classed as "strange" for centuries. In the final analysis we may find that those phenomena which we now group together as telepathy may result from markedly different mechanisms and operations within the environment. A few cases may be due to misinterpretation of normal events, some may be the result of as yet unmeasured environmental stimuli, still others may be the consequence of some idiosyncratic change in the human being himself.

For the present we must collect data concerning parapsychological experiences in a systematic fashion without recourse to any particular theory or predisposition. If there are consistent patterns to these phenomena the data will show them. By looking for patterns and trends in human beings and the environment which precede and follow psychic experiences, and especially by looking for measurable environmental stimuli involved with these reports, we can hope to repeat such conditions in the laboratory and perhaps thereby learn to predict and control paranormal behavior.

PARROT PLAYS WATCHDOG

A CLEVELAND, Ohio, parrot foiled a robbery in September 1973, reports the *Cincinnati Post.* Pet store owner William Dire, aged 39, said a man called at his shop around 8:30 Sunday evening inquiring about a pet collie Dire had advertised. Once inside the store, however, the man pulled a gun and relieved Dire of his wallet containing $500.

The robber handcuffed Dire's hands behind his back and proceeded to put tape around his ankles. As the culprit began applying tape around Dire's face, his macaw Ruby made a noise in the back room.

"That must be my Aunt Ruby coming in the back door," said the quick-thinking shopkeeper. Then he called out, "Is that you, Ruby?"

Ruby obligingly called back, "Hello, hello." The gunman fled to his nearby car and drove off. Dire finally managed to free his ankles and ran for help. Police agreed with Dire's belief that Ruby the macaw may have saved his life.

"Salt Will Calm a Hostile Spirit"

The big old house seemed ideal for us—but we hadn't bargained on menacing breathing and odd sights and smells.

By Marilyn King

OUR HOUSE in western New York scarcely could be called "spooky." This large century-old Italian villa has been kept up beautifully both inside and out. Airy, well-lighted and friendly it seemed an ideal family-type house when we came to live there in July 1971. At last Oscar and I would have sufficient room for our large family of six children — Thomas, 16, Patricia, 15, Tyler, 13, Paula, 11, Pendra, 10, and Timothy, six.

On July 30 Pat retreated to the cupola on the roof to read. When she had finished her book she started down the stairs and had reached the landing just above the second floor when she heard heavy breathing. Thinking that her brother Tyler was hiding behind the door into the attic to scare her, she called out, "All right, Tyler, I know it's you. You're not scaring me at all."

No sooner had Pat got the words out of her mouth when she heard Tyler arguing with Paula downstairs. I'm sure Pat missed several stairs as she ran *through* the sound of heavy breathing to the kitchen to tell me. I returned with her to the spot where she heard the breathing but by then there was no unusual sound.

Several pleasant weeks passed and as we grew accustomed to the house I noticed I was having some strange reactions although I mentioned this to no one at first. There were times when I could not bring myself to enter the living room. I would start to go in, feel "crawly" and retreat. I still cannot explain this feeling except that it was always strong, totally unpleasant and somewhat

threatening. The attic upstairs had the same effect. Sometimes nothing about it seemed unusual; at other times you couldn't have paid me to enter either room.

I first heard the heavy breathing on September 19 and it was the most frightening experience of my life. Before going to bed I stood looking from the living room windows across our moonlit lawn when suddenly very close behind me I heard angry breathing. Thinking that someone somehow had slipped unnoticed into the house and was intent on murder — that's the way the breathing sounded — I turned around very slowly lest I excite some deranged intruder. You can imagine my shock when I could see no one but continued to hear the heavy breathing less than three yards from me. I retreated from the living room into the hall, then rushed into our bedroom to wake Oscar. He accompanied me back to the living room but by then all was peaceful.

Later that fall Tyler, Paula and Dawn, an 11-year-old neighbor, were playing in the attic. Abruptly all three of them bolted down the stairs and grabbed me bodily. Paula screamed, "Ma, what makes a blue flame with yellow running through it?" I suggested that the sun might be reflecting from an old bottle or some such thing. The kids were badly shaken and obviously not faking. Tyler grew indignant and inquired, "When the flame is on the attic wall and the door is *closed*?" I went with the three kids up to the attic but again everything was normal.

Not too long after this "flame" episode both Pat and I had peculiar experiences. The winter months were beginning and it was still dark when Pat was getting ready to catch the 7:00 A.M. bus to school. Many times while having breakfast Pat would hear someone trying to open the dining room door from the outside. She would turn on the light and peek through the draperies but see no one. Nor was anyone ever in sight when she opened the door. During this same period if I sat at the kitchen table in the morning I too would hear the doorknob rattling outside the dining room door. Several times I assumed it was our youthful neighbor Linda Lonnen trying to juggle her baby and open the storm door at the same time. But there never was anyone at the door when I went to answer it.

One day in November I was suffering from a bad head and chest cold and another neighbor, Mrs. Russell, scolded me, "Mickey, if you don't call your doctor and get some help, you're

going to die." Just then the dining room filled with a heavy menthol smell. Pendra was home sick that day too and all three of us smelled the vaporizer-type smell. My nose was so stuffed up that I could have detected only a very strong smell. We checked all the rooms in the house and found nothing to account for the smell. Oddly enough, the aroma was confined to the dining room.

On November 26 I smelled another unexplained scent in that same room. As I entered I had the distinct impression I was walking through a cloud of cigar smoke, a smell I detest. But no one had been smoking any cigars in the house and when I went back to the spot the smoke was gone.

In December we had a very bad day followed by a worse night. Paula, Pendra and Tim were busily exhibiting their sibling rivalries. I played first sergeant and shrilled, "Not enough to keep you busy, hey? Paula, fold the clothes from the dryer! Pendra, pick up the mess in the TV room! Tim, you go upstairs and bring down all your dirty clothes to be washed."

Tim was picking up his clothes when he let out a scream and came flying down to the safety of my arms. He was terrified to the point of hysteria. He pleaded with me not to make him go back upstairs. When I finally calmed him down I asked what had frightened him so. He said, "I was picking up my socks when someone in the attic called out, 'Mama, Mama.' "

"Was it a little boy or a little girl, Timmie?" I asked.

Tim started to cry again as he said, "No, Ma. It sounded like Tom." Tom, our oldest, has a decidedly masculine voice and was at school at the time. None of the children call me "Mama" nor had I heard any of the neighboring children call their mothers "Mama." Tim was clearly terrified by the unexplained voice so I changed the subject and the rest of the afternoon went without incident.

That night Tim still was too frightened to sleep alone and asked if he could sleep with Tyler in his room above the dining room. About 11:30 P.M. Tyler came bounding down to our first-floor bedroom scared half to death. Tim followed in hot pursuit and in hysterics. Tyler related this story: "I was almost asleep when some man started breathing real hard right next to my bed. I sat up and asked him who he was but he just kept right on breathing hard and sounded real mad. The man woke Tim up and we got scared because I think he wanted to hurt us."

When I asked if he had seen the man Tyler admitted, "No, but I just know it was a man, Ma." My husband and I went upstairs with the boys and settled them both in Tim's bed at the head of the stairs. The next morning when we awoke we found that Tim had crawled into bed with us and Tyler had spent the night on the dining room floor near our bedroom. The boys explained that they had been awakened a second time by the angry breathing and had not wanted to wake us again for fear we would insist on their sleeping upstairs.

At times all of us and our visiting neighbors have heard chairs being moved around on the second floor. It sounded exactly as if someone had finished a meal and pushed back his wooden chair across a wooden floor. Even though I knew no one was upstairs I went up one time and inspected every chair on the second floor without finding any explanation. Oscar suggested that the sound was probably the cooling of the gas furnace pipes but when we kept track of the furnace for a time we decided his theory was without merit. At times the chair sound came when the furnace was running full blast. We have heard the chair-moving sound with such regularity that now we have grown quite accustomed to it and pay no more attention to it than we do to the sound of the refrigerator clicking on and off.

An idea that occurred to me quite early in the history of the disturbances was that a practical joker might be responsible for them. Perhaps someone was using the attic as home base for their operations. One day when Tyler's friend Lee Fletcher, 13, was visiting I suggested to the two boys that they come with me to the attic while I searched for a possible prankster. I stationed the boys at the attic door while I entered it, flashlight in hand, to "flush out the enemy."

Needless to say I encountered no (visible) intruder and had almost reached the attic door once more when I heard the sound of steps ascending the stairs. The boys called to me that someone was coming and we all three waited in silence as the steps drew closer. From our position we could see the steps below clearly but no one was visible at the place we heard the footsteps. Strangely enough we were not at all frightened. Rather we giggled at the ridiculous situation of hearing footsteps yet being unable to see who was making them. The steps ceased when they were opposite us, leaving us bewildered. The only other stairs in the house are carpeted so

there was no possibility that the footsteps resulted from some acoustical illusion.

By now we all were rather upset by the strange happenings; young Tim especially was afraid to go upstairs. In desperation we decided to seek a Spiritualist medium and a friend recommended the Rev. Ethel L. Ames of Batavia, N.Y. Over the telephone Mrs. Ames told me, "At one time I sense that a male child who was too ill to be around ordinary people yet not ill enough to be hospitalized was incarcerated in your peculiar attic room. He died there. He would not have been hostile in any way as he lacked the mentality for hostility. The heavy breathing you've heard has not been from the unfortunate victim but rather from the person who locked him up. The imprisoned boy died at either 30 or 32. Sprinkle salt around the attic room to be rid of the angry breathing. Salt will calm a hostile spirit."

Mrs. Ames never has been in the house and yet she described the attic accurately. As you enter the attic through the door from the stairs you can see nothing more than a typical attic with insulation, beams, dust and cobwebs. But directly ahead there is a well-built room with a small window and shelves on the wall. Beyond that is another portion of typical attic. The door facing the stairs can be locked with a key while the door on the opposite side of the room has no lock. I cannot understand why such a well-built room would be located almost directly in the center of an otherwise ordinary attic. Neither can I understand the purpose of the window, which cannot open and faces the typical attic space rather than the outside of the house. More out of desperation than belief we sprinkled salt around this peculiar room. We have not heard the heavy breathing since.

* * *

INTRIGUED BY Mrs. Ames' impressions I decided to look into the history of the house. It had stood empty for two years before we moved in. It had belonged to a retired army man, Lt. Col. H. Bolton, and his family. Their daughter, known to all as "Alfie," had a reputation as a "swinger" who threw wild all-night parties. Some of the local residents recalled attending them but nothing in the Boltons' history seemed to fit with the haunting.

When we first moved in I had found a beautiful photograph in plain sight in the attic. It was a family portrait taken in the early 1900's of a couple with six children, five girls and a boy. I'll always wonder why that lovely

large photograph wasn't treasured by its owners. But the portrait would have antedated the Boltons and so I traced the history of the house further back.

I found the house originally had belonged to the Ollenders, a very prominent family in this area of western New York. In fact the nearest crossroads is still referred to as "Ollenders' Corners." I suspect the house stayed within the family for several generations. In the early days of this century it was occupied by Alvin Ollender and his wife Anna. Anna died of asthma in what is now my bedroom on the first floor and was "laid out" in the living room. She was very elderly at the time of her death, however, and my bedroom never has figured in the strange happenings.

