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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

When I moved one foot over into the scientific world I expected to find a completely different atmosphere. Here, I said to myself, I will find the honest, open, dispassionate pursuit of truth, free from prejudice, narrowness and dogma. Scientists are no different from religionists. Hypocrisy is part of the human condition. Rigidity exists wherever there is humanity. Narrowness is a universal defense mechanism. Religionists pretend to charity — and occasionally practice it. Scientists pretend to the objective search for truth — and sometimes manage to leave their prejudices behind.

But not all that often.

—Dr. Andrew Greeley

DR. GREELEY, a Roman Catholic priest and a professor at the University of Chicago, has done research on mystical and psychic experiences. He and his colleagues have discovered that the majority of Americans have had mystical or psychic experiences and about a fifth have them frequently.

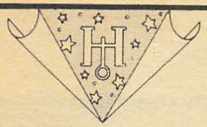
One of their studies shows that a fifth of the residents of an eastern state have had out-of-body experiences and seven percent have experienced telekinesis. In addition, previous Greeley studies indicate a relationship between mystical experiences and mental health. Dr. Greeley doesn't know exactly what these studies mean but he believes they cry for additional investigation.

Last fall he was upset and discouraged because his articles on the research were rejected by scholarly journals and proposals for research grants for additional research had been turned down "with curt rejection notices — often by return mail."

∞

TOWARD A NEW REALITY

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Consider a simple little study conducted in Boston recently of the treatment for a form of abnormal heartbeat called PVC — Premature Ventricular Contractions. These abnormal beats seem to predispose diseased hearts to contract rapidly and fail to pump blood through the body.

Dr. Herbert Benson, a Harvard University cardiologist, has developed a relaxation exercise to reduce PVCs which seems to be "a demystified version of transcendental meditation." Dr. Benson instructs the patient to sit quietly, close his eyes, relax all his muscles and become aware of his breathing. With each exhalation the patient is taught to say a simple word, as in TM. He must disregard vagrant thoughts and focus his attention on the *word*. He also is told to practice the technique for 20 minutes twice each day, although not within two hours of eating.

This seems little different from TM techniques but Dr. Benson says it will lower blood pressure and reduce PVCs. Patients become more relaxed, feel better and are better able to handle their problems.

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HELP FOR OTHERS

AT BOSTON Children's Hospital epileptic patients who do not respond to drugs or cannot tolerate them are being helped by other relaxation techniques. Perhaps one epileptic child in five is in this group and 70 percent of them can be helped, according to Dr. David Mostosky of the Boston hospital's Seizure Unit.

Again the method is to teach relaxation. The doctors start with the simple muscles, having the child clench his fist and then loosen it. Progressively the child is taught alternately to tense and relax other muscles. By learning to induce a state of relaxation, the child is able to relax to stop a seizure when he feels one coming on. Dr. Mostosky says the technique works, although doctors aren't sure how.

At the University of New Orleans, Dr. S. Thomas Elder, a professor of psychology, has concluded that persons can train themselves to develop high blood pressure as well as learn to overcome it.

There are many causes for hypertension, such as diabetes, arteriosclerosis, heart disease and kidney problems but Dr. Elder believes the most common form is learned. "It is natural for the body to raise its blood pressure when one is faced with a heavy load . . . it's part of the body's mobilization process. . . . Normally the body unwinds and the blood pressure lowers again after the situation has passed." But if, somehow, the person is rewarded for getting his or her blood pressure up and keeping it up, he may learn to keep it up. "His blood pressure is gradually shaped to a different level."

Dr. Elder's problem is to learn how to reverse the process.

∞

THE DEFENDERS ATTACK

ONE OF THE Establishment's most dedicated defenders of the status quo — particularly of the psychic scene but by implication of the whole area of conventional thought — is Martin Gardner, the mathematical gamesman. Gardner has a small coterie of cronies, most of them magicians, including James Zwinge (otherwise known as Randi), who are self-appointed defenders of the Holy Truth. The means by which they defend this Holy Truth aren't always so holy but they forgive each other many things in their pursuit of just causes.

