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[*Continued on page 32*]

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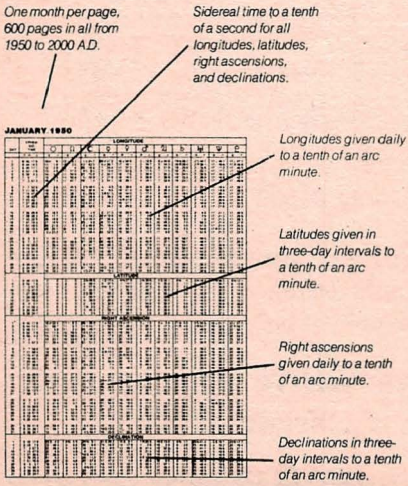
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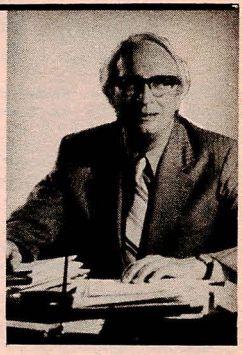
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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

The essence of the fantasy was that there existed, somewhere in the midst of the great society, another society, small and clandestine, which not only threatened the existence of the great society but was also addicted to practices which were felt to be wholly abominable, in the literal sense of anti-human.

—Prof. Norman Cohn
Europe's Inner Demons

PROFESSOR Cohn is referring to the great Western European witch-hunt which lasted from the 15th to the 17th Century. It peaked toward the end of the 16th Century and the Salem witch trials occurred at its end.

In Professor Cohn's view the whole horrible witchcraft episode was based upon fantasy — a grisly fiction without substance. Historically he traces it back to propaganda created in the Second Century by Greek and Roman pagans to persecute the small Christian communities then coming into being.

The same fictions, he believes, were resurrected by Pope Gregory IX. In 1233 he reported in his famous Papal Bull that a special class of heretics called witches, organized throughout Europe, were creatures of the devil out to destroy Christianity.

These heretics, the Bull reported, held secret meetings at which various abominations occurred, including kissing a toad, duck or goose. They paid obscene homage to a black cat and participated in abominable sex orgies. Sometimes they sacrificed a baby at their feast and drank its blood. The leader of such meetings was the embodiment of Satan.

This, of course, was the witches' sabbat and Professor Cohn contends that it was fiction. His research has convinced him that there was no society of witches and no pagan cult involved with witches' sabbats.

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IGNITING THE FIRE

WHAT IS the truth? Professor Cohn believes there were two bases for the belief in witch conspiracies. First, he says, the upper classes of medieval society practiced forms of ceremonial magic that contributed much to the stereotype of the witch. And there was a belief among the ignorant peasants that some people, mostly ugly old women, possessed supernatural powers which they used to harm crops, animals and people. But these women did not consider themselves witches and they were not persecuted until the start of the great witch-hunt.

Granted the prevalence of these two sets of beliefs, it still was the Church which provided the rationale that they were a secret movement aimed at destroying Christianity. Living conditions for many people in the Middle Ages were so dreadful that they had begun to lose faith and to fall away from the Church. However, the Church could conceive of no explanation for this unless the whole thing was an anti-Christian conspiracy planned and led by Satan. The result of this concept was an insane persecution which lasted for two centuries and brought about the deaths of tens of thousands of innocent people.

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A MODERN FANTASY?

IF PROFESSOR Cohn's conclusions are correct, are we still exploiting our inner fears with the same kind of lunacy?

Consider the cattle mutilations which are occurring throughout the Middle West. More and more people are coming to believe the cattle are being killed ritually or that their organs are being used ritually by some dreadful sort of witch cult.

Recently, near Carrollton, Ill., Chester Gourley found his prize Black Angus heifer dead when he took hay out to his 52-head herd. He reported that the jugular vein had been pierced and the left ear, three teats and the tongue cut off. Vincent Carlson, an investigator with the state Department of Agriculture, reported that "the left ear had been removed, the left eye had been removed, and part of the tongue. There had been two teats taken clear off and there was another one that was cut almost off and just left hanging there."

An autopsy was conducted at the Department's diagnostic laboratory in Centralia. Dr. Ray Hill estimated the animal had been dead for several days and said it was so badly decomposed he could not determine the cause of death.

Based on Dr. Hill's report, therefore, there is no assurance that the cow was "brutally mutilated" or that it died of having its jugular vein cut, as newspaper stories implied. All the described damage to the animal could have been done by birds or animals.

∞

LOADED WORDS

THE DESCRIPTIONS given by the principals involved deserve a careful reading.

Gourley, the owner, said, "I drove around her and immediately saw this ear sliced off. . . . It just looked like the work of a surgeon. And I immediately knew that it was the same thing I had been reading about all winter long — that was happening all over the country."

The Associated Press quoted Greene County Sheriff Ben Picou: "Some of them think it's a religious sect, some of them think it's UFOs; some of them think it's vampire bats in the area."

The AP reporter introduced his own opinion: "The mutilation appeared similar to the ritual slaughter of other cattle reported recently in a number of western and midwestern states."

Gourley also said, "It gives you sort of a creepy feeling. Oh, I'm not afraid. The only thing I would like to know is who's doing it and why they're doing it."

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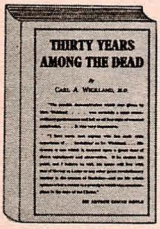
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All the above statements sound very much as if the poor heifer, dead from whatever cause, is being fitted into certain preconceived, fearful expectations.

∞

THE TRUTH?

IT HAPPENS that a source very close to FATE, one in whom we have a great deal of confidence, has been involved in investigating these cattle mutilations. He has cooperated with federal authorities who also have been conducting investigations.

According to our informant detailed information has been uncovered concerning a cult numbering several hundred persons who use various animal parts in magical ceremonies. Even humans may have been sacrificed in these ceremonies. Or so our friend believes.

We advise caution in thinking about all this. We see parallels in the witchcraft craze of the 15th, 16th and 17th Centuries and the present-day cattle mutilations. It seems wise to approach both with a great deal of skepticism.

Is Professor Norman Cohn correct when he denies there was any significant factual basis for the witchcraft madness? No doubt he has made a good case but how can he, four or five centuries after the fact, be completely sure?

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If he is correct, then the researches and claims of such authorities as Margaret Murray and Gerald Gardner are wrong, as is the official church position expounded in such books as *Malleus Malificarum.*

One does not have to believe the traditional Christian folklore about evil witches to believe other folktales about them.

Margaret Murray believes that modern-day witchcraft is directly descended from the "old religion" — the pre-Christian religion of Western Europe — and that the persecution of the witches in the old days was an attempt by the Church to establish itself in areas where previously it had not been strong. This attempt was not made until the Church believed it was powerful enough to win. And the attack it made on "witchcraft" actually was a masked attack on the "old religion."

Other histories of witchcraft say it was introduced into Western Europe by the Cathars, an heretical Christian sect from Eastern Europe who introduced, along with improved methods of weaving cloth, dissident ideas of Christian dualism.

German scholars, rubbing witches' ointments derived from alchemical recipes onto their bodies, have undergone hallucinations of the same experiences

confessed to by the witches during the Inquisition. These include the experience of flying, of arriving at the sabbath, of participating in orgies. And yet these same experimenters were known to be lying on their couches all the time. They were experiencing hallucinations.

∞

MEANWHILE, BACK ON THE FARM

ALL THIS casts doubt on portions of Professor Cohn's thesis. There well may be alternate explanations for witchcraft. But as to his main conclusion — that the persecutions were due to mass hysteria induced by a vengeful Church — there can be little doubt.

Now, what about modern witchcraft and particularly what about the claim that witches' or devil cults are mutilating animals, perhaps even human beings, and using these mutilated parts in evil rituals?

Maybe yes, maybe no. To us it sounds depressingly like the kind of reports that must have launched the witchcraft hysteria of medieval times — but without a beleaguered church or other known central authority to direct the hysteria.

It always has been my personal bent not to believe in conspiracies. Individuals are guilty of the most atrocious and criminal



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Now, you too, says Dr. Joseph Murphy, can build up an enormous treasure of wealth, energy, power over others, and new friends...while you rid yourself of fear, doubt, and evil psychic forces that may be blocking your road to fame and fortune.

All by using the one little secret of the Psychic Perceptor, that takes only minutes to learn—and can start working for you, automatically!

You can forget your age, young or old, when I say that you can give orders to your Psychic Perceptor, tell it to make your life richer, healthier, and more productive, *and get what you want.*

A Proven Method!

Proof that this method works is supported by Dr. Murphy's personal witness and his files filled with thousands of true life case histories...

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Almost overnight, after using the secret of the Psychic Perceptor, wealth and happiness flowed to her in avalanches of abundance.

- **HOW SHE GOT A FREE VACATION!** Mrs. Louise B. used her Psychic Perceptor to ask for a wonderful vacation. Shortly afterwards she received a gift of a European holiday for her entire family!

Dr. Murphy tells of "miraculous" healings, of men and women who were able to draw their loved ones to them—as bees to honey—with this secret, contact long-lost friends and relatives, strengthen and unite all family ties!

Amazing Secret Is Easy To Use!

According to Dr. Murphy, if you are poor, your Psychic Perceptor can give you the wealth of an emperor, if you are tired or rundown it can give you boundless strength and energy, if you lack friends it can surround you with an army of devoted men and women—boosters and supporters who will stand side by side with you against the world, if need be.

Yes, my friend, you can do it as surely as you can breathe, and almost as easily.

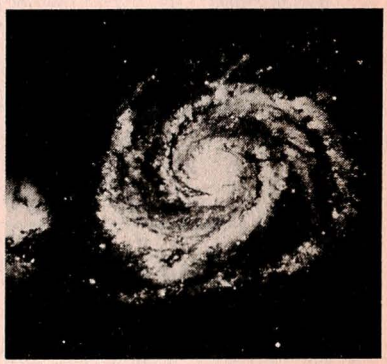
What looks like sheer magic to others is merely the operation of a newly discovered natural process WHICH YOU CAN MAKE THE SERVANT OF YOUR WILL.

Why It Must Work For You!

Best of all, your Psychic Perceptor is guaranteed to work for you automatically and endlessly for one simple reason...because it has worked for thousands of ordinary men and women from all walks of life, no better, no smarter, no luckier or harder working than you—and is working for them right now!

These people have received—

- Wealth in avalanches of abundance, and discoveries of hidden treasure!
- Psychic healing of maladies thought incurable!
- Contact with long-lost friends and relatives!
- Power to see and hear beyond walls and over great distances!
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For just as a magician's wand was said to cause miracles, the secret of the Psychic Perceptor can bring miracles such as these—according to Dr. Murphy:

- **PROOF**—A girl who was slowly dying due to a belief that someone in Tahiti had put the "fix" (a native curse) on her—received a wonderful healing and is now bubbling over with the joy of life!
- **PROOF**—Another reports she was immediately able to see her long-lost father, in a hotel room —thousands of miles away—and make him come back!

To utilize this miraculous new-found power, you need to learn only one thing—just one—and if you can read a few simply-told, easy-to-follow instructions, this tremendous power-giving force is yours to command.

You Can Prove It Yourself At Our Risk—Just As These People Did!

- **CLAIMS PSYCHIC PERCEPTOR BRINGS HIM WINNING TICKET!** Dr. Murphy tells about a man who could not pay his bills. The rent was three months past due and his purse was empty. Dr. Murphy gave him the Psychic Perceptor secret—and a friend gave him an Irish Sweepstakes ticket. One month later, he received a large sum of money, which solved all his problems!
- **PICKS WINNERS IN SIX RACES!** Mr. J. J., of California, had been in the habit of losing $10 to $15 weekly at the race track. Accordingly, he began using his Psychic Perceptor every night for about 15 minutes to ask for $50,000. On the fifth week, he went to the track and bet on six races. THEY WERE ALL WINNERS! And he received $50,000 cash!
- **STRANGER HANDS HER $100,000!** Mrs. X., of Georgia, a widow who was living alone, could not keep up the payments on her home. Hearing of Dr. Murphy, she contacted him, and he gave her the secret of the Psychic Perceptor. After using this one simple secret—out of the blue—a stranger knocked on her door and she got the $100,000 she needed!

ABOUT THE AUTHOR

Joseph Murphy, D.D., D.R.S., Ph.D., LL.D., Fellow of the Andhra Research University of India

Dr. Joseph Murphy is an internationally-known author, teacher, and lecturer. He is one of the foremost speakers on mental and spiritual laws in the world today. He is Minister of the Church of Divine Science, Los Angeles, California, and speaks to an audience of about fifteen hundred every Sunday.

Dr. Murphy conducts a daily radio program on self-development and frequently appears on television. Hundreds of thousands have attended his classes on the power of the subconscious mind.

- Happier marriages, and more zestful daily living!
- Prevention of many unnecessary tragedies!
- The joyous satisfaction of the answered prayer!

According to Dr. Murphy, it can set you on the high road to happiness, quickly, easily, and automatically—just as it has for thousands of others!

Receives A Million Dollars!

"I had the most amazing telephone call from the husband of a woman we shall call Mrs. H.," says Dr. Murphy. "My wife just inherited a million dollars. You told her what to do!" She simply told her Psychic Perceptor she wanted $1 million—and at the end of about a month, she was advised by a stranger that she had inherited over a million dollars. It was, as her husband said, "completely out of the blue!"

Receives A Wonderful Healing!

Dr. Murphy reports how a medical doctor who had hurt his back, was sick in bed—and couldn't work or walk—was healed with his Psychic Perceptor! "Something happened to me," he said. "A strange feeling came over me; I felt a healing force flowing through me."

Reveals A Small Fortune In Dollar Bills!

A woman in New York City says she asked her Psychic Perceptor to tell her the location of a box containing money. Soon she clearly saw a small black box hidden in the wall behind a picture of Lincoln. She saw a secret button, which could not be seen with the naked eye. When she pressed the button, an opening appeared containing the black box, which contained $50,000 in cash."

How A Widow Of 72 Banished Loneliness!

Mrs. L., a widow, wanted desperately to remarry. She complained that although she had written for prayers to all the New Thought Churches to pray for the right husband for her, all the effort had come to naught. She said that her children were grown up, married, and living as far as 3,000 miles away and that while she met many widowers, no one had proposed to her. On Dr. Murphy's instructions, she used her Psychic Perceptor. Shortly afterward, she met a wonderful retired physician—who proposed marriage, which she accepted!

"Let Wonders Happen In Your Life Beginning Now!"

Yes now, says Dr. Joseph Murphy, YOU can have the power of a mighty PSYCHIC PER-

- **PROOF**—A young lady, whose doctor had given her 4 months to live, told her Psychic Perceptor to heal her. Six months later, her doctor said "A miracle has happened." Two years have passed and she says she is completely cured!
- **PROOF**—A young lady from Wichita, Kansas, states that the Psychic Perceptor method enabled her to reduce and control her weight. Her goal was 118 pounds, and—true to the law—she reduced 40 pounds!
- **PROOF**—Another woman saw the man of her dreams, with her Psychic Perceptor, and he was automatically attracted to her!
- **PROOF**—A girl was able to protect herself completely from being hypnotized by an expert, who wanted her to disrobe in front of twelve men and women!
- **PROOF**—Another user reports using her Psychic Perceptor to free her—at long last—from an evil spirit who was constantly annoying her, pouring out vulgarisms, obscenities, commanding her to violate her sex code, as well as even scratching her at night. The spirit disappeared—not daring to return!

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acts. But it is a bit difficult for us on FATE to swallow the idea of a highly organized witch cult which cuts across state lines and goes to incredible trouble to obtain animal parts when it would be simpler, cheaper and much less hazardous to buy the sacrifices-to-be. That it could happen in isolated cases we concede but that it is a widespread movement somehow seems unlikely. However, we have been wrong in the past and events may prove us wrong again. Human beings have demonstrated over and over that they are capable of exhibiting many kinds of mass hysteria.

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"STAMP OUT FOOD FADDISM"

THE FOLLOWING excerpt is from an editorial in *Nutrition Action*, March-April 1975, a newsletter of the Center for Science in the Public Interest, Washington, D.C. It first was reprinted under the above heading in *Science*, May 16, 1975.

Food faddism is indeed a serious problem. But we have to recognize that the guru of food faddism is not Adelle Davis but Betty Crocker. The true food faddists are not those who eat raw broccoli, wheat germ, and yogurt, but those who start the day with Breakfast Squares, gulp down bottle after bottle of soda

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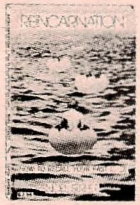
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This diet — high in fat, sugar, cholesterol, and refined grains — is the prescription for illness; it can contribute to obesity, tooth decay, heart disease, intestinal cancer, and diabetes. And these diseases are, in fact, America's major health problems. So if any diet should be considered faddist, it is the standard one. Our far-out diet — almost 20 percent refined sugar and 45 percent fat — is new to human experience and foreign to all other animal life.

It is incredible that people who eat a junk food diet constitute the norm, while individuals whose diets resemble those of our great grandparents are labeled deviants.

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MARY ANN'S DISCOVERY

MARY ANN Melancon's father, PFC Jewel Chelette, was killed in the Pacific June 3, 1945,

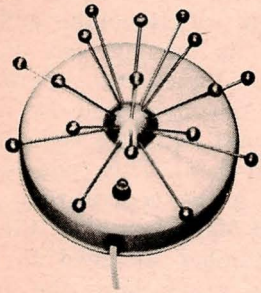
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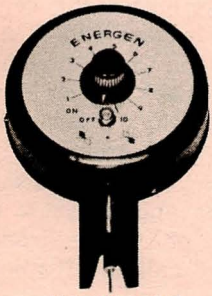
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when Mary Ann was three. The army informed the family that Chelette was buried on Okinawa and even provided a photograph of the headstone.

Mary Ann grew up, married and moved to Houston. Five years ago she asked a brother-in-law, then stationed on Okinawa, to find her father's grave. He searched three military cemeteries unsuccessfully.

Last November Mary Ann took an organized tour of Hawaii. The first organized activity was a bus tour of Honolulu and environs. As the bus was driving around Punchbowl Cemetery Mary Ann happened to notice headstones with the code initial "M" on them. This code is part of the grave registration number and Mary Ann knew that the code number assigned to her father's grave bore the initial "M."

The bus toured the cemetery, visited a lookout and then made a rest stop. On a hunch Mary Ann ran back to the entrance of the cemetery where she had seen the "M" group of initials. Quickly she and a friend searched the names and numbers on the hundreds of white headstones. Her friend called, "It's not here, Mary Ann."

"Then I looked down and my father's headstone was right at my feet," Mrs. Melancon told

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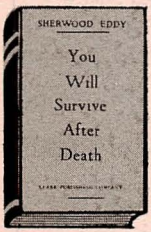
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∞

THEY MOVE TO DURANGO

DOES DURANGO, Colo., exert a psychic "pull" or metaphysical attraction on many of the persons who go there to live? Marice Doll, a staff writer for the *Denver Post*, wrote an article based on interviews with residents of Durango who insist they were drawn to the city psychically.

Judy and Jack Gurian, for example, visited Durango in 1961 while Jack was writing his doctoral dissertation on mining towns. At that time the Gurians say they were "pure agnostic Western rationalists." In the years that followed Gurian taught in India, at the University of Wisconsin and the University of Hawaii. In 1970 they returned to Durango during Gurian's sabbatical leave from Hawaii and they never left.



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"Every time we think it's time to leave something opens up and we are enabled to stay a while longer," Mrs. Gurian said. "One thing we know — coming to Durango was no coincidence. Now, we just follow the yellow brick road."

Everett Partridge, a Durango photographer who conducts meditation classes, added, "For the past few years people would come to Durango a little puzzled about how they got there. They seemed to be directed."

Many Durango residents are into meditation classes, Bahai, concept therapy, Science of Mind, and especially the Association for Research and Enlightenment — Edgar Cayce's foundation.

Maybe it's nonsense but some of the persons interviewed say "selected people" are being drawn to Durango. All those interviewed said they moved to Durango because of a "gut-level" feeling. Whatever else can be said about it, Durango obviously exerts some "pull," psychic or otherwise.

∞

THE "TRUTH" ABOUT MARIJUANA

BEFORE WE leave the subject of physical responses and health let's review the report on marijuana published in the March and April 1975 issues of the highly respected *Consumer Reports*. In those issues Edward M. Brecher, author of *Licit and Illicit Drugs* published in 1972, set out to report on the problems associated with studying the emotionally charged subject of marijuana.

Brecher concluded that the facts on marijuana generally have been misrepresented because of bad research data and the prejudices of the investigators. Almost invariably he found the research pointing to bad effects from marijuana could not be duplicated. In other words, when the same research is repeated the bad results don't show up.

"No damage is found — and after a time the allegation is dropped (often to be replaced by allegations of some other kind of damage due to marijuana).

"If the test procedure is difficult . . . independent repeat studies are not run in other laboratories. So these allegations of damage continue to be cited in the scientific literature and in the lay press. Then they, too, are eventually replaced by fresh allegations of marijuana damage."