The Ollenders' daughter Virginia allegedly is still living in or near Buffalo but would be very old by now. Neighbors old enough to remember Virginia have described her as everything from "eccentric" to "nuts" to "educated fool." When I learned she had served a prison term years ago for a part she played in a murder, I thought I had discovered the reason for the haunting. But the murder took place in another state and did not involve anyone else in the Ollender family. I never have found out the name of the man who was murdered. I've learned that trying to tamper with the Ollender name in this area is like messing around with the Kennedys in Hyannisport.

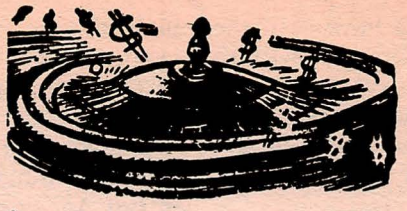
The most pertinent information, however, is that the Ollenders had a son who died very young. Now, did he *really* die or was the public given this story by a proud family? There never used to be any shame involved in a small child dying but for a child to be mentally retarded was considered a social blight. Did the Ollenders lock up a retarded boy in that strange room in the attic to conceal him from the public? I suppose we never will know but Mrs. Ames' impressions seem to me to add up.



TIMELY PREMONITION

DURING MARCH 1970 I had not a penny to my name and my mother's birthday was almost due. I prayed that I might be able to have a present for her. Two nights before her birthday on March 20 I dreamed that I was walking down the street with someone and bent over to pick up something.

The next day as Mother and I walked down Lippincott Avenue in Long Beach, N.J., I bent over and picked up a $20 bill. Now I am sure that God answers prayers. — *Karen Hogans.*



Wheel of Fortune

By Paul Steiner

The name of the war god of the Fon tribe of southern Dahomey is Gun. None of the tribesmen who founded a great West African kingdom about 1700 was familiar with English.

With the temperature near 100 degrees a housewife in Memphis, Tenn., considered herself very lucky when she won a plastic swimming pool in a contest. She promptly connected the garden hose and began filling her pool with water. After an hour and a half the bottom of the large bathing tank hardly was wet. A contractor advised her that the pool would require all the water from every well in the neighborhood to fill it. Furthermore, it would take three days to fill by her hose and likely would burn out her electric pump motor. "I was so happy when I won that wonderful pool," she sighed. "It was the first time I'd ever won anything. And now I don't know what to do with it."

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In Reppel, Belgium, when workmen ripped up the floor in Clement Thijs' bedroom to work on electrical wiring, they discovered that for over 14 years an unexploded World War II hand grenade had lain under his bed.

•

On her 1972 Halloween tour Louise Huebner, the "Official Witch of Los Angeles" and author of *Never Strike a Happy Medium*, visited St. Mary's College in Winona, Minn., which boasts that the oldest ghost in the United States haunts one of the dormitories.

•

A hunter in Syracuse, Sicily, made an unexpected change in his dinner menu. Aiming at a rabbit, he fired too soon. The bullet missed the bunny but struck an eel in a nearby brook.

Reverend Fuller's MINISTRY OF DENTAL HEALING

PART ONE

"Right before our eyes, teeth have been filled with gold, silver, porcelain — not on just one night but on every night."

By James Crenshaw
Photos by Andre D'Angelo

PERSONS WHO have seen the evidence of Brother Willard Fuller's unique dental healings may question and wonder — but they cannot dismiss the "miracles" performed through him over the years.

It has been suggested that he is simply a practiced magician who uses elementary sleight of hand to obtain his effects. However, unlike other types of spiritual healing — and Brother Fuller has a large number of these to his credit too — the filling, repair and replacement of teeth by supernormal means are phenomena that are quickly verifiable and not readily explained away as trickery, hallucination, spontaneous remission or hypnotic suggestion. The evidence is solid and visible.

A long-time friend of mine, professional hypnotist Jon H. Cox of Los Angeles, still has eight of the nine fillings he received during one of Brother Fuller's healing services in 1967. A letter to Brother Fuller dated April 28, 1967, from the minister of the evangelical church where the service took place, reads in part:

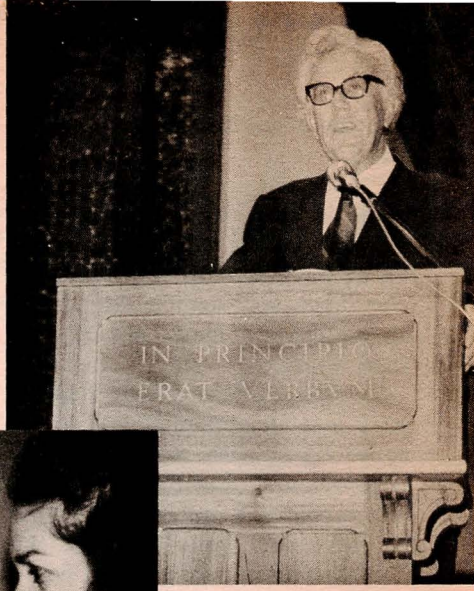
"Right before our eyes, teeth have been filled with gold, silver and porcelain — not just one night but every night. Over 200 people have experienced this miracle in two weeks. Last night one man received seven silver and two gold fillings. This is



Brother Fuller inspects patient's teeth with flashlight and mirror.

done in such a way that there can be no doubt."

The man referred to is my friend Jon Cox and the letter was signed by the Rev. Doyle L. Hart whose Musical Harts' Church at Broadway and Manchester in Los Angeles was the





Following his sermon Willard Fuller relaxes at home with his pretty wife Amelia.

scene of the "miracles" he described.

Jon had attended two previous services to observe the phenomena and although he hoped he might experience some manifestation of Brother Fuller's unusual gift he expected nothing for himself.

"I had not seen a dentist since I moved from Connecticut to California in 1956," he said. "I knew I had a number of cavities, including several where fillings had deteriorated or fallen out.

"On the third occasion, after a period of enthusiastic singing, guitar-playing and organ music — the regular procedure at this church — Evangelist Hart first spoke and then Brother Fuller. By this time . . . the atmosphere was charged with power. Those who wished to have dental heal-

ing were invited to come forward.

"We lined up in front of the stage facing the congregation. Brother Fuller went to each of us in turn, placing his hands on our faces and heads. As he did so he gave a short prayer and then went on.

"I didn't feel anything happen so I was disappointed. Then he came back with a little dental mirror and a flashlight. I looked into a large hand mirror which he gave me while he held the dental mirror so that I could inspect my teeth.

"I was astounded! I had seen others who said they had received instant fillings but when I looked at mine and counted nine — two of which were gold-colored and seven that looked like silver fillings — I couldn't believe it! I didn't know what to say. . . ."

Jon went to a dentist for his opinion.

"He said they were old fillings. I said to myself, 'Oh, yes, four days old.' But I didn't argue with him. . . . I knew he had his own preconceived notions and couldn't stand anything different."

Recently Jon checked with another dentist who told him what he already knew, that he had lost one of the nine fillings. The other eight were still in place after more than seven years. The two gold-colored ones (no one has verified that they actually are gold or that the others are true silver) appear to have faded somewhat but whatever the metal or substance is, Jon reports they continue to serve a very useful purpose.

Jon Cox reports another kind of healing that occurred during the 1967 series of meetings in Los Angeles. His mother had suffered for some time from a stomach condition that did not respond to treatment. At his urging she joined the line for general healing at the close of one of Brother Fuller's services.

"About two weeks later," says Jon, "she informed me quite casually, 'Since I saw that funny man of yours I haven't had an upset stomach.' "

* * *

BROTHER Fuller — he is almost never called "the Reverend" although he is an ordained Baptist minister — has partially retired from his strenuous traveling ministry which in the past has taken him and his beautiful wife, usually addressed as "Sister Amelia," to many parts of the country. They have hundreds of written testimonials from persons who have received dental healings: new teeth that have grown in during or after a Fuller meeting, protruding teeth

that have straightened while other persons watched, new fillings that have suddenly or later appeared, uncomfortable dentures that have been instantly adjusted and old fillings that have turned to what appears to be silver or gold.

Evangelist Doyle Hart's letter revealed that he "saw so many composition fillings being changed to silver and gold that it aroused my desire for God to bless me with a change. He did! I received three beautiful gold fillings."

He added that among the general healings reported, an "obese lady" lost enough weight in two days after the meeting that "she went from size 50 to size 24. She is still losing weight and is feeling fine."

What seem to be miracles are commonplace in the career of Willard Fuller and now that he and his wife no longer travel extensively they continue their activities at their permanent center in Jacksonville, Fla. Among those activities is their "mail ministry," a form of absent healing. (Requests for healing prayers go to P.O. Box 7556, Jacksonville, Fla. 32210.) Here are some examples of the results obtained.

Mrs. Ina Junker who lives in Germany wrote: "After receiving a gold filling in one of my



Parishioners throng forward to receive healing at close of church services.

cavities I have great hope that the remainder of my dental needs will be met." She later wrote that she had received a whole new tooth.

Marie Witte of Hartford, Wis., said: "Just a few hours before I received your answer to my letter I experienced such great relief in my lower jaw. The gnawing pain that was always present had left me. Thank you for your healing prayers."

Elizabeth Crosby of Georgia reports: "I hasten to report that hardly had I mailed my letter to you when my tooth was healed! Praise the Lord! I could hardly believe the pain had gone but it was and still is."

Gunhild Aslund wrote from Sweden: "I had a cavity filled with gold in answer to your prayers."

Frances Beaver, Cleveland, Ga., says: "Thank you so much for your prayers. For the first time in over a year I can now chew on the left side of my mouth. The wisdom teeth on the right side have ceased paining too."

Mrs. Kent Allen, Los Angeles, testified: "I believe in the miracle that really happened: the beautiful filling in my tooth when you said prayers for me."

Mrs. Fuller, who supplied these testimonials, asked that exact addresses be omitted. "I have been told," she said, "that literally hundreds of phone calls come in to people whose addresses have been revealed."

Of course many seek personal help from the Fullers in Jacksonville. Mrs. Fuller tells of a man and a woman who received dental healing:

"William Wylie of Tampa, Fla., traveled to Jacksonville for the laying on of hands. He had several cavities. A short time after prayer he discovered three silver fillings where cavities had been before."

The other case involves Linda Ellyson of Jacksonville who wrote:

"For many months the false tooth in my lower teeth had repeatedly fallen out. The dentist advised me that I needed a new setting as the bridge that had been put in several years before had worn down to the point that no amount of dental glue could hold it.

"The visits to the dentist were becoming costly as every couple of weeks the tooth would dislodge and fall out. The resulting looseness caused by the progressive friction on the gum between each visit caused infection to the entire gum area.

"After the laying on of hands the tooth tightened completely and for two years I have had no looseness or irritation."

Among the phenomena occasionally reported in connection with Brother Fuller's "laying on of hands" is the sudden or gradual growth of new teeth. Recently the Fullers received a letter from a woman living in Denton, Md., who said that "points of white" were appearing in her mouth where teeth had been extracted. Mrs. Fuller says they later received a second letter from the woman saying that the points had become new teeth.

