FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN

MAY 1975 60¢

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Teaching the BLIND TO SEE

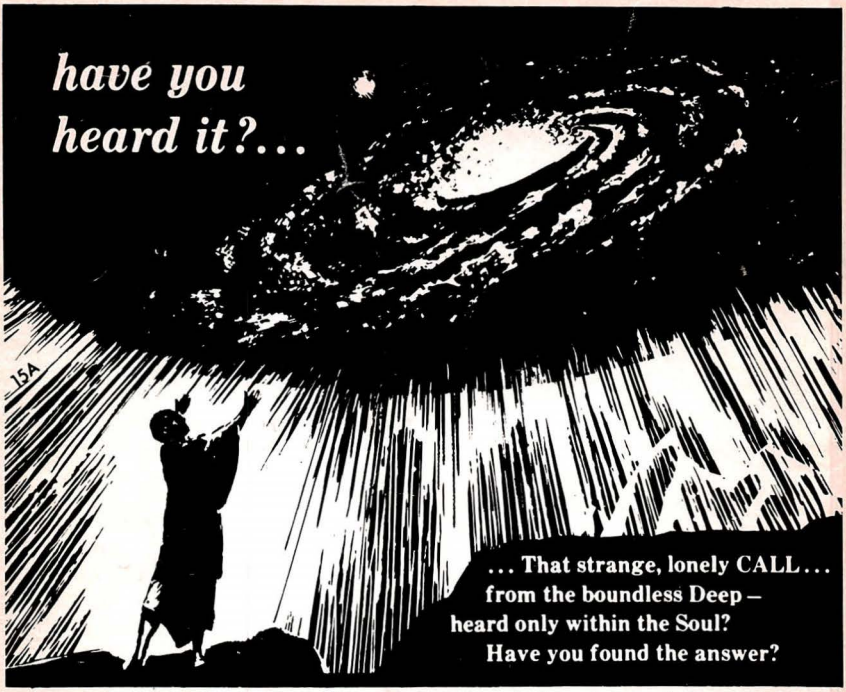
WHILE OTHER psychics are making headlines predicting world-shattering events Carol Ann Liaros is quietly teaching the blind to "see."

Mrs. Liaros is a psychic whose major interest lies in research and teaching of parapsychology. In 1971 she was teaching an ESP class in Batavia, N.Y., and discussing the human aura. After the session a woman introduced her husband to Carol and said, "My husband said that he could see auras—but he is totally blind." The 41-year-old man had been blind since the age of four.

Carol began to wonder if it were possible to teach the blind to "see" through extrasensory perception. About a year later another blind student joined a class Carol was conducting in Niagara Falls and reported having the same experience. When the class was over Carol tried more in-depth techniques and psi-stimulating experiences with this student. Thus was born the idea for a pilot study to investigate psi faculties in blind students . . .

(Continued on page 30)

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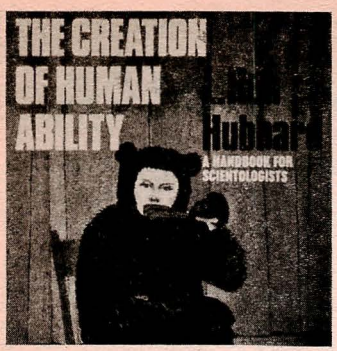
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[1] **EXTERIORIZATION:** The state of being outside the body. When this is done, the person achieves a certainty that he is himself and not his body.

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FATE

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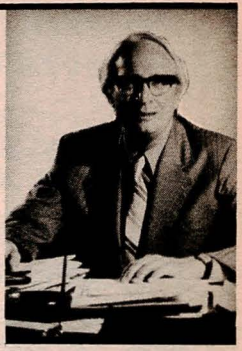
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I See by the Papers

QUOTE OF THE MONTH

Far too many physicians and scientists, as well as laymen, look upon the history of discovery as an entertaining pastime, a tiresome academic exercise, or merely the record of egotistical aspirations. But it is essential to understand the successes and failures of others . . . . The issue is clear: if greatness is a goal, it will take great thinking and consummate honesty to achieve it. History has shown us and formulated the guidelines.

— Irving H. Page
in *Science* magazine



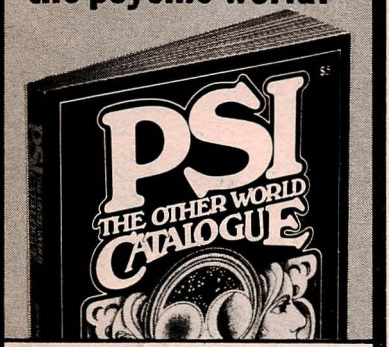
Curtis Fuller

IRVING PAGE is former director of the research division of the Cleveland Clinic, Cleveland, Ohio. In the lead editorial of *Science* last December 27, Page complains that scientists and the United States government misunderstand how great discoveries are made. Yet such understanding is crucial in the increasing role government should play in financing research, Page insists. He cites three examples of great discoveries to prove his point.

The first is Fleming's discovery of the effect of penicillin on a bacterial colony, "probably the most important medical discovery of the century." Fleming had a primitive laboratory and he failed to wash his petri dishes before he went on vacation. When he returned and saw how the growth of *Penicillium notatum* had created a clear zone around a bacterial colony he had the common sense to understand what might be happening and to follow up on it. But if Fleming "had been an active committee attender, with plenty of dishwashers and technicians" it's probable that a dutiful technician would have destroyed the evidence long before Fleming returned from vacation.

The second case Page cites is the discovery of liver extract for the treatment of pernicious anemia. It took the more or less accidental observations of three

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scientists — the pathologist Whipple, the clinician Minot, and the work of Murphy — to perceive all the implications and solve the problems. All three men were awarded Nobel prizes.

Page's third case is the discovery of insulin by Banting and Best. It was known that the pancreas was crucially involved in diabetes but no major research centers had done anything about it. Instead, an "unknown young surgeon" and an "eager young medical student" did "what long since should have been done.

"Note that government grants and major planning committees played no part."

Instead of the government and powerful agencies understanding how important discoveries are made, "the young are being taught, by example, that status and celebrity-seeking promote their careers . . . .

"Are such important decisions to be left in the hands of those so innocent?"

∞

A LOOK AT HISTORY

THERE ARE other subjects of history that we look at with eyes equally innocent. Consider, for example, the Spanish conquest of Mexico.

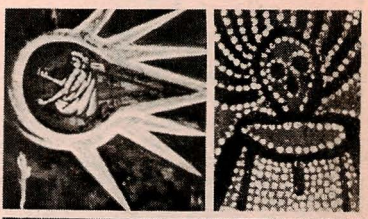
We are inclined to believe, if we think about it at all, that the European conquerors came from

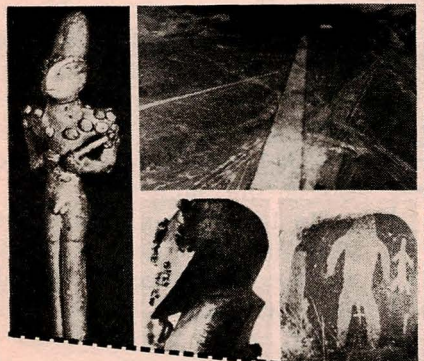
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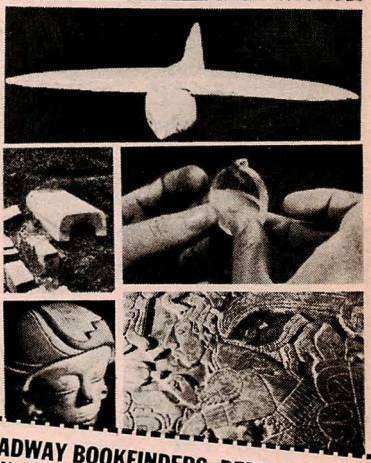
IN SEARCH OF ANCIENT GODS.
My Pictorial Evidence for the Impossible
by the author of *Chariots of the Gods?*

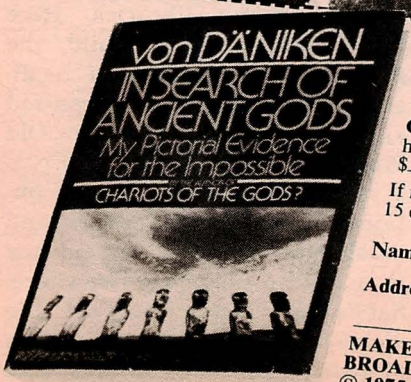
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a superior civilization when in fact they were more savage and less literate than the people they conquered. It was like the Huns overrunning Rome; did the Huns' victory mean that their civilization was higher than that of Rome?

The Spanish had four great advantages: horses, gunpowder, decimating European diseases which they carried and to which the Indians had no resistance, and the pervasive Indian legend that white gods would come from over the seas to rule them.

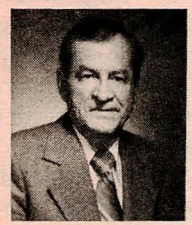
Here's what the newsletter *Tomorrow Through Research,* published by the Southwest Research Institute, recently had to say on this subject:

"In 1493 the six million people who inhabited Mexico and Middle America possessed the highest civilization in the whole world. Here were located the world's largest libraries. Here Montezuma was to build the first zoo. The practice of medicine and surgery far surpassed anything known in the Old World.

"Pharmaceuticals were obtained from native plants and catalogued as to their efficacy to a degree unknown elsewhere. Sanitation was the byword in the alabaster cities, while the streets of London ran deep in filth. The most accurate calendar ever de-

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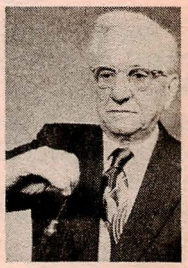
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signed by man was made and marked the days of their destruction.

"The conquistadors tore down the temple cities, burned the books, and tortured or killed the medicine men, the scientists and the poets in the name of bringing civilization to the barbarian."

∞

WHAT ABOUT CHINA?

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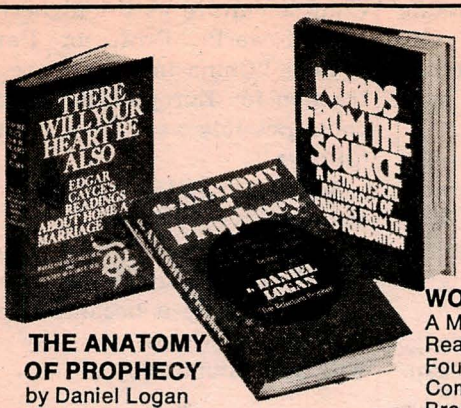
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ern Indian Ocean, the entrances to the Persian Gulf and the Red Sea and the Somali coast. The Chinese sent at least six other expeditions to this area during the next 28 years.

Chinese ships were "probably the most reliable in the world" according to Professor Parry. They were larger and more seaworthy than anything Columbus or Vasco da Gama could muster nearly a century later. The Chinese navigated with the mariner's compass a century before it was used by Europeans. They used charts at least as good as those of Europe during the same period.

Consider that the Chinese printed their *Imperial Encyclopedia* in 1726 and that it contained 10,000 chapters — it was far, far larger than the *Encyclopaedia Britannica*. Chinese bibliographies cover studies as diverse as the ancient art of skiing and irrigation in Ceylon. Needham's newest volume on alchemy and chemistry discusses Chinese alchemy — akin to western alchemy in either faking gold or actually making it with help of the fabled philosopher's stone. And finally Needham traces from Chinese sources right down to Roger Bacon the idea that there is a drug of deathlessness — that "the medicine which will remove all im-



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purities from the lesser metals (to create gold) will . . . take off so much of the corruptibility of the body that human life may be prolonged for centuries."

The Chinese had the tools, the manpower, the ships and powerful government backing. Why didn't they discover America, visit Europe and circumnavigate the world?

Instead, the Ming dynasty withdrew from the Indian Ocean. The development of Chinese ships and navigation skills began to dry up at the time European skills and aggressions began to grow. No one knows why. There was an inward-turning, an attitude of self-satisfaction with Chinese culture as the highest in in the world. Professor Parry writes: "China had far more attraction for Europe than Europe could possibly have for educated Chinese."

So China failed to have an industrial revolution. It failed to have a scientific revolution. It did not exploit the science it had. In a sense it became frozen in time. Perhaps one day we will understand why.

∞

MUSIC TO TRANCE BY

ROBERT PALMER in the *New York Times* summarizes trends in what he calls "trance music" in three different

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cultures. Palmer calls new Western experiments with Oriental trance music "one of the most significant musical trends of the seventies."

"Trance music" is the kind of music shamans in primitive societies use to induce trance, to create a hypnotic effect. It involves a deliberate and organized repetition of rhythms which can create altered states of consciousness.

According to Palmer the effect of trance music is not created by the impact of regular beats such as drumming on the kinesthetic senses of the body but transmitted through the ear to the brain, it can regulate brain-wave rhythms "and determine breathing patterns which produce a high level of carbon dioxide in the blood and other biochemical changes which indicate (or create) altered states of consciousness."

Recently a spate of phonograph records has appeared featuring such music — "Music in the Karakorums of Central Asia," Nonesuch H-72061; "Music of Morocco, the Pan-Islamic Tradition," Lyrichord LLST 7240; "Pandit Pran Nath," Shandar SR 1007. A number of American groups also are turning to this type of music.

Palmer says they "seek through the absolute control of



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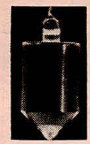
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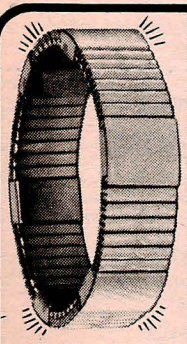
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STRANGE RELIGIONS

ODD THINGS are happening in the field of religion. The sale of religious books is booming, yet formal church membership in the United States is declining rapidly. And while we may be troubled at the decline of orthodox faiths, the growth of unorthodox ones often seems even more troubling.

One movement was sponsored by a group of young people who formed the "Process Church of the Final Judgment" and took the words of Christ literally. They reasoned that since Christ said "love your enemies" they ought to love Satan. This movement started in Britain about 11 years ago and now has spread to the States.

Today most of these church members call themselves the "Foundation Church of the Millennium" and they have changed their minds about loving Satan. "The idea of loving Satan seemed very logical but when you tried to live it day by day it just didn't work," Father Micah, a minister of the Millenniums, told

Eleanor Blau of the *New York Times*. The Millenniums also believe that the end of the world as we know it is approaching.

In Brazil the Catholic church is troubled by an increasing drift of worshipers to pagan cults. Ninety percent of the 104 million inhabitants of Brazil are nominally Roman Catholics. Yet on New Year's Eve tens of thousands of Brazilians gathered along the beaches to chant and make offerings to *Iemanjá*, goddess of the seas.

Afro-Brazilian cults are growing rapidly in Brazil, church authorities report. Two important ones are *Candomblé* and *Umbanda* which honor a supreme deity ruling through lesser divinities whose identities have been merged with Catholic saints. Twelve of the original 401 African divinities have been retained in *Candomblé*, which is important in the primitive northeast.

In the more urbanized centers such as Rio and São Paulo, the cult of *Umbanda* relies heavily on healing, belief in reincarnation, and the spiritism of Allen Kardec. Many Brazilians are said to attend *Umbanda* centers on week nights and go to mass on Sundays. They are baptized into both faiths.

Progressive Catholic scholars, faced with these challenges, are



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seeking to adopt the more successful techniques of the cults. The Rev. Raimundo Cintra, a Dominican professor at Catholic University in Rio de Janeiro, is quoted by Marvine Howe of the *Times:*

"We must not condemn the primitive religions but take lessons from them, adapt our religious language, ceremonies and liturgy to the needs of the people."

∞

CLIMBING MT. CHANGABANG

LAST MAY a group of British mountaineers left London for India with the stated intention of climbing 22,700-foot Mt. Changabang in the Himalayas and bringing back a yeti. The mountain, according to the team's leader Chris Bonington, never has been scaled. Bonington said he felt they were likely to meet up with a yeti because the area had not been open to foreigners since India won independence in 1949. It is extremely isolated and the legendary home and sanctuary of Hinduism.

As we write this in February no yeti has appeared on the slopes of Changabang. But we have a report from Katmandu, Nepal, that a 19-year-old Sherpa girl claims a yeti knocked her unconscious and killed five yaks she was shepherding in the

The feathery Garuda comes to West Virginia



During 1966 and 1967, at least 100 residents of Point Pleasant, West Virginia, and the surrounding Ohio River valley came face to face with a demonic creature . . . a huge gray figure, at least 7 feet tall, with small, very red eyes which glowed in daylight, and wings spanning 7 feet when fully opened. The thing soon became known as "The Mothman." But could it have been the infamous feathery Garuda of ancient Indian mythology?

At the same time, mysterious "Men in Black" were reported in the region, and strange aerial lights traveled silently over local towns on a regular basis. Homes were plagued with unearthly noises and ghostly manifestations.

For 13 months, the people of Point Pleasant lived in surrealistic horror . . . climaxed by the sudden collapse of the Silver Bridge spanning the Ohio River, a tragedy that swept scores of people into the water and killed 38 of them.

New book explains the Mothman's visit

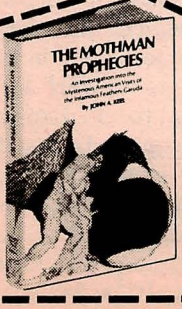
When UFO expert John Keel heard about the bizarre events that took place in Point Pleasant, he knew he had to track down the Mothman . . . to find what relation to flying saucers the Mothman has . . . if Mothmen are visitors from outer space. His carefully documented research and interviews with eyewitnesses of Mothman make for an intriguing blend of detective work and investigative reporting. His findings will upset many preconceived notions of the nature of the universe. His book has enormous appeal for any reader interested in the occult and extra-scientific discovery.

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Himalayan foothills at 14,000 feet altitude.

The girl said the yeti killed the yaks by twisting their horns around their necks. She described the creature as being four to five feet tall, covered with thick black hair below the waist and brown hair above, with thick stout fingers, long nails and "its heel turned forward" (whatever that means). Authorities set out to check her story but we don't have that report.

Meanwhile Japanese climbers photographed footprints of a "monkeylike beast" at an altitude of about 15,000 feet in Nepal's Annapurna range. No one on the team saw the animal that made the tracks, which showed four large toes about eight inches by six inches. It doesn't sound very humanoid!

∞

MORE MONSTERS

IT WOULD be unfair to the subject of monsters to omit the report of a 30-foot serpent-like creature which has been rising out of an icy lake in the Peruvian Andes to devour local sheep, according to a dispatch from Lima. This monster is described as "fat, silvery, shiny."

And in a section of South Arlington, Va., an unidentified animal has attacked dogs and killed cats and rabbits. It is variously

described as about three feet long with a hairless tail but it's "no possum, no raccoon, no housecat" and if you ever heard it scream you'd never forget it, say the residents. Mrs. Zan Morelock, of 1708 S. Randolph St., set up a large cage in her backyard and caught a friendly neighborhood German shepherd. But no one really can describe the vicious miscreant and after a week's hunt Arlington County police gave up their search, suggesting the best explanation is a big tomcat. "Some tomcat," said Mrs. Morelock.

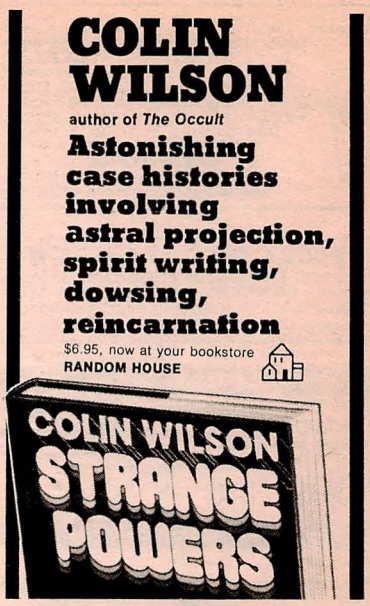
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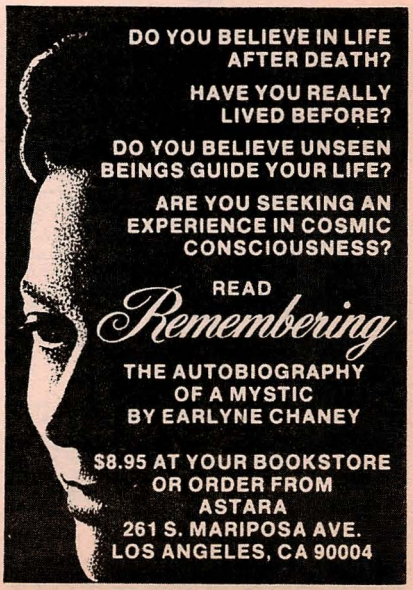
SAVED BY A TURTLE

AGENCE FRANCE-Presse reports from Manila that a giant sea turtle saved the life of a 52-year-old woman shipwrecked at sea for two days.

Mrs. Candelaria Villanueva, according to the Manila newspaper *Bulletin Today,* was a passenger aboard the inter-island ship *Aloha* which burned and sank off Zamboanga del Norte Province June 2, 1974. Two days later, on June 4, Mrs. Villanueva was sighted by a navy ship riding on the back of a giant turtle.

Navy Lieut. Cesario Mana is quoted as saying, "I wouldn't have believed it but I was an eyewitness myself, along with my shipmates."



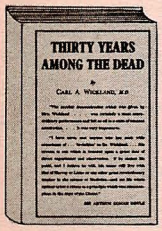


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At first the seamen thought Mrs. Villanueva was astride a huge oil drum and didn't realize it was a turtle until they hauled her aboard. Lieutenant Mana said, "The turtle even circled the area twice before disappearing into the sea, as if to reassure itself that its former passenger was already in good hands."

Well, take it or leave it. UPI even distributed a telephoto of Mrs. Villanueva. Unfortunately no picture of the turtle was available.

∞

DEMONS AND EXORCISM

IS THE widespread interest in exorcising evil spirits a counter movement to occultism and especially the spread of satanism?

This is suggested by spokesmen for the charismatic movement which consists of several million Christians, most of them Protestants, who believe that its members can have a personal relationship with God and be baptized in the Holy Spirit.