Gardner is a highly regarded book reviewer among the ingrown group of New York intellectuals who spend much of their time talking to each other. In

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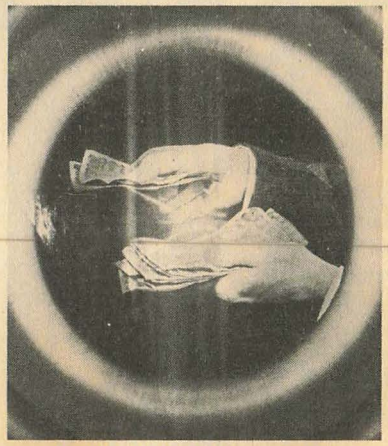
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When you receive it, quickly open to the Mystic Chant the man used to attract $150,000. You'll find it with all the words filled in! Or perhaps you desire a healthy, strong body with unlimited energy? See the Chant on page 64 for protecting yourself against germs and most forms of sickness.

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Q. Can I say these Mystic Chants just once, or do they have to be repeated over and over?

A. Many of these Chants can be said once. Others are designed to be repeated a few times as this heightens their effectiveness. However, they are short and it would take you only a few minutes to repeat them.

Q. Must these Chants be memorized?

A. No. All you have to do is read them out. If you don't want to carry the book around, simply copy a few Chants on a card and put it in your pocket.

Q. Are these Chants hard to read?

A. Of course not. They are clearly printed, easy-to-read and do not contain words that are difficult to pronounce.

Q. Are these Chants Black Magic or White Magic?

A. Without a doubt, White Magic. In one case, an evil woman stole Laura M.'s husband using Black Magic. Laura used this chant on page 159: "Y-- k--- I l--- y--." Within a few days her husband pleaded with her to take him back.

Q. If these Mystic Chants are so powerful, why doesn't the author use them himself to become a millionaire?

A. The author has done just that. By saying these Chants, Norvell has become wealthy and a celebrity. Now he devotes his life to making others rich and happy.

Q. Are these Chants dangerous?

A. About as dangerous as combing your hair. You see, they can be used only for good, sincere purposes. If used for an evil purpose, they will have no effect.

Q. Time is running out for me. Can these Mystic Chants find me a husband?

A. On page 24 you'll find the Chant Georgia R. used to attract a rich partner in a law firm. What's more, you can attract a man with the precise character you admire.

Q. I've only an eighth grade education. Will Mystic Chants work for me?

A. Certainly. You need no special education or experience. Anyone can use them.

Q. When is it best to use Mystic Chants?

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CHANTS UNITE HIS FAMILY. After years of misery, Lester M's wife left him and took their infant son. Lester turned to the Chant on page 28: "I n-- b----- t-- m-- o- p-- h--- p------." In a few days his wife and son returned, and swore that they would live a different life!

CHANTS LESSEN SICKNESS. Dora T. was nearly sixty and the doctors told her she had an incurable ailment. She used two Mystic Chants to overcome age and sickness. In less than a month, her symptoms decreased. See pages 31-33.

CHANTS BRING SUCCESS. A young girl slaved as a lowly clerk. To get out of this rut, she said: "I a o-- w--- c----- p---- a-- c-- s---- a-- p-------" ten times a day. Lo and behold, she was given a position designing new fashions, making more money than she had ever dreamed possible! Would you like an exciting well-paying job? Use the complete set of Chants on page 51.

CHANTS FOR PAINS. A woman of 45 (see page 82) suffered from pains each month that were so severe she had to go to bed. A friend told her about this Mystic Chant: "I n-- i------ m- m--- a-- b--- c---- w--- t-- p------- p------ o- r------ g--- h-----" and she showed immediate improvement. Take a few minutes and say the Chant on page 80.

CHANTS FOR HIDDEN TREASURE. An elderly woman had a small home on a plot of ground where she lived after her husband died. Once the insurance money was spent, she had no source of income and used a Mystic Chant to get money. That night, the figure of her husband appeared to her and told her to dig at a certain spot. She found $15,000! You too can use the Chant on page 126.

CHANTS FOR OPERATIONS. A woman needed $1,000 to help her mother get an operation. She kept repeating the Mystic Chant: "I w--- t-- s-- o- o-- t------- d------ s- I c-- p-- t-- s-------." The next morning a famous surgeon assured her that he would operate for no charge. See on page 144 how the operation was performed!

CHANTS FOR LUCK. One man playing dice at Las Vegas used a special Mystic Chant.

The first roll came up 11. He tried again, and they came up 11 again. The third roll was also successful, and as the man had let his dollar remain on the 11, his small investment brought him a small fortune! See how he did it on page 140.

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consequence he is selected to review psychic books by such highly respected and influential journals as the *New York Review of Books* and has an influence substantially broader than his prejudices warrant.