In June and July 1971 Andre D'Angelo, a Monterey, Calif., publisher, attended a number of Brother Fuller's meetings in northern California. At a meeting in San Jose he saw a man who ordinarily wore dentures but had started to grow a whole set of new teeth after a previous

Fuller service. At the time these were still so tiny the man could not use them for chewing, yet they were large enough to make his dentures uncomfortable!

* * *

IN ANOTHER case reported by Andre D'Angelo, a woman acquaintance started to grow a new tooth after a Fuller healing but the growth stopped and the new tooth remained only a stub.

Why do partial healings occur? And why are there such varieties of dental healing? Sometimes teeth are filled with a substance that looks like porcelain, sometimes with what appears to be silver and sometimes with what is called gold. Occasionally two or more of these substances are found implanted in the same set of teeth at the same time. In some cases, one of two ailing teeth may be healed, the other not. And as happens in all healing ministries, many persons receive no healing at all. Why?

The Fullers have no ready answers to these questions. Brother Fuller regards himself as a channel for spiritual energy and does not attempt to rationalize the apparent discrepancies. Mrs. Fuller says she and her evangelist husband have come to believe that in some persons something blocks the flow of spiritual power.

"At times we have thought the inadequacy might be in Brother Fuller," she says. "But a particular person may seem to have a greater attunement at the moment and receives a healing while another may not. Something deters or blocks the stepped-up process of healing which is going on in the ether — causes it to veer off on another course due to patterns in the ether or the person's mind or body. Someone may just touch Brother Fuller and get a healing and yet not be at all spiritually-minded. We have felt there is this spiritual energy which has a great deal to do with it and which we do not fully understand."

I asked Mrs. Fuller (who is a psychic herself and conducts laboratory ESP experiments) whether she considers this energy psychic. She said she does not.

"Psychic — in the sense that we use the word — refers to the mind. When we say 'spiritual' we are referring to the spirit."

I then asked if she would accept the idea of spirit helpers.

"Not in Brother Fuller's healing. In other healing ministries this can be so. Through our years of study and learning and being receptive to spiritual influence we do not rule out such things but in Brother Fuller's case it is a matter of spiritual power from the spirit part of himself."

"In other words, a *spiritual*

power as distinct from a *spirit* power?" I suggested. She agreed.

"You have to remember that what Brother Fuller has is a gift that must be considered along with the power of prayer. There must be other intangibles — which may be why there are paradoxes."

Paradoxes in the kind and quality of spiritual healing, especially noticeable in dental healing, do not diminish the spectacular evidence.

"The evidence of the healings is tangible, especially when teeth are filled or straightened or replaced," Mrs. Fuller noted, "but there is one thing that has been consistent. Never once in all the years of Brother Fuller's healing ministry has there been a report of any kind of disease or infection being passed from one person to another while his gift was working. Always there is a zone of sterilization around him, a clinical zone like the sterile conditions of a hospital operating room. The healing energy pulsates all around where he is."

When Brother Fuller was conducting his healing meetings in large and small cities throughout the country crowds of men, women and children would line up for the "laying on of hands" and his repeated prayer:

"In the name of Jesus, be thou every whit whole!"

Afterward he would return to various individuals and with a flashlight, a dental mirror and a larger hand mirror he would make it possible for each to see if changes had occurred. Generally the dental mirror would be dipped into a container of disinfectant before each use but in earlier days it was not. Even then no infection was passed from one person to another, Mrs. Fuller declares.

* * *

THE USE of the dental mirror, however, gave rise to a charge of trickery by a California writer named George Bishop. As part of a chapter on psychic surgery in a book titled *Faith Healing: God or Fraud?* (Sherbourne Press, 1967) he describes how he induced a Hollywood woman to go with him to a dentist after she had had a cavity filled at one of Brother Fuller's services.

The dentist found the filling to be a "common inexpensive cement" ordinarily used for temporary fillings, Bishop reported. The dentist also found "extensive decay" and recommended immediate dental attention if the tooth were to be saved. However, in answer to a question as to what would occur if the cement filling were left intact the dentist was quoted as saying: "It is impossible to predict what would happen but there would be seri-

ous danger of infection."

Asked to suggest how the cement got into the cavity the dentist theorized that it could have been held on the ball of the thumb and pressed into the cavity or it might be stuck to the underside of the dental mirror used by the evangelist.

"The filling could be palmed and introduced into the mouth without too much difficulty," the dentist claimed. "All it would take would be a little practice."

In a radio interview on January 20, 1974, over KNX, the Hollywood CBS station, Bishop expanded on the story. After characterizing the healer as "the most outrageous fake" he had ever met he repeated the mirror-palming allegation (this time speaking of two fillings rather than only one) and told about convincing a "reluctant lady" to visit his dentist friend.

In his radio version of the story Bishop claimed the cement was "stuffed in" over the two decaying teeth. The dentist she saw later was so concerned he offered to treat the woman free, according to Bishop, "just to make sure she didn't lose all the teeth in her jaw or worse." The dentist was said to have warned that she was in danger of serious infection in the lower jaw.

The woman refused the offer of treatment, according to Bishop's account, explaining that the healing had not been successful because "I didn't have enough faith."

Strong reactions to the broadcast were expressed by three of my friends who said they doubted that Bishop had ever attended a Fuller healing service. They are Jon Cox, who still has eight fillings he says were materialized in 1967; Andre D'Angelo, the Monterey publisher, whose experiences with the Fuller phenomena will be further detailed in this report; and author David St. Clair, whose new book *Psychic Healers* (Doubleday & Co., 1974) includes a section on Brother Fuller's dental healing.

All three vehemently condemned Bishop's evaluations of the healings. All agreed that the sleight-of-hand explanation simply cannot account for the variety of phenomena observed. David St. Clair fired off a letter of protest to the radio station and asked for an opportunity to reply but so far this has not been arranged.

Gathering information for his book St. Clair visited healers in various parts of the United States. When he was researching Brother Fuller's ministry he was able to verify a number of the dental healings. In contrast to Bishop's example St. Clair relates this incredible story:

He was given the name of a woman in Joliet, Ill., who believed she had received a dental healing. Approximately 10 days later she decided to check with her dentist. "Look, I have a new filling," she told him. He promptly replied, "No, you don't. This is only a temporary filling." The dentist removed the cement and began to work on the tooth.

"I literally cross-examined this lady," said St. Clair. "She told me that even as the dentist watched, the cavity from which he had removed the temporary filling began to fill up again with the same kind of substance. Then while he was standing there watching in astonishment the substance hardened and became a porcelain-like material that was permanent.

"The dentist couldn't believe it. She told him it was the power of the Lord and he accepted that because, she said, he was a religious person who could believe in the power of the Lord."

St. Clair said he interviewed several persons whose old silver or amalgam fillings had turned to gold — or a substance that appeared to be gold — during or after a Fuller healing.

Bishop discounted the testimonies of such witnesses. In his radio interview he claimed that "the story always builds after the fact." Not only would a tooth have been filled, he said, but the recipient and witnesses would often contend they had seen "gold stuff" spiraling down into the patient's mouth. This was an interesting comment because numerous such testimonies are among those in the Fullers' records. In his book Bishop himself quotes the daughter of the Hollywood woman whom he accompanied to the dentist as saying:

"Mother was standing there when the Reverend Fuller came up to her and examined her mouth with that little round mirror that dentists use. Suddenly there seemed to be a whitish substance swirling around Mother's mouth and then the Reverend withdrew the mirror."

Andre D'Angelo's wife Dorie, who is well known in the Carmel-Monterey area as a healer, also says she saw a "spiraling fog" going down into one of two teeth that were filled for one of her friends during a Brother Fuller meeting in California.

* * *

FURTHER evidence indicates that whatever the healing process may be something goes on apart from Brother Fuller's direct actions. This is indicated in testimonial letters, hundreds of which were examined by Dr. Daniel W. Fry, electronics engineer and aerospace scientist, for his paperback book on Brother

Fuller titled *Can God Fill Teeth?* (CSA Press, Lakemont, Ga., 1970). In it he quotes part of a February 25, 1970, letter written by a woman living in Orange, Tex.:

"I want to thank the Lord for the miracle He performed for my six-year-old son Tony.

"When I brought him to the service on Saturday night, February 21st . . . all of his teeth were black, both top and bottom. The two eyeteeth were nearly completely gone with cavities. There was a big black cavity in one of the bottom teeth. . . .

"By the time we were ready to leave the church . . . about an hour after Brother Fuller prayed for him . . . the black was beginning to leave. By the next morning, Sunday, all the teeth were a real pearly white. The two eyeteeth are nearly completely filled up at this writing, February 25th. The big cavity in the bottom is turned completely white. . . ."

Another letter sent to Brother Fuller after a church meeting in Albuquerque, N. Mex., described post-healing results:

"When I was prayed for in the line for dental needs there was no evidence of anything being done. You will remember telling me to go home and brush my gums twice each day for seven days.

"This I did and on the seventh day after brushing that night I looked to see what God had done. I found that the gums had been healed perfectly.

"Then I saw that one of the old silver fillings (by the dentist) that had turned black was now bright yellow gold. The next morning two more had turned to gold and by the next night one more, making four in all."

Another letter quoted by Fry (Mrs. Fuller confirms that the originals of the testimonials in his book are on file) tells a phenomenal story of watching the process of tooth repair. In the letter, dated March 26, 1965, from Benson, Ariz., the writer says her husband had visited his dentist shortly before attending a Fuller meeting and had been told that a number of old fillings would have to be replaced. In addition, one tooth would have to be extracted. No appointment was made for the work to be done. Instead both husband and wife went to a healing meeting in Colorado Springs, Colo.

"My husband was in the prayer line and I was standing beside him," the letter states. "Brother Fuller prayed for him and laid hands on him. When my husband opened his mouth I watched the whole process.

"Let me tell you, it was glorious what I saw! The first thing I saw was this: EVERY OLD FILLING

VANISHED COMPLETELY! Every cavity looked as if it had been cleaned thoroughly. Then as I continued to watch, in each of three of the cavities there appeared a tiny speck that resembled a pin or needle point. Then each speck grew until every one of the teeth was filled to the top and then the fillings began to sparkle like gold. The tooth that needed to be pulled was only half-filled with gold.

"We were puzzled about this until my husband testified to a neighbor who said that it must have been done by a dentist. We asked him if he knew a dentist that would put in only half a fillling." They believe the half-filling is proof the husband's healing was God's work.

"This miracle took place in 1963," the letter goes on. "In these two years my husband has not had one bit of trouble. This lasting work was done in less than one minute."

Writing about a November 1967 church meeting in San Jose, Calif., a woman who gives her name as Patricia Settles describes what she observed:

"There was a lady who had gold coming into her teeth and Mr. Fuller examined her and confirmed this. After this she lay down on a pew with her head in the lap of a friend and we looked into her mouth and watched the gold come into her tooth.

"Another lady had almost black teeth in the front of her mouth that I watched turn white. Several children with cavities had no evidence of the cavities after the laying on of hands."

Patricia Settles estimated that on that occasion about one-third of the approximately 120 persons who asked for dental healings received them.