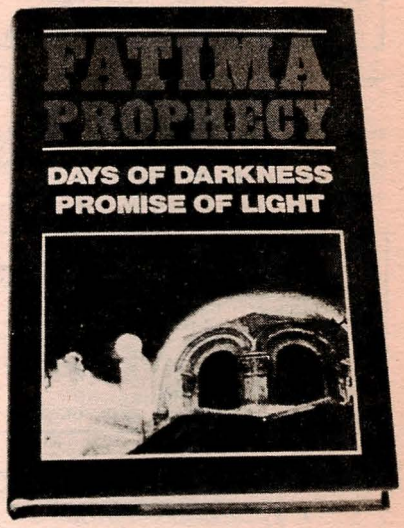
The charismatic people believe in healing miracles, speaking in tongues, and the casting out of evil spirits. A foremost spokesman for the charismatic movement is Derek Prince, former professor of ancient and modern philosophy at Cambridge University in England. He believes that demons existed at the time

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of Christ, that they exist today and that they can be exorcized.

Address them by their names, Price advises. These names correspond to the type of behavior they compel their victim to exhibit — shame, hate, lust, greed, pride, homosexuality.

The exorcists believe the demons are fallen angels who answer directly to Satan. And from this they conclude that all occultism is a thing of the devil.

"All people who have been seriously involved with the occult almost invariably need deliverance," Price told a *New York Times* reporter in Newton, Mass. "We have a tremendous number of young people who have deliberately cultivated the occult and Satan worship and theirs is frequently an agonizing experience. They have to break any contact with the occult."

For ourselves, we have difficulty considering either viewpoint very seriously. How can we distinguish between powers that claim the strength to exorcise demons from those powerful enough to conjure up demons?

An official statement of the United Presbyterian Church says: "To attribute angry and hostile feelings to the devil is to be freed from having to face the truth within oneself about where those feelings come from and

what one must do to overcome them."

∞

MATTHEW MANNING, WHERE ARE YOU?

AN ENGLISH youth, 19-year-old Matthew Manning, is being touted as a successor to Uri Geller and capable of all manner of psychokinetic powers.

Manning's abilities purportedly began when he was 12 or 13. One night as he lay in bed he was terrified to see his wardrobe "walked" 18 inches away from the wall. Then, he reports, his bed was raised up and thrown across the room.

At boarding school it is reported that knives and plates flew around the dormitories and dining rooms when Manning was nearby.

Now, it is said, Manning can direct this poltergeist-like ability into "constructive channels." By concentrating, he can write in foreign languages, including Arabic and Japanese, can paint where previously he had no artistic talent, and guided by a "Doctor Pen" can make accurate medical diagnoses.

Manning's abilities are supposed to have been confirmed by Canadian studies. These claims all may be true but in the material we have read there is a singular lack of documentation.

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Witnesses are neither named nor identified; participants in the Canadian studies have no names, nor does the boarding school or its headmaster. No times and places are given for any of these paranormal events.

We look forward to hearing something about Matthew Manning that is more than an undocumented generality.

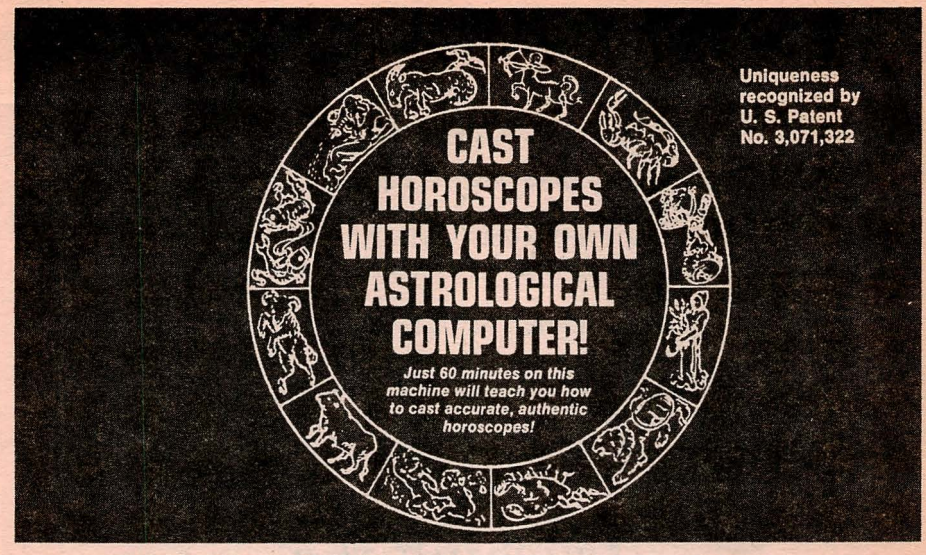
∞

METAPSYCHIATRY IN ANAHEIM

DR. STANLEY Dean, whose efforts on behalf of metapsychiatry have been mentioned before, will lead another panel discussion at the forthcoming meeting of the American Psychiatric Association in Anaheim, Calif., on Monday evening, May 5, 1975. Besides Dr. Dean, Elmer and Alyce Green, and psychiatrists Dr. Paul Adams, Dr. Eugene Brody and Dr. Mohammad Shafii will discuss psychic surgery, meditation, Spiritist therapy and biofeedback. Papers presented at Dr. Dean's three previous sessions on metapsychiatry will be published this spring by Nelson-Hall, Chicago, Ill., under the title *Psychiatry and Mysticism.*

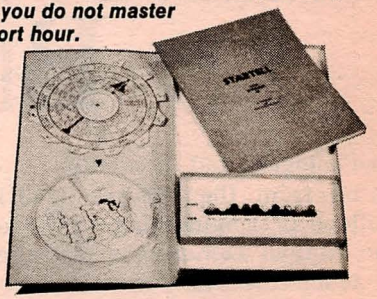
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Carol Liaros' unique program for developing the psi faculties of visually handicapped persons proves to be constructive use of ESP.

By Agatha J. Tutko

teaching the Blind to See

WHILE OTHER psychics are making headlines predicting world-shattering events Carol Ann Liaros is quietly teaching the blind to "see."

I first met Carol in the fall of 1970 when I enrolled in an ESP course at the Human Dimensions Institute which is housed at Rosary Hill College in Buffalo, N.Y. Prof. E. Douglas Dean, parapsychologist and computer scientist from the Newark (N.J.) College of Engineering came to the Human Dimensions Institute to teach the class in collaboration with Carol Ann Liaros.

The course, titled "ESP and Other Frontiers of the Mind," was a unique idea, the scientist to present the latest scientific evidence of ESP and a proven psychic to relate subjective experiences. Enrolled in that first class were 125 people from all walks of life: doctors, lawyers, judges, teachers and housewives.

Through my attendance at the classes Carol and I became good friends. At this time I was writing a column for *The Front Page,* a weekly newspaper in Lackawanna, N. Y. My column was called "Dimensions of Man" and I sought to give readers a personal insight into the lives of "special" people concerned with man's special abilities. One of the persons my readers wanted to know about was Carol Ann Liaros and how she got started.

Carol's psychic abilities had gone undetected for many years until she attended a lecture sponsored by Rosary Hill College featuring Hugh Lynn Cayce, son of Edgar Cayce. Carol's questions from the audience that day led Hugh Lynn Cayce to suggest to Sr. M. Justa Smith, O.S.F., then Chairman of Rosary Hill's Chemistry Department, that Carol be used in the unique research program Sister Justa

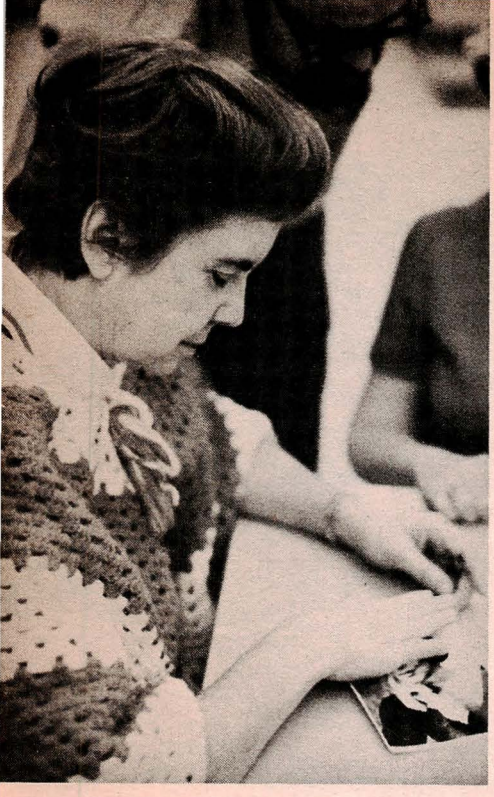


One of the tests Mrs. Liaros (standing) devised involves "looking" at photographs.

was starting. She was researching enzyme activity on the premise that if a "healer" could indeed heal he would have to change enzyme activity. Her work with the healer Oskar Estebany has since been widely publicized.

Carol took part in the research program and found herself in the peculiar position of a non-Catholic in a Catholic college, in a nun's department, with Oskar Estebany in one room doing healings and Carol in another giving "readings." In the beginning her readings were not unusual but after a period of time Carol found herself giving diagnoses which were verified by medical doctors who were involved in the research. After this project was completed Carol was employed in the office as a secretary so that she would be available for future research.

In the late 1960's the Human Dimensions Institute, founded by Jeanne Pontious Rindge, then on the Alumni Board of Rosary Hill College, started to broaden its activities by asking experts in



Skeptical at first, Lola Reppenhagen now says, "it would take a lot to make me miss this class of Carol's."

the newly accepted field of parapsychology to present their views to the public. Many of these authorities were impressed by Carol's psychic ability and her life and work began to take on new dimensions. Dr. Shafica Karagula, author of *Breakthrough to Creativity*, taught Carol to analyze the psychic process in a scientific manner and Carol found herself becoming more and more discerning.

Soon after Carol and Douglas Dean began teaching together in 1970 students came to them to express gratitude for a newfound awareness. It made their lives less complicated, improved their health and finances and helped them discover spirituality, many students reported.

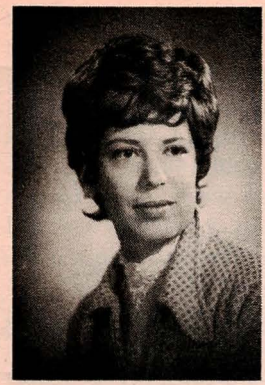
In 1971 Carol was teaching an ESP class at a YWCA in Batavia, N. Y., and discussing the human aura. After the session a woman introduced her husband to Carol and said, "This has been a remarkable evening. My husband said that he could see auras and he is totally blind."

Carol learned that he had been blind since the age of four and was now 41 years old. She began to wonder if it were possible to teach the blind to "see" through extrasensory perception. About a year later another blind student joined a class Carol was conducting in Niagara Falls, N.Y., and reported having the same experience. When the class was over Carol tried more in-depth techniques and psi-stimulating experiences with this student. Thus was born the idea for the seven-week pilot study to investigate psi faculties in blind subjects.

* * *

THE PLAN for the study included these objectives:

(1) To develop the ability of visually handicapped persons to



ABOUT THE AUTHOR

AGATHA J. TUTKO, with a husband and four sons to care for, nevertheless has found time to become a handwriting analyst, having studied graphoanalysis in Chicago in 1971. Currently she gives lectures and holds seminars on handwriting analysis. Another of her major interests is parapsychology which she has studied at the Human Dimensions Institute at Rosary Hill College in Buffalo, N.Y., her native city. She has been a research subject for the Institute and appeared in the movie "Inner Spaces" made by Hartley Productions and narrated by astronaut Edgar Mitchell and Carol Liaros. Currently she acts as assistant director for Carol's project: Blind Awareness, an ongoing program for helping the blind to see.

acquire knowledge of psi energies through techniques designed to stimulate dermal response.

(2) To help visually handicapped persons implement such skills in determining colors, shapes and positions of material objects.

(3) To discover whether such factors as age and intelligence would influence the acquisition of such skills.

Several weeks were spent rewording Carol Liaros' regular ESP-teaching techniques to eliminate all suggestion of ESP and other psychic connotations. This was done to sidestep any bias the participants might have against psychic phenomena.

To work on a one-to-one basis with the blind persons, 20 volunteers, picked from Carol's classes, had to be trained. I was one of these. We spent two nights a week for seven weeks donating our time to this unusual project. One night a week was spent learning Carol's techniques for teaching relaxation and meditation exercises to alter the state of consciousness whereby sensitivity to psi energies is increased. The second night was spent in the actual training of the blind.



Psychic Carol Ann Liaros has been involved in many facets of parapsychology both as student and teacher.

Officers of two local associations for the blind, Bill Facazio of Niagara Falls and Lola Reppenhagen of Buffalo, cooperated in finding blind persons interested in participating in the unique program. Due to limited space and facilities we planned to take on only 20 blind participants. A small church in Amherst, N. Y., allowed us to use their facilities one night a week and on January 18, 1973, the classes began.

Among the numerous tests that comprised the program the following are two examples:

(1) Sheets of colored paper were placed before the subjects who were told to keep their eyes closed and to indicate if the two sheets were the same color or different. The next step was to identify which one was black and which was white. The sheets were placed on the table before the subject by a volunteer who also placed the blind person's hand two or three inches above the sheet; a subject was never allowed to touch the sheets.

(2) Photographs also were "scanned" by the subjects' hands held two or three inches away. Each blind person was asked to indicate whether the subject in the photo was male or female. Additional objects and shapes in the pictures also were to be identified.

All sessions were tape-recorded, photographed and carefully documented. Statistics were compiled by Professor Dean, serving as a member of Carol's advisory board, on the basis of 2,000 color selection trials. The blind persons were asked to run their hands over various colored sheets while the following questions were asked:

(1) Did the sheets feel the same or different?

(2) Could the subject differentiate between black and white?

(3) Could he differentiate between red and blue?

(4) Could he differentiate between a set of black and white sheets and a set of red and blue?

Each series was run 100 times before the training began, then repeated at the end of the seven-week period. The significant effect of Carol's training techniques is reflected in the chart on the opposite page.

* * *

ANOTHER PART of the training in the pilot study was the technique of "mind traveling." Its purpose is to acquaint a visually handicapped person with strange surroundings, to decrease the fear of new places and to help him become more mobile more quickly, thus making him more independent.

Although statistics reflected good success in this facet of the study the subjective experiences

	Same-Different Test	Black-White Test	Red-Blue Test	Black-White Red-Blue Test
BEFORE TRAINING				
TOTALS	1028	1021	1028	523
Standard Deviation Units	1.25	.94	1.25	1.19
AFTER 20 HOURS' TRAINING				
TOTALS	1649	1316	1348	835
Standard Deviation Units	29.02	14.13	15.17	17.30

When the standard deviation is over 2.5 the result is significant. All results before training are less than 2.5, merely chance results. After training, the scores, far above 2.5, are enormously significant: millions to one against chance.

of the blind persons turned out to be the most rewarding for everyone involved. Needless to say, subjective experiences do not fit into any statistical pattern and are therefore unsuitable for a scientific evaluation. Nevertheless, they reveal — more poignantly than dry statistics — the value of Carol's training.

If the following episodes boggle your mind, they should! We were totally unprepared for this type of feedback. The incidents* I have selected from numerous reports are not dramatized.

At the end of the seven-week training period several blind persons discovered they were able to "see" in a way they could not verbalize nor even understand. Some reported the ability to distinguish colors from across the room, to describe a person's living room without ever having been to his home, to "see" with some part of themselves a light in their heads where before there had been total darkness, and to perceive the outline of objects in a room. (When asked where they were perceiving, as it could not have been visually, they usually

* These experiences have been publicized previously on a Canadian Broadcasting Company radio documentary titled "As It Happens" in April 1973; on Frontier Forum, Radio WEBR, Buffalo, N.Y.; on the Allen Spraggett Show: ESP (extra special people) on Canadian Global TV; on the Irv Weinstein Show: Sunday Surprise, WKBW-TV, Buffalo, N.Y.; in Frances Nixon's book, *Born to Be Magnetic*, Vol. II; in Bob Curran's column in the Buffalo Evening News; and in Dr. Yvonne Duplessis' book on eyeless vision published in Paris, France.

pointed to their foreheads.) Many of the subjects reported an increase in mobility because they began to "just know" where objects were in a room.

One man reported he can walk down the street without a cane because he can "see" the plate glass windows, lamp posts, etc. "out of the side of his forehead." One woman can pick out her own clothing when shopping or taking clothes from her closet because she can "tell" the difference in colors by running her hands over the clothing at a distance of several inches.

One especially detailed report comes from a subject who told of awakening in the middle of the night and "seeing" her apartment lit up in a golden glow, so bright she could see the outlines of the furniture. Her immediate thought was, "Even if I did leave the lights on I wouldn't be able to see the furniture." She checked the light switches to convince herself the lights were off and then, she says, she sat down and enjoyed "seeing" for the first time in many years.

This experience lasted about a half hour and occurred on two other occasions in other rooms in her apartment. Concerning her feelings about the possibilities of Carol's training she says, "I have great hopes that the experiment might be the start of something — a new sight for the blind, something that will help us make our way in the world."

* * *

SINCE THE conclusion of the pilot study Carol Ann Liaros has started similar training programs at the Mind Institute, 223 St. Clair Ave., W., Toronto, Ont., Canada, and at the Salvation Army's Western New York Headquarters, 960 Main St., Buffalo, N. Y. Any blind person may join these programs free of charge.

It has been important to establish whether Carol's results are repeatable. Again, we have been startled to hear what's happening. The following is a report by Lola Reppenhagen, a blind participant in Carol's program titled "Project: Blind Awareness at the Salvation Army in Buffalo, N.Y."

"A year and a half ago I was contacted to see if I could get 10 blind people from Buffalo to join 10 persons (blind) from Niagara Falls to attend a pilot program on how to learn to detect color by feel. Needless to say, I was very skeptical. However, (out of) curiosity and liking to be involved in everything and anything new and interesting, I said I would try. We went about seven weeks to this study and did something new each week. It was enough to intrigue us into doing more.

CAROL ANN LIAROS, born in Buffalo, N.Y., in 1936, is today a psychic-sensitive whose major interest lies in research and teaching of parapsychology.

She has studied altered states of consciousness (without drugs) with Dr. Jean Houston, author (with Robert Masters) of "Mind Games," at the Mind Research Institute in Pomona, N.Y. Then for seven years during the 1960's she worked as a research subject in parapsychology at the Human Dimensions Institute at Rosary Hill College, Buffalo, N.Y., with Prof. E. Douglas Dean, parapsychologist, and Sr. M. Justa Smith, then Chairman of Rosary Hill's Chemistry Department. During this period Mrs. Liaros originated a method for testing psychics which was presented at the 1972 Parapsychological Association convention in Edinburgh, Scotland, and published in its proceedings, "Research in Parapsychology" under the title, "A Precognitive Method for Testing Sensitives." Using this procedure for testing precognition in a repeatable experiment (six times in a two-year period) with Carol herself as the subject, Professor Dean found her precognitive ability between 93 and 96 percent accurate.

Mrs. Liaros' research has taken her into the field of overt psychic phenomena. In 1969 she investigated poltergeist cases with Dr. Hans Bender of Freiburg, Germany. She has investigated many haunted houses and her results in several cases were reported in a two-part article by Robert Rosenberg titled "Haunting in New Jersey" in the journal "Theta."

Carol has been consulted in cases of "possession" and several medical doctors and psychiatrists have utilized her ability in psychic diagnosis. The success of classes she has taught on various facets of parapsychology has resulted in a revolutionary college credit course conducted by Professor Dean and Carol Liaros at the State University of New York at Buffalo.

"The results were so amazing that Carol Ann Liaros decided to begin a new group and delve into this much more thoroughly. We began this about six months ago and I find it difficult to believe the things that are happening. I have not yet learned to tell each color every time and some not as well as others but it is coming. I have had some success with mind travel but not as much with telepathy. Awareness of my own energy field is developing and I feel as though I can really see myself: I see my hands working, I see my body, I see images and shadows and seem to be able to almost see what is in a room. It seems that I really see it, although I don't, and I am totally blind.

"Last Sunday I saw my first aura. A friend was talking with me when suddenly I saw her aura and was so surprised that I did not hear what she was saying. She noticed that I was not listening and said that my eyes got larger and larger and she knew that something was going on. I interrupted her and said, 'I can see your aura.' It was a white light, hazy and flickering,

which encircled her head.

"Another time I was listening to my brother play his guitar and sing. While watching him I could sense how he was sitting. Then I found that I was seeing the movement of his hand strumming the strings.

"On occasion I can pick out colors without thinking as I did when I 'saw' my daughter in red slacks and white top.

"Things are happening — I don't know why or how. I do know that it would take a lot to make me miss this class of Carol's and I hope she will continue to work with us. My skepticism is gone and I know every day that something is coming from this to enlarge my awareness."

Many similar reports have been written by other blind participants in Carol Liaros' programs. Dr. Sean Zieler, a clinical psychologist at Veterans Hospital in Buffalo and advisor in the pilot study, says, "Some of the things that happened are mind-boggling and quite frankly I have no explanations for them. There was no way these people could have been faking."

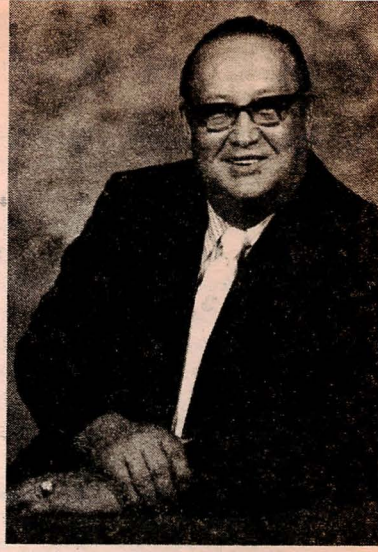
During the course of the original pilot study Carol told me about a recurring dream she had had from the time she was about 12 years old:

"I was standing in the doorway of what I knew was a hospital . . . and the room was absolutely enormous with these huge high ceilings. I was standing in the doorway with what I thought were two doctors. . . . We were 'floating' across the room, not walking, and I began to observe that there weren't any beds in the room. There were people standing all around, sort of aimlessly. While we floated past these people they would look over their shoulders toward us with a strange look on their faces. What shocked me so was the look in their eyes. It was an absolutely tortured look. I knew as we were passing them that we were healing them but we weren't doing anything."