We are not pro marijuana. We agree that no drug is universally safe or harmless to all people at all dosage levels or under all conditions of use. But let's come

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POT IN JAMAICA

THE NATIONAL Institute of Mental Health commissioned the Research Institute for the Study of Man to study the effects of marijuana in Jamaica where the use of the drug is a daily custom. The study was completed three years ago. An English edition finally was published by a Dutch firm in February this year. It finds as follows:

- There is no reduction in motivation with the use of marijuana. Field workers perform more motions and expend more energy after smoking marijuana than before but appear to accomplish less. Because smoking is a social thing it appears to increase the laborer's willingness to work.
- Lung damage due to smoking probably depends on the amount of smoke inhaled rather than the type of smoke.
- No brain damage has been found among marijuana smokers.
- No significant physical abnormalities are reported in 28 of 30 marijuana smokers. The smokers averaged seven pounds in weight less than nonsmokers, indicating smoking may chronically depress the appetite.

So widespread has been the use of marijuana in Jamaica, says Brecher, that "if dire adverse effects existed they would surely be readily visible."

∞

BLOODY MYSTERY

POLTERGEIST stories involving blood are rather rare but this may be the kind of phenomenon that plagued the Lloyd Calloway family of Dora, Ala.

Chunda Micklow, five, awakened on the morning of April 18, 1975, while visiting in the home of her grandparents, the Calloways, to find she was lying in a pool of blood, much of it dried. There was blood in the hallway and on the stairs also.

Chunda's parents rushed the little girl to Children's Hospital where doctors reported that she showed no loss of blood nor any signs of bleeding from anywhere.

Chunda's explanation for the blood was "Uncle Billy came to visit us last night and his head was covered with blood."

Billy Wiley, 31, a relative of the Micklow family, was murdered in June 1974. His body was found near Five Mile Creek in a burned car. — *Curtis Fuller.*

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John Scudder and his attractive wife Jeanette reside at 1353 Olive Rd. in Chicago's south suburban community of Homewood, Ill. 60430.

HEALER JOHN SCUDDER of ILLINOIS

By Beverly Siegel

This former aeronautical engineer and ordained minister has achieved successful healings for over 90 percent of his patients.

WHEN MR. C., 68, deplaned from Tucson, Ariz., in July 1974 at O'Hare International Airport he was barely able to walk even with the aid of a cane and knee brace. A malfunction in his lower lumbar region left him unable to sit, stand or walk without severe pain. He had had surgery in 1972 but another malfunction developed immediately next to the original one, and his doctors would not operate again because of Mr. C.'s heart condition. They could give him no hope of recovering or living without pain.

When Mr. Alan F. Y. Lees, 56, deplaned from Glasgow, Scotland, in August 1974 at O'Hare Airport he had been suffering for 32 years. A wartime air crash had caused a compression frac-

ture of his spine. A laminectomy performed on Mr. Lees in 1945 had left him with what the surgeons called a "mechanical failure." Periodically he was completely disabled and in much pain.

From their respective corners of the world Mr. C. and Mr. Lees were on their way to Homewood, Ill., to see the Rev. John Scudder. Scudder administered "psychic healing" and today, miraculously, both of these men are enjoying life, free of pain.

"I am free from pain for the first time in 32 years," says Mr. Lees. "I have been playing tennis for the first time and have let myself go."

"My pain completely disappeared as soon as I got off the table in the Reverend Scudder's house," says Mr. C. "I threw off the knee brace and the cane and have walked without pain since. Also, I have returned to work, where I have to stand and walk about on a concrete floor most of my working hours." As of March

John Scudder is shown healing a tiny blind baby, his youngest patient thus far.



1975, eight months after his healing, Mr. C. still is feeling fine. He is working and sending occasional "love offerings" to John Scudder.

* * *

WHAT IS this nonmedical phenomenon called psychic healing?

There is no generally accepted definitive answer; moreover, investigators and researchers still are split on the basic question of whether there is an invisible energy in the universe that man can tap to produce healing.

But for the healer from Homewood, Ill., and hundreds of his patients there is no doubt.

"Of course healing energy is real and of course it can be explained," asserts John Scudder, whose reported ability to heal was surveyed in the April 29, 1974, issue of *Newsweek*, along with Kathryn Kuhlman's and the controversial Norbu Chen's. Kathryn Kuhlman says all healing is God's work and makes no attempt to explain it. Norbu Chen says faith is irrelevant to the application of healing energies. For John Scudder healing is an "esoteric science" and the "gift of God."

"I urge the scientific community to conduct extensive studies on healing," says Scudder, 54, a gaunt, intense heavy smoker who claims to have cured himself of cancer through meditation and who now sees about 45 patients a week. "Then healing will become respectable and take its rightful place beside the other health-preserving techniques. That's what has happened with acupuncture which everyone laughed at until about a year ago. Healing, like acupuncture, is an esoteric science."

John Scudder is a scientist and an ordained minister who calls himself a mystic. A former aeronautical engineer with 17 patents to his credit, he is a student of the occult and the Bible which he calls his "mystic handbook." His church is the Pyramid of Light Christian Esoteric, the only church of this denomination. Scudder is opposed to church denominations per se and simply calls himself a Christian.

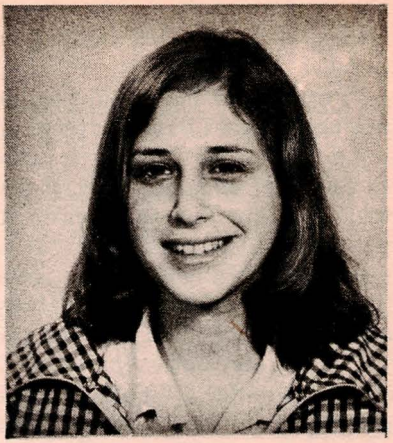
While he waits for the scientific community to come up with some answers, he is eager to share his own.

"Healing is mind," says Scudder. "Jesus very clearly gives us the secret of healing: 'If you have the faith of a grain of mustard;' 'If you could but believe.' Faith unlocks the power of mind.

"There are four levels of healing. The first is prana. Have you ever gazed through your window in the morning and seen little sparks floating through the air?

ABOUT THE AUTHOR

BEVERLY SIEGEL holds a master's degree in journalism from the University of Illinois at Urbana-Champaign. While at Urbana she edited several university publications. Since her graduation she has done free-lance writing for newspapers and magazines and also has directed publicity for businesses and politial candidates. Her interest in psychic and occult matters is recent, having developed only within the last year mainly through her contact with John Scudder. She lives with her husband and two young sons in Chicago.



That's prana. It's an energy that comes from the sun. Your body gets prana through the air you breathe and the water you drink. Without prana you would die. When a person is sick, the body is low on prana. You can transfer prana to a sick person by simply placing your hands on his body. This is what is meant in the Bible by 'They shall place their hands on the sick and they shall be well.' "

For skeptics and believers alike, Scudder recommends a simple prana experiment.

"Sometime when you come home all tired out after a bad day, take a glass of water and do what is called 'pranic drinking.' Take a sip, rinse it across your tongue and slowly drink it. With three or four ounces of water you will replenish the entire pranic requirement of your body. Within three minutes you will feel as well as you did when you left the house that morning. This is a good method for healing fatigue, nausea, minor aches and pains."

Scudder continues: "The second level is magnetic healing. You have an aura around your body which is a force field. In magnetic healing the aura is swept up or down without even touching the patient. Man is actually a bridge between two tremendous force fields, one flowing down, the other coming up from the earth. When man is balanced correctly between these force fields, he is healthy."

Scudder points out that he uses many varieties of magnetic healing techniques on a wide range of ailments. In most cases, however, he uses three levels of heal-

ing techniques simultaneously.

The third level of healing is mind.

"Pranic and magnetic healing are below mind but controlled by mind," he says. "Now we come to the level of mind itself. If you had any idea of the power of your mind, you would treat it as your most valuable possession. The health and life in your body are your mind. You can see the truth of this statement when a person is under hypnosis. Take a candle, put the person's hand above it and tell him the candle is a piece of ice. His hand will not burn. But bring him out of hypnosis, put the candle under his hand and he will get a severe burn. What is the power that prevents his hand from being burned when he thinks the candle is ice? That power is mind and it is within everyone of us.

"To do healing, you need faith in God and faith in yourself. You start with imagination. Then you put the force of mind behind it."

Scudder emphasizes that although he refers to hypnosis for purposes of illustration, healing is not hypnosis. It is the transference of thought from the healer to the subconscious mind of the patient. Thought is transferred by way of deep meditation. Faith, on the part of the patient, is not a necessary ingredient; a willing subconscious is.

"I work with the subconscious mind of a patient throughout a healing," Scudder says, "whether the patient is aware of it or not."

The fourth level of healing Scudder simply calls "God power." Its effect is instant, miraculous healing. Scudder reports attaining this level two or three times out of 100.

* * *

A GROWING number of scientists are increasingly fascinated by what takes place in healing. Experimenters at McGill University proved that infected white mice that were prayed over by a faith healer recovered quicker than those merely attended by a lab assistant. UCLA and other universities are experimenting with a new photographic process called Kirlian photography that actually can pick up the human aura and the energy transfer from healer to patient.

In one of the best known inquiries into healing by a scientist, *The Medium, the Mystic and the Physicist,* psychologist Lawrence LeShan argues that most psychic healing is accomplished by the patient's own "self-healing mechanisms which have been mobilized telepathically by the healer." Scudder agrees.

"There is a healing force within every one of us," Scudder

says. "If the patient could touch that force he could heal himself on the spot. The healer enhances that force."

Scudder's heterodox views on how to make sick people well are inextricably linked to his views on why people get sick in the first place. In a nutshell, he believes healing is mind; disease is emotion.

"The esoteric teaches that all disease is emotion," says Scudder. "The common cold is self-pity; cancer is prolonged anxiety; heart attack is stopped hate. Everyone knows that an ulcer is not what you eat but what is eating you. Science is now starting to catch up with what the esoteric has always known.

"Many experts now believe that prolonged crisis — stress — can produce permanent disorders and eventually structural damage. The ailments thus caused may be psychological, medical or surgical in nature and include cancer, heart attacks, rashes, colds, strokes, multiple sclerosis, headaches, arthritis and degenerative disorders. For instance, one study reports that during periods of depression a person's mucous membranes in his nasal passages become altered, making him more susceptible to the common cold.

"Negative emotion causes disease. The Bible says, 'As a man thinketh, so he is.' Keep your emotions under control and you will protect your health. Let your emotions run wild and they can kill you. Fear, worry and anxiety are the most damaging emotions."

If a person suffers the recurrence of a disease — whether the disease was initially treated by a doctor or healed by a psychic healer — Scudder says the cause of the recurrence is prolonged indulgence in the same negative emotion that produced the disease the first time. For this reason, Scudder explains the effects of emotions on the body to all his patients and encourages them to change their disease-causing emotional syndromes.

To those people who argue that a psychic healer can heal only psychosomatic diseases, Scudder answers that all disease is psychosomatic.

* * *

ONE OF THE most interesting things about John Scudder is his seeming ordinariness. His speech is simple; his appearance is casual. He lives and heals in a modest bi-level home in Homewood, Ill., a middle-class suburb south of Chicago. His house is decorated with religious symbols and artifacts. He drives a worn 1965 Plymouth station wagon. Politically he is conservative. His wife Jeanette was an award-

winning saleswoman before she quit her job to manage the never-ending flow of patients and friends that passes through their home. Jeanette has a ready cup of coffee for all who enter; at the same time she is concerned that her husband get enough rest and have time to spend with their 12-year-old son Jeff and daughter Jeanine who now is away at college.

Scudder was raised in Brooklyn, N.Y., as a Seventh-Day Adventist. He came to Chicago in the late 1940's, after the war, to attend college. His childhood concerns with health and medicine were only those familiar to all of us.

"As a boy I used to wonder how all the poor people in Africa lived without doctors and hospitals," Scudder recalls. "When I studied ancient history and cavemen I wondered how those people stayed healthy without modern science. I was quite perplexed because I had great faith in modern medicine."

When he was 14 one of his friends died from a ruptured appendix. Scudder was incensed that their minister could do nothing to save the boy; it seemed to him a glaring contradiction to religious teaching and he became an atheist.

Later, during his teens, Scudder became interested in the occult. Then he became a student of the "esoteric," of the mystical interpretations of all religious writings. "The esoteric is a lifetime study for developing one's spiritual side," he explains. "It is not so much a course of intellectual development but of self-development."

These studies eventually brought him back to religion and a belief in God. "Anything in esoteric or occult studies that can be applied is also in the Bible," Scudder says. "The Bible and the occult actually complement each other." This is why Scudder calls the Bible his mystic handbook. His church is devoted to understanding the Bible — both Old and New Testaments — at the esoteric level and of course, to healing. He explains that his clerical status keeps him out of conflicts with the medical profession and gives him easy access to the hospitals.

"Religion as it is practiced in the West has lost all mystical meaning," asserts Scudder. "All that's left is ritual. But if you study the histories of all the great religions you will find they all had powerful healers and mystics. Healing should come back to the church because faith without works is dead. Healing is real and it gives people a reason to believe. Anyone who has ever seen a healing can't help walk-

ing away with his mind changed. The power to heal is God's greatest gift to mankind."

Before the *Newsweek* article on healers came out in April 1974 Scudder was plant manager at a machinery manufacturing plant in Frankfort, Ill., and confined his part-time healing to family, church members and friends. Before 1968, when he was ordained, his healings were limited to his immediate family. Scudder quit his job in June 1974 and now devotes full time to healing, lecturing and teaching others to heal. Scudder charges nothing for a healing but he does accept donations — in unmarked envelopes so that no one will think the quality of his healing depends or varies with the amount of the donation.

* * *

AFTER ALL is said and theorized upon, does healing really work?

Apparently it does for the case histories go on and on: Mrs. Z., 32, of Lansing, Ill., had a strep infection in her kidney for which her doctor had prescribed sulfa and penicillin without alleviating the condition. Soon she began to feel weak and nauseated, with backaches above both kidneys. When she reported chest pains, fever and a partial loss of hearing her doctor reserved a hospital bed. At this point Mrs. Z. made an appointment with John Scudder for that same evening in May 1973. In a testimonial dated October 30, 1973, Mrs. Z. writes, "An hour later (after the healing) pus began to pour out of me in lumps. I was scared, not knowing what was happening. The next day the pain had gone away in my stomach and I was feeling much better. I even got up and made breakfast. I felt more energetic. The pain in my chest was gone. I felt so good that I went back to work and two days later I had no pain in my kidneys at all. I felt like a new person."

One June 7, 1974, Mrs. S., 69, from Sheboygan, Wis., came to Scudder because of an unexplained and drastic loss of vision that occurred after eye surgery for glaucoma five years before. On June 28 Mrs. S. wrote, "A few days later (after the healing) my vision became much clearer. After surgery for glaucoma almost five years ago I lost within a very short time a great deal of my up-to-then very good vision and no doctor has been able to determine why it happened. Now vision has come back. This was confirmed when I went for my annual checkup to our Madison (Wis.) doctor last week."

Mrs. T., 24, from Griffith, Ind., sustained a broken hip in September 1973. After three months

the break stopped healing and the doctors said it never would heal and that surgery would be too risky because of other complications. Mrs. T. came to Scudder in May 1974. On August 1 she wrote, "After a few healings I felt much better and had much more energy than I've had in years. My legs functioned much better with much less pain. On May 20 X-rays were taken, proving a perfectly healed break. The doctors said I could walk without crutches and with almost no limitations. The impossible became possible by God through John Scudder."

In August 1973 Mrs. K., 54, of Chicago, noticed a lump on the nipple of her breast. Her doctor advised her to inform him immediately if the lump grew. Within three months the lump increased the size of the nipple and part of the side of her breast and Mrs. K. began to suffer acute pain. Instead of contacting her doctor she called John Scudder. In a deposition dated June 26, 1974, Mrs. K. writes, "In November 1973 I came to him (Scudder) for a healing. Five days later I was still suffering. The Reverend Scudder was made aware that I was still in pain. He replied that he would send absentee healing. A short time after speaking to him (on the telephone) the growth burst wide open and filled pads with green pus. Everything is fine."

The *Newsweek* article documents Scudder's healing of 13-year-old Tami Hinrichsen who had a tumor on her eye.

Scudder insists all physical disabilities can be healed. But alas, not everyone is healed. Sometimes when a particular ailment requires protracted healing sessions the patient becomes discouraged and stops coming; at other times powerful medications get in the way of the healing energies; some intransigent negative emotions are insurmountable. Scudder reports his success rate was over 90 percent before he went into healing full time. Now, with people coming and going from all over the country he finds it difficult to keep accurate figures. However, he reports hundreds of healings — of every imaginable ailment.

The reaction of individual doctors to psychic healers ranges from outright scorn to cool indifference to enthusiasm. An Indiana physician, after attending one of Scudder's public lectures, subsequently came to Scudder's home for healing of a cardiac condition.

"The doctor felt the energy immediately," Scudder says. "He had stopped working because of his heart. After the healing he reopened his office

and went back to work. In fact, he asked me if I would accept referral patients who can't be helped medically."

Legally, unlicensed practitioners are forbidden to practice medicine. Scudder cannot recommend changes of medical treatment, of course, nor prescribe drugs. But he stays on the right side of the law under the Bill of Rights' guarantee of freedom of religion.

"I am an instrument of God," Scudder says; and he says it sincerely.



GIANT TRACKS CONFOUND MINERS

By Steve Yankee

NEARLY A quarter mile underneath Price County in southeastern Utah miners dig coal from between the toes of ancient dinosaur footprints. It's a sticky business. The men must be careful lest the heavy fossil prints fall on them.

The dinosaurs of course became extinct over 60 million years ago but while they walked the steaming prehistoric earth, they left footprints as they crossed swampy areas. Their tracks, up to three feet long and nearly a foot deep, filled with sand and minerals, becoming a thick sandstone cast as the swamplands gradually turned into coal beds.

Since the giant reptiles walked on top of the swamps the fossilized prints are now found on the ceilings of Carbon County's coal mine tunnels. Because of their weight — up to 200 pounds — these footprints are potentially dangerous to miners. Carbon Fuel Company employee Claude Wheeler, a mine maintenance superintendent, comments, "Usually where you find dinosaur tracks, you have what we call a bad top. The surrounding material is loose and has a tendency to crumble. . . . They can just drop down and hit a man. You either have to take them down or support them up there."

Scientists say the fossil footprints, many of which are on display in the Carbon County Museum in Price, were made by either plant-eating reptiles or large savage carnivorous dinosaurs that roamed the swamps of southeastern Utah 100 million years ago. Both groups usually walked erect on their three-toed hind feet.

According to United Press International, William L. Stokes, a geology professor at the University of Utah, said the coal mine tracks are providing the only known evidence of a dinosaur species that must have stood about twice the size of the vicious 47-foot *Tyrannosaurus rex*. Stokes said, "We found prints four-and-one-half feet long from a dinosaur with a stride of 12 feet. *Tyrannosaurus* had a foot about half that size."

That silly trite phrase is used to shrug off some unimportant turn of events — but I never hear it without chills crawling up my spine.

By Glad Egelko

The Way the Ball BOUNCES



SURELY everyone has heard the trite phrase, "That's the way the ball bounces." It is used to shrug off some unfortunate, usually unimportant turn of events. But I never hear it without chills crawling up my spine.

When I was a child in the Ozarks, a place admittedly rife with superstitions and richly populated with ghosts, my parents Edward and Marilyn Hansen entertained us by telling stories of extraordinary happenings, whether they had experienced them firsthand or were only passing along tales they had heard.

One of my mother's stories was a firsthand account. She always looked sad and puzzled when she told us about the death of her baby brother Eddie in 1918 when she was 16. The baby had a high fever; she always supposed he had typhoid, for the disease was rampant at the time. Two other younger brothers and a sister all were ill at the same time. The members of the family who were well took turns caring for the sick ones as best they could. A doctor was rarely seen in that backwoods place.

Mother's story concerned a time when her parents were sleeping and she was sitting with the ailing children. The kerosene lamps had been turned low and Mother remembers that she was having trouble staying awake. Sometime in the middle of the night a reverberating thud struck the outside of the isolated cabin and brought her wide-awake. The sound came at the corner where baby Eddie's cradle stood. As she tried to think of an explanation for the noise it came again — and continued at intervals a few seconds apart. It sounded as if someone were bouncing a large rubber ball against the house.

She was almost paralyzed by fright and although it was a sultry summer night, felt a heavy chill. The thumping finally ceased abruptly and as soon as she regained her wits she went to wake her father. He went outside with a lantern but found nothing, no tracks or signs that anyone had been near the cabin. Since the hunting dogs had remained quiet he worried that my mother too had contracted the fever. But when he sent my mother up to bed and took over caring for the sick children, he checked the baby in the cradle only to find that life had gone from Eddie's small body. This was Mother's story.

* * *

THE FAMILY moved to Coalinga, Calif., during World War II and I soon married and moved to Los Angeles. In January 1950 I got the telephone call that my father had died suddenly. He had gone to work at his service station and had a heart seizure.

After the funeral I stayed with my mother for a few days. She was bereft, as we all were, but she had a special haunted look. When we were alone one afternoon she told me what was bothering her. She said that the morning Father died she had finished the breakfast dishes and made the bed, then started to work on an afghan she was crocheting. She was disturbed by some neighborhood child bouncing a basketball against the door of the attached garage — or so she thought. She went to the window to see what youngster was doing this on a school morning but all she saw was a quiet gray day with not a human being stirring on the residential street or anywhere near the garage. Still the bouncing noise persisted.