She herself received help. Old fillings "of the metal which turns black" had become "silver-gold in color" and "one tooth on the upper right side was gold." At a later service she declared she received two more "gold" fillings, although one was only "a tiny gold filling at the gum level." She estimated that some 30 persons came forward on that occasion and all received some form of dental healing. Of two of them, she wrote:

"A little girl had her upper and lower teeth straightened — her mother said that the proposed dental work had been estimated at about $1,000 which the family didn't have. A businessman had a broken front tooth which filled in. I watched this."

Patricia Settles said she checked with her dentist after her own experiences and was assured by him that his X-rays and rec-

ords showed no gold in her teeth, nothing but amalgam fillings.

Many persons report they have watched their own teeth being filled and repaired during Brother Fuller's services. Two examples:

"I was prayed for and a few minutes later I watched my healing begin. People around me watched too as new white began to form on a very prominent cavity. Someone said it looked like my tooth began to sweat new porcelain. I also started receiving six new teeth." — Mrs. J. J., Soledad, Calif., February 16, 1967.

"While using two mirrors I watched two silver fillings turn to gold. Another tooth had a cavity where another filling fell out a few weeks earlier. That cavity filled up with what was apparently the natural elements that a tooth is composed of." — E. F., Lancaster, Calif., January 31, 1967.

Daniel Fry in his book also quotes a letter written by a woman to her sister in the summer of 1968. The sister presumably turned it over to the Fullers. The letter describes what happened to a war veteran who is identified only as "Gerald":

". . . Gerald had just had a lot of dental work done on his teeth. But one tooth the dentist hadn't touched. It was a tooth with an old filling that had turned very dark. It had been put in during the war (while he was) in the service. Anyway, Gerald said it felt like hot oil all around the tooth. We stood there and WATCHED it being changed. It started as a real tiny place just like a fine drill was working on it. Then it got bigger and bigger until the whole black filling was a pretty white enamel. We saw the whole thing take place!"

Even more spectacular is the miracle that failed. According to the letter "faith was strong" but there was "unbelief" too. "One woman just wouldn't believe God could do these things. Gerald and I and a few others, strangers to us, watched her decayed tooth turn to gold — back to decay — back to gold — back to decay three times. You might find this hard to believe . . . but it happened before our eyes. That woman left with the decay although the gold seemed to have tried to stay there. . . ."

Author George Bishop who said it was all done by sleight of hand surely would have found this hard to believe. No doubt if he had observed it himself he would have said that it was all done with mirrors.

(This is Part I of a two-part article.)

A SPIRIT *Sends a Wire*

Edward was at sea when the frightful gale began and Blanche's dream of high waves and a swamped boat made her fearful for his life.

By Hereward Carrington

IN 1943 MRS. Blanche DeVere of New York City described for me an astonishing case in which a medium's control allegedly sent a wireless message.

In 1921 Mrs. DeVere was living in Ocean Beach, Calif., with her son Edward and daughter Mary, both of whom attended a private school. During spring vacation Edward asked permission to accompany Capt. John Hind, one of the older fishermen in the fleet that sailed from San Diego, on a fishing trip for barracuda and tuna off the Coronado Islands. Young Edward had gone with Captain John on earlier occasions and was a great favorite of the older man. Mrs. DeVere gave her consent and the two men set sail on Saturday, April 2.

On Sunday, April 3, a windstorm came up and soon turned into a gale. Mrs. DeVere was concerned for Edward's safety but reasoned that Captain John was experienced enough not to risk sailing back from the islands in such a storm.

Listening to the clearly audible sound of waves breaking against the embankment, Mrs. DeVere slept fitfully that night. Toward morning she had a vivid dream. "I saw a swamped boat off the shore from Sunset Cliffs which I could see from my bedroom not more than 200 feet away," she wrote me. "In this boat were two men. A wave came and washed them off and I saw them go down, down, down. In a moment they surfaced; one seemed to be holding the other. They managed to pull themselves onto the drifting hull but then one man didn't seem to move again." At this point she awakened.

Mrs. DeVere naturally assumed that the men in her dream were Edward and Captain John but she managed to conceal her concern from her daughter. She sent Mary off to school with the message that Edward would be late to school be-

cause of the storm.

As soon as Mary was off safely Mrs. DeVere drove into San Diego to the home of Estelle White, a medium with whom she had been having regular sittings for some months. Although she had no appointment, Mrs. White agreed to hold a sitting at once. Mrs. DeVere carefully did not specify the reason for her sitting but simply explained that it was an emergency.

Estelle White quickly entered trance and her Indian control White Bear came through. Mrs. DeVere told him that Edward had gone out in the fishing boat and had not returned. White Bear assured her that Edward was still alive and well and that she should be patient until the storm subsided. He promised he would go to the islands to look into the situation. White Bear then was replaced by "Jim," the spirit guide of Mrs. DeVere's other medium friend Frank Thompson, with whom she also held regular sittings. Jim repeated White Bear's assurance that Edward was well, adding, "They are in a sheltered cove out of the heaviest of the gale. They have been badly battered by waves and wind, but they are safe, I believe."

From Mrs. White's home Mrs. DeVere went directly to the home of Frank and Phyllis Thompson and remained there for the seance that was scheduled for that evening. Her daughter Mary telephoned to say she had heard from Edward and he was all right but did not give any details over the phone. During the evening Jim came through Mr. Thompson and repeated the assurance he had given that morning through Mrs. White, adding that Edward soon would return home.

When Mrs. DeVere got home after the seance, Mary explained about the message. The school had a small wireless apparatus on which Mary was practicing Morse code. The wireless began tapping and she picked up the following message: "Boat too small. Sea too high. Boy in tomorrow." It was signed "F.4."

ABOUT THE AUTHOR

HEREWARD CARRINGTON was born in 1880 on the Isle of Jersey and came to the United States in 1899 where he became one of the best-known American psychic investigators. He first achieved recognition for his investigations of the noted Italian physical medium Eusapia Palladino and later studied the mediumship of Eileen Garrett. He was also a popular lecturer and author.

Dr. Carrington wrote over 100 books and numerous articles on psychic research, spiritualism, yoga, nutrition, stage magic and bridge. Shortly before his death in 1958 he sold FATE his large collection of letters, clippings and unpublished manuscripts, including this story.

Edward was the only boy missing from the school and Mary was sure that he was all right. She didn't know what the "F.4." meant but guessed it might be the boat's code number.

The morning edition of the *San Diego Union* for Tuesday, April 5, 1921, reported that a drifting boat had been found off Point Loma with two men aboard. One man was dead and the other was taken to the hospital. The description and location of the rescued craft matched Mrs. DeVere's dream exactly.

At noon Blanche DeVere called Mrs. Thompson and asked if she would go down to the wharf and find out if any boats from the fishing fleet had come in. Mrs. Thompson found that none of the fleet had returned but she asked if there was a boat numbered "4" that began with an "F." She found that Captain John's boat was the *Freda 4*, thus confirming the wireless message.

Soon thereafter Edward arrived home. The *Freda* was still in the islands; he had taken another boat back. When his mother asked how he had been able to send the wire he replied that he hadn't. He knew nothing about it. She told him the wording and he remarked that the *Freda* was the smallest craft in the fishing fleet. The message was perfectly true but Edward could not imagine who had sent the wire.

That evening Mrs. DeVere went again to the Thompsons for a seance; Edward accompanied her. Jim came through and talked for some time with Edward about his experiences in the storm. Then he added, "Now I will explain about the message Mary received. White Bear took possession of the wireless apparatus on an ocean liner and sent the message to the school by way of the government wireless at Point Loma. White Bear had timed the message so Mary would hear it during her session of practicing Morse code."

This is the only case I know on record where a spirit succeeded in sending a wire.



FATAL GOLDEN ANNIVERSARY

AS YOUNG revolutionaries, John Adams and Thomas Jefferson helped frame and then signed the Declaration of Independence on July 4, 1776. Jefferson served as vice-president under Adams before succeeding him as president. On the 50th anniversary of signing the Declaration — July 4, 1826 — both John Adams and Thomas Jefferson died. — *Anita H. Sheridan.*

My Proof of Survival

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

MOTHER BROUGHT ROSES

By Eula Harris

ALTHOUGH I always have believed in telepathy and other forms of ESP I tended to doubt survival even after I developed automatic writing. Having majored in psychology in college I discounted spirit communication and attributed my 12 books of prose and almost 2,000 poems to the activity of my subconscious mind. When a number of predictions came through and later proved accurate I should have suspected that something besides my subconscious was involved — but I didn't.

In July 1968 my automatic writing stated that a medium I was planning to visit would give me proof of spirit communication. "You shall have proof," the message read. "The four of us who have communicated with you will be present." My response was that the only proof I would accept was the medium's bringing me the name of my mother. I was thinking of "Cannie," the name she was called only by her friends and family.

On the first Tuesday of August I journeyed to National City, Calif., to attend services at the First Christian Spiritualist Church where the Rev. Georgie Hunter is pastor. I entered the sanctuary and sat down in a row next to the back of the church. There was an empty space behind me and I felt very strongly that William R. Edmondson, a friend of my youth, was standing there.

The Reverend Hunter began the reading for the lady who was seated beside this space by saying, "Standing beside you is a young man who was killed in an automobile accident."

"I know no such person," the woman replied.

I wanted to shout, "I do!" William had died in an automobile accident.

When my turn came Georgie Hunter said to me, "You have communi-



Eula Harris

cated with spirits. You have proof. Four of your communicators are here to give you that proof — now."

A chill ran up and down my spine. The Reverend Hunter closed her eyes and remained silent for perhaps half a minute. Then with a puzzled frown she asked, "Are you from Kansas? Someone keeps saying the word Kansas over and over to me."

I could hardly believe my ears! My mother's proper name was Kansas Belle Buchanan but I hadn't heard that in years. If Georgie Hunter had read my mind she would have come up with Cannie rather than Kansas.

The pastor continued, "Your mother brings roses. She says they have a special significance for you."

The only time roses passed between Mother and me was the only time she ever punished me. When I was five I had taken roses from the yard of our neighbor Jim Ferguson. I thought they belonged to God and gave them to Mother for Mother's Day. She had scolded me and said, "You *stole* these. You must take them to the man who worked so hard to make them grow and tell him you are sorry."

When I did so Mr. Ferguson said, "That dear blind mother of yours deserves my very best roses. We'll make a bouquet together."

Since that time others have brought me messages from Mother and whenever I am discouraged the fragrance of roses fills my room although no roses bloom in the desert area where I live. — *Green Valley, Ariz.*

THE DOOR

By Isabel C. Kerbaugh

THE MYSTERIOUS events began one bright day in early October 1969 while I was busy at my typewriter in the playroom-turned-office in the basement of our home in Haverford, Pa. One step up adjoining the playroom is the furnace room, at the end of which is a fire door opening into the garage. The handle turned with the sound of a push against the heavy fire door. Thinking it was my husband I called out, "Just a minute, please," then dashed to open the door. No one was there. The garage stood empty and silent.