Looking back, Carol realizes there were no beds because the people weren't really sick and their eyes were tortured because they were blind. She believes the dream symbolizes the blind study she was to undertake.

Today Carol Ann Liaros' activities include independent research in other areas of healing, lecturing and teaching — and helping the blind to "see."

Anyone interested in learning more about her work may write to Carol Ann Liaros, 199 Fairgreen Dr., North Tonawanda, N.Y. 14120. Please enclose a self-addressed stamped envelope.



Carl Logan of Dallas, Tex., gives frequent lectures and readings combining psychism with palmistry.

An all-day search turned up no trace of the old woman. How could a stranger to California "see" her from 30 miles away and describe in detail her hiding place?

Carl Logan's PSYCHIC RADAR

By James Crenshaw

DURING THE long day more than 80 searchers had spread methodically outward in an ever widening circle away from the Wildwood Campground near Fort Bragg in Northern California. They were looking for Mrs. Alma L. Miller, age 75, who had disappeared that morning, July 6, 1974, about nine o'clock.

Mrs. Miller was seen emerging from the shower room at the camp but when she failed to turn up at the campsite where she was staying with her daughter and son-in-law, Mr. and Mrs. David A. Hillendahl of Petaluma, Calif., there was great concern.

The Mendocino County Sheriff's substation in Fort Bragg was notified and shortly thereafter searchers began to tramp through the heavily wooded country some three miles east of Fort Bragg on the California coast. As the name of the campground implies this is wild mountainous territory dotted with stands of fir, pine and redwood, and the usual brush and undergrowth.

Worry increased in the late afternoon. The search might have to be called off until the next morning. Lt. Bill Odom of the Sheriff's Department who was coordinating the air and

ground search at the scene could not understand how an elderly woman, only recently recovered from a stroke she suffered in 1973, could vanish so completely.

The July sun was close to disappearing over the horizon into the Pacific Ocean when Sgt. Frank Stafford, manning radio and other communications at the Fort Bragg substation, received a telephone call from a nearby ranch. Mrs. Joyce Haskew said she knew someone who might be able to help. This is how Sergeant Stafford recalled the conversation for FATE:

Mrs. Haskew: "I don't know whether you're interested but there is a man over in Willits named Carl Logan who tells me the lady is on an incline about a half mile from camp. She's in a clump of trees."

Sergeant Stafford: "Oh, is that right? How does he know this?"

Mrs. Haskew: "He has the power to see things like that, even at a distance, and he says she's up there in that clump of trees."

Sergeant Stafford: "Well, everything else is failing, so we might as well try this."

The sergeant was incredulous of course but he phoned psychic Carl Logan where he was visiting in the town of Willits approximately 35 miles away. Logan, who had been giving psychic demonstrations in the Willits and Fort Bragg areas but never had been in the Wildwood Campground, told Sergeant Stafford that he visualized Mrs. Miller leaving the restroom and shower buildings and taking the wrong path — she went in the wrong direction, he said.

"He told me the path she took goes down a slight incline across a meadow and then winds back and up again away from the camp. He said that he could see that she was huddled in a kind of hollow in a group of four or five trees. He told me, 'When you get up there about half a mile, check around for this clump of trees and the hollow spot in it. She's there!'

"So I immediately drove out and got some men together and told them to go up this path, giving them the specific directions I had received. I was not familiar with the geography of the camp but when I saw the way the path went down and across a clearing or meadow and up the other side just as Mr. Logan described, I thought: 'If he can visualize all this we had better follow through because there must be some merit to it.'

"The men went on ahead of me and sure enough, almost exactly half a mile away they found the clump of trees and sure enough, there was a hollow

in it and sure enough, there she was!"

Mrs. Miller, somewhat disoriented and confused, appeared to be unhurt but was taken out on a stretcher.

On July 7 radio station KDAC in Fort Bragg reported the story in detail, including the part played by Carl Logan. The tape of the broadcast goes like this:

"Mrs. Alma Miller who was the subject of an extensive 12-hour search yesterday was found approximately one-half mile from her campsite just as darkness settled last night.

"Mrs. Miller, 75, was reported missing at 9:15 yesterday morning from her campsite in Wildwood Campground on Highway 20 where she was staying with relatives from Petaluma. Mrs. Miller is a resident of Azusa in the Los Angeles area.

"An immediate search was instituted, spearheaded by Lt. Bill Odom of the Mendocino County Sheriff's Department. The organized search effort lasted throughout the day, utilizing personnel from the Sheriff's Department of Mendocino County, the Fort Bragg Police Department, the Fort Bragg and Mendocino Fire Departments, the California Division of Forestry, 40 inmates in the California Conservation Camp at Chamberlain Creek, the Police Cadets, the C.B. (Citizens' Band) Radio Club and numerous citizens, campers and visitors in the area.

"Local residents in the Highway 20 area were especially helpful, some giving food and nourishment to the searchers. Also an air force helicopter was used to aid in the search. Additional help from other parties was promised had the search continued today.

"Searchers had planned to call off the search effort at dark. However, at approximately 9:15 P.M., a group consisting of Brad Welcher of the Fort Bragg Fire Department, Robert Jones and six inmates of the California Conservation Camp at Chamberlain Creek located Mrs. Miller about one-half mile from her campsite.

"According to Sgt. Frank Stafford of the Mendocino County sheriff's office in Fort Bragg, who handled the communications in the search, a Mr. Carl Logan was instrumental in locating Mrs. Miller. Logan, a visitor to Willits from Texas, is noted for his apparent psychic abilities. Sergeant Stafford stated that Logan gave him an exact detailed description of the area in which Mrs. Miller was eventually found.

"According to Sergeant Stafford, Logan had no knowledge of the search area, nor did he know

the people involved. However, Mrs. Miller was found in the exact area and under the exact conditions that had been described to Sergeant Stafford by Carl Logan.

"Mrs. Miller, who had been a victim of a stroke last year, was exhausted but generally in good condition. She was taken to the Mendocino Coast Hospital, where she spent a restful night."

Paul Preston of KDAC later called Logan in Willits. "He said I had certainly made believers out of the sheriff's office," Logan reported.

His "psychic radar" began to work, Logan said, as soon as Mrs. Haskew told him about Mrs. Miller's disappearance.

"I could see a group of trees where she had made a kind of nest in between them," he recalled. "She was hiding there and the searchers didn't see her, but I 'saw' her peeking out from among these big trees. She seemed to be afraid of the men going by. Some of them had beards and long hair and she was scared.

"I was 30-odd miles away at the time and had never been to the camp but the picture was clear enough for me to see that she wasn't too far away — only half a mile up this path — where she had gone when she turned the wrong way and walked in the opposite direction from the way she should have gone.

"It was getting toward dark. So I told Sergeant Stafford, 'If you hurry, you can find her while it's still light.' I don't think he believed me, especially about her being only a half mile away when they had been searching all around, including the mountains much farther out."

Mrs. Haskew called Logan in Willits at the urging of her father John Biswurm, a retired furniture dealer, after they heard broadcasts concerning the missing woman. According to Biswurm (with whom I talked by phone) Logan first gave his impressions to Mrs. Haskew.

"Then he spoke to my son-in-law Ken," Biswurm continued. "Ken was familiar with the area, having once done a survey around there."

Ken Haskew became convinced Logan's description of the area where he "saw" Mrs. Miller corresponded with his knowledge of the territory. So they decided to notify the sheriff's office at once.

"When we located her it was just getting dark," declared Sergeant Stafford. "If we hadn't got to her when we did she might have been out there all night. I knew nothing about the area until he (Logan) described it to me on the phone. He was

right on the button — absolutely. He said she appeared to be about a half mile from the camp and I don't think he could have hit it much closer.

"The men had been searching more than a mile farther out in all directions. When I arrived, I grabbed a group and told them to go up on the trail — an old logging road that had deteriorated and wasn't much more than a cow path — and then met them up there just after they had found her.

"The men gave me a funny look as much as to say, 'How the hell did you know where she was?'

"It was an unbelievable episode I'll tell you — one that I found very difficult to accept. It was an incident I just couldn't believe. I dreamed about it for two days because I couldn't believe he could guide us up through those hills with such perfect directions."

Stafford and Biswurm both disputed one report which stated: "Although as it turned out his directions were not needed the Mendocino County Sheriff's Department contacted Carl Logan, a psychic visiting Willits from Texas, who pinpointed the area where the missing woman was to be found. . . . A second search party was on the way to the spot Logan named when word was received that a Fort Bragg fireman and a conservation crewman had discovered Mrs. Miller. She was, as Logan said, on the west slope of Noyo Hill approximately one-half mile from the campground."

Sergeant Stafford insists, "Mr. Logan did it all, as far as telling us where she was. We were ready to give up until the following morning. It was quite astonishing."

This is not the first time that Carl Logan's "psychic radar" accomplished a small miracle in that part of the country. Logan lives in Dallas, Tex., and was there on Thanksgiving Day in 1971 when he received a call from his nephew David Kratzer who operates an aircraft repair service at the Willits Aviation Center east of Fort Bragg. A plane was missing with a family of four aboard. It had taken off from the Center the night before and other aircraft and search parties trying to find the four-passenger plane had been unsuccessful.

Logan not only pinpointed the location but sadly reported that the plane had dived almost straight down; all four aboard — the pilot, his wife and their two teen-aged sons were found dead in the wreckage. Logan, who was far away in Dallas, also had correctly predicted that the wreck

would be found that day and that his nephew would be with the search party which found it. Kratzer had no intention of joining in the search but as it turned out he was needed to guide the searchers to the location described by his uncle. (See FATE November 1972.)

Logan, accompanied by his wife Jane, gives psychic demonstrations in various parts of the United States as well as in and around Dallas. Every year or so they like to visit the beautiful redwood forest area of Northern California and so were in Willits when he was called on to tune in his psychic direction finder after other conventional methods had failed.

No one is quite sure why Mrs. Miller did not call out to those who passed near her "nest" in the trees during the search. Carl Logan's explanation — that she became afraid and did not realize the persons she heard and saw were friends — may be valid.

A BANKROLL RETURNED

By Hereward Carrington

ON THE night of March 20, 1938, Charles T. Good of Hackensack, N.J., dreamed that he had lost a large amount of money but that he would get it back. On awakening in the morning he went immediately to the safe in which he normally kept the bankroll and found the money was missing. His wife told him not to be concerned as she had psychic assurances that the money would be returned. She suggested that he write Dr. Hardwicke of the then-existing Psychic Research Society of New York, at the meeting of which he had heard me lecture the evening before his dream.

It so happened that a member of the program committee for my lecture had found a roll of bills when cleaning up the meeting-place at the Manhattan Opera House. The bills answered the description of the missing money and so were returned to Mr. Good. (I surmise that Mr. Good had taken the money out of the safe and was carrying it on his person at the lecture and later forgot that he had had it.) Mr. Good was so impressed that "other than ordinary forces had taken a hand in engineering the entire affair" that he accompanied his gracious letter of thanks with membership dues in the society. The interesting point is not that his unconscious told him in a dream of his loss of the money but that he and his wife both had assurances that the money would be recovered.

True Mystic Experiences

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

TRAIN WRECK

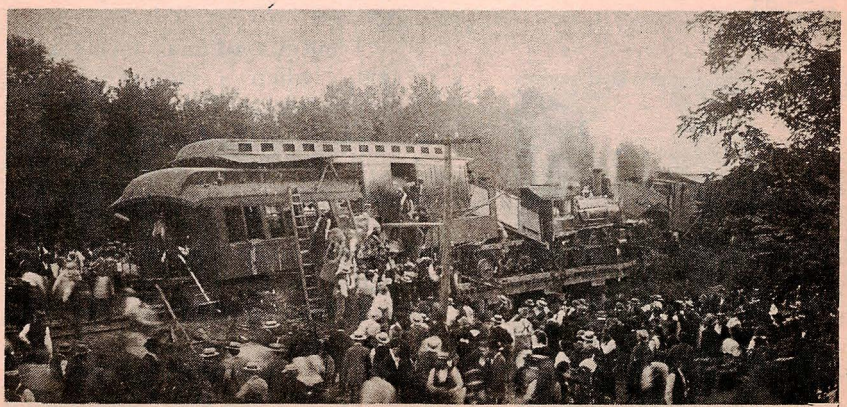
By Alfred W. Oberg

IN 1900 THE Union Pacific Railroad Company ran a special train from Omaha, Nebr., to Logan, Iowa. This special excursion train was provided every year for employees and their families with 10 or more years of service. My father Eric Oberg was a 10-year employee.

At the breakfast table on the day of the excursion I told of a vivid dream I had had of a train wreck on a small bridge. But my parents paid scant attention. It was just the dream of a child!

But it happened — on the return trip. The fireman and engineer lay around all day in Logan drinking and they started the train back to Omaha ahead of time. That is why they collided head-on with a fast through-freight on a small bridge. Our train of 16 coaches had not gotten up to speed but nevertheless 32 persons were killed.

However, Father, being a wise old railroad man, said always to



In a dream Oberg foresaw train wreck which occurred near Logan, Iowa, in 1900.

ride in the middle of the train. We were sitting in the eighth coach and were unharmed. But the baggage car and the first coach telescoped and the dead and injured were passengers in those cars. — *Oakland, Calif.*

TELEPATHY WORKED

By Victor Werner

AFTER MANY psychic experiences I have come to believe that ESP is a valuable means of mental communication. Here is one in which I used mental telepathy to help another individual.

In 1966 I was a patient at the Rhinehart Clinic in Wheeler, Ore., undergoing treatment for arthritis. Mrs. Bowerman, another patient, also was being treated for arthritis. We talked together while taking physiotherapy and soon became good friends.



Victor Werner

One day after a luncheon break she returned for treatment with tears in her eyes and told me that while she was in the powder room her billfold had been stolen. In her haste to return to the therapy room she had picked up her pocketbook and left. As she got outside the powder room she remembered she had left her billfold on the washbasin and immediately returned to get it, but it was gone. As she reentered the powder room the woman who had been in there at the same time was leaving and a strange and most uncomfortable feeling came over her as she stepped aside to let the woman pass.

"I don't mind losing the money," she told me. "It was only 12 dollars but I can never replace the snapshots of my grandchildren. Also, my house key was in it."

"I had a similar experience," I said, "when a pickpocket took my wallet as I was entering a building in Washington, D.C., to give a lecture. I used mental telepathy to send the thief a message that he could keep the money but I wanted the wallet and cards in it returned to me and there would be no hard feelings. A few days later I received a 12-cent postage-due letter from the post office with a printed slip enclosed, 'Found

Loose in the Mail.' In the envelope was my wallet, with no money, but with my cards and papers intact."

"You must be psychic," she said, "so why not send a mental message to the one who took my billfold saying, 'Keep the money but return to me the snapshots of my grandchildren and the key to my house'? The woman who was in the room with me was elderly, short, rather stout with long grey hair."

Later I returned to the Sand Dollar Motel where I was staying. Seating myself in a straight-backed chair I formed a mental picture of the woman on the wall opposite me and projected a message telling her to keep the money in the billfold but to return the house key and snapshots to Mrs. Bowerman whose address was in the billfold.

After the treatments were completed at the clinic I returned to my home in Washington, D.C. Several weeks later I received a letter from Mrs. Bowerman. She wrote, "We were home almost 10 days when an envelope arrived from Spokane, Wash. No name on the envelope tells who sent it. In it were my credentials with pictures of our grandchildren and the key to our front door. They didn't send the billfold back or the money. I didn't care about the money. I was so thrilled and happy to receive all my credentials. That was a real miracle for me. Usually people throw those things away. I just couldn't believe it when my key and all those other things fell out of the envelope."

I answered her letter enclosing 12 dollars and saying, "Since I mentally told the woman to keep the money I feel I should make it up to you."

How true it is, the Lord in His mysterious way His miracles doth perform. — *Takoma Park, Md.*

REMEMBER TOM MIX?

By Letha Quayle

WHEN I was a little girl my hero was the silent-screen western movie star Tom Mix. I never saw him in person, nor have I to this day ever seen a Tom Mix movie, but I read every story, book and comic book about him and if anything happened to prevent me from listening to his daily radio program I made life miserable for everyone around me. I was, to put it bluntly, utterly smitten.

At about 7:00 P.M. on October 12, 1940, I was upstairs in my room doing homework. My father George M. Michaels was in the room below me listening to the pending-war news beamed direct from London, England, on

the shortwave radio. I could hear the hum and crackle of the radio but no words.

Suddenly I jerked to attention, electrified, for I clearly heard the British announcer giving the details of the finding of a wrecked car at the bottom of a canyon not far from Tombstone, Ariz. He said the lone occupant had died instantly; it was Tom Mix!

When the announcer finished this story and went on to other news items I again couldn't understand a word. No matter how hard I tried I heard only a buzz of sounds, no words.

I went down and asked my father if he had turned the volume up but he assured me he hadn't touched the set.

We lived on Prince Edward Island off the eastern coast of Canada at the time and I still wonder how and why I should have heard so clearly that one item of the news, by the roundabout route of Arizona to London to Prince Edward Island, and about a man I never had seen nor known.

The death of Tom Mix was judged officially to have taken place at about 10:00 A.M., October 12, 1940, from injuries received when his car spun out of control on a rather primitive road near the Tombstone turnoff on the Tucson-Phoenix highway.

Tom Mix had spent the night of October 11 in Tucson and before heading west the next morning had a haircut at a local barbershop and also visited with an old friend, Ed Echols, who was then sheriff of Pima County (Tucson), Arizona. A bronze and stone monument stands today at the spot where the car left the highway.

Some months after his death Tom Mix appeared to me briefly in a dream. He was about midway on the stairs to my room coming down. He smiled and spoke a few words, thanking me — for what I don't know — then turned, went back up the stairs and disappeared.

Why didn't I have a premonition of his death rather than a report of it under such odd circumstances? How does one explain these things? — *Dayton, Tex.*

SHAKEN AWAKE

By Barbara Magnus

IN MARCH 1974 my husband James Magnus agreed to help his friend Rudy Sibbel drive Rudy's pickup and trailer from Seattle, Wash., to Stockton, Calif. To avoid the traffic on Interstate Highway 5 they left in the early evening about seven o'clock.

I went to bed at about 9:30 P.M. and just as I dropped off to

sleep had the impression I was riding in a truck on the highway. I sat upright in bed shaking my head but the impression remained in my mind's eye. I was following a large diesel truck; my husband was in the driver's seat next to me. However, Jim had dozed off and I knew he was going to hit the truck in front of us.

As hard as I could I concentrated on him waking up. He did so just as he was about to strike the diesel. Then I was back in my own home. Surprisingly, I slept very well the rest of the night.

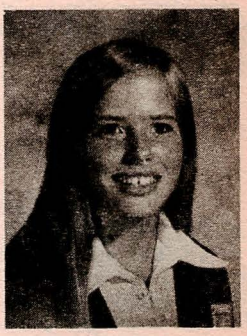
The next day Jim called to tell me about a peculiar thing that had happened the night before. They had been following Interstate 5 around Portland, Ore., when about 9:30 he had dozed at the wheel. He dreamed that I was there shaking him and he awoke just in time to avoid hitting a diesel truck in front of him. — *Seattle, Wash.*

THAT STRANGE FEELING

By Marilyn Siebels

I FELT worn out as I slowly got ready for bed on that Saturday night, January 3, 1970. I was tired because I had helped Mom with the housework the entire day. I finished buttoning the last button on my nightgown and crawled into bed.

"What a day!" I said aloud as I grabbed an old magazine from the cluttered shelf and began to read an article. I found it uninteresting so set it aside and turned off the light. I burrowed under the blankets but somehow I couldn't get to sleep. Something was bothering me and making me uneasy. I began to think of the big day ahead of me at the home of my Aunt



Marilyn Siebels

Emma and Uncle Albert Kruse where all the relatives on Dad's side would be.

For some reason, though, I had no desire to go tomorrow at all. Fond memories of many fun times I had had with my uncle were flashing through my mind — all the weekends and summer vacations I had spent in his huge familiar house in that small country town of Palmer, Iowa.

I suddenly began to pray with

more meaning than I think I've ever prayed before: "Dear God, please don't let him die now! He's helped so many people to live better lives. He's needed and loved too much by his family and friends for you to call him now. Thank you for letting him be such a good influence on me. He's been there whenever I have needed him."

I rolled over and tried to forget but I couldn't. I felt my prayers were hopeless. Exhausted and lonely I fell asleep but was soon awakened by the telephone ringing. I couldn't hear the conversation because the stairway door was closed so I ignored it and fell asleep again, only to awaken an hour later.

I slipped on the new robe I had gotten for Christmas and slowly walked down the stairs. When I got to the kitchen, I saw Mother crying and Dad trying to comfort her with reassuring words. Nothing had to be explained. I knew my favorite uncle was gone. — *Fort Dodge, Iowa.*



FATAL COINCIDENCE

IN FEBRUARY 1973 Kenneth Ray Barton's pickup truck went out of control and crashed near the small town of Opp, Ala. First to reach the scene of the accident was State Trooper Kenyon Lassiter, who found Barton bleeding to death from a severed artery. Lassiter stopped the bleeding, radioed for an ambulance and got Barton to the hospital in time to save his life.

The trooper filed a drunk driving charge against the Gantt, Ala., bricklayer but the judge reduced the charge to reckless driving and Barton retained his driver's license.

In April 1974 Lassiter stopped a speeding car only a few miles from the site of Barton's accident on Route 331. The trooper wrote out a warning ticket and turned to go back to his patrol car. Just then a pickup truck swerved off the road on the wrong side, struck Lassiter, killing him, and sped on without stopping.

The next morning the driver of the pickup turned himself in to Covington County Sheriff W. E. Harrell. He had been drinking the night before, he confessed, and did not recall the accident until he saw the damaged front end of his vehicle. The driver of the fatal truck was the same Kenneth Ray Barton whose life Lassiter had saved.