Mother told me that at the time she did not think of the infant Eddie's death — although in retrospect she was positive that the sound she heard was the same. She also remembered feeling chilly the morning Father died and had gone into the hall to turn up the thermostat.

When the thumping noise stopped, the telephone rang almost immediately. It was a call from the hospital telling her Father had been brought to the emergency room. It was only three blocks to the hospital but when she arrived my father already had been pronounced dead. Again the ball had bounced — and she recounted the new experience wearing the same strange haunted expression I remembered from childhood.

* * *

IN 1972, after 12 years of widowhood, Mother married Tom

Ward, a man almost 80 years old. She was in her 70's herself and I was glad that she had found companionship in her old age. She moved into his farmhouse which now stood on only a one-acre plot. Despite their age they made practically the whole acre into a vegetable garden. I worried about their backbreaking labor, for I was their nearest relative and I lived 200 miles away.

Early one morning in April 1973 I received a phone call from Mother. Normally she never called; in fact she had an aversion to the telephone so I was immediately apprehensive. Her voice was quiet and evenly modulated but somehow sounded mechanical.

"Mom! How are you? Is everything all right?"

"Yes," she answered quietly — but I *knew* something was wrong.

"Is it Tom? Has something happened to Tom?" I was growing panicky.

"No," she said calmly — too calmly. "I'm watching him out the window. He's plowing up the ground where we took out those old berry vines. But honey, I just had to tell you. The ball is bouncing again. Sounds like it's not against the house but on the back walk. I looked and there's nothing there. It just doesn't want to stop, it seems."

"Mom, I'm going to start up there right away but it'll take me four hours or more to get there," I said finding myself speaking loudly and spacing each word as if I were talking to someone almost deaf. "Mom, do me a favor? Mom, are you listening?"

"Yes." She still sounded mechanical.

"Listen, Mom, please. Call that Mrs. Ferro down the road and ask her to stay with you until I get there. Will you do that?"

"Yes, I'll try," she said in a stunned unemotional voice.

I left a note for my husband and quickly packed a change of clothing. It wasn't that I feared the mysterious thumping but I feared for my mother's state of mind.

I drove as fast as I dared but there was plenty of time to think. I wondered if I were being foolish in humoring my aging mother. Suppose she was getting childish, reexperiencing a trauma that had happened at an impressionable age.

When I arrived at the farmhouse I could see that Tom had abandoned his little tractor-plow in the middle of the old berry plot. My heart began to skip with fear. When Mrs. Ferro met me at the door I could tell by her face that tragedy had struck

again and I almost choked before I spotted Mom and Tom sitting on the couch.

"I'm glad you're here," Mrs. Ferro said. "Your mother wasn't feeling well and asked me to stay until you arrived. I'm glad I was able to because they got some bad news — a phone call from Washoe General Hospital in Reno. It's your sister Evelyn. She was in an accident. She never regained consciousness. I'm so sorry."

My aging mother and stepfather stoically survived the shock and since Evelyn's funeral Mother has not spoken of the bouncing ball again and I don't have the heart to.

Nevertheless, I can't forget it. Every time someone quips, "That's the way the ball bounces," my blood turns to ice water.



MIRACLE CLAY?

SO MANY amazing cures have been attributed to clay from the adobe Shrine of Our Lord of Esquipulas in Chimayo, N. Mex., that the shrine now supplies packets by mail, reports the *Chicago Daily News*. Residents of the Chimayo area long have attributed healing powers to clay taken from a pit *(pozito)* on the sanctuary property. The clay from the pit has been exhausted but clay from nearby hills is moved to the pit and blessed.

The Catholic Church takes no position either for or against the reputed healing clay. "We do not investigate the so-called 'miracles' attributed to the clay," states the archdiocese spokesman, the Rev. S. J. Starkey.

Packets of the clay may be obtained by writing El Santuario, Chimayo, N. Mex. 87522. No charge is made although donations are accepted. The packets are accompanied by brochures on the clay and the shrine and a letter from the Rev. Francisco Gonzalez, S.F. "This clay does not have any miraculous power," the letter cautions. "If something good or unusual happens to someone who uses it, it is due to God's goodness and to faith in Him."



FATEFUL DREAM

ON THE night of May 11, 1974, six-year-old Dino Caro of Toronto, Canada, dreamed his deceased father smiled at him. According to Italian folklore, a dream of the dead smiling upon the living portends another death. On the evening of May 12 little Dino fell into the Don River and drowned. Had his father warned the family? — *Nicky Marchese.*

"CAN YOU help me?" asked a voice broken by sobs. "Our 13-year-old daughter ran away a month ago. Today we received a telegram from the Utah Police Department that a body fitting her description was found. They're waiting for positive identification through dental records. We can't wait!"

An hour later Mr. and Mrs. M. J. Clough* had brought the telegram and an article of their daughter Peggy's clothing to Mrs. Beverly (Bevy) C. Jaegers, writer, lecturer, noted psychic, and mother of six children.

"As I held that telegram I knew the body wasn't that of their daughter," said Bevy. "We can affirm if a person is alive or dead nearly 100 percent of the time.

"That case was in 1971," she

*Names of persons who have appealed to the Psychic Rescue Squad have been fictionalized except in the Sally Lucas case which is described later in this article.



Beverly Jaegers is founder and president of U. S. Psychic Rescue Squad.

PSYCHIC RESCUE SQUADS: Extraordinary Talents of Ordinary People

By A. F. Leber

Police trying to solve double slaying sent bullet to Squad for psychometrizing.



said, referring to carefully kept records which included her original psychic impressions: "Large, round, concrete fountain . . . initials K and C . . . May be west but northwest more accurate . . . U. S. army or air force base nearby . . . alive and well . . . no death feelings . . . body found is too tall and feel name 'Rita' with body . . . girl will be home before long."

Bevy told the Cloughs their daughter seemed to be on the move, perhaps from California to Kansas City. (Kansas City has a concrete fountain like the one she had visualized.) Mrs. Jaegers added that Peggy would be home but warned that the girl had problems and would run away again.

Peggy returned home shortly thereafter and told her parents she had been living in a home for runaways in California that was near a military base. Later she did run away again.

There are other cases:

In September 1973 Mrs. Mary Wayne of New Orleans wanted to know if foul play was involved when her 26-year-old son Jack was found dead in a local motel. A psychic impression of viral pneumonia confirmed the coroner's report that his death had been due to natural causes.

Grace Hume, who ran away from her Mattoon, Ill., home, was psychically tracked on a map and the Squad sent her telepathic messages to call her worried parents. She responded a week later and confirmed that she had been in the places marked on the map.

A mystical power?

"No!" says Bevy, cringing at the word "power." "It's a skill that can be taught, learned and used by anyone."



Squad members examining auto involved in burglary case receive impressions by psychometrizing the car.

* * *

TO PROVE her point Bevy Jaegers founded the United States Psychic Rescue Squad four years ago with national headquarters in St. Louis, Mo.*

*United States Psychic Rescue Squad, Box 9226, St. Louis, Mo. 63117.

The organization now has chapters in a dozen states and is still growing. It is comprised of *trained* clairvoyants who help desperate families locate missing members and it has assisted police departments in cities around the nation in cases of arson, fraud, murder, embezzlement and other crimes.

The Squad has had an impressive degree of success in more than 50 caees as of this time. In at least 30 of the cases, according to Bevy, significant information provided by the Squad led to successful conclusions.

The Squad's members, who number in the hundreds, keep low profiles. Some are known only by a number and a city. Their reasons for this vary. Some Squad members use their anonymity to avoid job harassment; others simply wish to protect their privacy and security; and none desires to become "entertainment" at parties or the butt of neighbors' remarks.

The Squad is comprised of men and women from 20 to 60 years old who come from diverse educational, religious and ethnic backgrounds. They are physicians, architects, engineers, salesmen, aerospace technicians, teachers, social workers, college students, secretaries, law enforcement agents and housewives. They meet as often as necessary in their respective cities to handle cases which come to them from the St. Louis headquarters or from police departments.

The Squads work silently, holding in their hands items concerned with the specific case they are trying to solve: burned rags from a junior high school fire; a photo of a missing child; a worn teddy bear left by another lost child; a money box involved in a theft at an old people's home; jewelry, letters, clothing. Some of the cases are resolved quickly; others take months. Some are not resolved but remain in an "open" file to be turned over to new members to work on.

As the Squad members psychometrize the various items they write down their impressions. Members working on the same case do not communicate verbally. Only when everyone has concluded his work do the members compare notes, seeking duplication among their impressions.

Each member keeps a copy of his or her written impressions properly dated and annotated. A second copy is turned over to Bevy who compiles all the information into a report which she sends to the individual or law enforcement agency who requested the Squad's services



At start of emergency Squad meeting, Mrs. Jaegers is opening police evidence.

—for which, by the way, there is no charge.

"Everyone has extrasensory perception skills," says Bevy. "Men may call it hunches. Women call it 'woman's intuition' or 'sixth sense.' I can train an interested person to use his ESP skills in eight weeks. ESP is like a muscle. The more you use it the better it works."

The eight-week course teaches dermo-optic vision (seeing colors and differentiating between them with the cells of the skin), clairvoyance, telepathy, precognition, direct telepathy and the ability to see the human aura, the electromagnetic energy field which surrounds every living object.

Jim Mueller, the Squad's executive director and a member since its founding in 1971, had just completed his eight-week ESP course when Mrs. Jaegers requested his help on a case.

In August 1971 Mrs. Sally Lucas, a wealthy St. Louis socialite, had been abducted from a shopping center and presumably murdered. Her body hadn't been found but the police had located a man fitting the description of her abductor.

"I had read accounts of the abduction," said Mueller. "When I went to bed that night I began to

see a scene, like a film, unfolding in my head. I felt myself inside a dark expensive car with smoke glass windows, driving down a lonely country road on a bright day. I placed the scene as the site of Babler State Park in St. Louis County. I could see the twinkling of the sun on every leaf. Then the car slowed and pulled off the road to the right.

"When I told Bevy about it the next morning she asked me to accompany her to the Missouri State Highway Patrol where she had an appointment to work on the case. But first we went to the park to try psychically to find the body. We worked with a pendulum. Bevy had impressions of an airplane, the letter 'C' and the word 'horse.' She felt the body would be found near a bridge.

"We arrived at the Highway Patrol four hours later. We took turns sitting in the victim's car and writing our impressions. We both had a feeling of doom — like being in a sealed coffin instead of a spacious car.

"I had the impression of a sinister male figure at the victim's right making her go where she didn't want to go. Pictures of pornography floated through my mind." (It was learned later that Mrs. Lucas' assailant had placed pornographic magazines in the glove compartment of the car.)

Mueller continues, "I froze and couldn't separate my emotions from psychic feelings. I felt anxiety, violence and impending death. I couldn't handle the emotions and had to get out of the car."

Bevy said, "Sitting in the Lucas car I felt like someone had hit me a good one to the right side of my head."

On September 5 the police found the body, within yards of where the psychics had determined it to be, near a bridge in a creekbed close to the Spirit of St. Louis Airport near Highways C and CC and Wild Horse Creek Road. The blow that killed Mrs. Lucas had been struck to the right side of her head.

Said Lt. John Kiriakos of the Missouri State Highway Patrol, who worked on the case, "Everything they told us proved to be true. I must admit I was rather skeptical at the beginning but now I am very much impressed by Bevy, Mueller and the Squad. I always thought ESP was hocus-pocus — or a person was born with it. I never thought it could be trained!"

The Squad is trying to impress upon law enforcement agencies and the general public that ESP is "not some mystical jazz that fleeces people out of money" but a tool which can be helpful.

"We can't give law enforcement

agencies or individuals evidence," says Mueller. But our psychic impressions, although meaningless to us at times, may be links between evidence already gathered."

"ESP impressions are symbols," Bevy adds, "and sometimes we don't know what they mean."

* * *

NOT ALL cases are as goose-pimply as the Lucas case. Some have happy endings.

Carol Fields, a Bronx, N.Y., housewife, called the Squad in October 1973 for help in locating her missing husband and child. After clothing belonging to the man and the child had been psychometrized Bevy sent the woman a written report of the Squad's impressions. They had tracked the husband and child from California to an area on the border between Washington state and Canada. They felt the father and son were living with a group of persons and working the land although the child was sickly and the father in the throes of a nervous breakdown. The Squad felt Mrs. Fields' husband would call her shortly and would return the boy.

A week later Bevy received a call from a happy woman whose runaway husband had called to tell her he was bringing their son home. The child was suffering from malnutrition and needed medical care. He and the boy had in fact been living in a commune in Washington state near Canada.

In some cases the Squad simply provides information. Said archaeologist Jim Radford, Assistant Professor of Sociology at Lewis & Clark College in Godfrey, Ill., "We had been working on a dig at an Indian burial site in Fenton, Mo. With no advance information I sent the Squad some teeth we had found from the tribe called the Mississippians. Many of the Squad's impressions were applicable in that they described the teeth as human, the people living in a wooded area very long ago, etc.

"My archaeologist-friends scoff at me because they don't consider ESP scientific. But there is a certain amount of guessing in archaeology. I want to leave open the possibilities of what such a group (as the Psychic Rescue Squad) can do. As you know, Russia has been experimenting with ESP and developing uses for it. We in this country are way behind."

On the lighter side, there was the time a suspect in a robbery case came to the Squad to find out what the cops knew about him. They had to turn him down without telling him why. The police had already requested their help in the case!

While the Squad finds it exciting to help their fellowmen, Mrs. Jaegers feels it is quite unnecessary for law enforcement agencies to resort to their group.

"The whole idea of the Psychic Rescue Squad is to prove the applied usefulness of ESP," she says. "Why should authorities in cities around the country call on us when we could train their own units? They would be able to resolve more cases because they wouldn't have to stop at those involving organized mobs, as we do." (For their own protection, the Psychic Rescue Squad does not accept cases involving mobs, gangs or unions.)

Whatever the future holds for the United States Psychic Rescue Squad, Mrs. Jaegers must be credited with bringing ESP as a skill out of the mystical arena of the occult and into the human workshop as a tool.



HOAX CREATED BEST SELLER

By Hereward Carrington

DANIEL DEFOE was a well-known pamphleteer but had not yet written his classic *Robinson Crusoe* when his friend the Rev. Charles Drelincourt complained to him about the disappointing sale of his book *The Christian's Defence Against Death.* Defoe promised Drelincourt he would make the cleric's volume a best seller and sat down and concocted a fanciful ghost story that was published under the title of "A True Relation of the Apparition of one Mrs. Veal, the next day after her death, to one Mrs. Bargrave, at Canterbury, 8 of September, 1705, which apparition recommends the perusal of Drelincourt's Book of Consolations against the Fears of Death."

By modern standards the tale in Defoe's pamphlet is obviously fictional but it had its intended effect. It sold briskly as a pamphlet and a combined version bound with the Reverend Drelincourt's work sold more than 50 editions.



HORRIFYING CATCH

IN JANUARY 1974 six-year-old Timothy Malenda of Mentor, Ohio, disappeared, according to Associated Press. The lad's father Stephen was beside himself with grief when no trace of the boy turned up. Finally friends suggested that Malenda try to forget his concern by going fishing. The father went fishing in a lagoon near his home and on one of his casts — to his horror — snagged his drowned son's body.

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.

PSYCHIC TELEPHONE

By Ben Townsend

ONE AFTERNOON in 1966 I felt a compelling urge to telephone a friend in New York and talk over a matter of great importance to me. I reached his office only to be told that he had moved to England and they had no idea where he could be found there.

After replacing the phone I sat staring at it in disappointment. I picked up a magazine and thumbed through it, stopped to admire a colored picture of a white horse on a mountain trail and flung the magazine aside.

All at once I was confident I could locate my friend. I glanced at my watch. It read 2:00 P. M., making it 8:00 P. M. in London where, something told me, I would find him. I reached for the phone again.

At this point a spontaneous series of London street scenes streamed through my mind. I saw human figures walking along rain-wet streets, a group of children looking in at a lighted store window. Vehicles moved along the street splashing water.

As these mental images flooded my thoughts it seemed I actually could feel the presence of Stan Mays, the man I sought to locate.

I asked the overseas operator for a London operator. When the male operator in London came on the line I told him I wanted to reach Stan Mays by telephone.

After a moment or two he said, "I'm sorry, sir, but I can find no listing for him. Do you know in



Ben Townsend

what part of London he lives? Without knowing the section it is practically impossible to find his number."

"No," I said, "I don't know which section he lives in but if you'll bear with me a minute we'll find him. I'm sure it won't take but a minute or two."

Had I stopped to consider how impossible it was I would have been overwhelmed. I had never met Stan Mays in person. All my contacts with him had been by telephone, telegraph and letter after the first occasion in 1961 when I had taken an unusual photograph and mailed it to him at the *London Daily Mirror's* New York office. He liked the picture and telephoned me to ask for background on it. After that we had talked occasionally about other picture assignments. By telephone and letter we had become friends of sorts.

This day, holding the phone in my hand and talking to the London operator, I sensed that Mr. Mays was very near. Call it telepathy, extrasensory perception or clairvoyance — my whole body and mind told me I was tapping a mystifying form of communication.

Without knowing why, I suddenly told the operator, "Please ring a pub and have them ask for Mr. Stan Mays. I'm sure he'll come to the phone."

"Which pub, sir?"

"Read me the names of some and I'll tell you which one," I said with all the confidence in the world.

I heard the operator gasp all the way from London. "But, sir, there are thousands of pubs in London. It would be impossible to locate someone in London by calling a pub at random."

"Please, then — will you read three of them at random from the telephone directory?"

"All right, sir, I'll name three and ring up one of them, whichever one you say. But you realize this is highly impractical as well as impossible!"

He named a pub. "No," I said. "Not that one."

"The White Horse?" he said next. And in that instant I saw in my mind's eye the white horse on the mountain trail that I had seen in the magazine minutes before. I remembered I had felt attracted to it.

"That's the one," I said to the operator. "Please, ring for him there. I'm sure he is near the phone."

The operator laughed good naturedly. "If Mr. Mays comes to the telephone you're psychic!" he exclaimed.

I heard him ringing the White Horse. Someone answered. Above the background noise I could hear him yell, "A call from

America for a Mr. Stan Mays."

Then Mr. Mays' voice came on the line, "Hello. . ., hello . . .?"

Momentarily the operator cut in to ask seriously, "Sir, are you psychic?"

"I'm certain it was a psychic happening," I replied. "However, if I'm psychic, then so are you. Because it was you who selected the name White Horse from among thousands of London pubs. There had to be some mysterious mental connection between us."

"This is the strangest telephone call I've ever handled," said the operator. Then he connected me with Mr. Mays who recognized my voice immediately. "My God, Ben, how on earth did you ever locate me in London?" were his first words.

"I think I ran into a psychic telephone operator in London," I said. — *Parsons, Kans.*

CALLED HOME

By Florence S. Demers

WHILE I was attending Colby College in my hometown of Waterville, Me., in the fall of 1938, I had a religion class that met twice a week at eight in the morning. One day in class while the room was darkened for a slide presentation I had a "message" to go home right after this class and take my friend Shirley Brown with me. I always obey my warning "voices" and I went home right after the class, cutting the remainder of my classes that day.

My sister Anna Stabie had been home two days with an upset stomach. When I walked into her room she looked so ill that I knew something must be terribly wrong. I told my mother that I wanted to call my father John Stabie who was then working in Greenville, Me. Mother told me I



Florence S. Demers

was not to bother him. Just that morning Dr. Abbott, who was my mother's brother, had said Anna was coming along fine. After an argument with Mother I phoned Father anyway and told him my concern for Anna. He told me to call in another physician and he would start home immediately.

I phoned Dr. Edward Risley who called at the house. Dr. Risley took a blood sample from

Anna and declared, "If this is what I think it is, I will be back in less than a half hour." I broke into tears but in what seemed only minutes an ambulance came screaming to our house. Anna was rushed to Thayer Hospital where an emergency appendectomy was performed.

Dr. Risley told my parents that in another half hour he could not have saved Anna's life. Her appendix had ruptured at least 24 hours before he saw her. — *Waterville, Me.*

LOST PUPPY FOUND

By Daisy Maxwell

IN 1944 I lived in a nine-room house here in Columbus, Ohio. One day I stood at my back door and looked across the lot to an apartment building and saw, on a screened-in back porch, six little puppies playing, romping and tumbling over each other. My friend Mabel lived in the apartment directly above where the puppies played and when she came by on her way to work the next morning I asked her about the puppies.

Mabel said, "Yes, but the male, the one the owners wanted to keep, was stolen recently. They are heartsick and are putting an ad in the paper offering a reward to anyone who knows its whereabouts."

About three nights after this conversation I had a very clear vision. Something, I believe it was the Spirit of God, told me that if I would go down the street about two blocks and into a small variety store I would see the lost puppy.

I dressed and walked down to the store. I knew the woman who owned the store and I was certain she would not steal anything, much less a puppy. However, my visions are never wrong so I walked into the store and started to talk with the owner. I noticed there was a new clerk on the floor, a young and very attractive woman. I noticed something else which had not been there before; a sort of gate-door had been set up to separate the front of the store from the rear where I knew they made their coffee for lunch. I looked over this gate and right before my eyes was a little dog eating a piece of bread. It was the right color and size so I asked the clerk its name and how long she had had it. She told me her husband had given it to her for her birthday a few days before.