I went back to my typing, the incident forgotten until later that evening. Then I mentioned it and apologized for being slow. My husband Mac hadn't been in the garage, he said, but outdoors raking leaves and picking up fallen branches. He asked what time I had heard the sound. I thought it must have been nearly four o'clock — shortly before I called him to tea. We were puzzled but concluded it probably was our pet squirrel.

A week passed and then once again I heard the knob turning and the door being pushed as I worked in my office. Immediately I rushed to the door but again it opened on a silent garage. I called Mac and together we searched for the squirrel, for anything, but we found no explanation.

Came the holidays and an invitation to dinner some distance away. Always a punctual man, Mac was dressed before it was time to leave. When he appeared I remembered I had left my lingerie in rinse water waiting all day for sunshine that never came. I explained it would take only minutes to move it from the laundry tubs in the garage into the furnace room to dry and I hurried to attend to it.

As I reached for the fire door handle it turned. I shivered! Few, I daresay, would not have. It was four o'clock, broad daylight and I was wide-awake. Again we searched to no avail.

The next day, Sunday, our daughter Shirley Bach wanted to see how the handle turned. She asked if she could bring over a friend who was psychic but her father and I preferred some



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If you're ready right now to make the move – especially when the odds are stacked in your favor – I really do have a "key" for you. And it's not $1000 either, although I bet you'll swear it's worth 10 times more than that!

How I Discovered The "Winning Pattern"

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

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

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

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

> The Philadelphia Inquirer (Nov. 4, 1972) reports that "Biorhythm poses such a natural and logical explanation for our fluctuating health and temperance that it simply cannot be overlooked."

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

HERE IS THE PROOF

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

- Muhammed Ali lost to Ken Norton on Ali's critical day.
- Floyd Patterson lost to Ingmar Johannsen on a critical day.
- Arnold Palmer shocked fans at the Pro Golfer's Association Play-off in 1962 when the "sure winner" tied for 17th place instead (he was at a low in his winning pattern).
- Bobby Riggs lost to Billie Jean King on a day when his physical cycle was critical and his emotional cycle low (Ms. King, however, was at an emotional and intellectual high).
- Back in 1927, during Babe Ruth's famous 60% homer season; *80% of his big hits were on days of his physical and/or emotional peaks!*

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

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Wouldn't you like to get in on this exciting winner's circle? Your computerized biorhythm chart, based on your individual birthday is now available to you. It gives you a daily reading for a full 12 months. In just minutes you can start using it to help you determine your own winning pattern. To decide when to trust your betting instincts. . .when to play it cool. . .and when your best bet is no bet at all! You'll be able to know – in advance – when your winning pattern indicates there's a "lucky streak" ahead. Isn't that practically like money in the bank?

Imagine winning enough for far-out vacations. . .a big new house. . .a car in one payment. . .$25,000 to invest in getting a business venture off the ground. And just as great, imagine finally being called a winner – no matter what your favorite sport.

If your hunch says "this may be the key" now's the time to discover your own winning pattern. There's no need to hesitate – because your winning pattern is guaranteed.

See for yourself how it improves your performance – whether you play cards, horses, dogs, numbers, roulette or jars of jelly beans. What's more, you'll quickly see how to use your winning pattern to be a winner in all aspects of your life! If you're not convinced it's worth $1000 – and much more – just return your biorhythm chart (even though it's computerized just for you) and we'll refund your money in full. You can't beat that for a sure bet, can you?

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logical explanation. Even our friends who accepted psychic phenomena could not agree on whether such happenings were to be welcomed or not.

A few weeks passed and again I was typing a letter to a friend. I began a postscript to report the door had been silent a few weeks, when the sounds were repeated and my sentence ended "until this minute." When I told Mac of this latest incident he shook his head and suggested I purposely type when he was there.

A few mornings later I went down to my typewriter while Mac sat in the library directly overhead. I heard the rustle of the morning paper when he let in a neighbor's dog who was as much at home in our house as in her own. Mac told her she'd find me downstairs and she came running down as she had many times before. But this time she ignored me, ran to the door leading outside from the playroom and dashed into the furnace room. Reaching the fire door she wheeled and raced upstairs. No amount of coaxing could induce her to return to the basement after this.

Spring 1970 came and Mac's health began to fail. Hospitalization, tests, medication did little to help. On the first of June he suffered a cerebral hemorrhage and was hospitalized for a month. I spent every available hour with him, the door completely forgotten. When he was discharged we had hope for his recovery.

At the end of two weeks Mac's wonderful progress began to lessen, then his decline gathered momentum with every passing day. We had to face the inevitable. My sister-in-law Margaret Kerbaugh had lost her own husband Joseph and proved a great help to me during this difficult time. Mac died on August 16, 1970.

The next morning Margaret came to join my daughter and me. When I left them alone for a few moments

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she told Shirley, "The strangest thing happened just before the call about your father. I don't know if your mother should be told. When it turned chilly after midnight I turned off the air conditioner, closed my bedroom door and got back into bed. The handle turned and I heard your Uncle Joseph's voice distinctly. Remember? He died eight years ago. He said my name twice, as if he wanted to be certain I was awake, then he said, 'Mac and I are leaving now.' It was exactly the time your father died."

Mac had always had a warm relationship with his brother Joseph, Margaret's deceased husband. The door is silent now and has been since the sad conclusion. — *Haverford, Pa.*

FREEDOM FOR MUTT

By Barbara S. Guthrie

THE DAY we moved into our new home was a happy one. Our children — Carmen, Crystal and Michelle — could hardly wait to show Mutt, our collie, his new home and surprise him with the first freedom he had known since he was a puppy. Because of a leash law in Roanoke County, Va., not to mention the hazardous highway we lived near, our dog had to be chained as soon as he was old enough to be put outside.

Now we had a new home up the hill from the old one, with six acres of open space for the children and Mutt to play in. We could unchain the dog and let him run to his heart's content. However, to our disappointment, Mutt was not of the same mind. He was always running down the hill to the old place and wandering out into the highway. If we were to keep him from being killed we would have to chain the dog up again.

On July 10, 1971, we put a new collar and chain on Mutt — but having tasted freedom he showed he didn't like the restraint. Nevertheless, we hoped it would keep him safe.

At 2:15 A. M. July 11 my cousin David who lived next door to our old home called to tell me he thought Mutt had been hit by a car.

"I'll check," I said sleepily. Putting down the phone I went to the sun deck, switching on the outside light so that I could see the place we kept Mutt chained. I called the dog and there he stood, wagging his tail and jumping around happily.

I cut off the outside light and went back and picked up the phone. "No, David, it isn't Mutt. He's still chained."

"Are you sure, Barbara?"

I assured him I was, thanked him for calling and went back to bed. But as I lay down it struck me that Mutt had not barked. Usually he barked when I called to him. This nagging thought kept me from sleeping and I decided to check on Mutt again. The phone had awakened my oldest daughter Carmen and together we discovered the broken chain. Mutt was gone.

"But you told David you saw him!" Carmen cried.

"I did see him, just as clearly as I can see you."

We got into the car and drove down the winding road and as we turned into the main highway our headlights caught the tangled mass of blood and fur. Tearfully we gathered up our collie and put him in the trunk of the car.

As I drove slowly up the hill my mind reviewed the events of the past few minutes. I had seen Mutt clearly and although he made no sound he had wagged his tail and hopped around playfully. Yet he lay dead in the trunk of my car. How can it be explained?

Could it be that out in the bright moonlit night the spirit of our beloved pet was playing happily over the fields, free at last? — *Salem, Va.*

New Books

NEWS and REVIEWS



David Techter



NEGLECTED PIONEER

A NEW British book goes a long way toward filling in our knowledge of the early years of psychic research. *Sir Oliver Lodge, Psychical Researcher and Scientist* by W. P. Jolly (Constable Publishers, London, England, 1974, 256 pages, £3.95) provides a sympathetic account of the 19th-Century physicist whose volume *Raymond* made English medium Gladys Osborne Leonard famous overnight. Alas, Lodge's scientific contributions have been overshadowed by other men's work and his long labors in survival research have been forgotten by the present generation of parapsychologists. Now Jolly's biography helps us understand why an Italian correspondent once addressed a letter to "Sir Oliver Lodge, most known learned man of England."

Lodge's scientific work was mainly in the field of electricity and electromagnetic energy. Jolly demonstrates that Lodge produced radio waves before Marconi and was instrumental in advancing knowledge of lightning rods, X-rays and a host of other phenomena. Unfortunately, his scientific work practically ceased when Lodge became principal of Birmingham University in 1900. Thereafter until his death in 1940 at the age of 89 Lodge dispersed his energies in education, politics, philosophy and psychic research. He counted among his friends John Ruskin, George Bernard Shaw, Prime Minister Arthur Balfour, the Webbs and nearly every other intellectual leader in Britain.

A volume the length of this biography could be devoted simply to Lodge's mediumistic investigations. But since Lodge's own books, now all out of print, detail his survival research, Jolly gives only the broad outlines in a concise and objective fashion. The volume gains, I feel, from covering Lodge's many intellectual pursuits rather than limiting itself only to the psychic field. If Jolly's book can be faulted, it is in the area of Lodge's private life. We get very little insight into his personality or his family ties. Certainly nothing prepares us for Lodge's keen search for evidence of his son Raymond's survival after death. Jolly does not even give us the names of

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Lodge's sons and daughters other than Raymond, who goes unmentioned until after his death in France. But as an overall account of Sir Oliver's public life, this well-written biography is well-nigh definitive. It ranks with Gauld's *The Founders of Psychical Research* as the best of the historical studies on the neglected pioneers of psychic investigation.

ANTHROPOLOGISTS MEET PSI

PROF. JOSEPH LONG of Plymouth State College of the University of New Hampshire, Plymouth, was responsible for organizing an exciting interdisciplinary symposium as part of the American Anthropological Association annual meeting in Mexico City in November 1974. Psychologists, physicists, archaeologists and social anthropologists joined in discussing the parapsychological aspects of anthropology. A particularly intriguing panel considered how to use psychic ability to aid archaeology. Parapsychology was represented by Denver psychiatrist Jule Eisenbud and Robert Van de Castle of the University of Virginia Medical School.

As it happened, the program followed closely on the heels of the latest conference proceedings volume from Parapsychology Foundation, *Parapsychology and Anthropology* edited by Allan Angoff and Diana Barth (Parapsychology Foundation. 29 W. 57th St., New York, N.Y. 10019, 1974, 328 pages, $9.00). Many of the major addresses presented at the conference already have appeared in *Parapsychology Review* but this volume contains all the talks plus the discussion periods. The various contributions, most of them fairly technical, range from brilliant to unpersuasive. High point of the volume is Adrian Boshier's fascinating account of his firsthand encounter with paranormal abilities among South African witch doctors. Best

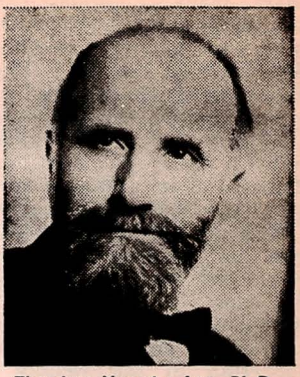
known among the contributors are Emilio Servadio, Robert Van de Castle, Sir Alister Hardy and Eric Dingwall. The volume should appeal most to scholars interested in trance phenomena, divination and primitive ideas of magic; however, the book's scholarly value is limited by the lack of a bibliography or index.