Recently he reviewed John Taylor's *Superminds: A Scientist Looks at the Paranormal* and Zwinge's (The Amazing Randi's) *The Magic of Uri Geller*. Naturally he doesn't like what he sees. His accolade for Taylor, a respected mathematical physicist at Kings College, London, is he "runs the risk of being remembered as the British boob of the century." Zwinge assures us in his book that he's only a magician and he can explain everything Geller does as "magic" — which he's unwilling to expose completely because magicians don't give away their secrets!

We've had our own go-around with Zwinge who welched on reproducing the Ted Serios pictures he promised he could do. I feel we can dismiss this duo as having learned a lesson from Houdini. That lesson is that whenever your publicity string begins to run out you attack the psychics.

∞

HOUDINI

ALLEN SPRAGGETT, in his column "The Unexplained,"



Healers from all over the world convened August 29 to September 6, 1975, at Westfield College, Hampstead, London, England, for the Inaugural Conference of the World Federation of Healing. The Federation has been formed for the purpose of enabling individuals and organizations concerned with healing to cooperate more closely and thus widen their scope of service. Besides providing a source of authoritative information on healing, the new group will work to enhance the status of natural healing, help unorthodox healers who are impeded by orthodoxy or legislation, and sponsor research into various forms of natural healing. Membership is open to individuals and groups actively engaged in healing and also to persons who simply wish to support the organization. It will be headquartered with the National Federation of Spiritual Healers at Shortacres, Church Hill, Loughton, England. The United States representatives elected to the World Council are Douglas Dean (holding camera) and the Rev. Belding Bingham.

describes a much ballyhooed Houdini seance he attended on Halloween 1974 in Niagara Falls, Ont., Canada. The affair was designed as a publicity stunt for the Houdini Museum in Niagara Falls and among the magician-guests were the aforementioned Zwinge (Randi) and the late Dunninger.

The seance medium was Anne Fisher of Albany and Spraggett likened her unlucky situation to "a goldfish in a school of piranhas."

When Anne said during the seance, "Harry, give us a sign of your presence," a book fell to the floor from a table about seven or eight feet from the medium. It was a book about Houdini by Walter Gibson (author and amateur magician but not one of the piranhas) and was open at a page captioned "Do the Dead Return?"

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Spraggett, an amateur magician, felt this was much too pat and accused Zwinge of having set the thing up — a trap consistent with his behavior on other occasions. Randi (Zwinge) neither denied nor admitted playing the trick.

Dunninger, like Houdini, Randi and others, has profited from the publicity gained by attacking mediums. But when Spraggett asked Dunninger if anything about the seance had impressed him, to Spraggett's surprise, Dunninger said yes.

Anne Fisher had referred to some gold coins which Houdini was reported to have received from Dunninger but which never were found after Houdini's death, although Dunninger had hunted them. Both facts were correct, Dunninger said.

" 'Nobody outside our family knew about those gold coins I gave Houdini,' Dunninger told Spraggett.

" 'Nobody?' Spraggett pressed.

" 'Nobody,' the old skeptic replied emphatically."

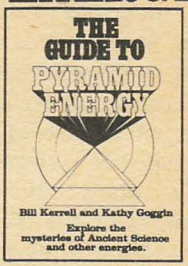
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now have substantial evidence that Neanderthal man was mourned on his death and probably believed in survival.

In Shanidar cave in Northern Iraq excavations have exposed a succession of Neanderthal skeletons which are of enormous importance to paleontology because they show the evolutionary changes of the Neanderthal type over tens of thousands of years.

Soil samples surrounding the burials, known as Shanidar IV, show several pollen clusters containing as many as 100 pollen grains, which are evidence that flowers were part of the burials. Not all the pollen grains can be identified but among those that have been are blue *Muscari*, yellow *Senecio* and others of various colors. Also identified was pollen from the small *Ephedra* which, while not very showy, grow on the kind of matted branches that would make a bedding on which to lay the dead.

The time of the year when these plants flower is known. And from these studies Arlette Leroi-Gourhan, *Laboratoire Palynologie, Centre de Recherches Prehistoriques, Musée de l'Homme,* of Paris, concluded in the November 7 issue of *Science:*

"It is possible that because of the climatic changes, a slight difference in the period of bloom exists; but one may assume that the placement of the Neanderthal man, Shanidar IV, at Shanidar cave on a bed of ramrose branches and of flowers occurred more than 50,000 years ago between the end of May and the beginning of July."