I went straight to the puppies' apartment and rang the bell. I did not know the people but when the wife, Mrs. Grover, came to the door I told her my name, that I lived just back of her, and that Mabel had told me she had lost one of her puppies. I said, "I

can tell you where it is without your having to pay a reward for it." I explained the whole story and added that if the pup belonged to me I'd get a plainclothesman and go get it.

When her husband came home from work that evening they did go down and get their precious puppy back.

I am just a sensitive psychic who receives and believes. Those who say "there is no such thing as supernatural power" certainly do not believe in God. It would be utterly impossible ever to have a vision, except it be sent by God power. I cannot find a lost article unless I have a clear vision telling me where to find it. I often have told the month of one's birth just by seeing a photograph. I also have spoken the names of strangers just by looking at them. I have had too much proof of the supernatural to disbelieve. — *Columbus, Ohio.*

SHATTERED BRAKELINE

By Lillian G. Carder

I SPENT the summer of 1968 completely redecorating the house, removing ceiling and wallpaper, repapering and painting some of the floors. This explains why I was too tired most of the time to think or even to dream of anything except completing the next step of that project; I was doing all the work myself without help.

But one night in late August that year I dreamed I was on the interchange from Seventh Street to the Armour, Swift and Burlington Bridge heading toward North Kansas City. The dream was so vivid and so real I could see and feel the actual physical properties of my car, my green linen dress with the Irish lace at the hemline and my white shoes. I even felt my right arm touch



Lillian G. Carder

my white wicker purse as I turned the wheel and started braking to ease into the northbound traffic. And suddenly I knew that lost hopeless feeling that comes when you realize your car is completely out of control. The brake pedal was floorboarded but my speed was still approximately 35 miles an hour — because the brakes were useless! Immediately in front of me, across four lanes of traffic,

two northbound and two southbound, was the United States Cold Storage building.

My terror was not so much for myself as for the others, particularly those southbound cars coming off the bridge. I woke trembling and praying, "Oh, God, NO. Please, don't let it happen!"

Next morning, regardless of my paint project, I took my little car to the American Motors agency a few blocks from our home. The service manager had taken care of our cars for a number of years so he rather philosophically accepted my dictum, "Mr. Patrick, I want the brakes on this car gone over and checked from A to Z." His answer, that it would be an hour or so before they could get to it, was standard operating procedure and my answer, "Don't take your time but do a good job on my car," also was routine.

Having postponed a number of errands and purchases I spent the next three hours attending to them.

Mr. Patrick was standing beside my car talking to the mechanic when I returned. He grinned as he said, "Mrs. Carder, the mechanic here is afraid you are going to be mad at him. When he put the air hose on the brakeline to blow it out, it broke into four pieces!"

I said, "No, thank God, I'm so glad it happened here and this way instead of the way I dreamed it last night."

Bill Patrick may think me a "fool woman" — I don't know nor care. But when I ask him to check out my car he still remembers my dream and that shattered brakeline. And so do I! — *Kansas City, Mo.*



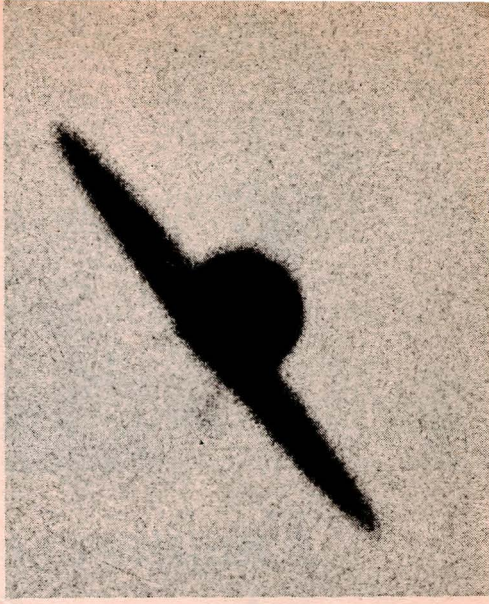
PARALLEL PATHS

TWO RHODE Island men discovered they had more in common than their last name. Robert E. Fraser of Warwick and John M. Fraser, Jr., of Cranston are not related and never met until a Rotary Club luncheon in September 1972. Both were born in May although Jack is four years older than Bob. Each has three children. Both grew up in the Elmwood section of Providence and later attended Hope High School. Each attended junior high with the other's wife.

More striking were their political careers. At the time of their meeting both were running for the city council in their respective cities. Both were seeking to replace a Republican councilman from the Second Ward who was retiring after 20 years in office. The two wards abut along the Pawtuxet River. The men finally met because both are active in Rotary.

CANADIAN UFO

By Nicky Marchese



PAT McCARTHY, a 19-year-old high school student of Waterdown, Ont., Canada, took an amazing photograph of an unidentified flying object over a disused quarry near his home on March 18, 1975. He had the day off from school because of exams and had gone out to photograph hawks. He previously had gotten some good pictures of hawks over the quarry but on this day not a single bird was in sight.

He had given up the project in disgust and was walking along the highway when he "saw this massive object in the sky." He said, "I had been focusing on a branch when I saw this huge frisbee zigzagging around above me. I just snapped away as soon as I could." He described it as "twice the size of a DC-8."

The object also was seen by a Burlington resident but apparently by no one else. The *Hamilton Spectator,* a daily newspaper, ran two stories on the sighting complete with pictures, and Pat McCarthy was interviewed on a radio talk program over CKOC in Hamilton.

J. Allen Hynek, Director of the Center for UFO Studies, examined both the negatives and the prints and said he could find no flaw in either. "If they are legitimate photographs — and all the evidence suggests they are — then they are among the best ever taken," he said. He also stated McCarthy's pictures closely resemble three UFO pictures taken in Peru, Australia and Europe that are considered to be the most authentic on record.

"I can never say I'm 100 percent certain because there is no way you can be," Hynek said. "You can examine a photograph from every technical angle imaginable and still be wrong. I choose to say that every test has proven positive and the object defies description, that it has no earthly, rational explanation. But I'm never prepared to say that anything is a flying saucer and has little people inside it."



ABOUT THE AUTHOR

IVAN SANDERSON was born in Edinburgh, Scotland, and remained a British subject although he lived in the United States for many years prior to his death in 1973. When he was only 17 he made the first of the many field trips that were to take him throughout the world to investigate its natural and unnatural wonders. Sanderson held bachelor degrees in botany, zoology and geology and was the author of numerous books including "Invisible Residents," "Animal Treasure," "Abominable Snowmen: Legend Come To Life," "Dynasty of Abu" and "Uninvited Visitors."

FRIGHTFULLY ANCIENT ELECTRICS

By Ivan T. Sanderson
Abridged from INVESTIGATING THE UNEXPLAINED
by Ivan T. Sanderson, Prentice-Hall, Inc., 1972

Parthian batteries and Egyptian illustrations of electric generators prove that modern technology is not new.

IN 1938 German archaeologist Wilhelm Konig was working in Iraq's national museum examining artifacts found in a small tower of a Parthian settlement at Khujut Rabu, a few miles from Baghdad, when he came upon an item that caused quite a furore. This account by H. C. Goble was published in the March 1958 issue of FATE:

"The Parthians, who lived as an independent nation southeast of the Caspian Sea until 226 A.D., used, if they did not invent, a practical electrical battery at least 200 years before the birth of Christ. Twenty years ago Wilhelm Konig, a German archaeologist at the Iraq Museum, began excavations in a hill near Baghdad. A Parthian village had been discovered there by accident. During these excavations a peculiar object turned up. It strongly resembled a modern

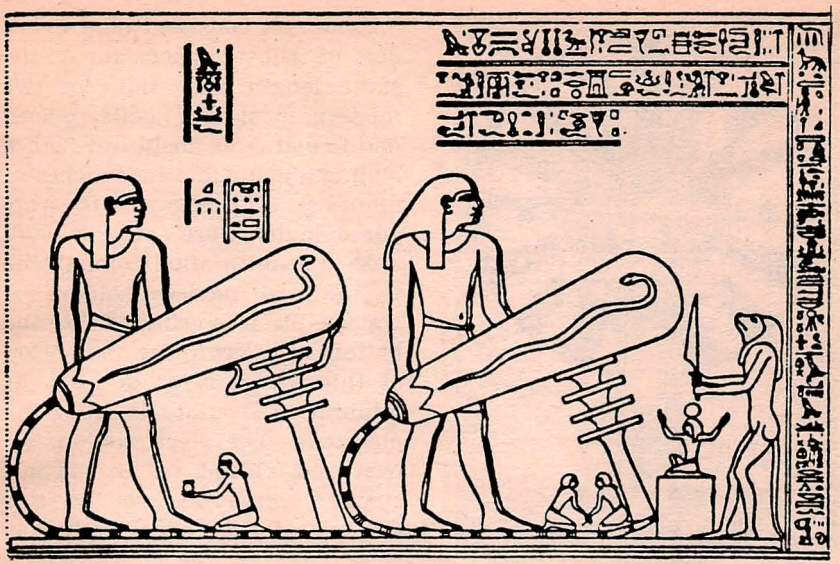


Fig. 1: Ivan Troeng has described relief on wall of Temple of Hathor at Dendera as "obviously showing electric lamps held up by high-tension insulators."

dry-cell battery. Konig learned that four similar objects plus rods suggesting present day bus bars had been found in a 'magician's' hut at Seleucia, some miles downriver. On going to Berlin, Konig found in a museum 10 more dry cells like the one from his original digging, but these were broken down into their component parts as though someone had been interrupted before assembling the pieces into a working battery. This came to the attention of Willard F. M. Gray of General Electric High Voltage Laboratory in Pittsfield, Mass., who volunteered to build a duplicate of the Parthian bat-

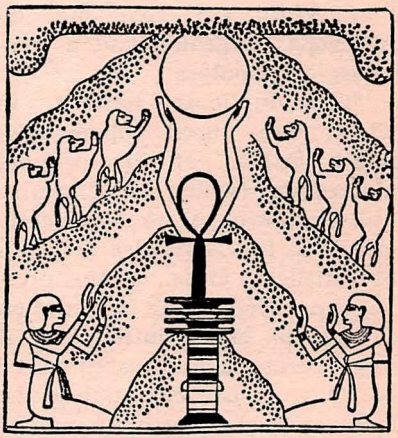


Fig. 2: Representation on 18th-Dynasty scroll bears remarkable similarity to famous electrostatic generator developed in 1931 by Van de Graaf.

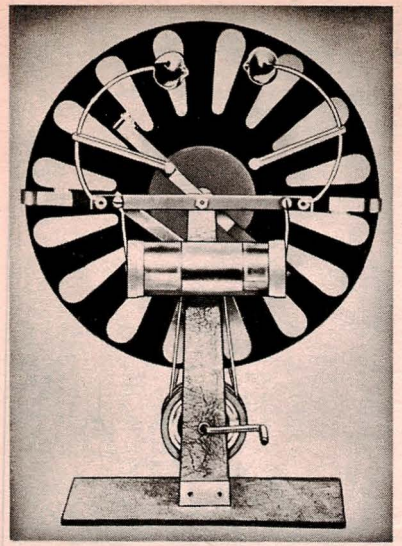


Fig. 3: In Wimshurst machine, friction produced by two glass discs rotating in opposite directions creates electrostatic charges that can be stored.

tery. Willy Ley gave him dimensions, diagrams and a metallurgical analysis.

"The duplicate battery, in which Gray used copper sulphate instead of the original electrolyte (which is of course still unknown), worked perfectly and is in the Berkshire Museum at Pittsfield, Mass., at the present time. There is no information giving its exact output but it seems reasonable to assume 1.5 to 2.0 volts per cell, unless the long-vanished electrolyte of the Parthians was vastly more efficient than any known today. (Which it might have been.)

"The cell consisted of a cylinder of sheet-copper about the same length and width of two modern flashlight cells placed end to end — or about five inches long and one and a half inches in diameter. The edges of the copper cylinder were soldered with a 60-40 lead-tin alloy comparable to the best modern solders. A copper disc was crimped into the bottom of the cylinder and on top of this was a layer of pitch or bitumin to insulate it from the electrode. The electrode was an iron rod placed in an asphalt stopper which was shoved into the top of the copper cylinder.

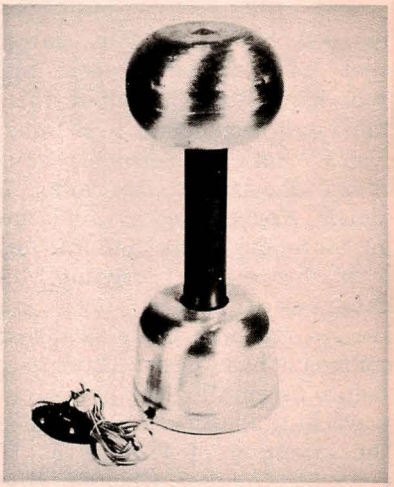


Fig. 4: Professor Van de Graaf's generator, forerunner of today's huge betatrons, can produce electrical potentials up to half-million volts.

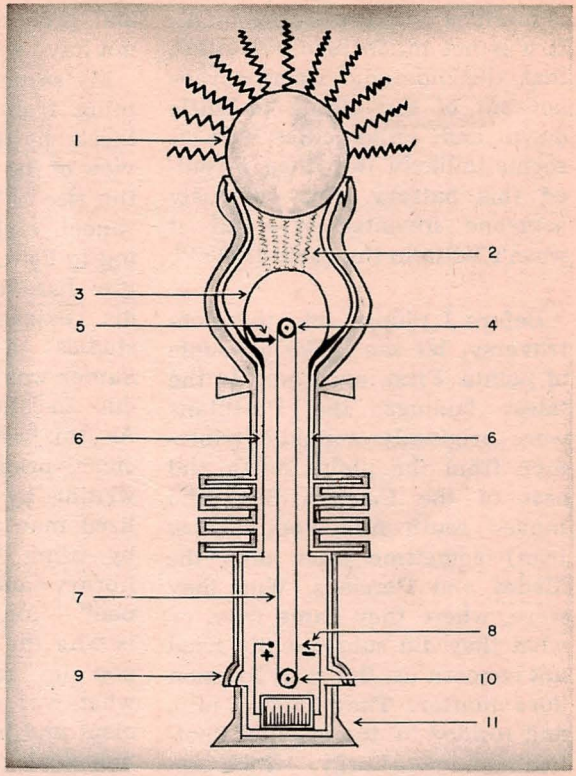


Fig. 5: Negative electrical charge produced by battery (11) is carried by moving belt (7) up to discharge electrode (5), which transfers charge to metal sphere (3). When sufficient charge has accumulated, static electric lightning (2) leaps to sphere on top (1). Other parts are: pulleys (4, 10), insulation (6), vent for battery fumes (9) and charging electrode (8).

The unknown electrolyte, of which no traces have been found, filled the space between the iron rod and copper cylinder walls. Gray proved that copper sulphate would work very well as an electrolyte but it could equally well have been acetic or citric acid, both well-known in Parthian times. Or it could have been an unknown compound far more powerful than anything that is known today.

"It is assumed, although no reason is given for this assumption in the material thus far published, that the current from these batteries was used for electroplating by Parthian metalworkers. However, since the Parthians never showed any remarkable abilities except in military tactics, it is thought that they must have obtained knowl-

edge of the battery from the Sumerians via the Babylonians. It was not much before 250 B.C. that this nomadic warrior race got out of the saddle to settle down and build cities — so it seems unlikely that *they* invented this battery. But obviously someone invented it — and it wasn't Volta in the early 1800's!"

Before I plunge into this controversy, let me make a couple of points. First, according to the latest findings, the Parthians were originally nomadic tribesmen from the plains north and east of the Caspian Sea who moved south into Persia (now Iran) sometime later than the Medes and Persians. Who they were, where they came from or what they did subsequently need not concern us. But their location *does* matter. They moved into, and resided in, the original "hotbed" of metallurgy, which appears to have arisen first in that great arc between Turkish Kurdistan and Iranian Khurasan and extended south to Khuzistan at the head of the Persian Gulf. Thus they spent several centuries of residence in the area where metallurgy appears to have been "invented" and where such processes as electroplating, alloying and the use of "scale" or "balance" were first adopted. Wild horsemen the Parthians may have been, but such ancient and profitable enterprises could not have escaped their attention.

My second point is that, stemming from such discoveries as these batteries, a whole new view of the ancient world prior to the rise of the classical Mediterranean civilizations now is coming to light. As Dr. John M. Allegro has demonstrated through his extraordinary philological studies and interpretations, *Sumer* was the nodal point of all our so-called western cultures. As this scholar further makes clear, prior to the invention of writing by the Sumerians, civilized man passed on his records by using "his memory as his library and his tongue as his pen" — for many millenia. This is why the Sumerians appear to pop up rather suddenly with what was obviously a most ancient and highly developed technological civilization.

Despite the existence of these "Baghdad batteries" in museums and despite their complete acceptance *as* batteries, nobody seems willing to accept the plain fact that electrical energy was known at least 3,000 years before it was applied as a force in the West. Moreover, there is ample evidence it *was* so applied in ancient times, in both its static and frictional manifestations.

Thales of Miletus mentioned

static electricity in 600 B.C. and the generation of electrical current by friction is implied in the much more ancient Indian Vedic writings. Since Thales has been familiar for a century and we now have the batteries, I fail to understand why certain other ancient items — sculptures, petroglyphs, petrographs and paintings that clearly show electrical "machines" — are either ignored, meticulously explained as being something quite different or are "damned" out of hand as figments of a pseudoscientific mind. Let me give you classic examples from ancient Egypt.

At Dendera in Egypt there is a Graeco-Roman temple dedicated to the goddess Hathor. Each of its rooms is devoted to a specific cult, the traditions of which are depicted in incised petroglyphs on its walls. In the room designated No. XVII is found the accompanying depiction (Fig. 1), duly described by the Egyptologists Mariette and Chassinat. However, no one paid any further attention to this until Swedish writer Ivan Troënig published it in his book *Kulturer Före Istiden* in 1964. Under an illustration of this wall Troëng has a caption that reads: "This picture from Hall 5 (sic) of the Dendera Temple obviously shows electrical lamps held up by high-tension insulators."

Troëng is a remarkable "excavator" of odd facts in the fields of archaeology, prehistory, ancient myth, legend and folklore. His books plunge into anything and everything that looks in any way "suspicious." His statements often are at complete variance with the established beliefs and consequently he has stirred up the amateurs and profoundly provoked a lot of so-called experts.

Troëng's publication did not come to the attention of Egyptologists but by some lucky happenstance it greatly stimulated a number of experts in quite another field, namely electronics engineers. These specialists, being unencumbered by the niceties of classical archaeology, took one look at this picture and gave out a concerted howl. What is more, they one and all became incensed when told the "official" explanation: "The drawing reproduced is of a relief, not of a painting, in one of the cult-rooms of the Graeco-Roman temple of Hathor at Dendera," wrote Dr. John Harris of the Ashmolean Museum at Oxford University, England. "The objects represented are an elaborate form of 'snake-stones' — pairs of (granite) stelae with snakes on them — discussed by H. Kees . . . Their precise significance is difficult to summarize in brief, since

in the course of time they acquired a wealth of religious associations, but essentially they were apotropaic in character — e.g., as guardians of doorways (in much the same way as obelisks and flagstaves). . . . The objects supporting the stones are, incidentally, *djed*-pillars (symbols of stability) and the double outlining of the larger figures is simply to indicate that there are two of them standing side by side."

This explanation is all perfectly spendid from an Egyptologist's point of view — but I am afraid it just does not wash. Indeed these two "snake-stones" may have been set up on their *djed*-pillars on either side of temple portals, and notably at the entrance to rooms allotted to this snake cult; but there is no evidence that the two things the priests are shown carrying *are* stones. Even if the double lines do indicate two men carrying each, this would be quite a feat. Further, why attach braided cables to these *djeds*? If the apparent "light bulbs" *are* snake-stones, why make them that shape? Certainly, the two symbols on said "stones" may represent snakes — but snakes just happen to be the symbol of static electricity!

Meantime, listen to an analysis of this Dendera glyph by an electromagnetic engineer, who had only the depiction to go on, who knows nothing of ancient Egyptian history or mythology and who had not seen Professor Harris' analysis. He says: "The items as depicted are most fascinating. Certain elements, especially the cables, are virtually an exact copy of engineering illustrations as currently used. The very heavy and striated cables indicate a bundle of many (multipurpose) conductors rather than a single high-voltage cable. If the insulation was required to be that heavy for extreme high voltage, or moderately high voltage at high currents, rest assured that no technician would be holding the device. Also the supporting stands would be taller and heavier to withstand such voltages.

"Much more likely the cable is a multiconductor, wrapped and insulated with an outer jacket. If these were 'light bulbs,' the maximum size of both would be explained by heavy current demands; but high-voltage insulators of such large size would not be required. It would seem to follow that moderately high voltages are in use; a connector is obviously employed and some type of supporting base to glass seal seems apparent. However, the two 'bulbs' are not identical, as shown by the designs on their

sides and the base stands. I do not think they are transparent as the 'technicians' ' bodies are not visible through them. It would seem more obvious that side designs are identifying markings or codings (as a type number on a TV camera tube), probably indicating the use of the device.