Parapsychology Foundation also has issued a proceedings volume for its earlier conference on *Parapsychology and the Sciences* edited by Allan Angoff and Betty Shapin (289 pages, $7.00). Papers cover both theoretical considerations and the relationship between parapsychology and other sciences: psychology (D. J. West), psychoanalysis (Emilio Servadio), meteorology (Solco Trump), biology (John C. Boynton), genetics (George Zorab), physics (Arthur Koestler and neurology (John R. Smythies). Other participants include Eric Dingwall, D. Scott Rogo, Edgar Mitchell, Helmut Schmidt, Russell Targ and my friend John Cutten. One aim of the conference was to bring together researchers in different disciplines to exchange ideas; that aim seems to have been successfully realized. The volume should prove of greatest interest to students of psychology and psychiatry and to readers interested in the problem of precognition which is the subject of three interesting papers.

OTHER REVIEWS

INTIMACY AND RITUAL by Vieda Skultans, Routledge & Kegan Paul, London, England, 1974, 106 pages, $7.50.

The author, a social anthropologist, based this concise and candid book on three years of fieldwork as a "participant observer" of Spiritualist activities in a town she calls Welshtown in southern Wales. Her intent is to give the reader an accurate account of Spiritualist beliefs and its benefits.



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For anyone interested in mediumship and spirit possession this book answers many questions. Sittings take place in semidarkness so that members are not distracted by outward things but can direct their attention inward for physical relaxation and mental calm. Spiritualists are instructed not to "sit" alone but in circles under the guidance and leadership of an advanced medium. She explains the meanings of different colors of the aura. Spiritualists respond to illness by "taking on conditions" and healing. In southern Wales most healers appear to be men. Most members of Spiritualist circles, however, are women and membership in the weekly circle seems to help them cope with their problems in therapeutic fashion.

Dr. Skultans points out that spiritualistic beliefs are by no means the exclusive interest of an extremist sect. She cites the Bishop of Exeter's 1972 report on exorcism as indicating the importance of spiritualist concepts in both the Anglican and Roman Catholic churches.

I read for enjoyment and for edification. *Intimacy and Ritual* satisfied me on both counts. — *Rustie Brown.*

AN EXPERIENCE OF PHANTOMS by D. Scott Rogo, Taplinger Publishing Co., New York, N.Y., 1974, 202 pages, $8.50.

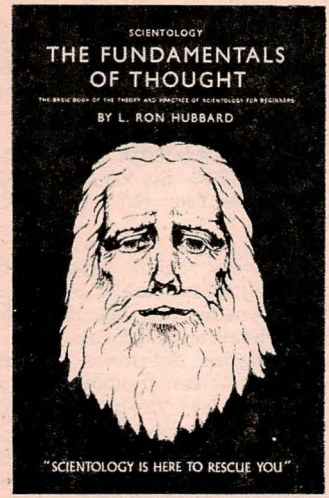
Next to precognition, apparitions have presented th ethorniest theoretical problem to psychic researchers. Men of the stature of Myers, Gurney, Tyrrell and Hart have grappled with the problem of understanding apparitions but none of their theories have met with general acceptance. A principal difficulty is that apparitions vary so widely that no one theory seems to account for all or even most of them. In this volume Rogo gives cogent reasons why more than one explanation may hold true for different cases of apparitions.

Rogo deals with the full range of phantoms including apparitions, poltergeists, out-of-body experiences, physical mediumship and materialization, animal ghosts and so forth. The reader will find of particular interest a number of cases, such as the Sutton data, rarely dealt with in general treatments. The author has a firm grasp of the literature of psychic research prior to Rhine's founding of experimental parapsychology and insists that this great source of material is poorly appreciated by the statistically-oriented researchers. To that I add a strong "Amen"! Rogo disputes the Rhines' view that spontaneous cases are important only because they supply clues for experimentation. He argues rather that laboratory experiments are significant only because they demonstrate under different conditions what actually has happened in human experience. Thus the hierarchy of importance between the two approaches in Rogo's view (and mine) is exactly reversed.

Interspersed with the classic apparitional and OOB cases Rogo gives some of his personal experiences and his reflections upon them. Likewise he supplements his lengthy discussion of the OOB techniques of Fox, Muldoon and Keeler with his own views of such methods. Very wisely he warns readers not to experiment without careful forethought, preparation and supervision. I share his concern since every month I receive letters from persons who foolishly have made such attempts with terrifying results.

Professional researchers may find some of Rogo's extrapolations a bit too bold and feel that some of his theorizing is based on inadequate evidence. I am by no means so convinced of the case for paranormal taped voices as he is nor am I sure some of his views about poltergeists are correct. But this in no way de-

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tracts from the value of the book. Unlike some other writers Rogo presents his opinions as just that, tentative probings into a baffling field by a thoughtful and articulate researcher who realizes there is no room for dogmatism.

Both Rogo's style and his stance are attractive and students of the paranormal will find his account worth study. A book of such promise from a young scholar in the field is a welcome harbinger of fruitful years ahead. — *Robert H. Ashby.*

THE ENCYCLOPEDIA OF WITCHCRAFT AND MAGIC by Venetia Newall, Dial Press, New York, N.Y., 1974, 192 pages, $17.50.

This large and expensively produced "coffee table" volume contains entries of 142 subjects from Abracadabra to Zombie. The author, an English folklorist, writes well and has a fairly good command of her material. While not as scholarly nor as comprehensive as Spence's *Encyclopedia of Occultism* this volume is more readable by virtue of its lighter writing style, larger type and many illustrations, some of them in color.

Even the seasoned reader of books on magic will find a few surprises mixed in with overly-familiar material. One entry, for example, deals with Ankou, the Breton figure of death, who appears sometimes as an old man with long white hair and sometimes as a skeleton. In Breton tradition a new house is not safe to live in until Ankou has taken the life of someone who enters it. Therefore occupants of new homes must offer him an animal or at least a fertilized egg to prevent him from taking a human life.

Such important topics as the Cabbala and the Tarot are dispensed with briefly, the same or greater space is devoted to such topics as

the Burning of Witches, Cannibalism, Dice, Nudity and Toads. The novice in the field might have trouble sorting the really important and significant from the trivia. Too few references are drawn from mythology; the only deities listed are Circe, Hecate and Medea.

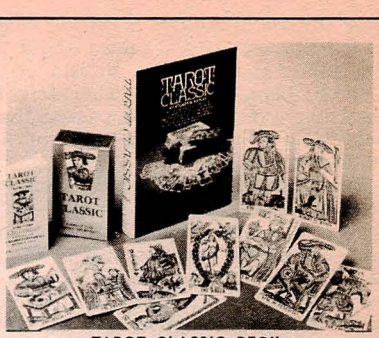
Many disputable statements betray the fact that Ms. Newall is a collector of facts on the occult from the outside looking in rather than a practitioner. Her presentations on the use of crossroads in magic, modern witchcraft and Aleister Crowley, for example, contain numerous inaccuracies and questionable statements.

While the encyclopedia contains well-written entries and makes interesting reading, I feel it is of insufficient value to the serious student of occult matters. — *Donna Cole Schultz.*

PATTERNS OF DESTINY by Hans Holzer, Nash Publishing Co., Los Angeles, Calif., 1974, 163 pages, $6.95.

In his introduction Professor Holzer promises the reader "new and unpublished material" pointing toward reincarnation, an analysis of that material and delineation of a system under which reincarnation and karma seem to work. The book is intended as a practical handbook and a "scientific report on recent and well-researched cases tending to prove" reincarnation.

What the reader actually gets is a series of vignettes of *déjà vu,* hypnotic regressions and rambling fantasies about other times and places. One "well-researched case" concerns a Mrs. L. of Kansas. While driving through France with her husband Mrs. L. felt compelled to announce that a castle was ahead. (It soon appeared.) During a previous visit to France while she was a teen-ager Mrs. L. had a fleeting memory every



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time she walked down a certain road in the country. In the plowed field to the left of the road she envisioned a woman being hanged. This frightened her every time she passed that field. And somehow this adds up to reincarnation?

The first half of the book consists of such cases; these constitute Holzer's "scientific report." In actual fact, Holzer has not researched them at all, has made no attempt to probe into surrounding conditions, to eliminate alternative hypotheses or even to uncover additional data. In short, there is no evidence that Mr. Holzer is familiar with scientific thinking and methodology and I cannot help wondering if he is as naïve as he expects his readers to be.

The second half of the book outlines his "philosophy" of reincarnation. The historical parts of the section contain a mass of misinformation. Holzer seems completely ignorant of Pythagoras and Plato and the origins of Western thinking on reincarnation. Nearly all ancient systems of reincarnation permitted transmigration (of human souls into animal bodies) and the lack of separation between these beliefs was the major cause for the disappearance of the concept of reincarnation in Western thought. Holzer also repeats the myth that the Church edited reincarnation out of the Bible, whereas the Dead Sea Scrolls prove that the Church did not touch the Old Testament at all.

The real tragedy for the psychic community is that Hans Holzer, a potentially fine writer, has allowed his work to become basically exploitive. Furthermore he is a professor of parapsychology at a major technical institute. Is it any wonder that parapsychology has difficulty getting acceptance as a scholarly discipline when men with no scienti-



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fic training or inclination contribute to its image? If in my field of history I wrote articles (let alone a book) of the caliber of *Patterns of Destiny*, I would be laughed out of my profession. Maybe I am an idealist but I look forward to a day when psychic research will rise above such volumes as *Patterns of Destiny*.—*J. Gordon Melton.*

PRECOGNITION AND THE PHILOSOPHY OF SCIENCE by Bob Brier, Humanities-Hillary House, Atlantic Highlands, N.J. 07716, 1974, 105 pages, $5.00.

This "essay on backward causation" is full of abstruse arguments directed to the bizarre question of whether a cause can come after its effect. The aim is to see whether this could account for precognition. Brier examines the arguments of philosophers who claim backward causation is impossible and concludes that since their arguments all fail in one way or another, backward causation has not been disproved and may be a possibility.

Brier himself, however, asks whether precognition necessarily involves backward causation. I share this doubt. Until we know, if we ever do, the modus operandi of precognition, we cannot say we know its cause. Although the relationship between the future event and its precognition is backward, the effective causation might be characterized in some other way. For all we know the cause may be telepathic contact with omniscient cosmic mind (God). Such contact would not in itself be backward, nor is it necessary to think of cosmic omniscience as backward- rather than forward-looking. Which do *you* think is more probable, an effect coming before its cause or an omniscient God? — *Harold Steinour.*



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DID SPACEMEN COLONIZE THE EARTH? by Robin Collyns, Pelham Books, Ltd., London, England, 1974, 260 pages, $3.00.

What can Collyns find to say on the theme of ancient astronauts that has not been rehashed ad infinitum by other writers? Surprisingly, he has found quite a bit of interesting "new" material to go along with the inevitable tales of Atlantis and prehistoric atomic wars. A considerable portion of his material is speculative but it does make one stop and think.