My vivid childhood visions were not easy to live with, especially if they involved tragedy to come — as if I myself had brought it on.

By Darlene M. Grove

Am I a "Little Witch?"

MY MEMORY of unusual experiences begins as far back as when I was three. During much of my early life I was shunted back and forth between my mother, my great-aunt Belle and my grandparents because of my mother's marital problems, caused mainly by her own Irish temper and my stepdad's violence.

Early one spring morning in 1931 my grandfather Fred Leedom and I were walking in the yard of his farm about four miles north of Jackson, Nebr., looking at his beautiful moss roses. They were many-colored and the day itself was brilliant with sunlight. Grandpa walked ahead pointing out his fuchsia and his favorite crimson roses.

Suddenly I stopped. Pulling on Grandpa's arm I said, "Grandpa, we better warn the neighbors. I see muddy water running all over the yard. I see a haystack floating by the house and the windmill will fall on the barn. Hurry, Grandpa! Warn them! The water's coming soon."

Grandfather Leedom was psychic himself and so he believed me. He hitched up Old Maudy, his beautiful brown mare, and drove off to warn the neighbors. Grandpa was a Methodist preacher and the neighbors looked up to him and respected his belief in the psychic world.

I wandered around the garden for what seemed eternity waiting for him to return. After two hours I became restless and decided to go over to the Missouri River and take a look.

It took me half an hour to walk to the river. The water was flowing swiftly and seemed to be rising. Vibrations were coming to me from everywhere, with every step I took. I spun around and took off for the house as fast as my legs would carry me. There I met Grandpa coming into the yard and almost collided

with Old Maudy.

"Grandpa, Grandpa, we've got to do something quick; the water is getting closer. A flood will swallow all of us. Please, oh please, do something."

He unhitched Maudy and I took her to the barn. We gathered up the chickens, put them into crates and carried them to the attic of the house. We moved the pigs onto higher ground. The neighbors formed a vigilance group to watch the river. It was a long night and many people were in and out of our house.

When eight hours had passed and nothing had happened the farmers decided to go home and do their chores. They all had left when suddenly something told me to go to the top of the hill, to high ground. The water was coming now! I ran out to the barn where Grandpa was milking. "Grandpa, quick, hitch up Maudy, we have to leave now. Right now! Please, Grandpa," I screamed.

He dropped his pail, spilling the milk, hitched up Maudy, rounded up Grandma who was in the middle of making biscuits and we took off. We made it to the top of the hill just in time to see the water cover the yard. A little later the haystack went swirling away in the muddy water that was angrily covering the land. We watched our windmill fall on the barn. For me it was like seeing it all for the second time.

Over 500 acres of "Bar Land" was inundated for many months. Grandpa lost everything and had to move and I was sent back home to Mother where she and my stepdad lived on a farm three and one-half miles west of South Sioux City, Nebr.

But by fall I was sent away again, this time to Aunt Belle who operated the Dakota County Poor Farm for old age pensioners three and a half miles out of Homer, Nebr. Aunt Belle was the most domineering woman I have ever known.

I recall vividly one particular incident in October 1931. Mother had left my stepdad Harry Swanson and come to work for Aunt Belle.

I loved the old people and they lived for my daily visit to their dining area where they spent a lot of time just sitting and talking. One morning I wandered to the caged area where Aunt Belle kept the simpleminded "crazy ones" and I saw a little old lady sitting in a corner crying and calling, "Fred, please come and get me. They are trying to poison me."

I stopped and said, "Please don't cry. Fred will come."

Then I wandered on back to the kitchen where Mother was

baking bread. I told her about the old lady. "She is Crazy Maggie," replied Mother. "You are not to go near her. Please remember that!"

Tears trickled down my cheeks as I said, 'But I like her and besides she will run away soon and no one will ever find her."

Mother scolded and told me to go play.

Two weeks later I awoke to a lot of clamor. I ran down to the kitchen but I knew without asking that "Crazy Maggie" had run away. When I ran into Aunt Belle she grabbed me and demanded to know what I knew about "Crazy Maggie's" escape.

"I only knew that she was going to run away and that she will never be found."

"How did you know that?" Aunt Belle demanded.

"I don't know; I just had a feeling," I replied.

"If you don't tell me all you know I'll shake you until your head rattles," she said. She did shake me but I could not tell her something I did not understand. However "Crazy Maggie" never was found and more than 40 years have passed.

As I grew older I became aware that I often knew things before they happened. By the time I was seven years old I was shy and withdrawn with other children. I always seemed more mature than children my own age, perhaps because I spent so much time with older people. My relatives treated me like a grown-up.

My stepdad Harry Swanson was a violent, hot-tempered Swede and a very self-centered man. He had little time for me. But one early morning in July 1935, the year of the bad dust storm, I watched the red dust gather in the west. The cloudy sky grew darker and darker. Everything was very quiet; nothing moved. I ran down to the barn where my stepdad was haying the horses. I had the strongest feeling about him and lightning. I shouted to him, "You better be careful. We're going to have a storm and the lightning will strike you."

"Be on your way, you witch! Get lost. Stop telling me lies," was his reply.

I hung my head and went on outside. By now the wind was coming up; the sky was almost black and the red dust was making whirligigs everywhere. I saw pieces of hay blow into telephone poles like darts thrown into a tree. Lightning was splitting the sky and my stepdad came out of the barn just at the moment a bolt of lightning struck the side of the barn directly above him. It traveled down the side of the barn and knocked him over

backwards. Leaning over him I saw his whole body had an ashen gray look. His glasses had been knocked off and lay shattered beside him. I ran to get Mother but she was nowhere to be found. Later I learned she had run to the neighbor's cave before the storm hit. Running back to my stepdad I tried to rouse him. Then I took his head in my lap and prayed. He was breathing and soon he regained consciousness. He looked up at me and snarled, "You little witch, you did it again. Go to your room."

I went up to my attic room and watched it rain while I wept.

On a morning in August 1938 my stepdad was getting ready to go to town in his old Ford truck. I ran out of the house to beg him, "Please don't go to town this morning. The bridge over the creek will fall just as you are about to reach the other side. Please, please listen to me."

He shoved me off the running board of the truck and started off with a roar. I told Mother what would happen but all she ever would say was, "We'll see, we'll see."

I tried to keep busy picking up cobs but in my mind I kept seeing the truck down in the creek. At the end of an hour my stepdad came up the lane. I only stood there waiting, hoping he was all right. He limped up to me and said, "I hope you're satisfied; you made the truck fall in the creek."

"Why me?" I cried. "I only tried to warn you."

He shook me, grabbed a lath and beat me on the shoulders until I fell to my knees on the ground. "That will teach you to mind your own business and stop voodooing me with your witchery or whatever is in your evil mind. Go back to your Granddad and stay there! You are nothing but a blight to me."

He walked on out to the blacksmith shop and got out the old Farmall to haul his truck from the creek. He got his truck out of the water but it had to be completely overhauled.

I could not go back to stay with Grandpa because he had suffered a stroke. His stroke was so severe that Grandma could not be burdened with me. And Aunt Belle had died. So I had to remain with Mother and live in fear of my stepdad. In my upstairs attic room you could see the snow falling through holes in the roof. It was miserable but I had no place else to go.

By the time I was 10 my visions were becoming more vivid and I found them troublesome to live with. But in school they were an asset; I seemed to know what was on a page after only one glance. It was no effort to study.

It seemed I could absorb any reading by running my finger rapidly down the center of the page.

* * *

SOMEHOW the years passed and by 1944 I was married and my husband and I went to Battle Creek, Mich., so he could enter the army hospital there for surgery on his hand. We stayed in a rented room close to downtown. The room had a closet that always seemed damp.

One evening we had retired early and were quietly talking over the events of the day when all of a sudden, we heard a commotion inside the closet. I sat up in bed, straining to see in the dark. Then I grabbed my husband and blurted, "Honey, do you see that mist? Do you see it?"

He replied softly, "I see it. I see it."

We lay there frozen, watching the mist turn into a white swirling fog. Out of this fog a form emerged — first we made out a veil and wedding gown. Then the head became visible but we never saw her face. The figure floated out the window. I never have been sure but I thought I heard moaning as the ghostly figure disappeared. Then everything returned to normal. But we didn't sleep much that night.

The next day I questioned some of the neighbors and pieced together the following story:

Just the year before a young bride had dressed in this room and waited to be picked up and taken to the church for her wedding. But while she waited the groom was killed instantly in a car accident right in front of the house. The bride, distraught, still wearing her wedding gown and veil, had jumped out of the window to her death.

I think my psychic power must have released her from the closet. I do believe emotions, especially unhappiness, left behind by those who die can cause psychic vibrations which result in visions which some of us who are sensitive can see. These vibrations must somehow be released.

WOMAN HOISTS AUTO

IN NEWPORT, Ky., last year Mrs. Norbert See, who stands five feet five inches tall and weighs 120 pounds, lifted a 2,000-pound automobile to free her trapped son after a traffic accident. The 11-year-old boy suffered head and shoulder injuries but quickly recovered.

"It was nothing," she said. "I knew my boy was under the car and I had to get him out. I didn't notice the weight of the Pinto."

BE FREE OF YOUR PAST
CONTROL YOUR LIFE
CREATE YOUR OWN FUTURE

By Bernard Green

THE SUBCONSCIOUS mind "thinks" in pictures which reflect the significance attributed to them by the individual. They represent the painful incidents of his past, frozen in time and space, and hence are magnets for his attention. When one's attention is circumscribed by these traumatic incidents he identifies the pain and feelings of past events as happening *now,* and therefore is uncomfortable and ineffective and prone to negative mental attitudes—to cruel impulses, unkind thoughts and feelings which can range from apathy to grief to hostility.

The mind is rather like a computer which if fed the correct premises always comes up with the correct conclusion. It comes up with the wrong conclusion only when it is fed the wrong premises. Obviously, pictures from the past fed in by the subconscious mind alter the data and distort the premises, thus fusing out the computing facility. The result: mental disorder.

Five types of brain waves are directly related to an individual's state of psychic and mental development:

(1) Gamma — the wave usually associated with persons who live in an illusory state such as paranoia or schizophrenia.

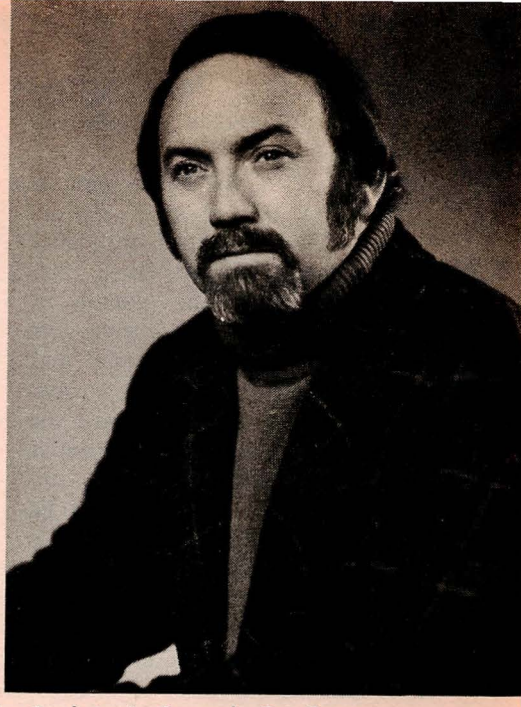
(2) Delta — the "unconscious wave" emanated in deep sleep and also associated with individuals suffering neuroses.

(3) Beta — the most common wave, called the "rational wave." This emanation occurs when one is reading, computing, working or engaged in activities related to the senses — for example, enjoying a good meal or a pleasant sexual experience.

(4) Alpha — the wave associated with creativity, cognition, sudden growth or expansion, deep meditation, the Zen Buddhist state of satori and the yoga state of contemplation.

(5) Theta — the wave associated with out-of-the-body experiences, telepathy, clairvoyance, precognition and ESP. Once an individual has achieved the alpha state, specific techniques can aid him in attaining the theta state. In the latter, the theta state, man is no longer

ABOUT THE AUTHOR



DR. BERNARD GREEN was born in Dublin, Ireland, where he attended St. Andrews College and Trinity University studying economics, mental and moral science, psychology and philosophy. After working for the United Nations and the Israeli government on refugee resettlement in Jerusalem, Dr. Green did postgraduate work at Sussex College in England where he received his doctorate. He has been a guest lecturer at Oxford, the Sorbonne and the University of Rome while maintaining extensive private practices in London and Dublin.

In 1967 Dr. Green began private practice in New York City and also founded the Awareness Center, a research group which postulates methodology and technology to increase individual awareness and growth.

A Fellow of the American Society for Psychical Research and a member of the International Association for Psychotronic Research, Dr. Green was the only psychotherapist invited from the United States to lecture at the International Congress of Psychotronics and Parapsychology in Prague, Czechoslovakia, in June 1973.

Currently he is preparing a book on parapsychological techniques commissioned by Prentice-Hall and he is the host for a new television series entitled "The World of Parapsychology" on which he interviews experts in the field.

dependent on his physical body.

At the Awareness Center* our work is directed toward the development and application of technologies for awareness expansion and we have devised techniques to take an individual from beta to theta emanations. These techniques erase the subconscious mind and create the *tabula rasa* or "silent mind." Once free of subconscious bric-a-brac an individual has no psychosis, neurosis, compulsions or repressions, nor does he suffer psychosomatic illnesses. When the subconscious mind is obliterated, extrasensory perception can flourish, telepathic communication becomes possible

* 685 West End Ave., New York, N.Y. 10025.

and out-of-the-body experiences are common.

The barrier to these accomplishments is mental disturbance. Two types of incidents can create the long-lived pictures that are the germs of neurotic disorders: negative acts committed against a person and those he has committed. Probably the most disturbing are the latter, for when man commits harmful acts he feels bad, unhappy, guilty. And he feels he has to absolve the hurt he has given to another. So he does absolve it — by taking it upon himself. Thus, unrealistically, he stores away another untruth in his subconscious.

The acts he has committed are more damaging to his psyche than those he has suffered because of the lies and guilt that surround them. These injuries are held together like a string of pearls or the links in a chain and a therapist can be certain that a series of incidents inevitably goes back to one basic incident. To get to that incident one must erase all of the occurrences leading back to it.

Suppose the most severe aberration experienced by the individual concerns alienation. The therapist asks him to locate an incident in his life that may have caused the feeling. When he relives it by relating it to the therapist and the therapist acknowledges having received the communication, the picture starts to fade and the episode loses its importance. He may have to reexperience it a number of times before it disappears, for only gradually does he release the attention units that gave the incident its significance in the first place.

He now may have to be directed to earlier incidents. When he goes over them one by one in the same way they can be purged. When he and the therapist have gone through the basic occurrence he suddenly starts to brighten up. He feels better. He is confronting his emotional past for the first time, looking at it, and by virtue of facing himself in the mirror of truth he is erasing the unwanted pictures and their significance.

But the cycle is not complete. One chain of incidents has been dispersed — things he has done to others — but you can be sure there is a parallel chain of acts which have been committed against him. These experiences and feelings, too, must be sought out, relived and erased.

The complex of hurtful experiences just described forms the basis for the majority of psychosomatic illnesses. In my opinion all psychosomatic illnesses can be eradicated by the procedure I

have outlined. When a person's attention has been directed to the unconscious and he has relived an incident a sufficient number of times, his unconscious becomes conscious, the unknown becomes known. In other words, he strips away the lies and pictures that make up the subconscious mind.

Each problem an individual brings to a therapist is basically of his own creation and problems, like traumatic incidents, go in chains. A similar problem always precedes the current problem.

To solve a problem it is only necessary to become the solver rather than the victim. For example, if someone has a negative outlook toward you, you need only recognize that *he* is not that conception but he *has* that conception. If you can separate the two, then you can grant him space to live and the right to his opinions (something he's probably not accustomed to). When he feels he can have his opinions his attitude toward you is likely to change from negative to positive, for you are allowing him his universe. In turn, he will allow you your space, your universe.

To complicate matters further, an individual piles up justifications for his harmful acts of commission and omission. Each of these justifications is an altered truth and the accumulation of altered truths leads him further and further away from reality. Man tends to create pictorial overlays to represent himself (and his family, his wife and others) which he calls truths but they are not. They are alterations of self.

Another substitute for self is the complex of automatic defense mechanisms which we develop as solutions to problems. Say the problem in childhood is loneliness and the child chooses withdrawal as a solution. It seems appropriate and effective at the time and soon becomes automatic — a device he uses for the rest of his life. The therapist can purge this by bringing the device to his attention. When he becomes aware of what he has been doing he has eliminated another part of his subconscious mind.

* * *

WHEN A person confronts the truth of what he has done and what has been done to him and what dramatizations he has adopted to deal with both, the result is a healing. If he progresses to the final stage of this increased awareness, the ultimate man emerges — a man who has been released from the tyranny imposed by the subconscious mind.

As a case in point, Edward,* a middle-aged man who came to see me, felt that nothing in his life gave him satisfaction. His small business was unproductive and although he worked long hours he achieved neither satisfaction nor financial reward. Plagued by depression, he believed himself a failure, a worthless individual for whom no one could feel love, even friendship. His view of himself and the world and the people around him was totally negative and he often considered ending his empty life.

Edward had no knowledge or experience with ESP or out-of-the-body experiences. Such phenomena were far from the thoughts of this nervous despondent man. Yet in one of his sessions, the turning point of his life, Edward left his body and visited his girl friend Ellen. It happened at four o'clock in the afternoon and Ellen independently reported that while lying on her bed in a hotel room she began to feel she was not alone. She perceived the outlines of a human form which soon receded, leaving her with a feeling of calm and serenity.

Edward's suicidal tendencies vanished early in the treatment. Then as his brain waves changed from delta to beta and then to alpha and theta, his life changed concomitantly. His finances and his ability to handle his life improved markedly and he became one of the most prominent men in his field.

The marvelous ability to be outside one's body increases mental power to the point where an individual can propose and bring to reality almost anything he desires. He is no longer encumbered by the limitations of a body or the negative pictures in the subconscious mind. Edward has found that in this state he is extremely creative; he has brought innovations to his field. His daily existence now is pleasurable. And because he likes himself he expresses a strong outgoing love for others. Edward feels that his future is endlessly beautiful because he is creating it for himself.

Another man who consulted me was relatively successful in his field and functioned well. He had none of the compulsions, obsessions or neuroses that had plagued Edward. Gerald was a young painter who came to see me because he wanted to increase his psychic power and communicate more creatively through his work.

Gerald was in a high beta state when he first came. After he had

* To safeguard the confidentiality of the client-therapist relationship the names of persons in this and the following case histories have been changed.

viewed the negative pictures of his lifetime — basically unexpressed guilt, resentment, anger and grief — he achieved a measure of freedom and entered a low alpha state. He was not yet in the free alpha state of creativity and this meant there was a block we had left unresolved.

Finally one afternoon the breakthrough came. We had eliminated the trauma of birth and even the highly charged prenatal incidents when a picture appeared in Gerald's mind. It could only have been from the days of Stonehenge. Gerald suddenly felt a strong sense of identification with a druid in his mind picture and as part of a religious ceremony, saw himself ordered to move a large rock. But the stone would not budge, no matter how hard he tried to unearth it. He felt a deep sense of humiliation as the other druids and onlookers derided him.

The stone represented a creation of the gods and because Gerald was unable to move it when authority demanded it, he came to feel creativity was anathema; it symbolized failure. This accounted for his antagonism toward new art forms which inhibited his own creativity. He was a prisoner of the past. Having reviewed it he became free and started to live wholly in the present, no longer held down by the past, and his brain waves became pure alpha. His precognitive powers and extrasensory perception improved markedly and he could receive thoughts telepathically.

Gerald is now at the top of his field. His paintings hang in the great museums of Europe and America and command high prices at gallery sales. A national magazine has hailed him as one of the truly creative spirits of the 20th Century.

Another case which demonstrates the tyranny of past incarnations involves Arthur, a young director who had had three off-off-Broadway shows fail miserably. When he came to see me he felt his directing career was at an end. This ambitious and potentially creative artist equated failing as a director with failing in life and he was abjectly miserable. His physical health was deteriorating; he suffered with severe colds and bouts of influenza. His attractive young wife Sandra was growing away from him and their marriage hung by a thread.

As the therapy proceeded and unwanted pictures of the past were desensitized Arthur began to build his resistance to illness and eventually eliminated his coughs and colds. His ability to communicate and to relate open-

ly and honestly to his wife improved his marriage and when his brain waves moved into the beta range his creativity began to emerge. Teaching a class on acting and acquiring an agent were two indications of his progress.

However, an inner force was still at work, for Arthur continued to depreciate himself, thus blocking his full creative potential. Arthur had yet to move into the alpha brain wave state, the state of true creativity. Having gone back through his childhood, even to his birth, with still no breakthrough into alpha, we finally encountered his past lives.

In past incarnations Arthur had caused the destruction of both life and art. As a Roman general invading Gaul, Arthur with his own hand had slain several persons. As a follower of Savonarola in 15th-Century Florence, Arthur had destroyed books and objects of art.

When these pictures and others from past lives had been erased Arthur stopped devaluing himself and his creativity flowed freely. Now in the alpha state, Arthur directed a successful off-Broadway play and followed this with a triumph at Lincoln Center in New York. Shortly afterwards, he had his first big Broadway hit which ran for three years. Today he is directing films in Hollywood where he is lauded as a highly creative director.

Another artist victimized by her past was Gina, an attractive 26-year-old Italian girl, a technically competent violinist who couldn't make it in the world of classical music. Promises of success in the future never materialized, for something within her inhibited the creative expression crucial to a good performance.

Gina felt that her inability to reach orgasm during sexual intercourse was her main problem and we discussed this first. In about 10 sessions we erased the traumatic memories that created this block, thus enabling Gina to achieve orgasm easily and readily.

But there was more work to be done. Gina had moved from delta to beta but her creative flow was blocked. She constantly depreciated herself and remained withdrawn and pessimistic. These negative feelings were the punishment she imposed on herself for the hurt she had given to others. After investigating the harmful acts she felt she had committed against her parents and siblings we found Gina's brain waves had changed from beta to alpha.