"Since the cables seem to originate at the 'altar,' one wonders if this is a manually-controlled setup, or remotely-controlled. Further, with both devices set at an angle and aimed at the wall, could they not be the ancient equivalent of the modern TV projection system? Also note that the two 'technicians' seem to be wearing mask devices (eye shields?) and, unless the drawing is badly reproduced, both have some type of apparatus in their ears suggesting the equivalent of modern TV cameramen, complete with radio receiver and/or earphones for direct instruction during a 'show.' "

Frankly, this makes a heck of a lot more sense to me than all this jazz about "snake-stones" and demigods. Clear away all the dross engendered by 19th-Century scholars who never had heard of a TV tube, a high-tension cable or any other such currently commonplace device and a simple logical explanation exists for many things depicted by the ancients. When one comes to work out the "wiring" (circuitry) of some designs painted on ancient South and Central American pottery, one finds they too are perfectly straightforward — provided one has the guts to accept that their designers knew of and manipulated electrical power.

The Old World, notably the Near East, is littered with evidence that the ancients used electrical power, not only in the form of things such as Leyden jars but also of large and potentially powerful generators. One instance (my second example from ancient Egypt) is an illustration (Fig. 2) from an 18th-Dynasty papyrus scroll. This shows the same damned *djed* pillar along with an *ankh* and a number of other rather "annoying" bits and pieces. This illustration was "explained" by one Erich Neuman in absolutely classical and "classic" terms — you know the Germans when they really get going! — under the title of "The Great Mother: An Analysis of the Archetype." This is complete drivel so I will quote just one brief passage:

"*Sarco-phagus,* devourer of flesh; the coffin that in the form of tree and pillar encloses Osiris in its wood, just as Nut in her character of coffin encloses the dead. The original sheltering of

the dead in the body of the maternal giant tree appears in (our) ethnological sketch from East Africa. But Nut as tree of heaven is also mistress of the celestial beasts of the zodiac . . ." etc.!

I worry about poor old Osiris sealed in his tree stump while this Nut (and what an appropriate name!) gallivants around as the mistress of a lot of goats, bulls, crabs, centaurs, scorpions and such. Perhaps this sounds frivolous. Nonetheless this Osiris was nothing more than the top priest-technician who is repeatedly shown (sort of) raping his lab assistant — this Nut — in what appears to be a fairly modern bathtub. Admittedly there is a lot of symbolism in this male-female getting together: it's an elegant way of passing on useful information about the exigencies of positive and negative electricity. However, another significant feature of both the Dendera and this papyrus depiction has completely escaped the Egyptologists, who are not zoologically trained. It is the presence of baboons in both who, moreover, are running the mechanical gadgetry therein.

It is true that ancient Egyptians trained baboons (notably the Hamadryads) to sweep floors, weed gardens, collect and stack firewood, wait at table and perform other menial jobs in temples. (Parenthetically, a railroad switchman in South Africa once trained a baboon to throw the switches and when he suffered a heart attack one night, his baboon made all the right moves and also several he had *not* been trained to do and brought an express train to a stop just in time.) In fact baboons were the "grease monkeys" of the priest-technicians of ancient Egypt because, being "professional morons," baboons were more reliable than the lowliest fellahin; the latter might start daydreaming and forget his chores.

The following analysis of this second Egyptian illustration was written by my associate Michael R. Freedman, an electrical and electromagnetic engineer.

"This remarkable depiction is described as the life symbol (*ankh*) and a rising sun *in the mountain of morning* (could this mean a mountain in the east?). Said figure has been dated somewhere between 1555 B.C. and 1348 B.C. In line with our recent expositions concerning ancient electronics and advanced technologies we looked at this figure with a wary eye and noted that the entire conception bears a remarkable similarity to

the famous Van de Graaf electrostatic generator, developed by that eminent professor and some colleagues at Princeton University in 1931. The good professor just may have been a 'Johnny-come-lately' — by some 3,000 years!

"The principle of static generators has been known for many years. Prior to 1931, machines such as the type shown in Fig. 3 were used. The friction produced by two glass discs rotating in opposite directions creates electrostatic charges that are picked up by metal collector brushes. A Leyden jar condenser stores the accumulated charges until they are dissipated as desired by grounding. Such accumulators, known as Wimshurst static machines, can be made to generate up to 75,000 volts or more. Professor Van de Graaf apparently was not satisfied with the capacity of Wimshurst machines for his studies of high-energy physics and the acceleration of charged particles. So he invented his generator, a forerunner of today's huge betatrons (Fig. 4).

"The construction and operation of the Van de Graaf generator are quite simple. The machine consists of a large hollow metal sphere mounted on top of an insulating column. An endless belt inside the column runs between a motor-driven pulley at the base and an idler pulley in the sphere. As the belt goes up, its charge is passed to an electrode in the sphere. The belt assumes the opposite charge as it goes down. The first charge appears on the outside of the sphere as a 'potential' and as the belt travels, more and more charge is transferred. A machine with a four-foot column and a belt traveling 5,000 feet per minute can generate a half-million volts.

"In point of fact, the charges developed by this generator are *static;* the electrons are not moving as in a familiar circuit. The electrons pumped into the sphere raise the potential — sometimes to several million volts — until the charge is high enough to produce a bolt of artificial lightning between the sphere and the nearest object connected with the ground. The presence of metal or some other good conductor nearby will dissipate the charge faster than if only poor conductors surround the generator. Nowadays miniature Van de Graaf generators sell for as little as $50.00. Such units are capable of voltages as high as 200,000 volts but because of the extremely low currents involved (on the order of two-millionths of an ampere) these 'toys' are quite safe. But what better 'toy' for an Egyptian priest of old?

"Fig. 5 shows our conception of a cutaway view of what the *djed* pillar might really represent. In this case, such an instrument could be used to control both the Pharaoh and the fellahin simply by illustrating, most graphically, the powers of the gods. Of course only the priests knew the real secret. Merely by placing a metal staff in the general vicinity of the sphere a priest could produce a most wondrous display, with electric arcs and loud crashes. A priest even could point a ring on his finger toward the *ankh* and attract a great bolt of lightning, remaining unharmed and thus illustrating the omnipotent powers of the gods and of himself.

"The design seen in Fig. 5 shows the entire apparatus as self-contained. The lightning bolt from the 'sun' would be automatic once a sufficient potential had built up and the requisite grounded object was present. This scheme, however, does pose two questions. First, what provided the initial electrical potential for the building up of a high-level charge? Could this be where our Baghdad battery fits in? This seems reasonable enough to allow us to indicate one at the bottom of the diagram.

"Second, what provided the motive power to drive the endless belt? A hand crank turned by some lesser priests (or baboons?) behind or below the machine conceivably could generate a sufficient voltage for the displays discussed here. Since we have no conception of what electric (or other) *motors* were developed by the ancient Egyptians, perhaps we should stick to this simple crank idea."

I could carry on with this business indefinitely but for now let me add only one further thought: Not just ancient man but "primitive" man and even "subman" *must* have known of electricity in at least two forms. The first of course would be lightning. Second, a number of fish of varied types collect and discharge electricity at really astonishing potentials — the electric catfish of South America, the electric rays of the Mediterranean and then a fish named *Gymnarchos niloticus* that really can give you a shock. No person or animal that ever has dabbled in the Nile remains for long unaware of the potential of this splendid creature and even frightfully holy cats (of Bubastis, of course) have been known to give up such dabbling for life after getting a full charge from one of these fish. I know of at least two Egyptian paintings that may show these fish in an aquarium.



Hazel Ford sees as many as 30 clients a day in her Jamestown, N.Y., home.

THIS FORD WRITES YOUR FUTURE

For over 80 years this gray-haired widow has produced uncannily accurate predictions through automatic writing.

By Bruce C. Benson

HAZEL FORD discovered her "gift" for automatic writing almost 80 years ago and immediately began using it to help people. Now, at the age of 89, she looks back over those decades of "writing the future."

It started one night in 1895 when 10-year-old Hazel (then Hazel Mease) had gathered with her family and their friends and someone suggested they bring out the Ouija board. Strangely, when the child placed her hands on the planchette it spelled out, "Get a pencil."

Totally surprised by the message, the group sat watching as Hazel found paper and pencil, then sat down with the pencil in her hand. Nothing happened for several minutes, then suddenly her hand began to move over the paper, out of control, making unintelligible scribbles at first, then a few legible words. That night Hazel began a lifetime of automatic writing.

Hazel was born in August 1885 in Salamanca, N. Y., where her family lived until they moved to Buffalo in 1892.

"When I was 10 we moved here to Jamestown, N. Y., where I've

lived ever since," Mrs. Ford told me. "My father moved us to several other towns before we settled here. Even with the moving around, I liked school until I was 16. I told my father I wanted to quit because I didn't like history. He told me I could. I was in the 10th grade at the time."

Soon thereafter Hazel suffered a nervous breakdown. I asked her if she knew now what caused it.

"After I discovered the automatic writing it frightened me so that I wouldn't write for anyone except my family. I was too scared of 'it.' I think 'it' made trouble for me until I gave in to 'it.' I've never had any trouble in my life since then and I couldn't have asked for a more wonderful life."

Mrs. Ford calls her writing "it" because she's not sure what force creates the ability.

"After I left school I wrote once in a while but not until I married my husband Albert Ford did I start taking in strangers."

"How did people find out about your 'gift'?" I asked.

"My husband and I hired a girl to help with the house. She said to Bert that she'd heard I could tell the future and Bert told her she'd have to ask me. I did read for her, asking her not to say anything to anyone about it. Well, she had several sisters, she said, and they would like readings. I said all right, just this time. The word spread quickly after that and I've been writing for people ever since."

Today, if you ask anyone in Jamestown, N. Y., about Hazel Ford, you'll get an immediate response, for she is still active and her "gift" is well known. "If I took everyone who calls in one week," she tells me, "I wouldn't have time to sleep. I simply ask them to call back and they do."

The first comment most people make after meeting Mrs. Ford is they'd never guess from her appearance that she does anything but bake cookies. With strands of silver highlighting her soft gray hair, her gray eyes sparkling with loving warmth, the tiny woman looks anything but mystical. Yet her small aged hands have written for as many as 30 persons in one day.

* * *

I PERSONALLY have been consulting Mrs. Ford for more than five years, every month when possible, if not in person, by mail or telephone. Her readings are equally accurate because she has the ability to "tune in" on one's handwriting or voice, the same as she does when you sit in her home.

Perhaps the most remarkable prediction concerning me was

given to my mother Virginia Benson 27 years ago in Mrs. Ford's Jamestown home. "It" wrote she would have a son. This took my mother by surprise; she wasn't even pregnant.

"I see a son!" Mrs. Ford said. "You'll worry a little but don't fret, you'll be proud of him. He will paint many paintings and his life work will be writing."

Mother thought the prediction was a bit farfetched and paid little attention to that part of the reading. Yet a year later I was born and yes, I do paint and write — and I'm sorry to say I caused my mother worry as I was growing up.

Readings she has done for me have had some interesting results. I was living in New York City in 1969 when Mrs. Ford told me I would soon be living in Buffalo in a white house with a center staircase. I had no intention of leaving New York but today I am living in Buffalo in a house like the one she described.

Many times Mrs. Ford has described in advance the persons and places involved in business deals concerning my paintings. I rarely make an important decision without consulting her.

I asked Mrs. Ford to recount a few of her outstanding readings, those she felt were most important.

"There've been so many," she mused. "I remember one about 16 years ago. A man named Wayne Adams came to see me. The reading wasn't extraordinary except for one thing. I wrote about a machine that looked like a vacuum cleaner but would pick up rocks. I told him not to worry about it because he would make a lot of money. As the years passed I saw Mr. Adams many times and we both thought I'd been wrong. Then, in 1970 he sent me a picture — a picture of a machine he'd just invented. It did look like a vacuum cleaner and it was used for picking up metals (I was wrong about the rocks) and he did make a great deal of money."

As Mrs. Ford recounted the next incident she beamed with satisfaction.

"Two women came one day in 1969. The older woman, Mrs. Emily Carter, escorted the younger one into my dining room and I didn't see the younger one at first. Mrs. Carter then pulled the curtain closed between the two rooms so I couldn't see her young friend. I didn't understand this but I wrote for Mrs. Carter. After I had finished she said, 'Mrs. Ford, it was a wonderful reading. Only one thing — don't you see a baby?' "

Mrs. Ford said, "No, I see no baby." Mrs. Carter then brought in the younger girl.

"She looked like she'd have a baby any minute," Mrs. Ford told me, "and I sat and stared at her. But I still didn't see a baby."

The two women were upset with the answer. They had been to several doctors and all of them had said the girl was going to have a baby. Mrs. Ford still said no. The girl said she could feel life. Mrs. Ford said, "No."

Mrs. Carter took the girl to a clinic in Buffalo and consulted a doctor who found she was filling up with fluid. She might have died if this condition hadn't been diagnosed. There was no baby; Hazel Ford was right.

I talked with two men who often consult Mrs. Ford and who believe she is always right. The first, Robert Bates of Weston, W. Va., told me of an outstanding reading Mrs. Ford gave for him.

"I've been consulting Mrs. Ford since 1955; she's always 100 percent correct. In one of my first visits with her she wrote about a new job that would have something to do with the government. There would be an examination involved that would worry me but she assured me I could pass it."

Mr. Bates told me that this all seemed illogical at the time, then continued, "Some time ago I decided to change jobs and I heard of a civil service position that was open. The drawback, I discovered, was the required exam. It was only three days away, which left me little time to study. But I took the test and passed it. Over 50 men were competing for two positions and I was one of the two to get a job. Mrs. Ford was right again, as always. It took over six years for this prediction to come to pass."

Hazel Ford admits she cannot always give the exact timing of a prediction. "The only thing I am sure of is that the events I tell of will happen," she says.

Another young man, John Wagner of Buffalo, went to see Mrs. Ford during the summer of 1972. She told him he would be buying a business housed in a building made of salmon-colored brick. There would be some holdup but he would get what he wanted. She told him not to become discouraged. The only timing she could give him was to say it would happen when the new leaves came. Mr. Wagner had no intention of purchasing a business at the time of the reading.

When spring 1973 came Wagner had an opportunity to buy a business which was housed in a salmon-colored brick building but the deal was temporarily delayed due to a legal matter. But he stuck with his new plans

and on the day the deal went through, Mr. Wagner tells me, he looked out of the window of his new shop and saw the first signs of spring. The new leaves were budding.

Not all of Mrs. Ford's readings have such happy endings. A family in Jamestown, N. Y., told me about a consultation their 19-year-old daughter had with Hazel Ford. A rare thing happened that day. Mrs. Ford told the girl she couldn't get anything for her. And the girl simply thought Mrs. Ford couldn't do what people had praised her for: tell the future. The young girl laughed off the experience.

The outcome was nothing to laugh about. That evening the girl was killed by a car while crossing the street not far from the little house where Hazel Ford hadn't "seen" anything. The girl had no future.

Most seers pride themselves on foreseeing world events. When I questioned Mrs. Ford about this her answer was brief.

"I was writing for a man in 1963 when the pencil stopped in the middle of a message. I looked to the other side of the room and 'saw' a flag drop to the floor. I remember telling the man I didn't like it. Something was going to happen in the government. A big change — soon!"

The next day, November 22, 1963, President Kennedy was shot.

* * *

AS OUR talk continued Mrs. Ford told me about the only time she actually saw what might have been an apparition.

"My sister-in-law Martha Mease and I were alone in my mother's house. It was summer, right after my husband died in 1947. We were sitting in the living room, facing the dining room window. We both saw a streak of light outside the window going up and down and getting stronger and stronger. We were terrified. Martha said we should call someone but she was too scared to make the call. So I started to walk to the telephone. I had to pass the window to get to it. The closer I got to the window, the larger the light became, bouncing back and forth against the glass. I was scared half out of my wits!"

She paused and sighed. "Then it just disappeared. I've never seen it since. I think it was my late husband Bert telling me he was all right. That was the first and last spirit light I've ever seen and I know why. It frightened me too much. Spirit can demonstrate and serve me in other ways instead of using energy to be seen."

When one can see the future,

we always wonder where the ability comes from.

"I say it comes from God," Mrs. Ford said quietly. "He is everything. I've been called a witch, a devil's worker, what have you, but I know it's me. I know I'm receiving 'it' and that's all there is to it. Until four or five years ago I was made fun of all the time. But not anymore. Now people are extremely generous."

Before her husband died Mrs. Ford wouldn't take money from anyone for her readings. She told me that many people brought her flowers and vegetables to show their appreciation. Since his death, however, she has accepted donations, for her major income is from Social Security. Many times, however, she refuses to take money from persons who she knows simply can't afford even a small donation. Hazel Ford feels that psychics are given their abilities for reasons other than material gain. Summing up her feelings, she says, "My work has been very good to me. I want for nothing."

She tells me that whenever she wants or needs something she seems to get it — not from the persons for whom she reads but on her own. She believes her departed husband is helping her, looking after her from beyond.

We had been talking for a long time and the hour was late. I asked Mrs. Ford a final question: "If you were asked to sum up your work what would you say?"

She reached for a sheet of paper and told me the first copy had been "written" 50 years ago. Smiling, she read, "Blessed are the believers, for it is the truth, love and a higher ambition, and the highest ambition ends with God and everlasting peace and eternity. Good day, Red Hawk."

Mrs. Ford added, "Every writing signs off with 'Good day.' "

"Do you think 'Red Hawk' is your guide?"

Hazel Ford smiled and handed me a cup of tea. Of all my questions, this was the only one she didn't answer.



TOO MANY HANDS ON HAND

THE BOSTON Museum of Fine Arts reported a unique problem in January 1973 — too many mummified hands. A parcel received by mail contained a pair of mummy hands and a note saying they had been stolen from the museum. However, the perplexed museum officials knew all their museum's mummies had their hands and no other museum had reported losing any. — *W. Ritchie Benedict.*

Los Angeles WITCH-HUNT 1975

Facing fines and jail terms for "fortune-telling," one California psychic has begun to fight back.

By David St. Clair

THE LADY sat nervously while the witch spread her deck of Tarot cards. She watched as the originally designed Tarot cards told her about her past and her present. But she was more interested in the future. "Will I move to Florida?" she asked.

The witch, attractive Hungarian-born Zsuzsanna Budapest, turned over a card that showed a sudden change. "Yes," the Venice, Calif., psychic replied, "There is a change here. I suppose it could mean Florida."

The woman then asked, "Will my daughter get into veterinary school there? There aren't any vet schools in Florida."

Miss Budapest turned over the devil card. "It was at that point that I became suspicious," she remembers. "I told her there was a great deal of ignorance surrounding the problem and that she would have to investigate further, that there had to be good veterinary schools in an agriculture-oriented state like Florida." She then gave the woman a bottle of special oil and wished her well. The woman gave the witch $10 for the reading.

Then the door to the small cluttered witchcraft shop banged open and two plainclothes officers from the Los Angeles bunko squad came barging in. They arrested Miss Budapest for fortune-telling with intent to defraud. One of them approached the witch with a pair of handcuffs. She wheeled and pointed a finger at them. "To the first man who touches me," she pronounced, "four months of nightmares!" The officer quickly put the cuffs back into his pocket.

Miss Budapest was taken to the Venice police station and booked under the antiquated 1872 state law (Section 332, Penal Code) that deals with intent to defraud. After being fingerprinted she was released on her own recognizance. She called Attorney Marge Buckley, of Santa

Monica, Calif., who agreed to take the case. That was on February 10, 1975. Her trial was scheduled for April 10.

When the proceedings began she was tried under the Los Angeles Municipal Code #43.30, enacted in 1946 to prohibit roving bands of gypsies from telling fortunes and making predictions for money. "That fact is very important," Miss Budapest says, "because I was not tried under the same law for which I was arrested. They knew they could never prove that I intended to defraud plainclotheswoman Rose Kimberley, so they brought up that 'prediction' nonsense. If prediction is against the law in this country, then why haven't people like Criswell, Jeane Dixon and Sybil Leek been arrested? What about all these psychic seminars all over the place? No, they were out to get me."

Miss Budapest and her lawyer think the police arrested her because of her politically active role in the Los Angeles women's liberation movement. Besides being a high priestess of Dianic Goddess worship, she is a feminist activist who is not afraid to speak out for what she believes: dignity for women under the law.

"I organize women as witches," she said. "I organize *political* women as witches. I teach politically-oriented women how to develop their psychic powers and I teach them the political implications of the man-manipulated churches, of their getting less pay for the same job a man does and why they don't have control over their own bodies. I really see the entire women's liberation movement as a question of the right of women as *spiritual* people but nobody ever talks about that. I tried to bring that up at the trial but they wouldn't listen to me. In fact, the entire trial was conducted as a joke with derision and incredible ridicule toward me and my religion."

Prosecuting Attorney Judith Stein did her best to make Miss Budapest, at 35 a divorced mother of two teen-aged sons, look like a charlatan. At one point she took the bottle of "bend over oil" that the plainclotheswoman had been given and calling it "a mean vial with some substance in it," dared Miss Budapest to sprinkle the oil around the courtroom to make "the trial go away."

Miss Budapest explained that "bend over oil" is intended to bend someone's will to the desire of the user. In this instance it was given to ease the friction between Officer Kimberley and her husband.