IN RAMPART CAVE

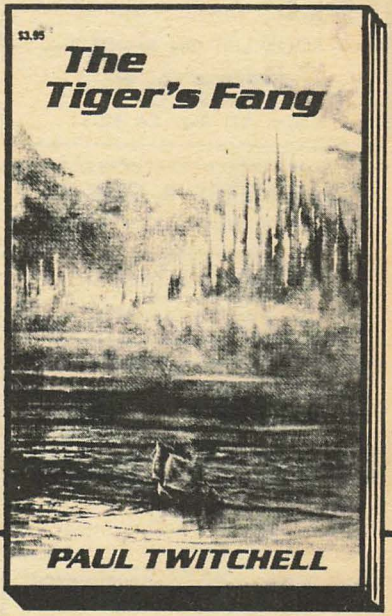
FIVE HUNDRED feet above the Colorado River, just where it leaves the Grand Canyon and enters Lake Mead, is Rampart Cave which contains one of the most curious deposits ever found by paleontologists. Filling the floor of the cave are lumps of dung, round like bowling balls.

These dung balls were dropped by a giant ground sloth so recently extinct in North America that the dung still looks and smells fresh. In fact, so fresh do these sloth droppings appear that when they first were discovered in caves in both North and South America scientists believed the animals must still be alive. A London newspaper even financed an expedition to search for the animals.

But no living ground sloth ever has been found. And now it appears the last giant sloth died at least 10,000 years ago. Science's best guess is they were exterminated by that fiercest of all hunters, man.

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There were at least three families of these huge plant-eating animals. The largest of them, *Megatherium,* were bigger than elephants. Another family, the mylodonts, were almost as big as rhinoceri and had thick hides armored with tiny bones embedded in them. The Shasta ground sloth is the third family and the one that left its droppings in Rampart Cave. This group grew only as big as ponies, with short legs and big bellies. The Shasta ground sloths must have ranged over our west at the same time as sabre-toothed cats, mammoths, American camels and horses. Apparently they all died out about the same time.

Unpleasant as many may find the thought of these ancient deposits in Rampart Cave, scientists feel they give us knowledge as valuable as that imparted by primitive insects preserved in amber or the frozen carcasses of mammoths discovered in Siberia. These dung balls tell us what plants the animals ate 10,000 to 20,000 years ago and suggest how the climate has changed.

* * *

ALTHOUGH naturalists were disappointed to find ground sloths extinct, they constantly search for new animals that may have been overlooked by their fellows. Recently a new species of peccary — native American

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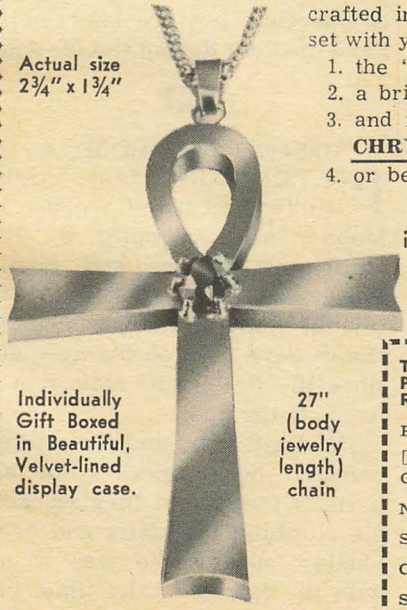
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relative of the pig — was found in western Paraguay.

One group of peccaries, the javelina, ranges from the southern United States to Argentina and a second group, the white-lipped peccary, extends from southern Mexico to Argentina.

Now a new family has been discovered which differs more from the other two species than they differ from each other. It is called *Catagonus Ameghino* and is common enough so that naturalists have been able to examine 29 specimens.

Similar wild pigs are known to have existed in the United States at one time but are believed to have died out during the Ice Age.

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DISAPPEARING MODEL A

POLTERGEIST fans might study the case of a house in Mobile, Ala., occupied by the family of Charles and Sheila Patterson. It's a two-story Greek revival home and some uncanny things have been occurring there since the Pattersons moved in a few months ago.

The Pattersons and their three children hear voices from all parts of the house; they see people climbing the stairs and once Sheila's sister, who was living with the family at the time, began screaming hysterically because, she said, she had almost

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ABOUT THE AUTHOR

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run into a roaring fire on the staircase. Sheila hurried to her but saw no fire.

Two other unusual events that have occurred there are worth noting. Charles Patterson was walking across the living room one day when he spotted a Model A Ford in the backyard. "He did a double take," Sheila told Sandra Baxley of the *Birmingham News*. "Then he sat down. After thinking a moment he got up and went into the backyard. There was no Model A in the backyard, or anywhere else around."