Released from the need to hurt others and stop herself, Gina felt serene and optimistic. She began

to enjoy successful relationships, to communicate easily and to feel responsible for herself and her actions. Creativity expanded beyond her expectations and she now could use her violin as a means of creative communication.

Gina gave highly successful concerts in England and in Geneva, Switzerland, receiving excellent press reviews. A leading symphony orchestra offered her a first violinist's chair which she accepted and still holds today. She is no longer the result of her past but rather the cause of her promising future.

Sheila was simply a wife and mother seeking relief from physical discomfort. When she strode into the Awareness Center for her first appointment, her auburn hair shining, she looked like a cover girl. Her successful husband Ted was proud of her keen intelligence and sparkling personality. At the age of 28 Sheila had all the ingredients for a happy life. She was attractive, intelligent and loved. Yet she was discontented and complained of extremely painful arthritis. Cold or damp weather produced such intense feelings of anxiety that on many days she dared not venture from her apartment.

Although during her college years she had read occult literature extensively and wished someday to experience such phenomena as ESP, out-of-the-body experience and telepathy, such paranormal experiences were not her immediate goal. She hoped only to gain relief from her arthritis and fear of extreme cold.

A short period of therapy eliminated Sheila's psychosomatic complaints and she quickly proceeded into the theta wave state which enabled her to view her body from the outside. Her telepathic ability reached the level where she could read her husband's thoughts and her precognitive powers were remarkable.

Thus Sheila was not surprised when her mother-in-law called one Thursday afternoon. The previous day she had foreseen Ted's mother's visit and rushed to the bakery for cake to serve with coffee. The cantankerous older woman was surprised and pleased to find the table set for her, for she had not called ahead to say she intended to visit.

A few weeks after this Ted reprimanded Sheila for buying an expensive coat. She defended her purchase, saying that a substantial sum of money would be coming in from a Texas firm. Ted had no inkling of this nor any knowledge of the firm which several weeks later mailed him a notice that he had been award-

ed their lucrative contract.

The turning point in Sheila's life came in the middle of a session when she felt it imperative to visit her husband astrally. Sheila told me that Ted was neither at home nor in the office. Deciding to be wherever he was Sheila found herself in a studio apartment in Greenwich Village where Ted was making love to a dark-haired woman. Before this Sheila had had no knowledge nor suspicion of her husband's extramarital affairs. (She had taken an "ostrich attitude," never letting herself confront the reality of his infidelity.) Now, in the theta state, Sheila could view the situation positively.

That evening, showing no signs of distress, Sheila confronted Ted and described her astral visit. Questioning him without rancor Sheila learned why Ted had gone outside their relationship for sexual activity. For the first time she realized that Ted felt she was withholding herself from him. Never having communicated his wishes to his wife for fear of being rejected Ted had found sexual activity with other women.

Now that this marital confusion has been cleared up Ted and Sheila have reestablished a monogamous and satisfactory relationship. Sheila, happily married and the mother of two children, is enjoying life to the utmost.

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WHEN ONE is free of the tyranny of the subconscious he has a "silent" receptive mind wherein no undue exertion of energy inhibits his creativity or his perceptions, sensory or extrasensory. It is an interesting fact that once the painful pictures have been removed from the subconscious an individual automatically produces alpha. When further work is done to help him become independent of his physical body he starts to produce theta brain waves.

Erase the traumatic incidents of your past and you erase mental disorder. Remove the harmful acts that man has done to man and you remove the illnesses of man. A person who is free of the past is in control of his life and can create his own future. He can love and be loved, for he sees himself and others in terms of reality. He has a silent mind.

The Healing Power of a MANTRA

When modern Indian medical science failed, my parents turned to the supernatural, but to this day we don't know what cured me.

By Vijay S. Kothare

I WAS about nine years old when I was introduced to the magical powers of mantra, a ritualistic incantation that is known to a select few people in India. It's some form of supernatural secret handed down from one generation to another by word of mouth. However, at the tender age of nine I wasn't to receive the supernatural gift of a mantra. Instead, I was to benefit from one.

Life in Bombay was comfortable for us. We lived on Girgaum Street, a main road with buses and trams plying the busy thoroughfare. The house still stands after nearly 70 years. We were in India last year and saw it. However, my family doesn't live there anymore. They have moved to Chembur, a suburb about 18 miles from Bombay.

Thanks to my father's position in the bank our family had no need to turn to prayer or any ritualistic incantations to overcome financial problems or sickness. This does not mean that we were not religious. Our family had its share of incense burning in the house. The children said their morning prayers after their bath. We faced the rising sun, closed our eyes and let the soft



India-born author Vijay S. Kothare now lives in Levittown, Pa.

rays filter through our eyelids to create a pinkish-red glow.

We said our prayers and went about our business of study and play, although not necessarily in that order. At dusk the children gathered together around the framed picture of a deity and again said prayers. We wished for easy examinations and for Father to overlook the broken windowpane, for the principal to go easy on the French test and for the cricket matches to continue for a little while longer.

To the best of my recollection my prayers were never answered and it was no great tragedy in our household. We had all the physical comforts of life. With a strong father to protect us and a tender mother to shower us with affection, delicious meals and snacks, my brothers and I enjoyed a princely existence.

But all this was of no consequence when I came down with a severe attack of yellow jaundice during the steaming month of April 1943. World War II was in full swing, most of the exotic medicine was still on the black market, and life expectancy was 35 years.

At first it appeared that I had a fever so my cousin Dr. Motiram V. S. Kothare was called in. He was our family doctor and an excellent physician. He knew his business and was endowed with a healing touch. He began treating me with medication but his treatment seemed ineffective. I took the prescribed dosage four times a day but showed no improvement.

My cousin confessed to my father that my condition was getting critical and that there was no medicine in the bag of any general practitioner that could possibly cure me. My father asked him to bring in a few consultants. These fellows with their fancy degrees and refined manners went through the motions of experimenting on me with some drugs. They called them wonder drugs and my father had to pay a stiff price on the black market. But the days dragged on and all that medicine was of no avail.

I lay in bed with fever. My urine had turned deep yellow. My eyeballs had taken on a heavy yellow tint. My fingernails had lost their pink color and were decidedly yellow. Even the bedsheets were turning off-white from my perspiration.

The seriousness of my condition was common knowledge by now and the neighbors all came up with suggestions. In a country like India myths and legends are a part of daily life. When one faces insurmountable problems or an incurable ailment one

turns to the supernatural.

In our house conditions were serious, at times downright panicky. I was getting worse and there was no remedy in sight.

One morning our milkman asked my mother how I was progressing and she gave him the painful news that our doctor had no known cure. The milkman asked Mother if the family would like to try a mantric. A mantric is a person who knows certain ritualistic incantations called mantras. Some mantras have the power to cure people; others can destroy them.

It was arranged for this mantric, whose name I believe was Rambhai Dhun, to come to our house. He was a small man, barely five feet tall. He had no education but did speak a dialect of the Hindi language.

He asked me to sit facing him on a wooden seat of a kind that is found in most Hindu homes. He asked my mother for a flat plate in which he poured vegetable cooking oil. As I watched, this unpretentious looking man set the stage for my first encounter with the supernatural; he brought out a green stringy vegetable from his sack. It looked like a green onion stalk but it was some kind of weed. We never knew where it came from or what it was called. He asked me to hold the strands of this green weed in my right hand and to stir the oil in the plate. He asked me to stir clockwise at first, then change to counterclockwise.

So I sat in a dazed condition and stirred the plate of oil while he chanted the mantra in the Sanskrit language, but he chanted it so softly that it was barely audible.

We sat on the veranda of our house. No member of the family was allowed to watch or to sit with me. The mantric came to the house every morning and we sat together for about half an hour. He chanted the mantra continuously and I stirred the plate of oil. All the time I had to keep my gaze on the oil. Soon I became oblivious of the distractions around me. I felt calm and from the constant stirring my little body became tired but the stirring motion became a mechanical habit.

At times my arm felt detached from my body and I could feel myself outside the physical confines of my body. It was the first time in my life that I felt the strange sense of concentration.

The little man never asked me how I felt and never exchanged any pleasantries. As the days passed by and our ritual continued the oil began to turn color. From a light almost transparent yellow it turned to a heavy deep

yellow sludge. After each ritual the little man asked my mother to throw away the oil and the soggy weed.

Even my mother and father remarked on the color of the oil. It was as if the yellow in my body was slowly flowing through my fingers into the oil.

After five days of the ritual I began to feel better. My natural color returned and all vestige of the yellow jaundice gradually disappeared.

The small man who had performed this seeming miracle refused to take any payment for his services in cash. So Mother rewarded him with rice, wheat, and other dry goods.

Up to this day we don't know what he did that cured me. Perhaps it was the power of the ritualistic incantation, some mystic formula, or my mother's strong faith and our family's total acceptance of the power of the mantra.



"JUST LIKE THE GIRLS . . ."

WHEN NANCY Appleton of Miami, Fla., joined her mother's law firm in July 1974, she added one more item to the parallels between her life and her mother's, reports the Associated Press. Her mother Lucille Coughlan had set the pattern in 1952, when after years as her husband's legal secretary Mrs. Coughlan entered law school at the University of Miami at the age of 51. She was graduated cum laude and joined her husband's law firm which specialized in civil and corporate law. When her husband John died in 1967, Mrs. Coughlan took over the firm and prides herself on having retained all of her husband's former clients.

Like her mother, Mrs. Appleton waited until she was a grandmother before attending law school. Both women previously had taught courses in secretarial skills. Both are only children and both were born in October. Both women married prominent Miami attorneys. Nancy matched her mother's academic success by completing the three-year law course in two years and three months.



INVITATION ACCEPTED

MRS. H. D. Ratcliffe works for a Houston, Tex., chemical company which manufactures a household cleaner called "Swipe." A company woman clear through, Mrs. Ratcliffe advertised the product by obtaining a license tag for her automobile which bore the word "SWIPE."

Taking it literally, someone swiped the vehicle while she was making a business call in December 1972.



Wheel of Fortune

By Paul Steiner

Film star Trish Van Devere has a father, brother and only cousin all named George. In her first film she starred with actor George Segal and she now is married to actor George Patton, whose father's name is George also.

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Last Christmas Day Barbara Tennant had to summon firemen to her London, England, apartment to put out an oil heater fire. Disgusted by the smell and disruption, she decided to spend the rest of her holiday weekend at her fiancé's home nearby. No sooner had she gone to bed for the night there than her electric blanket caught fire. The same firemen extinguished the new blaze.

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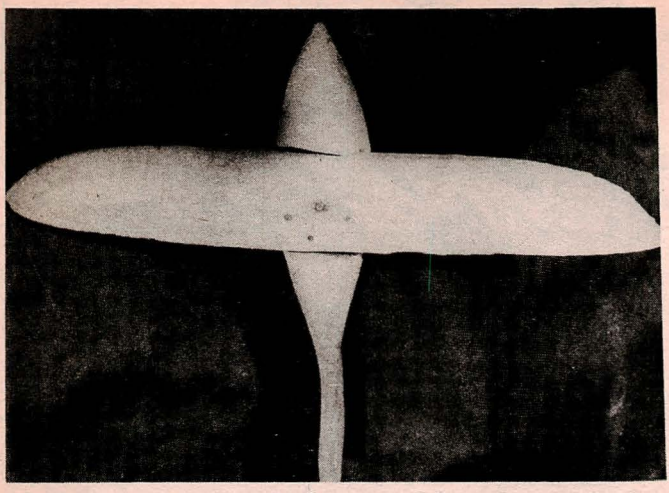
Perhaps the most unusual Christmas tradition is practiced in Switzerland. Unmarried men and girls are advised to visit nine fountains and sip three times from each while the bells are ringing for midnight service on Christmas Eve. If the spell is successful, they'll find their future husbands or wives standing at the door of the church.

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A lime-green puppy with brown spots was born to a cross between bluetick and yellow-brown brindle coonhounds owned by Nate Hughes of Moorecroft, Wyo.

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Relics from the days of the dinosaurs linger on in a group of rocky islets in Cook Strait, a short boat trip out from Wellington, New Zealand. The tuataras, only surviving members of the harmless and even friendly rhynchocephalians, which have been found only as fossils throughout the rest of the world, resemble large lizards. Except on these small islands the rhynchocephalians died out about 100 million years ago.



Single wing fits into slot of fuselage in model from Saqqara, Egypt.

The Ancients Had Airplanes

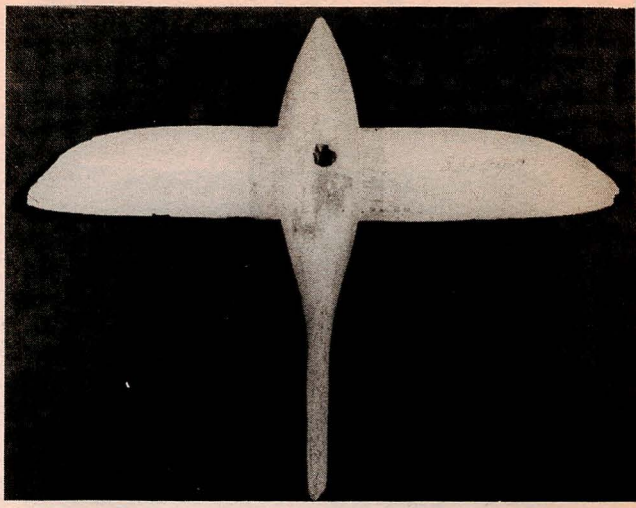
Modern reexamination of an ancient Egyptian "bird model" suggest that gliders were known over 200 years before Christ.

By Ivan Sanderson

EVIDENCE that there were sophisticated gliders and possibly even powered aircraft in ancient times is forcing us to take an entirely new view of history. Many cultural anthropologists, archaeologists and historians are coming to believe that there was a highly advanced worldwide technological civilization on earth before 4,000 B.C. In fact, the evidence may force us to reconsider history as far back as 20,000 B.C.

The most astonishing and convincing evidence for ancient flight came to light only a few years ago. In 1969 Dr. Khalil Messiha, a medical doctor and also a recognized Egyptologist and archaeologist, "discovered" a thing in the basement of the famous Cairo Museum in a box marked "bird models." For many years Dr. Messiha's principal line of research has been the identification

of ancient Egyptian artifacts. He has brought to light thousands of pieces, mostly from storage basements to which they were relegated over the years because they could not be explained and so were not tabbed for exhibition.

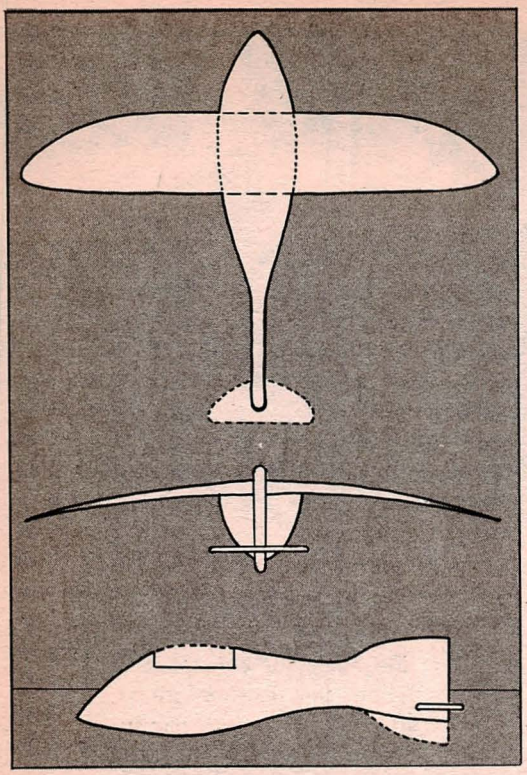


Fuselage in Saqqara model was warped slightly.

Coming upon this box marked bird models Messiha noted that the contents had been found in a tomb at Saqqara in 1895 and had been in storage ever since. The contents, except for one item, were quite plainly and clearly bird figurines, easily identified because the ancient Egyptians were such consummate animal artists. This one, which is in two parts — a fuselage and a single wing which fitted into a slot, as shown in diagrams on page 72 — most definitely is not a bird, since no bird has an upright or vertical tail.

In his youth Dr. Messiha was an enthusiastic builder of model airplanes and spotted these divergencies immediately. As a biologist I can assure you this device is not any kind of model of any kind of bird, not only because of its vertical tail but because of its general configuration and proportions; nor is it a "dummy" or "block" forming the basis for constructing a bird. There is no other known winged animal that it resembles. And there is no use suggesting that someone "planted" it there; it bears its original number — Special Register No. 6347, Room 22. And please note, the 1895 date of its discovery precedes the modern invention of the airplanes.

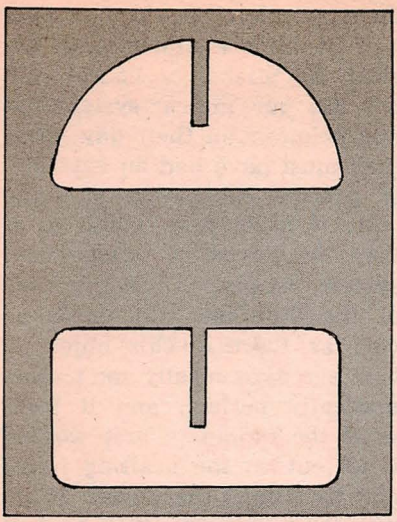
So convincing were Dr. Messiha's analyses of this artifact that the Egyptian Ministry of Culture through its Under Secretary Dr. Mohammed Gamal-El-Din Moukhtar set up a committee of top-notch scientists to study the matter. These included



From measurements and photos, author diagrammed three views of model precisely to scale, adding the conjectured horizontal part of tail assembly.

Dr. Henry Riad, director of the Egyptian Museum of Antiquities; Dr. Abdul Qader Selim, deputy director of the Egyptian Museum of Antiquities; Dr. Hishmat Messiha, director of inspectorates at the Egyptian Department of Antiquities; and Miss Nagwa Mohammed El-Nahry, keeper at the Egyptian Museum of Antiquities; with Mr. Kamal Naguib, chairman of the International Aviation Committee, and Dr. Kahlil Messiha as consultants. It was their recommendation that a special exhibit of models "as might have been originally designed as specimens of airworthiness rather than as bird models" be mounted in the central hall of the museum and this little model airplane be made its centerpiece. This was done in 1971. Now, professional scientists, especially archaeologists in museums, are not given to sticking their necks out in the case of "unexplaineds," particularly when they upset established historical chronological beliefs. But these men went so far as to identify it as an aircraft in the explanatory label under the model in the exhibit. Moreover, they dated the object as having been entombed in the year 200 B.C.!

As Dr. Messiha explains, the ancient Egyptians always made extremely precise scale models of everything before they built the first full-sized prototype. They made them for pyramids,

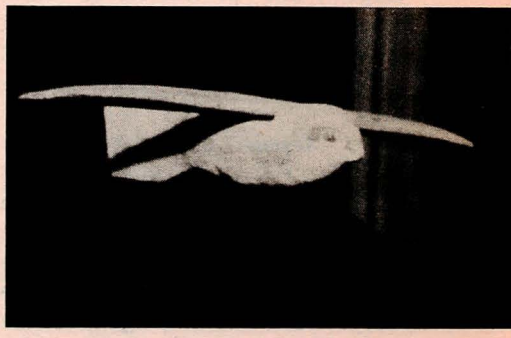


It is hypothesized that part of the tail assembly would have been a slotted horizontal piece that possibly was meant to push onto the vertical unit.

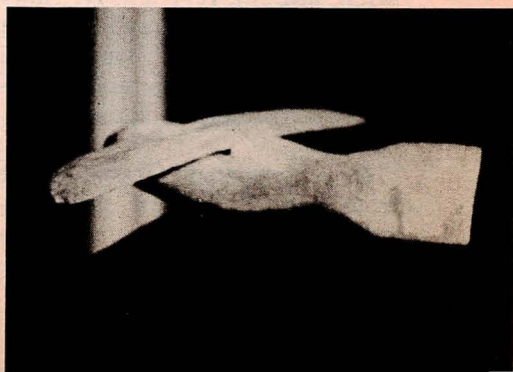
other buildings, obelisks, irrigation works, and all manner of smaller things. In commenting upon this airplane Dr. Messiha also noted that we have known of precise scale models of ships for many years but not until the last decade was a full-sized Egyptian ship found in its own tomb — built on the multiple scale of a known model. If a ship, why not an airplane?

When I first received the photographs, drawings and necessary measurements in centimeters and millimeters I set to work to draw diagrams of the model precisely to that scale. The artifact is carved from sycamore wood and, as seen from above, the fuselage was warped slightly to the right from behind the wings. We straightened this out and the Messihas conjecture the presence of a horizontal slotted tail unit (page 73) that may have been meant to push onto the vertical tail unit. The model may have been made to be adjustable (up and down) for the engineers who tested its flight potential and patterns.

I sent these scale drawings I



Although front end of Saqqara model is carved in the form of a bird, the tail is unlike that of any known creature.



had made to a number of designers, aerodynamics engineers and professional pilots and glider experts, making no comment and giving no background information, simply asking each one what he felt it might represent. All but one labeled it a glider. One technician working with big wind tunnels for a company under contract to NASA got excited because, he said, it precisely configured an advanced design still on the drawing boards for an extremely low-powered supercargo plane meant to carry huge loads at extremely slow speeds — below 60 mph. The gimmick is the counter-dihedral wings which curve down at the tips.

Dr. Messiha and I carved scale models. He used sycamore and I used heavy balsa wood. Unlike the paper darts we used to make at school which had to be launched with real force because they were delta-winged, these little things need only a slight push and they go sailing away, losing altitude very slowly. However, they do have to be launched. But this could have been done with a catapult; certainly the ancients knew about catapults.

An unexpected fact emerged from our analysis of the blueprint we had made from the photographs. Every measurement is either one-third or one-half of all the others. The ancient Egyptians, of course, did not use our metric system — it was unknown in their day — but they must have had an extremely precise calibration of some unit; it looks very much as if they employed a duodecimal system because of the precision of the divisions into thirds as well as fourths. This object is both aerodynamically and mathematically perfect, and it looks as if the designers first worked it all out on the drafting board and then built the model. While we have known the ancient Egyptians were advanced in mathematics, geometry and solid geometry, to have designed this thing to do a specific job took more knowledge than we suspected they had.