Another time the prosecutor accused the witch of "dealing

with a short deck" but when the Tarot deck (confiscated and not yet returned to its owner) was counted in court it contained the required 78 cards. Still another time she asked Miss Budapest, after the witch had said she sold occult books in her shop, "Are you aware that Hitler had an occult library?"

The prosecution was unable to produce any witnesses against Miss Budapest except the plainclotheswoman who had been given the reading and Detective Alcantera of the bunco squad who admitted under questioning that all he knew about the Tarot was what he had picked up in a one-hour class about gypsies at UCLA. He did own a Tarot deck of his own but couldn't explain its use because although he did own one book on the subject he had not read it completely. The only other witnesses were officers from the vice squad who testified concerning the illegality of what Miss Budapest had been doing.



Hungarian-born Zsuzsanna Budapest heads a Dianic coven in Los Angeles.

The witch produced a formidable line of witnesses in her own behalf: Dr. Barbara Chesser who teaches the course in anthropology at UCLA that Carlos Castaneda used to teach; Allison Harlow, a systems analyst at Stanford University who also is a witch; and the Rev. James Konn who lets Miss Budapest and her coven use his Methodist church in Ocean Park once a month for their meetings. The minister said although Miss Budapest doesn't have a minister's license he considers her a bona fide clergywoman. Unfortunately, they also called psychologist Dr. George

ABOUT THE AUTHOR

DAVID ST. CLAIR spent 12 years in Brazil as a Time-Life reporter. From his years in South America came his book "Drum and Candle" which is now in six different editions including French and German translations. While serving as president of the Southern California Society for Psychical Research he wrote "The Psychic World of California." Currently he is in Mexico compiling an account of psychic happenings south of the border for Prentice-Hall.

Peters who stated that the only Tarot card reader he had ever studied "had an I.Q. of 69."

Her lawyer, Marge Buckley, contended that Zsuzsanna is a legitimate religious leader, that she has her own coven (The Susan B. Anthony Coven No. 1) and her own adepts and is highly esteemed "in the Los Angeles pagan community." She claimed that the money from Tarot readings is an integral part of the Wicca religion and is one of the few ways that a high priestess is permitted to earn a living in the Wicca tradition. The lawyer insisted that Miss Budapest is a true religious leader.

In his instructions to the jury Judge Michael T. Sauer advised that if they thought Miss Budapest belonged to a "bona fide religion" and that "reading the Tarot cards was part of her spiritual function" rather than a business, then she was innocent. But the jury, composed of seven women and five men, didn't see it that way and pronounced her guilty.

When the judge handed down the sentence of a $300 fine or 16 days in jail he didn't expect the plucky witch to contest him. When Lawyer Buckley handed him the request for an appeal he angrily changed the sentence to $2,500 bail with two years' probation or 60 days in jail.

"He gave us four days to come up with that amount of money," said the witch, "and my friends went to work on my behalf. Every time some money came in I put it on my altar. It was sizzling with energy. We blessed the money and smoked it up with incense and anointed it with money oil and sure enough the Goddess raised the entire amount. Now I'm on probation and I can't give any readings or do any divinations but I've got more than 300 women in various militant movements behind me. I am not going to stop here. I am the first witch in 300 years to be brought to trial in this country.* I am going to keep fighting for this case even if we have to go to the Supreme Court. My bail of $2,500 is equal to that for a felony like murder, rape or breaking and entering. I want to take these shameful laws off the books. It is amazing that in this free country it is morally correct to kidnap children from Vietnam and devastate entire countries but to read the Tarot is a major crime that needs a jury trial."

Miss Budapest would have been saved all this if she had pleaded guilty and paid a $100 fine or had been ordained as a minister

*"California Court Upholds the Right to Prophesy" in the January 1966 issue of FATE concerns another case and aspect of this same problem.

in one of the many psychic protecting church groups. But she is not that kind of person. "What I was doing was not unethical in my religion. A high priestess must give readings and do divinations. It's part of the Wicca heritage. And why should I become a minister in some rinky-dink Christian order? As a Dianic high priestess it is unthinkable to accept an ordination from any but my own tradition. Whether the Judeo-Christians like it or not my religion *is* a religion with traditions and a heritage that go back 60,000 years. I am proud of it and I'm not going to change it for protection from a few temporal laws."

The Los Angeles police have been coming down hard on members of the psychic world of late. In February they arrested a 75-year-old woman named Zelda Pryor for doing astrological charts. She was fined $300. That was in the township of Costa Mesa. Mrs. Pryor has moved across the street into the township of Newport Beach where there are no ordinances against astrology.

In January 1975 a psychic was approached at a beauty salon where he works during the day. A new client said she had come not for a facial but for a reading. The psychic said it was unethical for him to give her one at that place and asked her to phone his wife and make an appointment to have a reading in his home. She went away but returned a week later. She again asked for a reading and again he told her he would not do it. When she showed up the third time he was exasperated and to get rid of her gave her a mini-reading. He took $15 for this and put it in his pocket. It was then that two plainclothes officers came in the door, arrested him on the spot for fortune-telling and took him to jail. It was a clear case of entrapment but his lawyer advised him against fighting it. Instead, he pleaded guilty and was fined $250. His wife, because she made his appointments over the telephone in their home, was booked as an accomplice and also fined $250.

In April 1975 the city of Berkeley, Calif., passed an ordinance banning all publications dealing with witchcraft, astrology, fortune-telling, the occult, etc. The city of Beverly Hills now is attempting to do the same thing by expanding its 1930 law that bars gypsies from that hallowed community to include all psychics, mediums, astrologers, healers, etc., as well as all publications that cover such subjects.

Opponents to this 20th-Century brand of witch-hunting hope the movement gains momentum be-

cause that will mean newspapers carrying astrology columns by such notables as Carroll Righter, Sydney Omarr, Doris Doane, Angela Gallo, etc., will be forbidden in town and the *Los Angeles Times,* the *Los Angeles Herald-Examiner* and others certainly would howl about "the freedom of the press." And what would the wealthy ladies in Beverly Hills do when such national magazines as *Harper's, Vogue* and *Town and Country* are banned because of their astrology columns?

In October 1974 a tall, elegant, well-known psychic was arrested in her Hollywood home for giving readings. Handcuffed, she was carted off to jail. Although she has her minister's papers she was charged with operating a business without a license. She refused to plead guilty and spent 15 days in jail.

"I'd do it all again today," she said, "because I was not guilty of any crime. These antiquated laws must be changed. The professional psychics must band together for protection. If not they will soon see how lonely sitting in a jail cell can be."

But it is doubtful that the psychics of Los Angeles can get together. On May 11, 1975, a meeting was held in the suburban Van Nuys home of psychic Rev. Barbara Bacon. The idea was to establish a politically-oriented organization called "Citizens for Psychics" which would lobby in Sacramento in an attempt to get the legislators to abolish the old fortune-telling and witchcraft laws, and would organize psychics to "police each other and establish certification standards" for those wishing to operate as professionals. But the 76 individuals soon broke into factions dominated by ego and distrust and the organization was abandoned before it was given a chance to succeed.

Zsuzsanna Budapest was not invited to that meeting which is too bad because she could have taught them all a thing or two about long-term fighting against the system.

"I am involved in a fight where the fine art of losing a battle is in reality the fine art of winning. We have to learn how to fall gracefully so we can pick ourselves up with renewed strength. I feel that the Goddess in her infinite wisdom wanted us to go through this trial. She wanted the pagans to unite in this fight and get their cause publicized. The 'man' did it to the blacks, to the Chicanos and to women. Now he is doing it to the psychics. The 'man' is not a pagan. The 'man' is Judeo-Christian and we psychics must squiggle and weasel and eel our way in order to

survive. But we will survive and we will win out in the end. When I go to the Supreme Court I'd like to have 20 lawyers from 20 psychic groups behind me as friends of the court. If every pagan in this country would send one dollar we could get the best legal brains in the nation on our side. (Women's Soul Defense Fund, 442 Lincoln Blvd., Venice, Calif. 90291.) We are not going to make history by being silent and covering our tracks."



CRYING CROCODILES

By Georgia Hardisty

UNTIL recently men believed that crocodiles do not cry. "Crocodile tears" is an expression of contempt for false tears of hypocritical sorrow. But now science has found that some crocodiles do shed tears.

During his investigation into the salt-and-water balance of the double-crested cormorant, biologist Knut Schmidt-Nielson discovered that many marine birds have greatly enlarged nasal glands to drain excess seawater down their beaks. Investigating other marine species Schmidt-Nielson found that the *Malacolemys* terrapin and the loggerhead turtle cried salt tears after swallowing seawater, as did the Galapagos sea iguana. Further investigation disclosed that the saltwater crocodile's nasal glands are so constructed that ingestion of seawater makes him cry.

So when someone says he never has seen a crying crocodile, he means he has seen only freshwater crocs. For a saltwater crocodile with a bellyful of ocean sheds crocodile tears.



AD-VICE UNSUCCESSFUL

ALL DURING September 1973 Chase Manhattan Bank of New York City ran full-page ads in newspapers and magazines with the legend: "Your first loan. Don't be afraid."

The face in the ads belongs to actor-model Michael Sklor, who also runs a jewelry business that had grossed $100,000 the previous year. Sklar decided to follow his own advice and applied at Chase Manhattan for a $10,000 90-day loan, reports United Press International.

The loan officer noted that Sklar's business had been incorporated less than a year and therefore he was ineligible for a loan. "But I'm the model in your ad," protested Sklar, "and I'm having the hardest time in the world."

"One thing has nothing to do with the other," replied the loan officer.

"I wasn't suggesting that it did," Sklar told reporters, "but I saw the irony of the thing and I expected him to, too."

Sklar arranged a loan through a private source the same day.

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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

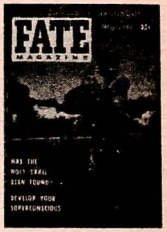
1953

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

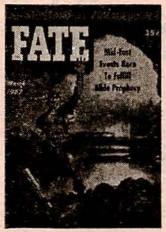
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82,	Jan.	100
83,	Feb.	180
84,	Mar.	200
87,	June	150
88,	July	80
91,	Oct.	150
92,	Nov.	100
93,	Dec.	160



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

No.	Month	Supply
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

No.	Month	Supply
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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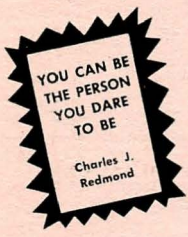
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CHURCH OF THE FLOWERS

By Iris Badham

I WAS quite young and living in Melbourne, Australia, in 1936 when I had an experience that profoundly affected my life and certainly changed my views of the unknown.

During one of my frequent visits to a very dear aunt, Elizabeth Ellis whom we called Bette, she told me she had heard of a church called "The Little Church of the Flowers" in Camberwell, on the other side of town. She said if you carried flowers into the church the ministers could give you a reading about yourself from the vibrations the flowers absorbed from your contact with them.

This I had to experience. It sounded ridiculous but I thought I'd get a kick out of it. Instead, I got the jolt of my life!

Aunt Bette and I decided to attend the church the following Sunday. In great anticipation I arrived early at her place that morning and soon we were on the way to the church by tram. We picked up some flowers and located the church but when we arrived we found the service already in progress. We were forced to sit far in the back.

A woman minister in the pulpit was christening babies, sprinkling them with rose petals instead of water. When the christenings were over the minister announced that they wouldn't be giving readings from flowers that day but they would come among us and give as many readings as possible by just holding our hands.

Next she opened the Bible and started to read but it was evident something was wrong. She looked annoyed and with much stopping and starting and shaking her head she finally gave up and closed the Bible. She hurriedly left the pulpit and marched down the aisle, turning into the row where Bette and I sat. She stopped in front of Aunt Bette and said, "Your brother George who just



Iris Badham

passed over is a very impatient and persistent man. He keeps saying, 'Tell Bette I'm here,' and won't let me get on with my reading."

Abruptly she turned away, walked back to the pulpit, opened the Bible and read beautifully.

Yes, my Uncle George had died recently. During his lifetime he always had insisted on making himself heard regardless of time or place. He was in fact very persistent.

When the service was finished the ministers began the readings. The same woman came to us but before she had a chance to speak Aunt Bette said, "You named one dead brother. Can you give me the names of other members of my family who have passed on?" Without hesitation the woman correctly named each and every one of my aunt's dead brothers and sisters. When she mentioned Uncle Jim, who hadn't had a happy life, she added, "Jim says to tell you he is happy now."

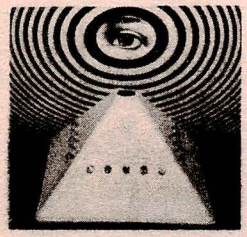
The minister then said, "I get 'wallflowers.' You know who I mean."

To this Aunt Bette replied, "Yes, you mean Edith Renfrew but I don't know why she should come to me. We didn't like each other."

The minister replied, "She comes because she regrets something she did. Edith Renfrew wants you to know how sorry she is that she destroyed a will in which her father, Mayor Renfrew, left funds to assist you in your charity work for the orphan boys."

I knew that many years ago my aunt had sheltered boys in an old unlicensed hotel, the only place she could find for them. Here she had helped to feed them, had taught them wood-carving and French polishing, even sewing. Her good friend, Mayor Renfrew, had told her he would leave some money when he died to help provide a better shelter

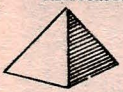
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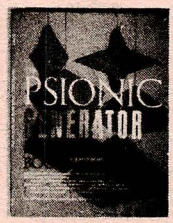
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for the boys. However, after his death, no funds were forthcoming and Aunt Bette thought no more about it until this startling revelation in the Little Church of the Flowers years later.

The minister then took my hand. She remarked that I was between the devil and the deep blue sea because I didn't know which of the two men in my life I should marry, but she said I would marry the older of the two because I felt I could depend on him. She said, "You will marry him on the last day of February." (She was one day off. I married him on March 1, 1937.) She also told me I would make my home in the United States — which I did.

When I visited back in Melbourne in 1964 I tried to locate the Little Church of the Flowers. To my regret I learned the church was no longer there. — *South San Francisco, Calif.*

MARION'S FAREWELL

By Julian Bedford

WHILE IN Germany in 1971 I met a lovely girl named Marion Ueckert. We enjoyed a wonderful relationship and when it came time for me to return to the United States she tearfully said good-bye. We both promised to write. Several times we discussed marriage but never reached a firm decision.

After my return we kept up our correspondence but after several months, busy with my navy career and preparing for advancement examinations, I slacked off. Marion's letters continued longer but then they too became few and far between. Sometime later I became engaged to a local girl and wrote the news to Marion. I never received an answer to my letter.

After my marriage, I reported to the *U.S.S. Koelch*, a destroyer based at the Charleston, S.C., naval ship-

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As told to Ken Martin

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Until 12 years ago I was one of the country's biggest Welsh gypsy "high rollers." I won big, lost big, went from rags to riches bet after bet. Then I discovered a method so fantastic, my winnings speak for themselves. Since I began *investment wagering* more than 12 years ago, I've made more money on some races than most professional gamblers make in a lifetime. What's more . . . it's so simple, I could teach *investment wagering* to you—in a short time!

Back in the old days, I had a ball! Loud clothes, flashy jewelry, gorgeous gals. What a life! I played every racetrack you could name. And I knew them all; the big stars, famous gamblers, names that still set your ears on fire! One thing about us high rollers—you could always trust another to come through when the chips were down. And believe me . . . when you gamble high and lose—you're really broke.

So it was inevitable. I got tired of always being days away from my next loan. Win or lose, I had a family to support. My kids got older, needed more. Those high roller days started losing their spell.

• *On October 5, 1974 at Calder in Miami on a $2.00 Trifecto . . . I won $1397.00! Investment wagering made it seem easy.*

WHAT IS INVESTMENT WAGERING?

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That's for guys like me—retired or ready to retire (whether you're 25 or 65) who want to make a living at the track. You get a high constant profit on your betting investment . . . every week. Plus lots of action–7 horses every 2 days. And it's simple!

In fact, the beauty of this system is its simplicity. A good friend of mine said, "Sure it works for you, but an amateur would lose his shirt." So I sent this man's brother to Gulfstream last winter—with $5,000 and my

I'll take you by the hand (like a newborn babe) and show you—step by step—how to use both my methods. Play them on paper for a week or two—*check them out before you make a bet.* You must average 36% returns. Or else, send my methods back and I'll refund your money in full!

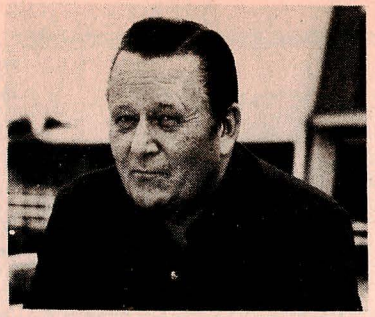
I'm confident you'll be convinced right away. Like me, you'll quickly discover how to use INVESTMENT WAGERING to live a happy, successful life. I don't need INVESTMENT WAGERING anymore, but you do! I think everyone deserves the best out of life . . . and the time to start is right now!



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- *On March 31, 1973 I won at Aqueduct with Passen Mood ($55 to win) in the fourth. With* investment wagering *this winner practically hit me between the eyes—it was that obvious.*

method. He'd never bet on a horse in his life. He left Miami with $9,300—a profit of 86%. You get my point?

But #1 is no giveaway method. You have to spend some time—getting it down pat. Believe me—it's worth the time. From then on you'll need 1 minute a race to make whatever you want.

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James W. Davis

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yard. My wife remained in Rhode Island while the ship deployed to the Middle East and then went into dry-dock. I intended to move my family to Charleston as soon as the overhaul was completed.

On the night of July 11, 1974, I was working in my disbursement office late at night preparing for payday a few days away. I sat at my desk typing until about 11:00 P.M., then lay back in my chair and dozed for a few minutes.

Suddenly I was awakened by a soft tapping at the office door. Thinking it was the security watch, I grumpily opened the door and stood in amazement. Marion, clad in a light blue nightgown, was standing in the doorway. She was sobbing, with tears running down her cheeks, just as she had the day I left Germany. Stunned, I asked her haltingly what she was doing aboard and how she'd gotten to Charleston.

She ignored my questions. "Brad," she said, "I had to tell you that I understand and that I forgive you. I was going to be married myself soon." She took my hand in hers and held it tightly. "All I want is for you to promise to remember me with kindness and to be happy. Will you do that?"

I nodded dumbly and she smiled, squeezed my hand and walked quickly down the passageway out of sight.

Some moments later I was roused from my reverie by the security watch, who sensed something amiss and asked if I were all right. I mumbled some inanity and went back to work, unable to shake the incident from my mind. Trying to convince myself that I'd had only a realistic dream was useless. Finally I laid aside my paperwork and wrote Marion, telling her of my experience and asking her whether she were ill or had been thinking of me.

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Two weeks later I received a reply from her mother. Marion had died early in the morning of July 12 of a blood clot on the brain. The time was equivalent to about 11:15 P.M. in Charleston. Her mother told me that she had been trying to obtain my address to inform me of the death. Just a week before, Marion had spoken of me and mentioned her regret at not answering my letter of so long ago. — *New York, N.Y.*

MY PIONEER PAST

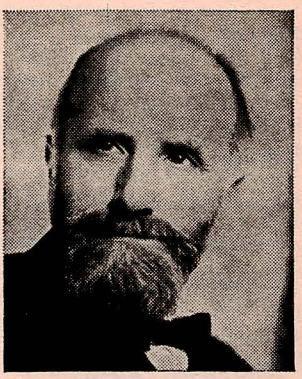
By Connie A. Keenan

MANY PERSONS experience *déjà vu*, the feeling that "I've been here before. My *déjà vu* experience never will be forgotten for I saw myself in a past life.

On August 3, 1954, two weeks before my seventh birthday, I was playing my favorite pretend game, "pioneer girl." I raided the refrigerator for necessary staples for my long pretend-trek — potatoes, flour, bacon and butter. I placed the food in a rectangular piece of cloth and carried the makeshift sack by the four corners as I trudged off, my little sister Berna Jean in tow. We crossed imaginary streams, looking out for "wildlife" and most important for a place to "camp" for the night.

At last we found the perfect spot, 12 feet from the chicken coop in the backyard of our home in El Monte, Calif. "Now I must make the stove," I decided. Since I was the "wife" my duty was to cook. I dug a hole about eight inches deep and 11 inches across. I gathered rocks, a few convenient bricks and some chicken wire. With dirt and water I made "mortar" and started plastering my small rocks around half the circumference of the hole, then a second row. Next I placed the chicken wire on top of these with extra rocks to hold it in place.

I gathered wood, twigs, leaves and



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grass from the surrounding area and built a small fire, adding more wood when necessary until I had a pile of bright red coals. With a stick I buried the potatoes in the coals, then placed the bacon on the wire and watched the grease splatter onto the coals. Mesmerized by the steady splattering I "saw" myself as a woman of about 23, mousy-brown hair pulled back in a bun with strands falling toward my face. My dress of brownish-gray cotton-like fabric had sleeves reaching below the elbows. I was walking through low trees. Although I saw no one I "knew" I had a husband and children.

Abruptly my attention returned to my cooking. I turned the bacon and



Connie A. Keenan

mixed flour with water atop wet leaves, which I then placed under the meat to catch the drippings. "Dinner's almost ready!" I shouted to my imaginary husband.

About 15 minutes later Berna Jean and I began to eat, only to be interrupted by my mother Dorothy Carroll, who wanted to know what we were doing. She stopped short. "Who taught you to do that?" she asked, pointing to the fire and food.