A native of New Zealand, Collyns has reserached Maori legends for evidence of "spacemen" with interesting results. He mentions Australian enigmas and sets forth his theory that the "Garden of Eden" was on that continent. Other intriguing sections of the book are translated from various Soviet writings that have been little publicized in this country.

One major point in Collyns' favor is his inclusion of modern UFO data. This provides a welcome contrast to the "they've been here and they'll be back but they're not here now" school of thought. And this alone qualifies the book for my recommended list of books worth reading. Some good illustrations enhance the text. — *Lucius Farish.*

RIDDLES IN HISTORY by Cyrus H. Gordon, Crown Publishing Co., New York, N.Y., 1974, 188 pages, $7.95.

In recent years explorations and studies have turned up an amazing mass of evidence for pre-Columbian explorations and settlements by the Norse and others. A lot of this re-evaluation has been done by Cyrus H. Gordon, currently holder of the Gottesman Professorship at New York University. At last he is getting some recognition and assistance from his academic peers in his

efforts to trace the influence of such diverse seafarers as the Chinese, Welsh, Romans, Phoenicians and others on our continent before 1492.

His opening chapters set the stage for detailed examination of such contested records as the Vinland Map, the Kensington and Spirit Pond "runestones" and the apparent Canaanite inscription on the Paraiba stone from Brazil. Unfortunately for the lay reader, Gordon's background as a cryptoanalyst during World War II shows not only in his research but also in the text and this makes for heavy going for those of us not versed in this specialty.

This difficulty aside — alas, a major one for most of us — his fascinating volume pretty well establishes the existence of a certain amount of sea commerce, often accidental, between the Old World and the New. The book is illustrated with fascinating maps, a superb color section on ancient sailing vessels and photographs of various stelae relevant to the text. Gordon supports Thor Heyerdahl's hypothesis that ancient man was a far better sailor than we give him credit for being.

I highly recommend *Riddles in History* for the Fortean student interested in pre-Columbian times. — *George W. Earley.*

THE DEVIL'S BRIDE by Martin Ebon, Harper & Row, New York, N.Y., 1974, 245 pages, $6.95.

Are there really demons? Popular author Martin Ebon replies: "In fact, there is hardly any oral or written tradition in the world which does not show signs of demonological thinking." Now that the uproar over *The Exorcist* has died down Ebon can present a calm and rational look at the problems surrounding possession and exorcism through the ages. The word "djinn" (from which we derive "genie") probably dates back



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to Sumerian times and Chinese stories of demons and exorcizing "magic" go back nearly 2,700 years. Even Jesus was accused of having a demon within him.

One of the more bizarre cases of exorcism in this century took place in 1966 in a village outside Zurich. John Stroker and Magdalena Kohler exorcized the devil from teen-aged Bernadette Hasler. Stroker and Kohler were brought to trial, however, not for exorcism but for murder. In their frenzy to rid the girl of the devil they beat her to death with whips, canes and a section of plastic pipe. Their defense was that all this was necessary because the girl was "the devil's bride," a notion the two killers earlier had implanted in Bernadette's mind.

Mr. Ebon tells us that "exorcism is a special form of dealing with a human soul in distress." Rather than putting the blame on others for our own failures and unhappiness, Ebon states, we should become aware of our own demons — our submerged personality faults. In this I totally agree.

Ebon does not fully answer the question of whether or not "true" possession exists although I suspect he leans toward believing. His enjoyable book gives us a straightforward presentation of the history of exorcism and the rites involved and I highly recommend it. — *Paul Dimmitt.*

PSYCHIC HEALERS by David St. Clair, Doubleday & Co., Garden City, N.Y., 1974, 328 pages, $8.95.

If one is looking for a collection of carefully documented cures and medical reports, this book is not it. If, however, you respond to human interest accounts of the lives and accomplishments of unorthodox healers, the book will both inform and entertain. Onetime newsman St.

Clair approaches this assignment as a journalist and covers a series of often dramatic, sometimes far-out psychic stories.

Some of the healers selected by St. Clair discovered their supernormal talents when they healed members of their families. Most of them state spirit doctors or healing guides work with them. Dorie D'Angelo of Carmel, Calif., believes in angels and also has a spirit doctor. The Rev. William Brown's spirit doctors take over his body during trance and operate on the patient's etheric body. The Rev. Harold Plume likewise is controlled by spirit doctors.

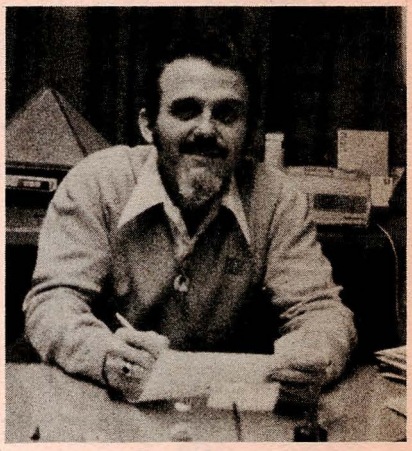
Techniques of psychic healing vary with each healer and frequently with each case. Rosita Rodriguez of Oak Park, Ill., learned psychic surgery from Tony Agpaoa but due to Illinois legal restrictions uses conventional laying-on-of-hands. Betty Bethards of Novata, Calif., once healed a skeptical San Francisco man through television and Dorothy Vurnovas of San Jose, Calif., sometimes heals over the telephone.

Others included in main chapters of the book are Charles Cassidy of Los Angeles, who believes he receives healing power from some undefined "Intelligence" rather than from spirits, Ethel DeLoach of Morristown, N.J., whose invisible helpers can simulate acupuncture treatments, Brother Willard Fuller who heals teeth, Bob Hoffman of Oakland, Calif., who receives help from a deceased psychiatrist when treating emotional problems, and William McGarey of Phoenix, who uses Edgar Cayce's remedies and acupuncture in his medical practice.

St. Clair based most of his material on personal interviews. The book contains interesting personality sketches of his subjects and numerous accounts of their psychic experiences which have nothing to do with healing. A list of healers and their

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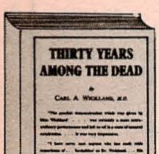
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addresses in the United States is included in the book. — *James Crenshaw.*

ALSO NOTABLE

DREAM TELEPATHY by Montague Ullman, Stanley Krippner and Alan Vaughan, Penguin Books, Baltimore, Md., 1974, 300 pages, $2.95 (paperback).
Paperback reprint presents full story of famed Maimonides Hospital telepathy experiments.

HERE IS THE OCCULT by Raymond Buckland, House of Collectibles, 17 Park Ave., New York, N.Y. 10016, 143 pages, $1.25 (paperback).
Brief chapters on witchcraft, voodoo, satanism, etc., are followed by a dictionary of occult terms.

THROUGH DEATH TO REBIRTH by James S. Perkins, Quest Books, Wheaton, Ill., 1974, 124 pages, $1.95 (paperback).
Theosophist traces the pilgrimage of the soul through the cycles of death and rebirth.

EYELESS SIGHT: A HOW TO MANUAL by Simone, P.O. Box 421, Stanton, Calif. 90680, 1974, 48 pages (pamphlet; price not stated).
Author gives history of her involvement with the True Sight Church and gives exercises based on methods developed by the late Rev. William A. Foos.

GOD by Alan Watts, Celestial Arts, 231 Adrian Rd., Millbrae, Calif. 94030, 1974, 64 pages, $2.95 (paperback).
MEDITATION by Alan Watts, Celestial Arts, Millbrae, Calif., 1974, 64 pages, $2.95 (paperback).
NOTHINGNESS by Alan Watts, Celestial Arts, Millbrae, Calif., 1974, 64 pages, $2.95 (paperback).
First three volumes of a nine-volume series present the basic philosophy of the late inspirational writer composed shortly before his death.

A DWELLER ON TWO PLANETS by Phylos the Thibetan, Steinerbooks, Blauvelt, N.Y., 1974, 424 pages, $2.95 (paperback).
Paperback reprints classic tale of Atlantis received through automatic writing by Frederick S. Oliver.

THE HEALING MIND by Irving Oyle, Celestial Arts, 231 Adrian Rd., Millbrae, Calif. 94030, 1974, 128 pages, $7.95; $2.95 (paperback).
New York physician surveys varieties of healing through mental imagery, acupuncture, hypnosis and other unconventional methods.

Report from the Readers

JUST THE FACTS, PLEASE

In Part I of my article, "Britain, The Western Edge of Rome," in the November 1974 issue of FATE I have noticed three errors. On page 43 you have identified Julius Caesar as a Roman emperor. This was not in my original manuscript, for he never was emperor of Rome. He was offered the title of king several times but turned it down. In the end he was made a sort of honorary dictator. Octavius (Augustus) became the first Roman emperor after Caesar's death.

Then on page 50 my figure of 80,000 Britons killed (when Seutonius' forces charged Boudicca's army) was increased tenfold.

Finally, the photo on page 40 shows Colchester and the caption reads: "as it would have looked about A.D. 250 before it was destroyed by Boudicca's warriors." The town was actually burned nearly 200 years before that date.

Some of your readers may be questioning these inaccuracies which I hope this letter clarifies. — *Arnold L. Kent, Ashland, Ore.*

SELF-KNOWLEDGE WORKSHOP

An all-day workshop — "Exploration Toward Self-Knowledge" — has been scheduled for March 8, 1975, by the Philadelphia area Spiritual Frontiers Fellowship. It will be held at the Arch Street United Methodist Church, Broad and Arch Sts., Philadelphia, Pa.

Workshop sections will be led by (1) Mrs. Elizabeth Hoffman, a hand analyst, (2) Mrs. Faith Javane, astrologer-numerologist-symbolist, and (3) Mrs. Marianne Wolf on dream interpretation.

The day has been planned so that each participant may choose two of these three areas to study. Preregistration is necessary. I will be pleased to supply further information. — *Louis Meyer, P.O. Box 1071, Philadelphia, Pa. 19105.*

THE EXTENT OF THE CURSE

Since the September 1974 issue of FATE arrived in our home containing the picture of the Hope diamond, my husband lost his job, I was stung by a scorpion and the water heater quit. — *Helen Margaret Earl, Fort Myers, Fla.*

* * *

In "The Curse of the Hope Diamond" author Joseph Goodavage does well to doubt that Tavernier was eaten by wolves after selling the Great Mogul diamond to Catherine the Great. If he was over 80 in 1668 when he presented the French Blue to Louis XIV, he must have been 180 when he met Catherine the Great.

Obviously he died of old age. — *John T. Harllee, Florence, S.C.*

* * *

If there is a curse following the Hope diamond one thing is sure: It is not because of the electrical conductivity which Mr. Goodavage quotes Dr. Switzer as mentioning, for the

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diamond is a rather good insulator.

A knowledgeable mineralogist could have made a better case by pointing out the open crystal structure of the diamond and its high index of refraction which could make it a good concentrator of energy.

I do not deny that crystals might be the agent of a curse. After all, the transistors in radio and television sets are of the same crystalline structure as the diamond. Perhaps a malevolent field has attached itself to the Hope diamond. — *David Taylor, St. Louis, Mo.*

* * *

I think we should return the Hope diamond to the Indian temple it came from. All other stolen jewels now in the Smithsonian Institution — some given as bribes to our government — should go back to their rightful owners. I think ownership of such gems may have caused Nixon's troubles, the Vietnam war, the Kennedy murders, etc.