But assuming this was a glider, which it manifestly is, what would be its use? In warfare or commerce? Can we conceive of the Egyptians staging mass invasions behind enemy lines such as we put on in Normandy in World War II? I think not, unless we have missed, overlooked or otherwise misinterpreted papyri, tomb paintings, and other sources. It seems more likely these planes were few in number and available only to the priesthood and the semidivinity of the pharaoh. In this case, they would

have been even more valuable if they did not have to rely on mere gliding but could be powered. But what kind of power could the ancients have had? They did not have the propeller. But could they have had jet engines?

This outrageous suggestion is offered because the pre-Aryan Indians might have had jet engines and used them in flying machines. Such devices are described in a number of Sanskrit texts of varying probity. The best of these texts was translated and published in 1956 in a long paper titled "Yantras or Mechanical Contrivances in Ancient India" by V. Raghavan. After comparing the authenticity and reliability of the text — originally written by one Bhoja — he says:

"The *Samaranganasutradhara* ascribed to Bhoja is, in many ways, a rare treatise in Sanskrit literature; besides the *Arthasastra*, it is the only theoretical text that has substantial information on our subject; its value, however, is greater than that of the *Arthasastra* as Bhoja goes into the details of the construction of these yantras and explains at the beginning the principles underlying yantras.

"The most curious of the yantras described by Bhoja in this chapter is, of course, the one that rises and travels in the air. From the previous notices of this aerial machine only the barest details of its makeup could be gleaned. The only text that gives us some knowledge of its actual construction is this work of Bhoja. Firstly Bhoja mentions the main material of its body as light wood, *laghu-daru*; its shape is that of a huge bird, *mahavinhanga*, with a wing on each side. The motive force is then explained: In the bowels of the structure, below, is to be a fire-chamber with mercury placed over a flame. The power generated by the heated mercury, helped by the concurrent action of the wings which are flapped by a rider inside, makes the yantra go up and travel far *(dura)*.

"A heavier *(alaghu) Daruvimana* is then described; it contains, not one as in the previous case, but four pitchers of mercury over iron ovens. The boiling mercury ovens produce a terrific noise which is put to use in battle to scare away elephants; by strengthening the mercury chambers, the roar could be increased so that by it elephants are thrown completely out of control. This specific military use of aircraft against elephants tempts one to suggest that the *Hasti-yantra* advocated by Kautilya against elephants

was something like the heavier *Daru-vimana* described by Bhoja.

"There may be some lacunae in the description, and Bhoja does not fail to mention that some vital knowledge is kept back as a secret, an idea which we noticed in the *Brihatkatha* story also. It is, however, clear that mercury vapor ought not to be confused as providing any lifting power; it was evidently converted into mechanical power, and the machine must have risen, as is expressly stated here, and implied by the mention of its cock-shape in the *Brihatkatha* story, by the flapping of the wings, and further movement must have been due to the manipulation of the wings and the flow of air itself, on the analogy of the flight of birds."

At first reading this sounds quite unacceptable, but in 1969 two scientists published an enlightening paper in the respectable journal *Science* (January 3, 1969) describing the behavior of mercury in a dish over an open revolving flame. They reported that the mercury revolves in a direction contrary to the movement of the flame below, and that its speed of rotation increases while that of the flame remains steady, and that apparently it will continue to gather speed indefinitely. Presumably it eventually would become so hot that it would begin to vaporize, but this is not necessarily so, for its energy could be collected before that very dangerous (mercury vapor is deadly poison) point was reached.

The problem then is how to transfer this or a similar energy to some kind of mechanical device. Or could it somehow have been converted to act as a form of jet? After all, a Roman in 200 A.D. states that he made a model "plane" in the form of a dove and "flew it with compressed air." We may well ask who was compressing air at that time. The fact, however, remains that a lot of ancient Indians *said* they had flying machines and that they were propelled by mercury engines. We may never know just how they achieved the propulsion.

The ancients had two major trade routes, one by sea and the other overland from the eastern Mediterranean to India and beyond. Egypt and India traded goods constantly by sea from very early times and there is no reason to think they did not also exchange information — mathematical, scientific and technological. It is possible, therefore, that knowledge of some form of power unit, possibly without moving parts, could have reached Egypt in very early times. And if we are to

interpret the legend of Icarus as being a description of a glider or sailplane with waxed fabric stretched over a light wood framework — the wax on one occasion melting in the hot sunlight and presumably causing the fabric to rupture — it seems gliders were known in Crete at an early date.

Now comes this Egyptian "bird model!"

We have shown that this model is obviously not just a one-shot effort but the end product of a lot of computation and experimentation, much more than would have been put into the carving of a toy. However, if it were to be powered by some form of jet engine we have to know where the nozzle or exhaust might be. It is interesting to note, in this context, that the lower portion of the tail is raggedly broken and we can speculate that this was originally hollow and contained an exhaust nozzle. On the other hand, assuming it existed at all, we don't know how the mercury engine worked or how it imparted its energy in order to cause the early yantras to rise and fly.

In summary, then, the knowledge of gliders appears to be extremely ancient since what we take to be exact depictions of monoplanes also have been found among the countless gold plaques or seals unearthed from the ancient cities of Harappa and Mohenjo-Daro in the Indus Valley. We do not know that they were powered, nor do we know whether this Egyptian monoplane-artifact of a much later date was powered, but it definitely was designed to be airborne and we do have written descriptions of engines used for powered flight from India at a date historically about halfway (2,000 B.C.) between the Indus Valley civilization (4,000 B.C.) and the Egyptian culture that produced our model (200 B.C.). The Indians say their "planes" were devised for war; there is no evidence that the Egyptian model plane was; perhaps it was used to transport important persons or valuable freight. However, further speculation, while intriguing, will lead us nowhere until a great deal more is known on this subject. The concrete evidence that the ancients knew of flight was forced upon us only a few years ago. Now, we have to explain it. And when we do we will have to rearrange a great many of our concepts of ancient history.



Why We Found My DREAM HOUSE

Twice my husband and I signed contracts to purchase houses in town—but some unseen power held out for a home in the country.

By Cleo Mills

"LIFE IS exactly what we make it," I often say to myself. "There is no such thing as fate or predestination." Yet major events in my life always seem to be brought about by a force beyond my control, and in all honesty I have to admit my unseen benefactor has always been right.

For example, on April 9, 1972, my husband Frank and I found a big old-fashioned house with four acres of land located on the west edge of Connersville, Ind. The asking price was $28,000 and we offered $25,000. The realtor, Jack Jones, accepted for the owner, Jim Bowman, who was living out of state. We made a $5,000 down payment on the house and signed a buyer's contract. Then Frank applied to the Veterans' Administration for a loan to cover the balance.

I breathed a sigh of relief. The purchase of this particular house settled a long-standing disagreement between Frank and me. He wanted to live in the country and I wanted to live in town. Our new home was on the outer edge of town and that was as far out as I intended to go. Here I would have the town conveniences I wanted and Frank would have a few acres of land on which to play farmer.

That night in my dreams I saw an enchanting picture. I was driving down a gravel road in the country and when I rounded a sharp curve I came upon an incredibly beautiful scene — a green cottage with gleaming white shutters surrounded by meadows and woods and what seemed miles of white rail fences. In the front yard was a "for sale" sign.

The dream scene remained sharp in my memory so the next day, when I found a picture and description of that very same property in the real estate section of our local newspaper, I almost fainted. The asking price for the modern eight-room house and three acres of land — lo-



cated 11 miles south of Connersville — was $14,000.

I was strangely drawn to this house — but we had signed papers to buy the big house west of town. And anyway, 11 miles out of town was "the sticks." Feeling like a criminal I cut out the picture of the house and hid it where Frank wouldn't find it. But every day or so I would take out the picture and look at it, all the while chiding myself and trying to dismiss the dream as mere coincidence.

Our loan was approved and in a few weeks the final papers were to be signed on our new home. We were so enthusiastic that we went out and bought carpeting and drapes — and Frank went so far as to buy storm windows for the back porch.

The night after our shopping trip I dreamed we were living in the house. Nothing seemed right. The new drapery hung in rags and the new carpet looked drab and ugly. The entire house was shrouded in ghostly cobwebs, a haunted shambles. As the dream ended I saw crowds of people leaving our home carrying away our food and possessions. We were losing everything we owned.

The next day a long-distance call came from Mr. Bowman, the owner of the house, whom we

never had met. He was so upset I could hardly understand him. Finally some incoherent sentences got through to me. He said, "I don't want to have a damn thing to do with the United States government! If you can't get financing elsewhere, the sale is off!"

The following day the check we had made out for the down payment was returned in the mail. We never did learn what Mr. Bowman had against the government and the Veterans' Administration. While we knew we could hold him to the contract we decided to let the place go.

We began house-hunting again and Frank kept muttering "farm" and "country" but I refused to be conned into doing something I didn't want to do. Soon we found another lovely old home northeast of town. It was a brick colonial with ornate stairways and cozy fireplaces. It had been well taken care of but it would need some redecorating and modernizing. It was a steal at $8,900. We had about $6,000 in ready cash and would have to borrow $2,900. We decided to let the V.A. loan hang for a while in case we needed it later for something else and went to a local finance company to arrange to borrow the amount we needed. When this was settled we made a $5,000 down payment and signed a contract to buy the house.

That night I had another haunting dream. We seemed to be living in the brick colonial and I was not only unhappy but desperately ill. Almost all of my body was covered with loathsome sores.

In the morning my husband found me crying. I told him about the awful dream and confessed that although the brick colonial was lovely I detested it! Frank reminded me that if we backed down after signing the buyer's contract we would lose our down payment.

That day I pulled one of the rottenest conniving tricks of my life. I telephoned the loan company from which we had arranged for the extra $2,900 and after a few minutes' conversation Mr. Simms told me, "I have seen and heard a lot of things but you beat all! You're the first person who has ever asked me to refuse a loan. But if that is what you want I'll call your realtor right away and refuse the loan." The following day our down payment check came back to us.

That night I dreamed again of the enchanted cottage, then found myself standing on the lawn in front of it. I was dressed in a white bridal gown and veil. In the dream I heard an old familiar phrase, familiar because I have used it. "Buying a home

is like getting married. It should be a once in a lifetime deal and a person should be choosy."

Then I was standing inside the house. It was beautiful and homey. Our big dining room table was there, literally overladen with appetizing foods.

Despite the pleasantness of this dream I still refused to consider living in the country. I closed my mind to Frank's pleas, although he often said, "If you would just cooperate! You'll never know if you like it until you've tried it."

That evening my husband beat me to the evening newspaper! When I found him he had a look of pure ecstasy on his face. He said, "Oh, honey, the picture of this house is like something right out of a dream!"

"Oh, it is!" I said. "You have spoken true prophecy. That place is a dream. It doesn't really exist."

"Let's find out," he urged.

Later that evening we met our realtor, signed a buyer's contract and placed a down payment on my dream house. The Master had pulled the strings and I, the puppet, was dancing to fate's tune. I knew I would be totally unhappy living "in the sticks" but for the sake of my husband's peace of mind I agreed to try it for one year. The owners, Jim and Lucy Brown, had vacated the house and we could have immediate possession.

Then I had another strange dream. Once again I stood in front of the house in the country. A wonderful old man with a long white beard was walking slowly down the road. As he approached he said, "Do not be afraid to move to the house in the country, for its very foundation is holy and the ground is consecrated."

And so it proved to be. We moved into our new home on December 22, 1972, and we have been blissfully happy here. If there is a heaven on earth this is it.

Today when I drive up the gravel road and round the sharp curve I come upon the scene I first saw in a dream — a small green cottage with gleaming white shutters and miles of white rail fence. Birds are singing, children are laughing and the happiest man in the whole U.S.A. waves at me from his garden.



THE WANDERING JEW

IN THE year 1250 Matthew Paris, a medieval monk, recorded a tale told him a few years previously by an Armenian bishop. According to this account, the bishop lately had entertained a mysterious visitor who had professed to be Cartaphilus, the keeper of Pontius Pilate's judgment hall. The keeper allegedly had watched as Jesus struggled with the heavy cross through the streets of Jerusalem. When Christ paused to rest a moment Cartaphilus had hurried him along. For this act of unkindness the Jew had been condemned to wander on earth until Christ's return. According to the stranger's account, he later had been baptized by Ananias and had taken the name of Joseph. He well remembered the disciples and the making of the Apostles' Creed.

Brother Paris' strange record was filed away and did not come to light until 1571, when English Archbishop Parker published it. It appeared again in Sir Thomas Brown's *Pseudoxia Epidemica* in 1640. Theologians and students of mysticism have puzzled over the legend of Cartaphilus, the wandering Jew. Matthew Paris recorded that Cartaphilus' life miraculously was prolonged each 100th year, when he would fall into a faint and awaken to find his age restored to what it was when he dealt with Jesus.

Another account came from the devout and learned Bishop of Schleswig in 1547. A stranger reportedly appeared that year at a service in Hamburg Cathedral. He followed the ritual with great reverence, bowing very deeply whenever Christ's name was mentioned. He was dressed in ragged clothes and appeared to be about 50 years old. The bishop recorded that "many of the nobility and gentry who saw him recognized him as one they had already seen" in various places — England, France, Italy, Hungary, Persia, Moscow, etc.

When asked who he was the stranger told the bishop that he was Ahasuerus, a shoemaker of Jerusalem who had been present at the Crucifixion. According to his story, when Jesus had rested from the weight of the cross, he had directed him to move on. Jesus had replied, "I will stand here and rest but you will move on till the last day!" The bishop found the stranger oddly proficient in biblical history and especially informed about the apostles.

Legends concerning the wandering Jew, whether Ahasuerus or Cartaphilus, persisted through the 16th and 17th Centuries. Many believed he could heal disease and travelers reported meeting him in many parts of the world. They quoted him as claiming to have been in Rome when Nero burned that city, in Constantinople when Salimen erected the royal mosque and in the Holy Land during the Crusades where he had known Godfrey de Bouillon. Some writers have claimed that the Count St. Germain of the court of Louis XV and the mysterious "Major Frazier" who visited Louis Napoleon actually were more recent appearances of the same wandering Jew.

This legend has endured for at least 700 years although its origin is quite unknown.

What we Believe about the Afterlife . . .

Clergymen from 11 major denominations have answered five questions basic to all faiths. What do you say?

THE TIME of Easter and Passover — both reflective of man's hope for ultimate victory over the angel of death — is the season when communicants of the major religions review their beliefs about eternal life.

But what do they believe? When Jesus told His Disciples "in my Father's house are many mansions. . . . I go to prepare a place for you," what exactly did He mean?

Reprinted courtesy of the Chicago Tribune

Faith	Where Is Heaven?	Who Will Attain It?	What Happens to Earth?
Roman Catholic	A state and a place where, in "philosophical" sense, bodies will be.	Those who possess God and die in state of grace or are purified.	Some feel it will be destroyed — others, assimilated into heaven.
Eastern Orthodox	World is renewed according to new glorified nature of man.	Judgment is on one's deeds as a whole and relation to Christ and the sacraments.	Terminated but not destroyed — changed and renewed.
Lutheran	Place outside of this world but no specific location.	Those who believe in God's Son as savior.	Earth will pass away and all its contents be burned up.
United Church of Christ	Not a place but an eternal kingdom which is above and beyond history.	All who trust God and accept His forgiveness and grace.	Our planet is temporary in God's purpose and will become cold and uninhabited.
Judaism	Unknowable.	All who have sought after holiness.	To be transformed into the Kingdom of God.
Mormon	Definitely spatial, highest realm is the "celestial" or perfected earth over three lower realms.	The righteous who accept Christ and follow him obediently and valiantly.	Earth to be "celestialized" and go through transition.
Moslem	Heaven is a place which after judgment may include earth, some planets.	The righteous person.	Earth and heavens will undergo a great change and take different shapes.

Will Body or Spirit Rise?	Is There a Hell?
Body united with soul on Last Day, the general judgment.	A state or place in which there is separation from God — with pain of senses but not material fire.
Body reunited with soul at general judgment.	Place and state of punishment — inaccessible from this life.
Bodies shall rise eventually but souls are already in heaven.	A place of suffering and darkness from which there is no escape.
New body is to be given as the first was; it will be appropriate to next life.	Not in a spatial sense but as a characteristic of life separate from God.
Orthodox believe in resurrection of the body; Reform in immortality of the spirit.	The negation of the Divine and human spirit; it is its own punishment.
At death a separation, then body is restored at final resurrection.	A place and state; torment will be mental.
Spiritual before the last day; then body remade and reunited with soul.	A place where suffering and punishment are according to degree of wickedness.

Common to almost all the major religions is an idea of survival beyond earthly death. Western religions are tending to go beyond a literal interpretation with exact spatial locations and material (although glorified) bodies.

What one does in this life, however, is becoming more and more important and religious people are more inclined to leave the final outcome in God's hands.

Many of the creeds recognize, perhaps, that earth and its material things are as much the creation of God as Heaven itself — although Protestant fundamentalists regard the creation of earth as having been spoiled by Adam's sin.

Not many of the religions polled give much attention to the recently active "God Is Dead" movement. It is, in fact, regarded as little more than a fad.

Much in evidence, however, at the Easter season, is the spirit of ecumenicity expressed recently in the pronouncements of the Roman Cath-

Faith	Where Is Heaven?	Who Will Attain It?	What Happens to Earth?
Seventh-Day Adventists	Earth is recreated.	Those who believe in Christ as atoning sacrifice.	Earth will be renewed and made over.
Jehovah's Witnesses	Earth shall blossom forth for the elite "little flock." Others of faithful go elsewhere in universe.	The individual dedicated to serving God and heralding good news of Kingdom.	Earth shall abide forever and wickedness shall be done away with.
Christian Science	Wherever men are conscious of the risen Christ, the glory of God. It is not a locality but the spiritual state of consciousness Jesus said "is within you."	Everyone — sometime and in some way, but in degrees and through many tribulations. It is the only real life man has, "hid with Christ in God," said Paul.	All material objects will gradually dissolve — fade from consciousness — as men fully awaken to the spiritual universe of God. "old things are passed away; behold, all things are become new."
Baha'i	Not a place but a condition. Through teachings of Messengers of God, man draws close to God and when his heart is transformed by Divine Love, he enters the Kingdom of God or "heaven."	Everyone who makes the necessary effort to learn about God and who through love, prayer and obedience to teachings of God's prophets, learns to live in complete joy and harmony.	Baha'is do not believe in physical destruction of earth. To Baha'is the world symbolizes things that intervene between man and God. Destruction of the world is elimination of those qualities which keep man from recognizing and becoming obedient to laws of God.

Will Body or Spirit Rise?	Is There a Hell?
Body is resurrected — as Christ's body was.	Wicked are destroyed by fire at end of a millennium (1,000 years) after Christ's return.
New body. The elite 144,000 will be spiritualized like angels.	Resurrection tied in with God's recall of the good. Wicked are not recalled.
Material bodies are like everything finite. They are temporary and must eventually give way — "swallowed up" in the dawning reality of spirit, like darkness giving way to light.	The sinner makes his own hell. Hell is believing in the darkness of materiality, desiring it, fearing it, being deceived by it. It is destroyed by spiritual truth, the Christ.
Spirit is essential reality of man . . . not restricted to physical movement, i.e., rising and descending . . . at death spirit of man lives in spiritual realm which is beyond man's comprehension during this life.	Hell is not a place but the opposite condition from heaven, remoteness from God, unawareness of true nature of man (which is spiritual) and disobedience to Divine Law.

olic Second Vatican council, and in actions toward union by many Protestant denominations.

The prevailing feeling in the hearts of many of the nation's religious was expressed by one churchgoer on Good Friday shortly after an ecumenical service in Chicago.

"I'm not sure what Heaven will be like exactly but Jesus said that we'll be living in many mansions. I'm sure we'll be very good neighbors, all of us. Probably better than we've been here on earth."

The accompanying chart shows what the major faiths believe about five questions concerning the future life.

It should be remembered that the beliefs listed here are the subject of controversy or at least different interpretations within some denominations. Thus the ones expressed here, while drawn from clergymen of the various creeds, may not necessarily be the opinions of all communicants within that creed or even of all the clergymen.

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1951

No.	Month	Supply
19,	Apr.	48
24,	Nov.-Dec.	140

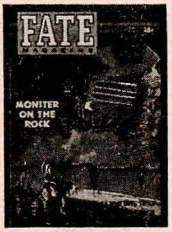


1952

No.	Month	Supply
28,	June	500
30,	Sept.	170
32,	Nov.	110

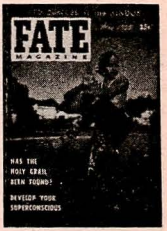
1953

36,	Mar.	240
37,	Apr.	200
40,	July	250
41,	Aug.	360
43,	Oct.	250
44,	Nov.	220



1954

47,	Feb.	500
48,	Mar.	400
52,	July	150
54,	Sept.	50
56,	Nov.	500
57,	Dec.	200





1955

58,	Jan.	50
60,	Mar.	100
61,	Apr.	200
62,	May	250
63,	June	100
64,	July	250
66,	Sept.	125
67,	Oct.	100
68,	Nov.	100
69,	Dec.	400



1956

71,	Feb.	275
72,	Mar.	150
73,	Apr.	400
74,	May	350
75,	June	100
76,	July	150
78,	Sept.	100
80,	Nov.	100
81,	Dec.	100

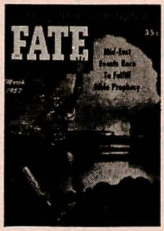
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1957

No.	Month	Supply
82,	Jan.	100
83,	Feb.	180
84,	Mar.	200
87,	June	150
88,	July	80
91,	Oct.	150
92,	Nov.	100
93,	Dec.	160



1958

No.	Month	Supply
94,	Jan.	250
95,	Feb.	300
96,	Mar.	400
98,	May	200
99,	June	500
100,	July	250
101,	Aug.	400
102,	Sept.	200
103,	Oct.	275
104,	Nov.	270
105,	Dec.	290





1959

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



1960

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

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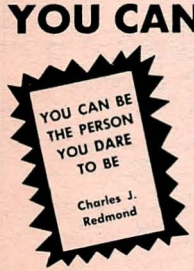
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SHE DIDN'T DIE ALONE

By Alma P. McKnight

IN EARLY 1974 my 86-year-old mother Frances Dempsey was in the High Desert Hospital near her home in Joshua Tree, Calif., and failing rapidly.