"No one," I answered, "I just knew." But how could I? Up to that time our family never had been on a camping trip and the only cooking fire I had seen was in a small portable barbecue.

Could I have learned this in a previous life? Or was I dreaming? Whatever the truth I can honestly say I'm not afraid of the future because I believe I saw my past. — *El Monte, Calif.*

THE GHOST OF LOCH NESS

By Karen D. Stevens

URQUHART CASTLE stands on a promontory commanding a long sweep of Loch Ness in the Scottish highlands. Reputedly it was built in the 12th Century on a site previously fortified by the Romans and still earlier by Iron Age man. The castle was partially destroyed by Whig troops in the 1690's to prevent its falling into the hands of Jacobite rebels and today it stands mostly in ruins. Only the tower retains much of its original appearance.

Urquhart Castle's attraction for tourists is that the Loch Ness monster often has been sighted just offshore. But the castle needn't play second fiddle to "Nessie." Besides romantic crumbling ruins it offers a ghost.

In April 1972 my husband Frank and I walked to the castle from our hotel in Drumnadrochit, a mile or so away. While Frank was busily photographing the ancient gatehouse I climbed to the top of the tower and stood scanning the Loch for any sign of the monster. Aware that the choppy conditions on the Loch made a "sighting" unlikely I lowered my binoculars, turned to the left — and froze.

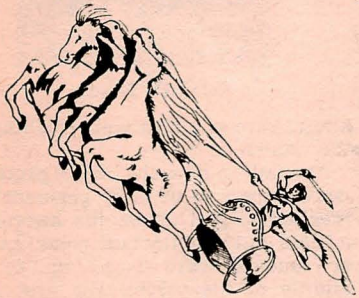
A man stood with his back to me gripping a short double-edged sword in his left hand. He was facing the stairs, his right arm stretched protectively back toward me. I seemed to be part of a group of women and children huddled in terror against the parapet. Unseen men who I



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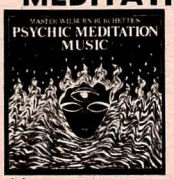
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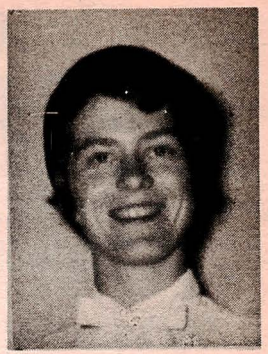
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knew were enemies were rushing up the stairs.

Around his waist my protector wore some sort of dirty garment that reached to just above his knees, not a plaid but a plain buff color. Leather sandals were laced up to the middle of his calves. His arm gripping the sword was not lean and sinewy but full-fleshed and smooth-muscled. The crosspiece of his sword was straight and plain.

And then he was no longer there. Somehow I knew he had been stabbed in the stomach and tossed over the parapet.

Who was he? I can only guess. According to the guidebook the castle was attacked many times. A night attack in 1297 resulted in the death of the constable's son. Perhaps he was the one who died so bravely in the tower. At that time the kilt in the plaids of today had not yet evolved. His sword, I was told by the staff of Inverness Museum, resembled a Roman short sword, used in Scotland well into medieval times.

Does he linger there, still defending his little band of women from invaders? Or had I momentarily stepped into the past? I don't know — and Urquhart Castle isn't telling. — *Minneapolis, Minn.*

New Books

NEWS and REVIEWS



David Techter



FALTERING FRONTIERS?

THE RECENT annual conference of Spiritual Frontiers Fellowship in Chicago's Bismarck Hotel on May 22 through 24 gave us an opportunity to reassess the status of one of the prominent organizations presently active nationwide in the psychic field. The prospects, alas, tend to be discouraging. Like all the major research centers, SFF has suffered from the economic recession. The *Journal* may suspend publication indefinitely. There even is talk of discontinuing the bookstore, one of the most extensive mail-order operations in the psychic field. (The array of excellent books offered for sale at the conference was mind-boggling.)

More serious than SFF's decline in income and drop in membership is the apparent discouragement felt by many of the older members of the organization. I heard frequent complaints that the current administration of SFF is out of touch with the membership and has alienated many former friends. Attendance was down considerably this year compared with previous annual conferences. This may simply have reflected the lack of an exciting program. The only names of consequence among the speakers were Olga Worrall and Ian Stevenson and many of the speakers and topics were of no interest — at least to me.

The high point of the conference for me was meeting Dr. Walter Houston Clark, the eminent Harvard professor of religion, who had flown to Chicago at his own expense to try to rescue the Academy of Religion and Psychical Research. The ARPR was perhaps SFF's most ambitious project but has lain dormant for months because no funding is available. Why wasn't he on the program? The same question should be asked concerning a number of persons whose excellent presentations have been highlights in past years.

There are some bright spots in the picture, however. In many areas of the nation SFF is almost the only organization in the field. Chapters such as those in Grand Rapids, Mich., and on Chicago's North Shore continue to present a well-balanced program of interesting speakers. Some of the workshops at the annual conference generated the enthusiasm

which was lacking in the lecture schedule. (I particularly enjoyed Dr. Eric Carlson's slides on extraterrestrial life and David McKnight's useful hints for college programs in parapsychology.)

For information on SFF's activities in your area write the national office: Spiritual Frontiers Fellowship, 800 Custer St., Evanston, Ill. 60202.

A NEW TEXTBOOK

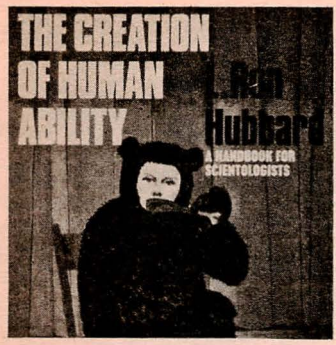
WALTER UPHOFF is best known as the American correspondent for *The Psychic Researcher* and as an instructor in parapsychology at the University of Colorado. He and his wife Mary Jo have collaborated on a volume, *New Psychic Frontiers* (Colin Smythe Ltd., Gerrards Cross, England, 1975, 278 pages; available from the authors, Route 1, Oregon, Wis. 53575, for $9.50 postpaid). The book is intended mainly as a textbook for courses in parapsychology (although the high price might discourage this use) and contains a flattering foreword by Harold Sherman.

The Uphoffs have made little effort to cater to the laboratory parapsychologists and the book reflects their own enthusiasms for such topics as paranormal taped voices, spirit photography, psychic surgery, the Kirlian effect and Cleve Backster's research — all subjects in disfavor with the parapsychological Establishment. However, I find their coverage of these and other subjects is objective and evenhanded. The 16-page photo section adds considerable interest and documents the Uphoffs' acquaintance with Ena Twigg, Gerard Croiset, Konstantin Raudive and Arthur Ford. An excellent bibliography at the end lists more than 400 important books.

My reservations about the book — or perhaps puzzlement is more accurate — are due to the question of why certain sections are included at all. Over 30 pages are given to a chapter entitled "What Others Say." Here various sensitives and researchers make such statements as, "I feel that parapsychology can give deeper insights into the spiritual nature of man than can any of the other sciences." One or two such quotes might be appropriate — but 30 pages of them? Do the Uphoffs feel that quotes from eminent authorities somehow add to the credibility of their subject? I would be far more interested in what the Uphoffs have concluded from their many years of investigation!

The next section is even more puzzling. Another 30 pages are devoted to an international survey of parapsychology, listing colleges where courses have been offered and research organizations with their addresses. But any such list is inevitably obsolete before the ink has dried. Why not simply refer the reader to continually-updated listings of courses and societies instead of adding to the cost of the book by yet another incomplete listing? The list is full of such items as "Oberlin College, Oberlin" (under Ohio) and "Rochester Community College, Lectures" (under Minnesota). Is the reader in Ohio expected to write off to Oberlin in hopes that some course or research is going on there? I suggest the postage would be better spent writing to the education department at the American Society for Psychical Research (5 W. 73rd St., New York, N.Y. 10023) to ask what is going on in Ohio — or better yet send $2.00 and a self-addressed envelope with 20 cents postage to acquire the brand-new list of educational opportunities in parapsychology.

The Uphoffs are negotiating with an American publisher so perhaps by the time this review appears the book will be readily available nation-



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wide. And let us hope a less expensive paperback edition will appear soon. One college instructor who already has used the book in a study course praises it for readability and ease of comprehension by the layman so do not be deterred by my reservations. The book is far more comprehensive and reliable than nine-tenths of the literature flooding the markets today and it deserves attention from serious students of psychic phenomena.

OTHER REVIEWS

THE SECRETS OF ANCIENT WITCHCRAFT by Arnold and Patricia Crowther, University Books, Secaucus, N.J., 1974, 218 pages, $7.95.

It is refreshing to run across a well-written book on witchcraft that is pro-Craft and offers valid, practical information for the beginner. Leo Martello's introduction gives a comprehensive account of the Crowthers' long association with Gardnerian witchcraft in Britain. (Arnold Crowther died May 1, 1974.)

I found the book well written and manifesting at times an almost poetic reverence for nature. The descriptions of ancient initiations can evoke beautiful imagery. Throughout the book emphasizes sexual symbolism in the Craft as well as sexuality as it pertains to magic. This makes interesting reading and appears more or less valid but I should state that many witches do not stress the sexual aspect as compulsively as do the Crowthers.

The high point of the book is a chapter showing the major arcana of a set of Witches' Tarot Cards designed by the Crowthers. The complete deck exists but is not yet available for purchase. The cards are presented in black and white, rather crudely drawn but abounding in witchcraft symbolism. For instance, the Empress in this deck

becomes Shelah-Na-Gig, a grotesque British fertility figure.

Some of the book's strongest sections deal with the problems of the witch who works alone or who has not had a formal initiation and with the Crowthers' instructions for setting up an altar and starting to practice the Craft. This latter section is beautifully done, emphasizing the use of simple natural materials for the altar and showing a regard for a high ethical standard, something notably lacking in some other do-it-yourself guides to witchcraft.

The Crowthers give rituals for Candlemas, Beltane, Lammas and Samhain but neglect to supply ceremonies for the other four sabbats, the equinoxes or the solstices. They give a list of the principal goddesses but none of the corresponding gods.

This is one of the better witchcraft books on the market. — *Donna Cole Schultz.*

A BOOK OF BEGINNINGS by Gerald Massey, University Books, Secaucus, N.J., 1974, 503 and 585 pages, $30.00.

University Books continues its reprinting of significant out-of-print books by making available this lengthy two-volume work by 19th-Century poet and writer Gerald Massey. A socialist who became a Spiritualist medium, Massey was one of a number of intellectuals who became interested in the origin of man in light of new archaeological discoveries and the then-emerging sciences of ethnology and philology.

The basic thesis of Massey's work is that the oldest mythology, religion, symbols and language had their birthplace in Africa below the Sahara. The ancient people of Kam carried it down the Nile into Egypt and from there it spread throughout the world. Hence the Black race is the most ancient and Africa is our immortal home. Massey bolsters this



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theory by tracing western culture, particularly British customs, archaeology and language, back to Egyptian roots.

The introduction to this new edition begins by affirming that these volumes are part of "a great work which will change the history of the world." While they are significant they are hardly world-changing. Massey's Egyptology is a century old, a century of intense activity and discovery. His methodology is similar to that used in *The Golden Bough* or in von Däniken's books. Bits and pieces of Egyptian lore are compared with bits and pieces of British lore. While the similarities often are fascinating, without a cultural context they are meaningless.

The number of simple symbols upon which a written language can be built are limited and would be found independently in early languages without any prior contact. Similarly, without a true arch, the possible shapes of massive man-made structures are limited; thus one gets monoliths or pyramids. One must compare a structure in one culture with a similar structure in another in terms of their functions. The key is this cultural gestalt.

Massey's writings are important in their relation to Black literature in the 19th Century. Massey offered a significant alternative to the mass of thinking about Black people in the white world and the very fact of his obscurity is a sign of his position in terms of the dominant ideas of his day. — *J. Gordon Melton.*

THE OCCULT REICH by J. H. Brennan, Signet-New American Library, New York, N.Y., 1974, 184 pages, $1.50 (paperback). THE OCCULT AND THE THIRD REICH by Jean-Michel Angebert, Macmillan Publishing Co., New York, N.Y., 1974, 306 pages, $8.95.

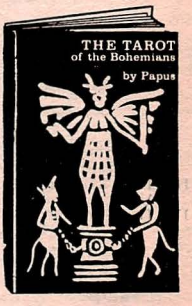
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tween these two books despite their similar titles. Both are prime examples of the continuing mystique surrounding the Third Reich.

Brennan's unimaginative book makes a few unoriginal points about Hitler's deep understanding of magical practices. But his research is biased to fit his thesis of a black magic anti-Semitic Pan-Germanic occult conglomerate seeking to control the world. Unfortunately, Brennan totally ignores facts that don't fit his theory. In making Prof. Karl Haushofer a prime racist villain, for instance, Brennan neglects to mention Haushofer's Jewish wife. Many of Brennan's most damaging "facts" actually are hearsay, gossip or deductions based on an outsider's guess as to what was going on.

Angebert's work presents a totally different approach to possible occult influences on the Third Reich. Obviously Angebert (actually the joint signature of Michel Bertrand and Jean Angelini) is privy to the archives of a number of continental secret societies, probably through membership. And Angebert is not sympathetic to the alternate magical system of Hitler's Nazism.

The book's thesis is difficult to follow, perhaps because of the translation or perhaps because the authors try to hide certain material. Their main thesis seems to be that Gnosticism is pure and noble but its prime disciples throughout European history, especially the Germanic secret societies, misused it. Much of the book lauds Gnosticism while belaboring the Catholic Church, only to condemn the Gnostically-inspired Wagner, Nietzshe, Rahn and Haushofer.

One wonders if an objective book on this topic ever will be written. Perhaps the key to the problem will be a book on "the occult Allies." As long as history is written only by the winners the truth will remain elusive



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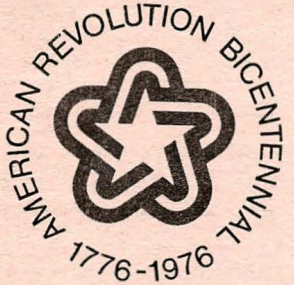


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and in doubt. — *Richard T. Crowe.*

HIGHER CONSCIOUSNESS by Gopi Krishna, Julian Press, New York, N.Y., 1974, 198 pages, $7.95.

I find it hard not to praise this scholarly book. With great seriousness and restraint Gopi Krishna leads us to a revolutionary concept of man in evolution, with a link between the world without and the spiritual world within. This link, he argues, is kundalini, a mysterious force at the base of the spine.

In his introduction Leslie Shepard states that Gopi Krishna seeks no mass following or new cult but wisely is content to write for the few.

In his last seven chapters the author puts great stress on kundalini as the force behind human evolution. But his case is unconvincing because it lacks scientific data. And so much in embryology points the other way, to the brain as the prime factor in human development and control.

The question and answer style used in the book seems more suitable to a pamphlet and the book should have an index. But Krishna's important chapter on religion and evolution clears up some widespread misconceptions about mysticism and the real nature of cosmic consciousness. He repudiates the use of drugs and other shortcuts; cosmic consciousness can be attained only by character evolution and spiritual awakening, he says. The decline of religion has led people to frantic running after doubtful cults and he predicts "further progressive deterioration unless it is empirically established that ethical upliftment is an inseparable part of human evolution."

Gopi Krishna explains that mantras and yogic practices cannot supplant human free will. On the contrary, when misused they hasten human degradation. Seldom has yoga been presented more ably, both in

relation to the high goals of religion and as a key to the mystery of human evolution. — *Bernhard Mollenhauer.*

TO KISS EARTH GOOD-BYE by Ingo Swann, Hawthorn Books, New York, N.Y., 1975, 217 pages, $10.00.

Ingo Swann is an extraordinary psychic and also a gifted artist and writer. Best of all, he is able to work in the scholar-researcher tradition of science.

Both scientists and psychics should read this book, for it illustrates both the experimental and the experiential modes. Swann has performed spectacularly at several major research centers and he reports on his work. At City College of New York he used psychokinesis to raise the temperature of thermistors sealed inside vacuum bottles. At the American Society for Psychical Research he scored well in out-of-the-body tasks. At Stanford Research Institute he did the same, even probing the planets Jupiter and Mars before the data from recent space probes was available. (This data, Swann states, confirms his OOB perceptions.)

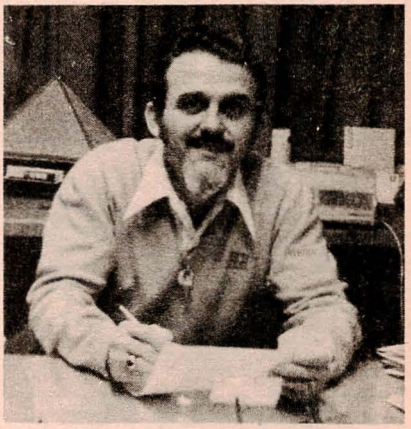
Swann's account of his work as both subject and research is engaging and insightful. His major theme is his contention that humans have a capacity for expanded awareness and control over matter, energy, space and time in a way that can alter civilization and our usual view of reality. You also can do what he does if you decide to, he states. If you join him in deciding that nothing is impossible you can kiss earth goodbye and join cosmic society. — *John White.*

THE SUPERPHYSICAL by Arthur W. Osborn, Barnes & Noble, New York, N.Y., 1974, 350 pages, $13.00.

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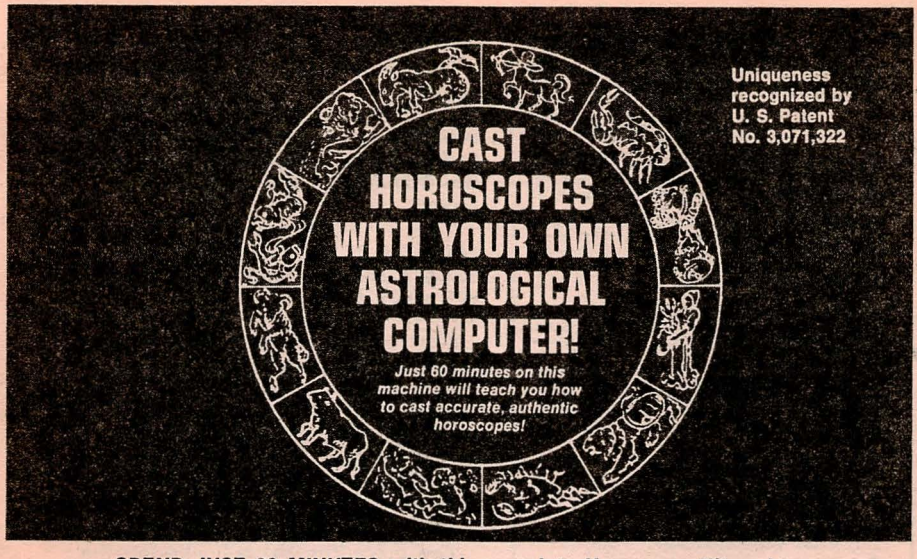
view of the evidence for continued existence, reincarnation and mystical states of consciousness" has been reissued with a brief foreword by Ian Stevenson. Although the publisher speaks of "this revised edition." Osborn's preface admits that it has been printed "without amendment in response to many requests." Not even the bibliography has been updated.

The first part of the volume is much like introductory psychology texts of the 1930's with copious references to James, Huxley, Wells, McDougall and other authorities of that time. The second part deals in separate sections with "super-normal phenomena" — telepathy, precognition, telekinesis, ghosts — and ends with a lengthy discussion of reincarnation.

This last-mentioned topic undoubtedly is what appealed to Dr. Stevenson. His own recommendation of the book is one of its strengths: "This book should now have many new readers and I am sure each of them will appreciate its enduring qualities which make irrelevant the date of its first publication." — *Nan C. Carpenter.*

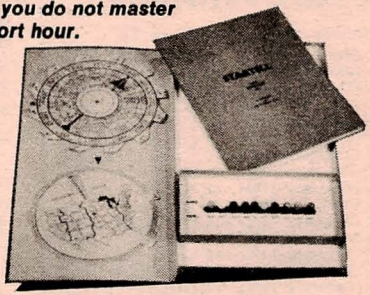
SEVEN STATES OF CONSCIOUSNESS by Anthony Campbell, Harper & Row, New York, N.Y., 1974, $1.50 (paperback).

Anyone interested in altered states of consciousness should enjoy this book based on the teachings of the Maharishi Mahesh Yogi who originated transcendental meditation. The Maharishi recognizes at least seven states of consciousness. To the three "normal" states of waking, sleeping and dreaming he adds the transcendent state achieved during meditation, Cosmic Consciousness during which the individual loses self-awareness, God Consciousness, or at-oneness with God, and Unity Consciousness, in which one realizes the unity



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of the entire universe, animate and inanimate.

If you never have studied transcendental meditation, Mr. Campbell's book explains its possibilities, complete with scientific background, and provides a useful introduction to the Maharishi's teachings. — *Jack E. Lorts.*

TALES OF POWER by Carlos Castaneda, Simon & Schuster, New York, N.Y., 1974, 287 pages, $7.95.

This volume is the fourth in Castaneda's series — and I'm willing to bet it won't be his last. In it the author finally has become a man of knowledge and a man of power. To his many fans it will represent the culmination of his years of study and practice under the tutelage of his mentor Don Juan.