I wrote to my congressman Edward R. Roybal who later sent me the reply he received from T. N. Kaul, Ambassador of India in Washington, D.C. It reads in part: "I am not certain that I would share the concern of Ms. Toubes relating to the evil effects of the Diamond. However, my Government can arrange to find a suitable home for the Diamond in one of our Museums, if it were to be donated by the U. S. Government. . . ." — *Judith Toubes, Los Angeles, Calif.*

* * *

Dr. Switzer hopes the curse has been lifted now that the nation owns the Hope diamond and Art Buchwald feels that it was a bad day when our nation became the owner of the fateful gem. I join with Mr. Buchwald.

Your author mentions the tragedies that befell the postman who delivered the diamond but fails to follow through. Think what has happened since! John and Robert Ken-

nedy and Martin Luther King were assassinated. After a relatively short time the scandal of Watergate was on us and we're not out of it yet. For the first time in history a vice-president, Spiro Agnew, resigns under a cloud and again for the first time a president saves himself from impeachment by resigning.

I could name other tragedies but this should suffice to show that the curse of the Hope diamond may not have been lifted. I think the only way it can be is to return the gem to its rightful owner, the Temple of Rama Sita in India. This may be difficult after all these centuries but even the attempt to do it might lift the curse and we might get some peace in our governmental affairs. — *A. Frank Ormsby, San Francisco, Calif*

* * *

I am impelled to throw in with the ranks of people who contend that the Hope diamond has a sinister kind of power so far-reaching that it seems able to wreck entire governments. That being the case it behooves us to band together to appeal to the authorities to get rid of the infernal gem before it wrecks our country too.

I wonder whether our current national woes were caused by Richard Nixon, the diamond or a coincidental combination of both. — *Robert W. Putney, Baldwin Park, Calif.*

THE OLD CHESTNUT

Due to the energy crisis the smithy may become part of the American scene once again and the blacksmith will be able to stand under a spreading chestnut tree, despite Curtis Fuller's remarks on its extinction in the April 1974 issue of FATE.

On my vacation in Shenandoah National Park I discovered three wild trees in tassle and with burrs. A few American wild chestnut trees have persevered and resisted the blight. — *Fred N. Morris, Richmond, Va.*



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IN ALL FAIRNESS . . .

The derogatory tone of David Techter's comments ("New Books," October 1974 FATE) on our First World Conference on Ancient Astronauts is unfair. Techter's attendance during only the first two hours of the three-day conference hardly qualifies him as a critic. Other journalists and authors who attended most of the sessions made these comments:

"The congress was for all the participants an absolute success and particularly we, the authors, have learned a lot through these meetings and discussion." — Erich von Däniken.

"The first of its kind anywhere and perhaps the most significant attempt to give ancient astronautism credibility." — Ronald Yates, *Chicago Tribune*..

"Remarkable days with their marvelous atmosphere." — Josef F. Blumrich (author of *The Space Ships of Ezekiel*).

"The carefully orchestrated conference was a quality success." — Joan Hurling, *Kankakee* (Ill.) *Daily Journal*.

We agree with Mr. Techter, however, in hoping that our Second World Conference to be held in Zurich, Switzerland, in May 1975 will be better. — *Gene M. Phillips, Ancient Astronaut Society, Park Ridge, Ill.*

THE MEASURE OF THE MAN

According to Tom Valentine's article ("Norbu Chen, Healer," August 1974 FATE) Chen holds the honorary title of "Lama." It is a degradation of the term to presume that the title of lama can be bestowed as an honor on or by anyone, be he Black Hat (*Bön-pa*), Red Hat (*Dug-pa*) or Yellow Hat (*Gelug-pa*).

The term *La-Ma* means "the superior one." It properly belongs only to a *Trul-ku* ("emanation" or "phantom body"), one who in a former life attained the right to Buddhahood but

has returned to Earth. A *Trul-ku* knows who he has been before. His identity is recognized and he is honored as a Lama in charge of his own lamasery.

The ancient religion in Tibet — as in Mongolia and Siberia — was a primitive nature worship known as *Bön*. It was dominated by the shaman or sorcerer whose magical rites and practices included sacrifices to the gods of earth and sky to produce good weather and crops.

The pure tenets of Buddhism were already corrupted in India before that religion was introduced into Tibet in 650 A.D. but even so it was far superior to *Bön*. The adherents of the new religion, known as *Dug-pa* (Red Hats), contested for supremacy with the *Bön-pa* (Black Hats) and were contaminated by them. To halt this deterioration the original tenets of the Buddha as expressed in *Theravada* Buddhism were introduced and adopted by the *Gelug-pa* (Yellow Hats) in a religious reformation that purified the beliefs and practices of the people.

Simply stated, the *Dug-pa* (Red Hats) are the unreformed order. The *Gelug-pa* (Yellow Hats) are the reformed order of Lamaism. That Norbu Chen should scorn the *Gelug-pa* and subscribe to the *Dug-pa* sect is a measure of the man. — *Bim Schelderup, Honolulu, Hawaii.*

THE GEORGIA SEER

David Techter's comments on "Doc" R. C. Anderson (May 1974 FATE) hit home. I would like to relate my experience with him. After waiting about four hours I was told to enter his office. As I sat down he started to tell me about the great and well-known people who had sat in the same chair. I said I wanted a reading but he said something to the effect that he wasn't doing any now. Then he came out with, "That will be $40 before we go on, buddy."

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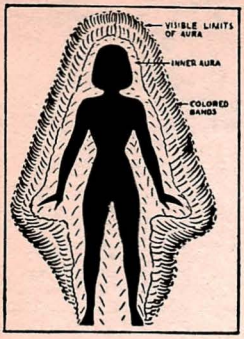


Diagram of normal aura based on W. J. Kilner, M.D.

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I hadn't had any service yet but I had to pay him $40. Imagine! I was down to my last dollar and had to borrow money to make the trip "only to receive the vaguest of platitudes," as Mr. Techter said.

As to Anderson's odd stigmata-like bleeding it is probably phoney. I had the rare privilege some years ago of seeing closely and in person the saintly Padre Pio of Foggia, Italy, who had the true stigmata of Christ daily — not once, like Anderson.

Please continue to expose these persons who are getting rich at the expense of the poor and miserable people — *Donald Williamson, Dunedin, Fla.*

FAKING IT

In a review of Kurt Saxon's *Keeping Score on Our Modern Prophets* (October 1974 FATE) Mary Margaret Fuller objects to Mr. Saxon putting down Jeane Dixon. I am sorry to have to say that I quite agree with Saxon, not for his reasons, but because Mrs. Dixon nowadays is not what she is cracked up to be.

I have been checking on Mrs. Dixon in recent years myself. Her accuracy rate is down to 28 to 30 percent which is not even random. If you investigate her predictions lately you find she has obviously seen some in her crystal ball, some she has figured out from astrology and some she has picked up listening to gossip at Washington parties.

Mrs. Dixon first began going downhill when she said the profits from Ruth Montgomery's book, *A Gift of Prophecy*, would be used for a big new children's hospital. In the first place, we have an excellent children's hospital in the District of Columbia which runs on donations and never refuses a child who cannot pay. Children's Hospital is a terrific institution. We don't need two of

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

them. Finally, the money she received from the sale of the book seems to have vanished into thin air.

Possibly she's getting the same stuff she got before but she's misinterpreting the signals. She even took back one of her predictions on the new Christ and changed it to "Anti-Christ." That tipped me that she was going off and she certainly has.

Don't blame Saxon for wanting to check into whether she was faking it back in the days of President Roosevelt. In his place I would have done

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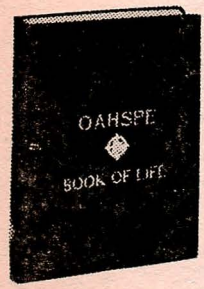
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the same thing. — *Betsy Freitag, Cheverly, Md.*

WHO NEEDS PROOF?

Curtis Fuller deplores the lack of proof involved in the Geller-Puharich UFO contacts in his article "Geller, Puharich and the Sky Intelligences" (October 1974 FATE). I am puzzled as to why he brings up that point, desirable as proof may be.

First, the percipients claim that the UFO entities they are in contact with are automatons or computers. In the book *Uri* I was struck by the fact that the entities were not so much concerned with gratifying any want for proof except for when it might be manifested through Uri. Being essentially alien "they" may have overlooked the human skepticism that makes us demand "proof." Aside from that, when I use my "computer," a model 660 Remington Rand calculator, it does not supply proof of its calculations except by presenting the answer . . . which must be canceled before it will make further calculations.

I have no patience with the argument which goes, "The UFOnauts don't act 'logically,' therefore they are only the fabrication of the percipients." Why would alien beings necessarily subscribe to our kind of logic? — *David Krouse, Wallingford, Pa.*

APPEALS AND AN OFFER

It has been a long time since you've published anything about mermaids. Have mermaids been seen by anyone in the last few years? Do they really exist? — *Arthur H. Ball, Toledo, Ohio.*

* * *

Has any FATE reader ever heard or read of "the gates of Timalon" or of a temple in India where a body is kept permanently in suspension by an unknown power?

A friend tells us his late father

used to speak of traveling with Russian nobility in the early 1900's and seeing this in the Middle and Far East. After a long library search we can find no reference to "the gates of Timalon." Can anyone help us? — *Mrs. L. V. Jones, East Detroit, Mich.*

* * *

I have a book titled *The Occult World* by A. P. Sinnett, published by Houghton Mifflin & Co., copyright 1885. Can any FATE reader tell me if it has any value? — *H. Day, Bellingham, Wash.*

* * *

I have some back issues of FATE I would like to give to deserving shut-ins who enjoy the magazines but cannot afford to buy them. — *Pauline O'Dell, Mid City Box 706, Dayton, Ohio 45402.*

* * *

Is any FATE reader interested in corresponding with a person who has studied Buddhism for 10 years?

Also, is there a group or school that is sincere and totally committed to the teaching and understanding of Buddha and his way of life? — *Renée Ramsey, 18 Rockdale Ave., Lowell, Mass. 01854.*

* * *

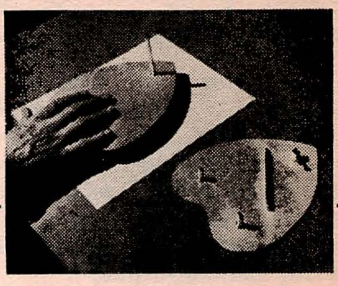
As the editor-publisher of a UFO newsletter I am trying to compile information on all kinds of UFO sightings for the years 1948 through 1973.

If any FATE readers, their relatives and friends can help, please send me reports including the following details: size, color, shape, distance from sighter, time of sighting, date and most important, a sketch of the craft seen. If other witnesses were on hand their names and addresses would be appreciated. — *Janice M. Croy,* UFO Sightings Newsletter, *512 S. Logan, Denver, Colo. 80209.*



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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.

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