Mother had always been domineering and willful but at the same time afraid of the dark and fearful of being alone when she died. She would not let the regular hospital nurses attend her, except to administer medication, and therefore my sisters and I shared round-the-clock duty at her bedside.

On February 26, after spending 12 to 14 hours at the hospital each night for three weeks, I returned to my Las Vegas, Nev., apartment. I repacked my suitcase with clean clothes, paid the bills that had accumulated and the past-due rent, then planned to sleep until 6:00 A. M. when I would drive straight back to Mother. I loved her dearly although I knew I never had been one of the favorites among her six children. I had been closer to my father who had died many years ago.

When I fell asleep that night I dreamed I was overlooking a depot where trains were coming and going and crowds of people were milling around. I heard a voice say, "There goes your daddy. You'll never see him again." I ran into the crowd shouting to my father but he seemed to be looking for someone and didn't hear me.

The voice came again, "Here he comes now." Then, over the heads of the crowd, Father looked at me. I called out, "I love you. I love you." Nodding and smiling, my father replied, "I know." Then he took the arm of a young woman and helped her up the steps into a train. I wondered who the woman could be until she turned and I realized it was my mother as a young girl. Father too looked young.

Next in the dream a bright light



Alma P. McKnight

came toward me and in its center was a blue eye. My mother has blue eyes and I thought, "This isn't a dream, it's a message. But what does it mean?" As if in answer to my thought Mother's face appeared with her white hair on the pillow and the tubes in her nostrils. She seemed asleep but somehow I understood she was dead.

The ring of the phone waked me at 5:45 A.M. My sister was on the line to say that Mother had passed away at 5:40. I know she did not die alone. — *Las Vegas, Nev.*

SAM'S CROSS

By Evelyn S. Kennedy

ALL MY childhood vacations were spent on Grand Isle off the Louisiana coast in the Gulf of Mexico, a picturesque place of winding lanes, storm-bent oaks and pirate lore. The oldest inhabitants of the island never had heard the clang of a streetcar nor seen the light of an electric bulb. They told the time by the sun and fished by the phases of the moon, eking out a livelihood tilling salty soil or casting seines into the Gulf.

My grandmother Eugenie de Talazac Lange lived there for the sake of her health and her grandchildren visited during the summer months. Our playmates were the island children. I became particularly fond of Lezema Encalade, a girl my own age whose parents' cottage stood behind the sand dunes across the lane from my grandmother's. Together we roamed the wild stretches of beach hunting shells and souvenirs from the sea.

Directly behind Lezema's house was a badly neglected cemetery. It had been a cemetery for Blacks but most of the Black islanders had moved away because they were afraid of the hurricanes and no one tended the graves. Death meant little to children whose hours were filled with happy adventures and the graveyard behind Lezema's house meant nothing to us. We passed it daily to reach Lezema's playhouse near the dunes. On many a moonlit night, without a quiver as we passed the dilapidated graveyard, Lezema and I hurried over to the playhouse to tuck our dolls safely into bed.

One golden afternoon in August 1914 Lezema was having her dinner at the usual hour of three in the afternoon. I had settled in a large rattan rocking chair on her gallery that faced the graveyard, waiting for her to finish so we could go to the beach. In the bright sun the rains of the day before made everything glisten — the treetops, the blades of grass, the flowers along the gallery, even the usually cheerless crosses in the graveyard.

Particularly impressive was the largest of the crosses. Cut from cypress and standing in the very center of the graveyard just a few feet from where I sat it towered over the rest. I was thinking it looked as fresh and clean as the sky when my eyes suddenly riveted on something that took shape in an angle of the cross where the horizontal beam met the upright piece. I plainly saw the large, round, nearly bald head of a healthy Black. I don't recall seeing any other part of the body except fingertips holding onto the opposite side of the cross. The head was inclined downward with the eyes looking down but I could see large white teeth biting deeply as with fury into the wood of the cross. The forehead glistened with sweat.

At a ghostlier time such an apparition might have terrified me but somehow in the glare of the summer afternoon I felt no fright. But I knew it was unnatural and I rubbed my eyes and looked again. It was still there. Again and again I looked away and then back. At least five minutes passed before the cross

(A Paid Public Service Announcement)

REVISED TEN COMMANDMENTS

1. Act in harmony with what you believe to be the highest and best general long-range good for humanitv and other intelligent life-forms, not just according to the purely selfish short-range benefit of yourself and your group. This is the first and most important commandment.

2. Be as truthful as possible with yourself. And try to be truthful with others, except where this conflicts with the first commandment.

3. Take good care of your body, since it is a manifestation of what is spiritual. This means cleanliness, enough rest, right food, right drinks, right exercise, and other practices useful for your physical, emotional, and mental well-being.

4. Avoid considering yourself superior to other people, except in purely limited, specialized things. And try to be aware of how you depend on others. Try to develop reliable contact with your higher Self, or inner voice of God within.

5. Try to help other people to stay physically, emotionally, and mentally healthy. Do not injure or kill others except to defend someone or some group from greater harm.

6. Try to make sure that you and other people follow good genetic and educational practices in producing and raising children.

7. Do unto others as you would want others to do to you, if you had the wants and needs that they have, provided that this does not conflict with the first commandment.

8. Do not impair the freedom and opportunities of other people, except where this greatly reduces the chances of really serious physical, emotional, or mental harm. Some actions that are usually considered sinful or indecent are sometimes very healthy, not harmful.

9. Work often to reduce your addictions to the things that make you feel secure, to pleasant sensations, and to personal power, prestige, and possessions. The goal is to change these addictions into preferences, so that you can be happy even without these things. Then you can enjoy life more, whether you have them or not.

10. Strengthen your desires for emotional tranquility and mental and spiritual progress, instead of for purely material things.

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Many people think that the original Ten Commandments still provide the best set of rules for living. But I sincerely believe that this revised set is better suited to the present. And I do sincerely believe that I was inspired by God or God's agents to write them and have them published in this way, in case that makes any difference to the reader. This is a diathetic morality, based on long-run tendencies.

I hope that some day humanity will evolve to a level where such commandments are no longer useful. Then the ideal of wise and loving, unselfish acceptance and service of God and humanity will be the only rule or commandment for everyone.

ROGER WARD HOFFMAN
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resumed its usual forlorn unpainted appearance.

Later I told my Aunt Anastasia Anderson about the apparition. She pretended it was unimportant. I did not speak of it to anyone else, not even Lezema.

I had almost forgotten the man on the cross five summers later in 1919 as I was riding the quaint mail boat which was then the only way to reach Grand Isle from the mainland. As the boat ploughed through bayous and canals on its way to Barataria Bay and Grand Isle I was sitting lazily on old oyster sacks watching the picturesque banks with their moss-covered oaks. The usual passenger list was different that trip as there were several Blacks aboard, headed up by a country preacher named Jim, a native of the island.

"Want to see the old place," said Jim to a lady passenger. "Yes, ma'am, wanna preach a bit there. Gotta remember sometimes; gotta remember the old days and the best way is to go back there. Yes, ma'am, my ma wanted it. She jes' never got over the island."

His mention of the old days drew my attention and I steered the conversation around to the old cemetery. I remembered the apparition and asked, "What about the grave in the center, the big cypress cross? Do you recall who is buried there?"

For a moment there was silence as Jim searched his memory. Impatiently I asked, "Jim, could it have been a very large man with an unusually round face, very dark and shiny? Were his teeth particularly shiny and large? Was he practically bald?"

Jim peered at me as if he were seeing me for the first time. "How do you know that, Missy? Sure it's him — but you can't remember! You wasn't even born when Sammy died 20 years ago. How you know?"

I realized he was distressed. "Oh,

one of the fishermen told me," I lied.

"Yes, ma'am," continued Jim reassured. "It was right pitiful, that was. Sam dying in all his flesh. Going out one morning to fish, never coming home. First we found the boat, then the body all mixed up in his fishing net. Gonna be married, too, Sam was."

But the next words of the old preacher startled me for the first time since I had experienced the strange event.

"Sam was the biggest person I ever seen. They had to make a special coffin and his mammy put the biggest cross she could find on the grave. Sometimes I wonder if Sam just didn't feel that was too much of a cross to bear, dying like that. Didn't have much religion. Yes'm, Sam mighta got mad. Sam was never one to carry his cross without rebelling."

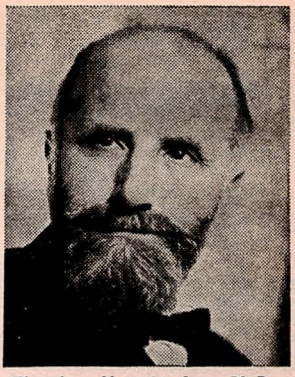
I do think Sam was rebelling when I saw his apparition on the cross. Whenever I hear a weird tale of psychic events and am tempted to scoff my mind wanders back over the years to that old cemetery on Grand Isle and Sam's huge cypress cross. — *New Orleans, La.*

DREAM OF A WITCH

By Judy Mead

ONE NIGHT in June 1973 I had a really frightening dream. I could see a girl about 16 or 17 being tortured by a group of men. All of them were dressed in clothes of the late 16th Century. The girl was being jabbed with needles and was screaming and trying to get away. I woke up in a sweat from that dream but it was merely the first of a series of dreams of the same girl.

For the next few nights I dreamed of the girl being doused and the men were calling her a witch. Then I dreamed she was tied to a stake and set on fire. It was the most awful dream I've ever had and one I'm not



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Judy Mead

likely to forget. A large crowd of people gathered to watch the execution. The girl screamed in agony as she vanished in the flames. I awoke feverish and hot. The dream seemed as real as if I myself had perished in those flames.

While experimenting with my Ouija board the next day I asked about the girl in my dreams. Ouija replied that the girl was Jonet Spaldarg, a witch who was executed in Aberdeen in 1597. I later checked in Margaret Murray's *The Witch Cult in Western Europe* and verified that indeed a girl of this name was executed in Aberdeen, Scotland, in that year.

For a long time I have believed that in a past life I was burned as a witch. Now I am convinced that I once was Jonet Spaldarg. Even now I sometimes dream of the execution and still feel the burning. — *San Antonio, Texas.*

CALL FROM THE PAST

By Glad Egelko

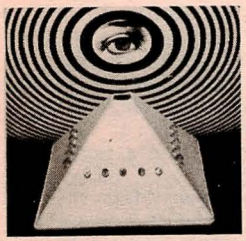
WHEN I first went to work for the *Baldwin Park Bulletin* in 1956 my boss, Managing Editor Stephen S., was in his late 30's. I met his artist-wife and their three children, Martine, two, Kathy, six, and Stephen, Jr., eight, and soon became aware that Mr. S. was having

marital difficulties. Being assistant editor, reporter, feature writer, secretary — anything that needed doing on a small weekly — I worked closely with him and could not help being aware of his domestic unhappiness. He was an extremely sensitive man and we developed a close relationship. I had experienced a family tragedy of my own just before going to work and Mr. S.'s sweet gentle voice and his kind but practical advice helped me over many a rough spot.

In 1967 I married and quit work to become a housewife. Meanwhile Mr. S. and his wife had gotten a divorce. Mr. S. approved of my marriage although he said he hated to lose me. As time passed I became busy with my new life and neglected to keep up our friendship. Mr. S. and I lost track of each other.

In October 1973 I was surprised to receive a telephone call from Mr. S. I knew his voice immediately and was elated to hear from him although I felt guilty that I had made no attempt to keep in touch. I will reconstruct that conversation as nearly as I can recall it. I make no attempt to explain it.

"Hello," he said, in that gentle voice I could never forget. "Remember me? I'm Stephen S. from the *Bulletin*." He continued the conversation almost as if he did not expect a reply. "You made a good marriage, didn't you? I'm happy for that. I'm married now, too. Five years ago. I finally met someone who was perfect for me. You would like Darlene. Oh, yes, and I'm a grandfather, too. Steve, Jr., has a baby daughter and Kathy is married, lives in San Francisco and has a son named after me." He paused and I heard his pleased soft chuckle. "Our youngest, Martine, is in college. How about lunch? Not this Friday but a



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week from Friday?"

I said, "Yes," and he added that he would call to remind me of the date.

But he did not call and when I tried to locate him the new *Bulletin* editor did not know his whereabouts, nor was he listed in the telephone book.

During Easter vacation 1974 when my husband and I were browsing in an art studio in one of our nearby beach communities I discovered that the artist for the day was Ruthie, Stephen's ex-wife. She recognized me and we had lunch together. I didn't mention hearing from Stephen because I thought it might be awkward since she was remarried.

But during our conversation she said to me, "You know I'm a grandmother now. Steve, Jr., has a baby girl and Kathy is married, lives in San Francisco and has a son she named after her father. I'm only sorry Stephen didn't live to see his grandchildren."

"Stephen is dead?" I asked, startled.

"Yes, over five years ago. It was so sad. You knew, of course, that we had a stormy marriage — my artistic temperament I guess — and Stephen finally met a real great gal, Darlene. She was patient, quiet, dependent — everything I was not. They were perfect for each other and both the children and I fully approved. They were driving to Denver to be married in her parents' home when they both were killed in an automobile accident. For the children's sake I went and brought his body back to be buried here. It was the saddest thing I ever had to do."

That telephone call still puzzles me but I believe Stephen S. wanted me to know that he, too, had found happiness. — *Long Beach, Calif.*

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NEWS and REVIEWS



SPIRITUAL JOURNEYERS

AN AMBITIOUS religious festival is scheduled for Evanston, Ill., on August 19 to 24, 1975. Called "Journey 75" the conference on "paths and methods of spiritual journey" will bring together more than a thousand followers of 150 religious groups in America, under the auspices of the World Council of Churches, the National Council of Churches, the Association for Humanistic Psychology, Spiritual Frontiers Fellowship, the Logos Institute, the Institute for the Study of American Religion and numerous individual denominations. Not since the World Parliament of Religions at the Columbian Exposition of 1893-94 has such a far-reaching assemblage been attempted.

The emphasis of the conference will be not only on dialogue between faiths but participation in each other's celebrations and methods of achieving transcendence. At the prototype conference held in Evanston in November 1974 (part of which I attended) 80 individuals participated in such things as a session of Zen meditation and a witchcraft new moon ceremony. Such diverse sects as the Hare Krishna group and the Foundation Church of the Millennium explained their beliefs and conducted worship services in which all participated.

"One of the most important things demonstrated by the workshop," says the Rev. Gerald J. Jud of the United Church of Christ, "was the possibility of experiencing and appreciating the methods by which different groups open themselves to transcendence quite apart from consideration of their metaphysical beliefs."

Readers desiring more information about Journey 75 should write: Institute for the Study of American Religion, Box 1311, Evanston, Ill. 60201.

COSMOLOGY AND UFOs

AN ITALIAN professor kindly forwarded to FATE some theoretic writing that, quite frankly, is beyond me. Prof. Mario Valente (Corso G. Lanza, 61 — 10131 Torino, Italy) has come up with a "logical-relativistic new theory" bristling with such phrases as "nondiffused multiplicity of negative space" and "polarization

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of vacuum and its concentric inertial presence." All this is presented in a 125-page paperbound book *Antimateria E Cosmo* (with parallel English and Italian texts) and two mimeographed "ciclostyles" in English. No prices are quoted but I feel certain that the professor will happily supply copies to anyone who can follow his theoretic physics. All this might not be germane to FATE except that Valente states that his theory provides "the beginning of an explanation" for UFOs. If you are a cosmology buff, this could be your cup of tea. Perhaps some reader with the proper background can digest Valente's technical writing into a synopsis the layman can understand.

TRICKS OF THE TRADE

A SLIM volume by a popular British entertainer provides a good concise explanation of many of the standard tricks used by such stage mentalists as Kreskin and Dunninger. *Entertaining with ESP* by Tony "Doc" Shiels (David & Charles, South Devon House, Newton Abbey, Devon, England, 1974, 109 pages, £2.95) gives simple explanations for some impressive feats of telepathy, photographic memory, precognition and teleportation. While debunking stage performances, Shiels is not a complete skeptic; he concludes with a chapter of tests for genuine psi ability. Anyone who hopes to check out others' psychic ability had better be familiar with all these devices used to simulate psi. You might even decide to go onstage yourself!

REINCARNATION FANTASIES

I WAS initially delighted to see my friend Freda Morris had written the introduction to a new book, *These Came Back* by Richard Webb (Hawthorn Books, New York, N.Y., 1974, 188 pages, $8.95). After I read the book, however, I decided that if Dr. Morris wants to preserve her profes-

sional reputation she had better use more discretion about getting her name associated with questionable material. Richard Webb is best known as a television actor ("Captain Midnight") and author of an earlier collection of anecdotes, *Great Ghosts of the West.* This present volume is described as "16 vivid and detailed recollections of reincarnations." Alas, the only case in the book that has any documentation is the famous Watseka Wonder case — which is possession and not reincarnation at all.

The balance of the book consists of stories personally obtained by the author. These include claims made through trance communications, momentary visions, "life readings" by various sensitives (none of them known to me) and simple assertions by individuals that they recollect a previous life. In few cases was there even an *attempt* to verify that the previous personality ever existed. Most "recalls" are so vague that verification would be impossible. A handful of the cases might have checked out if researched by a competent investigator. A woman painter in Texas, for example, recalls a previous life as a slave on a plantation outside New Orleans. Her recollections were detailed and include dates, names and places. The authentication of the case is limited to her claim that she went to Louisiana, found the plantation and purchased a painting from the current owners. ("I know I painted that in my previous life.")

A minister's story of his trip to Tibet to confirm his previous life is so fantastic that I would believe it only if an independent investigator checked it out on the scene. This tale also has a curious discrepancy. Supposedly the lamas of the monastery employed their highly developed psychic ability to locate the reborn spiritual leader of the Fourth Cen-

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tury in his present life, then psychically guided him to Tibet over the course of the years. The purpose of all this fantastic ESP? They wanted him to tell them where a scroll was hidden!

Of the motley collection only two stories have the ring of truth. A Roman Catholic priest reports haunting memories of the period when members of his particular order were persecuted in Italy. In a trip to Rome he located the fortress of his visions and verified that his ancient colleagues were indeed tortured there. It strikes me as paranormal if not necessarily evidence for reincarnation. The other case involves a man who learns to "dream true," his term for what is sometimes called lucid dreaming, in which the dreamer is aware he is in a dream and then can consciously direct his activities and dream location. One night he recalls his daughter Kathy, who died a few years previously as a child of four. When in his "dreaming true" he wills himself to be with Kathy, he finds himself with a little girl named Marjorie who claims to be Kathy reborn. From her statements he later locates her present home and parents and meets Marjorie, who also recalls the dream. This case accords with Ian Stevenson's findings in that Marjorie's memories of being Kathy fade as she grows older.

But I don't feel that two decent cases redeem the rest of the dreadful material, especially at today's inflated book prices. Wait for the paperback if you really want to read Webb's anecdotes.

OTHER REVIEWS

THE HUMAN MIRACLE: TRANSCENDENT PSYCHOLOGY by Lorienne Chase and Clifton W. King, Hawthorn Books, New York, N.Y,. 1974, 206 pages, $8.95.

This book tells you how to become

"supersane" by bringing body, mind and spirit into equal balance through meditation, independent dream analysis and contemplation of self in reference to these five basic urges: self-preservation, self-expression, sex, gregariousness and desire for knowledge.

The book opens with an informal case report of a woman whose terminal cancer was beyond medical help but was cured by meditation. To illustrate their instructions the authors include a number of less dramatic experiences involving other students at the two Chase-King Personal Development Centers in southern California.

By "transcendent psychology" they mean the transcendence of the conscious and unconscious parts of the mind into the superconscious where one can perceive the unity of all things and thus gain both sanity and a sense of individual responsibility to the environment. They base this approach on their belief that thought is the most powerful energy known to man and that an individual's thoughts shape his destiny and control whatever he is or may become. The five personal "devils" one may need to exorcize are hostility, greed, lust, vanity and attachment.

The book should be useful to people who are mentally and/or physically agitated and will conscientiously follow its clearly stated advice. — *Joseph M. Backus.*

COLONY: EARTH by Richard Mooney, Stein & Day, New York, N.Y., 1974, 251 pages, $7.95.

With so many imitations spawned by the success of von Däniken's books an author must have a new slant to sell a publisher on a book. Mooney's new slant is stated right on the book's jacket. Whereas von Dän-



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iken says the ancient astronauts came, tampered with primeval man, built great works and departed, Mooney states they actually "*stayed* and that the earth may have indeed been colonized by beings from another universe."

Mooney rehashes a great deal of what von Däniken and others have already said, listing marvels of the ancient world that our ignorant and brutish ancestors, living in dank caves and leaky huts, could not possibly have invented, hence the need for extraterrestrial intervention.

But those inventive civilization builders who got started millennia ago in the Tigris-Euphrates Valley, in Egypt and in India, were a damned sight more talented and ingenious than most of us realize. *The Ancient Engineers* by L. Sprague deCamp and *Lost Discoveries* by Colin Ronan more than adequately document the technological abilities of our forebears. *Some Trust in Chariots* by Thiering and Castle specifically demolishes many of the assertions by von Däniken and Mooney and clearly demonstrates how in many instances they have rewritten extant knowledge to fit their own ideas.

A final word on Mooney's book: he includes no pictures, often a strong point and one von Däniken uses to overcome textual weaknesses, nor does Mooney's book have a bibliography. Clearly he expects the reader to take it all on faith. This particular reader has little faith. — *George W. Earley.*

EXTRATERRESTRIAL INTERVENTION: THE EVIDENCE by Jacques Bergier and the Editors of INFO, Henry Regnery Co., Chicago, Ill., 1974, 164 pages, $7.95.