The preceding three books led the reader from the very beginnings of his apprenticeship to the Yaqui Indian sorcerer into expanded awareness by way of hallucinogenic plants, into close proximity with nature and finally, by a turning inward of the self, to "seeing" or "stopping the world" as Don Juan puts it.

In *Tales of Power* Castaneda surmounts the final lesson, "the sorcerer's explanation of the world." This revolves around the *tonal* and the *nagual*. The former consists of everything within the physical realm of existence while the *nagual* is the nonphysical or unknown. By breaking what Don Juan calls the "bubble of perception" a door is opened permitting entry into the *nagual*. When Castaneda is able to enter the *nagual* by his own power the book comes to an abrupt climax with the disappearance of Don Juan and Castaneda's leap into the unknown.

Castaneda has been the source of much controversy. Hallucinogens never have been in great favor with teachers and researchers in para-

psychology. I also believe that most of Castaneda's major ideas can be found in any good metaphysical system. For instance, his *nagual* can be likened to the astral plane and "seeing" seems no different from trance or meditation states.

However, I must give Castaneda credit for truly excelling in the art of elusion. Not only in this book but in the previous three the reader is aware, either consciously or unconsciously, that something tangible is missing. His lack of definite statement or conclusion nags like a toothache. Castaneda leaves the majority of readers who have no psychic background feeling they have learned something but wondering exactly what. For the rest of us, he hasn't said much of anything new at all! — *Claudeen Korst.*

ALSO NOTABLE

THE CHOICE IS ALWAYS OURS edited by Dorothy Berkeley Phillips, Theosophical Publishing House, Wheaton, Ill., 1975, 493 pages, $1.95 (paperback).

Anthology of writings on meditation, prayer and creativity includes selections by Carl Jung, T. S. Eliot, Thomas Merton, Paul Tillich and Rollo May.

ULTRA-PSYCHONICS by Walter Delaney, Parker Publishing Co., West Nyack, N.Y., 1975, 256 pages, $7.95.

Author explains "how to work miracles with the limitless power of psychoatomic energy."

THE NAKED WITCH by Gay-Darlene Bidart, Pinnacle Books, New York, N.Y., 1975, 212 pages, $1.75 (paperback).

"A real, wildly wicked witch shares her secrets for greater sexual power and pleasure."

THE "WAY OF LIVING" CALLED HERESY by Durward E. Boyles, Jr., RFD 1, Box 8, Brent, Ala. 35034, 1974, 42 pages, $1.00 (mimeographed).

Author presents "nondenominational" interpretation of biblical references to the end of the world.

THE COSMIC ENERGIZER by Joseph Murphy, Parker Publishing Co., West Nyack, N.Y., 1974, 216 pages, $7.95.

Popular metaphysical author tells, once again, how to get everything in life you desire, "effortlessly and automatically."

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MAGIC MEDICINES OF THE INDIANS by C. A. Weslager, Signet Books, New York, N.Y., 1974, 149 pages, $1.50 (paperback).

Author explains how American Indians treated everything "from arthritis to lovesickness" with herbs, potions and witchcraft.

THE COMPLETE PLANETARY EPHEMERIS, 1950-2000 A.D., distributed by Para Research, Box 7A, Gloucester, Mass. 01930, 1975, 600 pages, $25.00.

Fifty-year ephemeris of planetary positions was compiled from modern precise astronomical observations.

UFOs, PAST, PRESENT & FUTURE by Robert Emenegger, Ballantine Books, New York, N.Y., 1974, 180 pages, $1.50 (paperback).

Author's detailed study of more than a dozen classic UFO cases is supplemented by 16 pages of illustrations.

THE BRIDGE OVER THE RIVER, Anthroposophic Press, 258 Hungry Hollow Rd., Spring Valley, N.Y. 10977, 1974, 99 pages, $2.95 (paperback).

Communications through automatic writing from a German soldier killed in World War I are "authenticated" by occultist Rudolf Steiner.

THE STELLAR ALMANAC by P. Scott Hollander, Tarnhelm Press, Lakemont, Ga. 30552, 1974, 317 pages, $5.95 (paperback).

Illustrated "history and tour guide of the infernal kingdom of Hades" is based on five years' research in mythology and folklore.

REINCARNATION by Leoline L. Wright, Theosophical Publishing House, Wheaton, Ill., 1975, 113 pages, price not stated (paperback).

Occultist describes the Theosophical concept of reincarnation and replies to criticisms of the doctrine.

HAND REFLEXOLOGY by Mildred Carter, Parker Publishing Co., West Nyack, N.Y., 1975, 224 pages, $8.95.

Author describes the theory and practice of treating bodily ailments by "reflex" massage of the hands.

THE EYES, BRAIN AND NERVOUS SYSTEM IN RELATION TO THE EARTH'S MAGNETISM by H. St. L. Cookes, Devon Rustics Ltd., Moreton Works, Covelly Rd., Bideford, Devon, England, 1974, $6.90.

British dowser argues for a physical explanation for dowsing as opposed to a psychic one.

THE ZEN OF RUNNING by Fred Rohe, Random House, New York, N.Y., 1974, $3.95 (paperback).

Text and photos present running as "a newly discovered form of meditation or one more way for you to discover you."

Report from the Readers

A MIX-UP ON DATES

In the biographical data used with the article on my experience with Shaktipat (July 1975 FATE) and my article in your August issue ("As You Think, So You Are") there is a mistake I wish to correct.

You have written that our Queens Siddha Yoga Meditation Center "was begun in 1968 at the request of Swami Muktananda." It was not 1968 but 1974. Swami Muktananda did not leave India until 1970 and I did not meet him until October 1974.

Some of his followers may feel we are misrepresenting our connection with him if it seems that he authorized our Center seven years ago. Since ours is an official Muktananda Center I want to make certain that all details concerning the Center are correct. — *D. R. Butler, Forest Hills, N.Y.*

A MIX-UP ON PUBLISHERS

Concerning the brief note on my background published with Helen Van Cleve's story, "The Healing Power of Prayer" (July 1975 FATE) I don't know where your caption-writers got the idea that I was ever connected with Doubleday & Company in an editorial capacity. I would not want to seem to be taking credit for the development of Doubleday's religious books.

It was Harper's with which I was connected off and on for about 20 years. — *Margueritte Harmon Bro, Park Forest, Ill.*

MOVING THE TAIL

In "The Ancients Had Airplanes" (May 1975 FATE) Ivan Sanderson states, ". . . no bird has an upright or vertical tail." That is just not true! In flight the common blackbird holds its tail in a vertical position and when "gliding in" for a landing, looks just like the picture of the model on page 73. This is not to dispute Sanderson's whole theory but that one statement is definitely wrong. — *Rensyler Calkins, Jr., Woodhull, N.Y.*

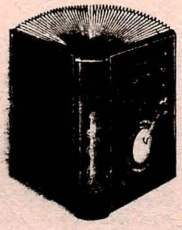
THE "DUBIOUS" UFO

When I first read George Earley's review of Brad Steiger's *Mysteries of Time and Space* ("New Books," June 1975 FATE) I became angry, then just plain disgusted. In my 67 years I have observed many half-informed people who profess to be experts ridiculing the efforts of sincere researchers in this field.

As the one who provided Brad Steiger with the UFO photograph that Mr. Earley labels "dubious," I feel compelled to speak rather than sit and simmer. With all the fake UFO pictures that have been published over the years, I can understand some persons' reluctance to accept reality. But the people who were on the ground at Hiawatha, Iowa, saw those UFOs and the pilot who took the picture was flying above the objects. Because we have all this data, we can triangulate the objects as having been approximately

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33 feet in diameter and flying at an altitude of about 800 feet.

The facts as Brad Steiger reports them in his book are correct. Research efforts that differ from the same old theories and ideas should not be penalized because of the inexperience and narrow-mindedness of a book reviewer. — *Fay M. Clark, Perry, Iowa.*

GEORGE EARLEY REPLIES:

The photograph in question was taken nearly 20 years ago. As printed in Steiger's book, it is fuzzy, lacking in contrast and plainly made from a very dirty negative. The UFOs are blurry and ill-defined. Nowhere in the book is there any statement that a competent professional photoanalyst was given the opportunity to examine the original negative.

I have 25 years' experience in the UFO field and my statement of skepticism was not ridicule but simply a refusal to accept unverified claims unquestioningly.

WAS URI GELLER HERE?

One day after reading one of the many articles on Uri Geller I came upon a spoon in a restaurant bent exactly as Geller bends spoons. Either Geller, like Kilroy, had been there, or the dishwasher did it.

I am impressed by Geller's reputed accomplishments but I don't believe he is doing anything psychic. He is the current darling of the commercialized psychic world and who could follow such an act?

Neither do I believe he is genuine. He may be able to influence matter by physical power or some other sort of energy but my ESP says — and has been saying for a long time — he is not in any way psychic. — *Evelyn McKeever, Los Angeles, Calif.*

* * *

Having read "Geller. Puharich and the Sky Intelligences" (October 1974 FATE) I too feel that Dr. Puharich's

conclusions have to be wrong. I find it incomprehensible that a man of Dr. Puharich's standing could be involved in a deliberate hoax of this kind. I believe he is sincere in what he has said and written concerning this phenomenon and that he tells the truth as he knows it. — *Henry E. Jessup, Pleasanton, Calif.*

* * *

Thanks for sticking up for Uri Geller. When I saw what he did to some sterling silver in a home hundreds of miles away while he was appearing on television, I have to believe he's for real! That sterling silver just "curled up" — every piece on the table. — *Daphne Kear, Farmingdale, L.I., N.Y.*

IF THE SHROUD IS FAKE . . .

I must challenge a statement made by Harold Steinour in his review of Paul Vignon's *The Shroud of Christ* (January 1975 FATE). He writes: "Since the shroud was in existence (in 1353) . . . when no artist could have had the knowledge or ability to produce a negative image. . . ."

Although the ability to produce a *photographic* negative may not have existed in 1353 the ability and opportunity to produce a negative print certainly did. If the shroud is a fake — which I must confess I am predisposed to believe inasmuch as I do not think the Crucifixion of Christ occurred — then the method I am about to describe would work nicely.

If a statue or bas-relief were smeared with dark-colored stain, paint or even real blood, and the shroud or cloth were pressed carefully over it and just as carefully removed, a kind of lithographic or offset print would be produced. The prominent features of the statue (the nose, cheekbones and the forehead) would "print" dark, while the recessed features would remain the color of the cloth itself. To make a positive print a dark cloth and a



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white coloring agent would have to be used — but this would rule out the use of blood or pigment the color of blood.

A variation of this technique would be to mold a damp cloth to the features of a brass or bronze statue, then to heat the statue until the metal scorched the cloth. This method would produce a "burn" negative. A telltale mark of such a process (although this would not rule out the possibility that the Shroud is genuine) is the distortion of facial features, especially the nose, due to the cloth being molded around it. The nose would appear to be wider than we see it in normal perspective. If this distortion does not occur, then it would seem that the image was produced by other means, possibly painting.

The problem with the explanation sometimes given (that the image was produced by heat radiation from the presumed face of an anguished Christ) is that unless the shroud were molded close to the face, the image would be out of focus. — *Clete Goffard, Glendale, Calif.*

KIRLIAN WORK IN BRAZIL

FATE readers will be interested to know that in Brazil there exist about 10 Kirlian-type machines which are producing the photos that go by his name.

Instituto Brasileiro de Pesquisas Psicobiofísicas (Brazilian Institute of Psycho-bio-physical Researches) produces these photos in color, some of which have been reproduced in *Realidade*, a magazine like the now-defunct *Life*.

Among the photos are those showing the death of a lizard, a series produced by Marcus Vinicius, an engineer who works with Kirlian photographs in the hope of casting light on certain "religious doubts" he is experiencing. Another series shows different effects produced through

hypnosis. The subject, 23 years old, showed an aura. When regressed to five years of age a more vivid aura was produced and when he was advanced to 90 years of age his aura practically went out.

FATE readers have already seen some of these photos — for example, the leaf with the missing point and the one showing the fingertip of a healer and that of the person to be healed.

The theory advanced in the article is simply a repetition of what Kirlian himself said, that the aura is not any kind of radiation from the physical body but is rather the radiation from the *corpo bioplásmico*, the "bioplasmic" body, which is a duplication of the physical body.

I am alternately amused and peeved by scientists who remain in the blindness of skepticism in the face of these amazing psychic studies. And I am dismayed by "psychic researchers" who fail to see the true implications of such studies as regards the existence and survival of the soul. — *Russell Champlin, Guaratinguetá, Brazil.*

CLOTHED AFTER DEATH?

I wish to enter my view in answer to George Wilton's letter "Never Minus Britches" (February 1975 FATE). When I read it my first thought was, "Clothed after death? Of course!"

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spirit as of the personality. One's garments cannot be separated from him any more than can his features. Wearing apparel shows what we think and feel, our attitudes, our stature. We "earn" a graduation robe; we "merit" a mantle of authority.

Then there is the mind, that mysterious marvel which to my way of thinking cannot be separated from the spirit. Since we are what we think, if we want to see or show ourselves in the nude, we do. On the other side of the coin, we know that if a person wishes to see another naked, even if he be fully dressed imagination makes it possible.

"Now Joshua was clothed with filthy garments, and stood before the angel . . . and (he said) Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and will clothe thee with a change of raiment." *(Zechariah 3:3-4). —Vyonne McClellan, Orem, Utah.*

STILL MORE ON DRUGS

I wish to comment on Dave Reissig's communication, "Another View of Drugs," in the December 1974 issue of FATE. I am not an M.D. and I may have an erroneous opinion of the whole drug business. Nevertheless, I know that alcohol is a drug just as is LSD or heroin and I did have my problems with alcohol (before 1959, when I quit drinking it in any form, having realized I had become a full-fledged alcoholic. I joined Alcoholics Anonymous to help ease my path back to sanity).

From my own experience and observations coupled with what I have read and heard about drugs I would venture the opinion that any drug dulls the consciousness and at the same time enhances the subconscious or superconscious. Then, under the influence of that superior "mind" we naturally feel superior. We enjoy

this feeling so we think another dose of the same will enhance our superiority even more. Thus starts a vicious circle. We return again and again to the "hair of the dog."

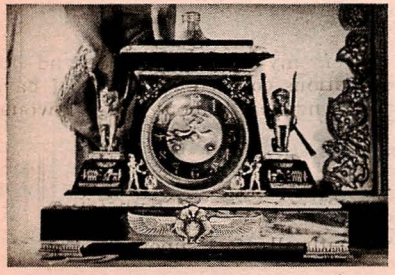
Of course, different drugs all have different effects on us. But they are all depressants which disable the real person (conscious mind) and leave him in the control of the subconscious, a duty strange to it and which it cannot and does not handle satisfactorily. — *Archibald Smith, Amityville, N.Y.*

TALE OF THREE CLOCKS

In the October 1969 issue of FATE I was fascinated by the article about the French-Egyptian clock. Then in the June 1970 FATE Mr. Collier of Ossining, N.Y., wrote that he had finally found a sphynx clock. I decided I just had to find one.

I settled for one with the top goddess-tiger missing. The cat-goddesses on either side of my clock are facing front. I believe that only a few of these clocks were made about 200 years ago and the maker evidently varied the position of the figures. Also, I understand some of the clocks had urns or candelabra of real gold and some were embellished with Egyptian writing.

I consider myself lucky to have such a clock and I might say I've prospered surprisingly since acquiring it. I would like to hear from



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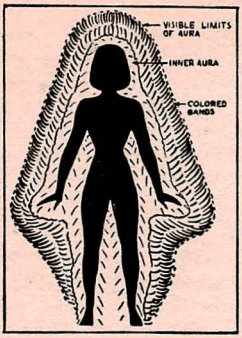


Diagram of normal aura based on W. J. Kilner, M.D.

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HERE'S MATTHEW MANNING!

I have just read Curtis Fuller's item on the young British psychic titled "Matthew Manning, Where Are You?" ("I See by the Papers," May 1975 FATE).

I thought you would be interested in knowing that Manning was tested in Canada last year by Dr. George Owen of the Toronto Psychic Research Institute. In England the national press has frequently named the various scientific researchers who have worked with Manning. In a TV presentation in Britain (with David Frost), the boy's former headmaster and matron and several of his contemporaries testified to the psychic phenomena which took place around Manning in school.

In October 1974 Messrs. Colin Smythe. Ltd., of Gerrards Cross, Bucks.. England. published a book detailing Manning's story to date. Its title is *The Link* and it costs about $8.00.—*Don Galloway, Rochester, N.Y.*

MORE LETTERS FROM . . . WHERE?

We have had an amazing response to the letters my wife receives by a kind of automatic writing from "the Other Side." You published a few of these in the February 1975 FATE ("Report from the Readers"). We are sending you more of these communications in the hope that they will have meaning for other FATE readers:

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I was terrible about making plans about the Afterlife. You will have no problems. . . . You will prosper soon by a check and soon Kim will go into a hospital for treatment of ailment in back. Look her over carefully because she is not quite right upstairs either. She needs a breast X-ray. Do so now before too late. I constantly

(Continued on page 128)

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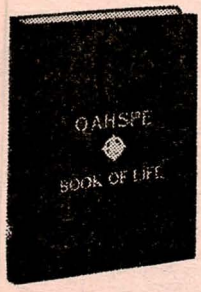
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REPORT FROM THE READERS

(Continued from page 118)

think of you so call my name and I will appear. — *Hugh Fisher.*

(2) To Keane O'Neill:

I'm flabbergasted at what you told me the other night about Carol. Look on the bright side and see her way of thinking. You think she is pregnant

but she isn't. She never did have good common sense about boys. Don't let her out of your sight for long because we can't trust her. I'm sorry we turned out to be such terrible parents. You see, I know that now. . . . Time will tell if she turns out all right. — *Jacob O'Neill.*

(3) To Jeffrey and Carol Langston:

Like I always said, you were balmy and way out. How can you two sit there and not believe me when I tell you I'm still here in spirit? — *Alexander Tobell.*

(4) My dearest Prudence:

You will never know how much we miss you. . . . We didn't want to leave you but . . . if you are taken, you are taken. I'm writing because I know you are taking pills to stop your heartbeat and my dear child, that is wrong. . . . Don't try it anymore. Your dad and I are very proud of you and always knew you would make a real success of your occupation. I'm truly sorry Hank broke up but he really wasn't a bargain anyway. . . . We see your knight in shining armor coming your way. Wait and find him; you won't be able to here! There is no childbirth here and all reproduction stops when you come over. Try to understand our concern when we tell you, our only child, to be careful. Now put those damn pills away and start using your head. — *Betsy Humphrey.*

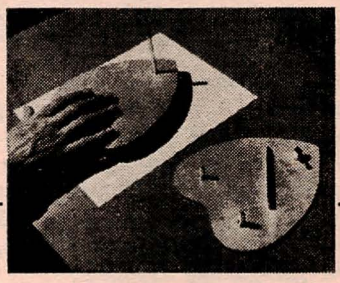
(5) To Patricia Lovelady:

Please tell Hank and Scott I'm trying to let them know about that safe. The combination is written on a piece of paper under the windowpane. Remember that hole? Don't fret and let them have the money. They deserve it. I see you collected my insurance. I'm glad it's enough. Spend it wisely, my love.—*Lawrence Lovelady.*

We would like to hear from any FATE readers to whom these messages have significance. — *R. B. M., Orange, Calif.*

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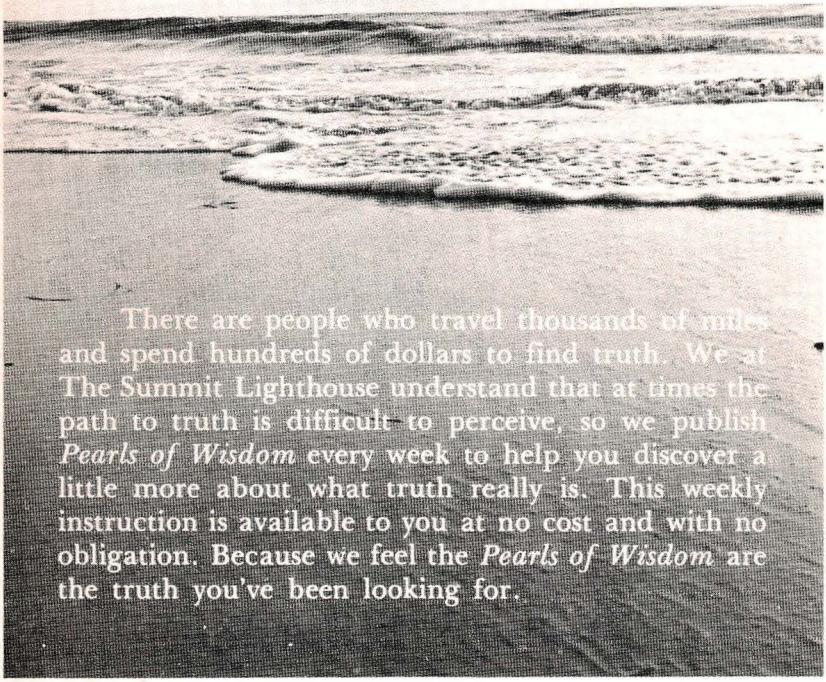
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