Although the subjects covered in this volume will interest "enigmatologists" the title is somewhat misleading. Portions of the data *might* be interpreted as intervention by ex-

traterrestrials but I don't see how dinosaurs, poltergeists and vampires fit into this category.

In reality 98 percent of the book consists of articles reprinted from the International Fortean Organization's *INFO Journal*. Jacques Bergier has contributed only the preface and four articles — for which we can be thankful! Bergier has the annoying habits of mixing up his data and of admonishing readers to keep open minds while he indulges his own biases.

The books' four sections — "Vanished Civilizations," "Extraterrestrial Beings Among Us," "Strange Creatures" and "Fortean Phenomena" — present many examples of unexplained happenings, from UFOs to Bigfoot to a half-million-year-old "spark plug." The material represents the "cream of the crop" from *INFO Journal*, including some excellent photos and drawings. Anything connected with Ron and Paul Willis of *INFO* always is worth reading and for this reason I recommend the present volume. — *Lucius Farish.*

ESP AND DREAM ANALYSIS by Katherine Cover Sabin, Henry Regnery Co., Chicago, Ill., 1974, 205 pages, $6.95.

Not just another encyclopaedia of dreams with ready-made meanings, this book is an instruction manual on how to give suggestions to the subconscious mind so that dreams may become more meaningful, precognitive and more easily remembered upon awakening. Throughout 16 chapters author Katherine Sabin discusses various programing techniques and illustrates each method with interesting examples from her her personal files.

Mrs. Sabin is well-versed in both psychology and parapsychology. She describes the basic differences between Freudian and Jungian theories of dream interpretation and utilizes



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her dream files to prove that dreams can be both wish-fulfilling and precognitive at the same time.

The bulk of the book, however, is her easy-to-apply psychic exercises to increase the ESP content of your dreams. In one chapter, for example, she outlines her "black and white dream symbol method" that may be used when an immediate choice must be made between two alternatives. Another chapter deals with multiple choice situations. According to Mrs. Sabin a dream diary serves not only to extend normal ESP expectancy but to increase your ability to shape your destiny.

In her last chapter the author enlarges on her philosophy of life, stressing her firm belief in free will and man's divine nature. She also states her opinions of the Ouija board, automatic writing and discarnate possession. If you are interested in developing your psychic powers via dreams, you will find this book valuable and interesting. — *Edna Rowland.*

EXPLORING THE CRACK IN THE COSMIC EGG by Joseph Chilton Pearce, Julian Press, New York, N.Y., 1974, 155 pages, $6.95.

This present book is a sequel to Pearce's 1971 volume *The Crack in the Cosmic Egg* but I don't feel you necessarily must read the earlier book to understand the second.

Pearce's argument is that in a real sense we are trapped in an ersatz reality forced upon us by family, friends, schools, churches, politicians and all of "culture's teachers." While this viewpoint is not terribly new, Pearce has brilliantly and succinctly analyzed the human condition and tied into a coherent whole the studies of such researchers as Piaget. Sullivan. Bruner and a host of others. He shows meticulously how we are imprisoned in a cosmic egg

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that atrophies our natural primary processes. From birth onward we are taught to subvert what is intuitive and natural in favor of a pseudoreality based on fear, guilt and abstract constructs.

Pearce draws upon the sayings of Castaneda's Don Juan and of Jesus to demonstrate that a few humans have broken out of their "egg" and have been telling us how to do the same. While extended consciousness and psychic phenomena are not the main point of the book, Pearce presents an interesting thesis about these powers and the oneness of all life.

The repercussions of the author's thesis could be revolutionary if the book were read by persons with the power to change the drab conformity of our enculturation. I consider the book "must" reading for anyone interested in psychology, parapsychology, consciousness, education, politics and the total functioning of enigmatic man. You will find yourself memorizing much of the book without even trying. You will not be comforted by its implications but recognition of the problem is a necessary first step toward any worthwhile goal. Do not miss this vital book. — *Paul Severson.*

HOW TO MEDITATE by Lawrence LeShan, Little, Brown and Co., Boston, Mass., 1974, 210 pages, $5.95.

Having read many books on meditation, I found LeShan's a refreshing break. Here is a book on how to meditate that gives real instructions, not for just one technique but for a variety of techniques culled from varied sources and augmented by useful and practical advice. Banished is the massive metaphysical superstructure that encumbers most meditation texts. Gone are the long chapters praising the elusive enlightenment that comes with meditation.

Instead LeShan argues that whatever is good about meditation comes in the disciplined acceptance of the meditative life-style. The long process of growth, not the sudden flash of insight, is the rule in meditation. Enlightenment, when it comes, usually takes the form of an insight into the growth that has been occurring.

Meditation has two very practical effects: the attainment of a new way of perceiving reality and a greater efficiency and enthusiasm in everyday life. LeShan attempts an explanation of these benefits, not, however, by recourse to abstract or mythological language but to current models in physics and physiology.

LeShan gives us several interesting ideas to think about. One question he asks is: Why do a wide variety of meditation techniques, drawn from many religious and secular traditions, seem to work effectively among seemingly random populations? Zen, transcendental meditation and Sufi dancing all produce results for those persons who use them. This suggests that the adoption and steady use of one technique is more important than which technique is adopted.

LeShan's book takes a major step toward a realistic understanding of the processes leading to altered states of consciousness and should be valuable for both beginner and advanced meditator. — *J. Gordon Melton.*

ALSO NOTABLE

ADAM AND THE KABBALISTIC TREE by Z'ev ben Shimon Halevi, Rider and Company, London, England, 1974, 333 pages, $2.50 (paperback).

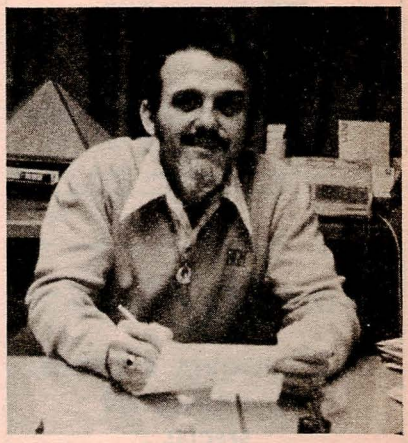
Sephardic scholar describes the interleaved connection between the body and the psyche and details man's progress into the realm of the spirit.

PSYCHIC MAGIC by Raymond Ouellete, Aero Press, P.O. Box 2091, Fall River, Mass. 02722, 1974, 343 pages, $8.95.

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BUDDHISM: AN OUTLINE OF ITS TEACHINGS AND SCHOOLS by Hans Wolfgang Schumann, Quest Books, Wheaton, Ill., 1974, 200 pages, $2.45 (paperback).

Both general readers and serious students of Buddhism will welcome the systematic arrangement of material and the analytic-descriptive method that make this book a reliable guide through a vast field of thought.

THIRTEEN GEORGIA GHOSTS AND JEFFREY by Kathryn Tucker Windham, Strode Publishers, Huntsville, Ala. 35802, 1974, $5.95.

Authentic ghost tales from Georgia are illustrated by photographs of the haunted locales.

CURSES, HEXES & SPELLS by Daniel Cohen, J. B. Lippincott, Philadelphia, Pa., 1974, $5.50, $1.95 (paperback).

Popular author discusses accursed places and creatures and black magic in well-illustrated volume for teen-agers.

THE MODERN HERBAL SPELLBOOK by Anna Riva, International Imports, Box 2010, Toluca Lake, Calif. 91602, 1974, 64 pages, $2.00 (booklet).

Author details magical uses of herbs for business, health and psychic power.

THE WITCHCRAFT WORLD by G. L. Simons, Barnes & Noble, New York, N.Y., 1974, 231 pages, $10.75.

Author makes an ambitious attempt to profile all the main components of historical and modern witchcraft, including mythological roots, anthropological diversity and social response.

GLIMPSES OF THE BEYOND by Jean-Baptiste Delacour, Delacorte Press, New York, N.Y,, 1974 215 pages, $6.95.

European writer presents experiences of persons who have died and then returned to life.

THE SILENT ENCOUNTER edited by Virginia Hanson, Quest Books, Wheaton, Ill., 1974, 240 pages, $2.75 (paperback).

Anthology of "reflections on mysticism" contains selections by Phoebe Payne Bendit, Stephan A. Hoeller, Geoffrey Hodson and Arthur W. Osborn.

BEING, EVOLUTION & IMMORTALITY by Haridas Chaudhuri, Guest Books, Wheaton, Ill., 1974, 204 pages, $2.75 (paperback).

The need to reinterpret and reintegrate the cumulative knowledge resulting from man's intellect with the spiritual realities that underlie that knowledge is here met in a new and refreshing synthesis.

THE KABALA OF NUMBERS by Sepharial, Newcastle Publishing Co., Hollywood, Calif. 1974, 204 + 215 pages, $4.95 (paperback).

Two-volume 1913 classic (here bound as one volume) discusses the relationship between numerology, astrology and the phenomena of nature.

Report from the Readers

PAYING THE PIPER

During the past few years I have noticed letters in FATE's "Report from the Readers" complaining of the fees psychics ask. I think it is time a psychic answered. It seems to me most of these complaints have come from persons who had no intention of making a contribution for the psychic's service in the first place.

Today it is necessary for an active psychic to set a fee. Few of us are people of wealth and a loaf of bread costs us not one penny less than the next person.

In 1973 my out-of-pocket expenses were more than $800 for psychic materials, postage and long-distance phone calls. My income for my psychic services was $25, one postage stamp and one personal check that bounced. How many persons can work on that basis?

Now I have a set fee and an unlisted telephone number. This does not mean the needy are turned away, for no true psychic turns anyone away simply for lack of funds. I am merely saying that those who can afford to pay must be expected to. "Thank you" is a beautiful expression but it won't pay the rent.

In the past 15 years and especially since "The Exorcist" explosion the cry for psychics' abilities has grown to a roar. We are accosted on the streets, in stores, in the theater and at church. We go to bed exhausted and wake up with the memory of someone else's problem. When we succeed we are considered deities and when we fail we are frauds and sometimes we are threatened by persons who fear we know too much.

One letter you published implied that psychics should do free work and if the client is satisfied he will then decide whether or not to pay. I wonder how far I would get at the market if I tried to leave with an armful of groceries, telling the manager I will come back and pay him if I'm satisfied?

I'm afraid that few persons understand the facts of a psychic's life and I feel it is about time someone told our side of the story. — *William Armstrong, Inman, Va.*

WE STAND CORRECTED

Inasmuch as we book reviewers do not have the opportunity to proofread our edited reviews I feel we should let your readers know when the editing — or cutting — has been disastrous to the veracity and clarity of a review. The editing of my review of *The Shroud of Christ* by Paul Vignon in the January 1975 issue of FATE is a case in point.

The shroud has two sets of stains, only one of which appears to be bloodstains. The other set form the image of a body. My initial paragraph as written made the distinction between the two sets of stains and told of the body image. In contrast, the paragraph as edited *erroneously* implies that all the



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stains were apparently made by blood and omits mention of the body image — which is the mysterious feature of the shroud!

Later on, your editing removed my statement that Vignon's emanation theory was advanced to explain the mysterious "negative" body image. This omission makes the mention of the theory pointless, for the reader gets no indication of its significance. Indeed, the revision — or deletion — leaves it unclear that the emanation produced stains! Can you wonder that I am embarrassed by your editing which makes me appear confused, to say the least?

May I offer your readers my original first paragraph and my sentence on Vignon's theory? I wrote the following:

Of all the claimed relics of early Christianity surely none is more awesome or mysterious than the Holy Shroud kept at Turin, Italy, which many intelligent people believe is the actual burial shroud of Christ — a claim that rests less on tradition than on the nature of the shroud itself. Although once damaged in a fire, it bears the undamaged stained imprints, front and back, of a body around which it was apparently stretched. A pattern of differently colored stains made apparently by blood, including ones such as a crown of thorns and a side wound would make, supports the claim that the body was in fact that of the crucified Jesus. . . .

Vignon also presented a theory, partially supported by experiments, that morbid sweat produced an emanation from the body that would diminish in intensity with distance and could thus produce a negative image on a shroud treated with spices (assumed used on the shroud instead of on the body because of shortness of time before the Jewish Sabbath). — *Harold H. Steinour, Oceanside, Calif.*

NIXON FALL FORESEEN

Attila von Szalay is constantly experimenting with the phenomenon of voices that can be heard through a tape recorder on tape that has not been prerecorded. On August 25 or 26, 1972, he told me that he had heard voices on tape informing him that Nixon would be out of office and would not finish his term as president. Mr. von Szalay believed the messages indicated this would not be due to Nixon's death.

Experimenting alone with the tape-recorded voices on the evening of August 21, 1972, Mr. von Szalay received through his Sony Model TC-630 recorder (at a speed of 1⅞ inches a second) the following communications at the counter readings shown:

0324 "Colloquial"
0338 "Nixon" (Question: Who will be president?)
0341 "Nixon"
0344¼ "He will (be?) drop (ped?)
0352 "As the president"
0363 "He won't die?"

If the objection is raised that Mr. von Szalay merely read into sounds on the tape these communications, still the predictions and subsequent verifying events are fact. In consequence, it cannot be denied that this is a paranormal prediction. Further, having worked with Mr. von Szalay on this phenomenon since 1956 I can attest to the objective nature of the voices. — *Raymond Bayless, Los Angeles, Calif.*

ALCHEMY, ANYONE?

I am seeking the mailing addresses of alchemical societies — societies for amateur students of alchemy.

I know of the existence of the Paracelsus Society of America but have never been able to obtain its address.

I also wish to contact English alchemical societies, for many of the old alchemical texts are reprinted in Britain.

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I shall be grateful for the assistance of any FATE reader who may know these addresses. — *Earl D. Winter, 4612 S. E. 47th Ave., Portland, Ore. 97206.*

A LONGER LIFE

Your short article, "Healed by a Dead Pope," in the February 1975 issue of FATE states that Pope John XXIII died in 1936. This is in error. He died on June 3, 1963. — *Fred Korotkin, Minneapolis, Minn.*

BACK TO THE BIBLE

As an amateur paleontologist I read with interest your article in February 1975 FATE entitled "Footprints of Adam?" describing 250,000,000-year-old human-like footprints found in Carboniferous deposits in Kentucky.

I wonder if you are aware that similar footprints have previously been discovered in 70,000,000-year-old Cretaceous strata in and along the Paluxy River in Texas. I have not been able to locate any printed matter on the Texas discoveries but I did see a film on the subject: "Footprints in Stone" produced by Films for Christ of Elmwood, Ill.

Some of the Paluxy River footprints were unearthed from solid rock, both on land and under water, the latter necessitating damming of a section of the river. This would seem to preclude the possibility of the footprints having been artificially produced. At one point some of the prints cross over a set of tracks made by a dinosaur which indicates they are contemporary.

The prints generally show five-toed naked feet although some prints suggest that the feet may have been clad in light moccasins. It is interesting that the prints occur in widely divergent sizes — some the size of contemporary human feet and others as large as 18 inches in length. One is immediately reminded of the

phrase in *Genesis:* "There were giants on the earth in those days."

The latest direct fossil evidence (bones, teeth, etc.) traces man's ancestry back approximately 3,000,000 years and suggests that even primitive mammals did not appear until the Cretaceous period. So what are human-like footprints doing in 70,000,000-year-old Cretaceous and 250,000,000-year-old Carboniferous deposits? Surely this is one of nature's most profound and tantalizing mysteries. If man's ancestry can be traced back to such remote times the so-called Theory of Evolution will have to be completely revised, perhaps even scrapped. Indeed, *Genesis* in our Holy Bible may be more than mere allegory. — *Connor Markey, New York, N.Y.*

* * *

When author Jack Bowman, Jr., writes something like "Footprints of Adam?" for FATE Magazine he reminds me of what Christ said to the Sadducees: "You err because you know neither the Scriptures nor the power of God."

For one thing, Mr. Bowman speaks of giants on this earth 250 million years ago — which shows that the ages of man listed in the *Book of Genesis* went over his head. If he had read Chapter VI he would know that Adam and the giants were not

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one and the same species but that giants were a form of monstrous, hybrid offshoot of man. — *M. Ratynski, Wyandotte, Mich.*

ANY STUDENT KNOWS . . .

The article on alchemy in your October 1974 issue states that many alchemists actually succeeded in transmuting other metals into gold, then cites a number of examples dating from 133 B.C. to 1814 A.D. Any person who has taken a course in high school chemistry should know that it is absurd even to suggest that any such successes occurred.

The first man-made transmutation of a chemical element occurred in 1919 when the British physicist Ernest Rutherford bombarded nitrogen gas with alpha particles (charged helium nuclei) to transform the nuclei of the nitrogen atoms into oxygen nuclei.

Since these erroneous statements slipped by your editors, perhaps you should engage an outside consultant to review manuscripts which contain scientific statements of questionable accuracy. — *Kenneth W. Perkins, Chicago, Ill.*

ANOTHER ASPR REFUSAL

Here is another to add to the instances of the ASPR's refusal to allow reply to criticism ("New Books" September 1974 FATE). After stonewalling for 11 years the American Society for Psychical Research in its April 1974 *Journal* commented that my book, *Obituary: The "Hodgson Report" on Madame Blavatsky: 1885-1960*, was "a meticulously reasoned reexamination" but that it had received a "neutralizing reception" at the hands of Dr. R. H. Thouless in the *Journal* of the British Society for Psychical Research, wherein the "Hodgson Report" had been originally published.

The truth is that the latter publication (as I wrote the ASPR

Journal editor) "gave the better part of nine pages to my detailed refutation of the many errors in Dr. Thouless' review. In a later issue, June 1970, (Dr. Thouless) declined to meet this thorough rebuttal and retired from the arena with the apology, 'I do not think it would be of sufficient interest to the readers of the *Journal* if I were to try to discuss the details of the Waterman objections to my review.' "

Also declining to publish my rebuttal the ASPR editor cited "constantly rising printing costs" and the wisdom of not "wrangling about an apparently insoluble problem of the past." To disarm the complaint of lack of space (which, it was added, has raised the possibility that the ASPR *Journal's* " 'Correspondence Section' will have to be considerably curtailed" (thus stifling still further the means of replying to criticism!) I reduced my 480-word letter to 69 words and resubmitted it. At the same time I pointed out that the issue was not "an insoluble problem of the past" (or the Blavatsky case, per se) but simply the matter of unfair or uninformed treatment in the ASPR *Journal* of the Thouless-Waterman exchange, knowledge of which had been deliberately withheld from the Society's readership. After again consulting "members of the Society's Publications Committee" the editor informed me: ". . . we can see no justification for publishing an item which would convey no meaning whatever to most of our readers."

While FATE published an inexcusably bad review of my book in 1964 without finding space for the rebuttal, it is also true that "Report from the Readers" (September 1970 FATE) made amends by giving a fair and uncut account of the Thouless-Waterman exchange, essentially the very information which the ASPR editor suppressed while think-



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ing — quite wrongly, I suggest — that it "would convey no meaning whatever to most of our readers." Is this because the ASPR, unlike FATE, has a vested proprietary interest in the public image of Dr. Richard Hodgson, since he was for about 20 years its pioneer secretary guiding the course of its most celebrated case, that of Mrs. Piper? Or is it that FATE is more given to fair play?

Incidentally, my book — in which no defender of Hodgson has been able to document so much as one misstatement of fact or error in reporting — is still in print although only 150 clothbound and 250 paperback copies remain for sale (at $3.00 and $2.00, respectively). To correct an omission in your 1964 review my address is P.O. Box 1543, Fresno, Calif. 93716, to which orders may be addressed. My book is especially timely inasmuch as 1975 is the centennial of the Theosophical movement inspired by Madame Blavatsky. — *Adlai E. Waterman, Fresno, Calif.*

ENGLISH DEBT TO EGYPT

I enjoyed George Wagner's feature, "You Speak Egyptian!" (October 1974 FATE) and thought perhaps your readers would be interested in a few other Egyptian words which have found their way into English.

Oasis is a Greek adaptation of the Egyptian word *wehat* which became *ouahe* in Coptic (the last phase of the ancient Egyptian language, written in the Greek alphabet with a few added signs for sounds not present in Greek).

Ibis, the graceful bird sacred to the god Thoth, made its way into Greek from the Egyptian *heby*.

Adobe, going back ultimately to Egyptian *djabet* or mud brick, found its way into English by a circuitous route. In Coptic, *djabet* became

(Continued on page 129)

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REPORT FROM THE READERS

(Continued from page 118)

toobe and with the Arab conquest in the 7th Century A.D. was borrowed into the Arabic language as *et-Tub*. Brought by the Arabs into Spain the word was taken into the Spanish language as *adobe* and finally was brought by the Spaniards into the New World where it was taken into English. In some colloquial English pronunciation the word comes closer to its distant ancestor, for the initial "a" is dropped; the word becomes "dobe."

Our word *paper* of course is derived from *papyrus*, the reed from which the Egyptians made writing material. (*Papyrus* is Latin, *papyros* the Greek form.) As the plant itself is Egyptian it is only logical that the word has an Egyptian origin. Dr. J. Vergote has suggested in an article in the Annual of the Brussels Institute of Oriental and Slavic Philology and History for 1951 that *papyrus* comes from *Pa-(en)-Per-aa*, "that which belongs to Pharaoh," which in Coptic would have become *papouro*.

The cat was a common pet in ancient Egypt as well as having strong religious connotations. One of our familiar terms for a cat — "puss" or "pussy" — may have an Egyptian origin. In his *History of Domesticated Animals* the noted zoologist-historian Frederick Zeuner wrote: "The names for the cat come from the Near East and from Africa. It is believed that 'puss' and 'pussy' are derived from the name of the Egyptian goddess Pasht. . . ." In Egyptian the name *Pasht* (originally *Pakhet*) means, appropriately enough, "she who scratches." — *Edmund S. Meltzer, Toronto, Ont., Canada.*



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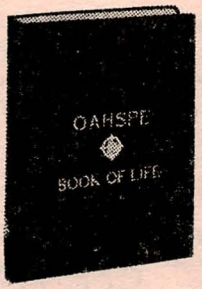
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