Sheila was waked one night by a woman who sat on the edge of her bed and talked to her. Then the woman got up and left the room, muttering something about being sorry.

"My sister ran into my room asking who had been in her bedroom," Sheila told Sandra Baxley. "That was the last straw. She decided not to live with us and went home."

Sheila's only explanation is that once the house served as headquarters for a company that sold funeral vaults and cemetery lots. But this seems an unlikely reason; the explanation may lie closer home.

∞

DOWN WITH FORTUNE-TELLERS

A READER sent us a clipping from the *Casper Star-Tribune*

of Casper, Wyo. It tells of the arrest of two women, 15 and 23, for violating a city ordinance that forbids "fortune-telling."

Their criminal activities are not detailed in the story but it is safe to assume from their ages and from the "police spokesman's" apology that they were reading cards or working an Ouija board for fun with some friends.

The apology explained that any kind of fortune-telling or related activity (whatever that is) is illegal "and a person does not have to be selling a service for it to be illegal."

Illegal, that is, in Casper, Wyo.

Our correspondent asks, "Do you suppose the Casper city fathers are caught in a time warp and don't know what century this is?"

∞

UPDATING ASTROLOGY

FROM INDIA we have a communication from Dr. Abraham T. Kovoor, president of the Sri Lanka Rationalist Association, offering a reward of 1,00,000 Sri Lanka rupees (we can't make out whether he is offering one million or one hundred thousand rupees) for proof of supernatural or miraculous powers.

Dr. Kovoor's address is "Tiruvalla," Pamankada Lane, Colombo 6, Sri Lanka (formerly

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Ceylon) and his offer is good "to anyone from any part of the world who can demonstrate supernatural or miraculous powers under foolproof and fraud-proof conditons. This offer will remain open till my death or till I find the first winner."

Dr. Kovoor is described as a "world-renowned rationalist and psychiatrist" who has conducted intensive researches for over half a century into all types of alleged psychic, parapsychic and spiritual phenomena. He has arrived at the conclusion "that there is absolutely no objective truth behind such claims and beliefs."

To his credit, Dr. Kovoor is not weaseling behind the words "supernatural or miraculous powers" but lists 23 "miracles" any one of which he would be willing to accept. Among them are:

Read the serial numbers of a sealed up currency note; move or bend a solid object using psychokinetic power: read the thought of another person using telepathic power; levitate on the air by yogic power; stop the heartbeat for five minutes by yogic powers; stop breathing for 30 minutes by yogic powers; walk on water; leave the body in one place and reappear in another place; predict a future event; produce a ghost to be photographed; detect a hidden object, etc.

Among the more difficult assignments you can choose one of these: materialize from nothing an object Dr. Kovoor asks for; make an amputated limb grow even one inch; speak or understand an unknown language as a result of rebirth or being possessed by a spirit; convert water into petrol or wine; convert wine into blood.

Dr. Kovoor's challenge was forwarded to us by A. Suryanarayana, general secretary of the Indian Rationalist Association, 28 Pantheon Rd., Madras 600 008. Dr. Kovoor was scheduled to return to Colombo after a two-month tour of India during which he spoke before 34 groups on the Second All-India Divine Miracle Exposure Campaign.

He specifically invites Uri Geller, Jeane Dixon and Sybil Leek, together with a dozen Hindus, including Swami Rama, Guru Maharaj Ji and Maharishi Mahesh Yogi, to his test.

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dia a Gallup Poll conducted during the first week in October 1975 indicates 32 million adult Americans — nearly a fourth, or 22 percent of the nation's adult population — believe in astrology, believe that stars influence people's lives and foretell events.

Twice as many women believe as men. As many churchgoers as nonchurchgoers believe. A fourth of the believers read an astrology column regularly and more than three-fourths know which is their astrological sign.

Dr. Stephen A. Applebaum, a psychoanalyst at the Menninger Foundation, believes that turning to astrology is part of the rejection of "the rules by which Western civilization lives." If these rules can be broken, he said, "then anything might come true — including that you're not going to die."

We suspect, however, that many so-called believers in astrology are only semiserious. For many of them astrology is just a game and not taken seriously.

∞

WAITING FOR THE UFO

THE GREAT UFO kidnaping story that received nationwide attention last fall turned out to be a rather prosaic story of fanaticism. The first scare headlines came out following a public meeting in Waldport, Ore.,

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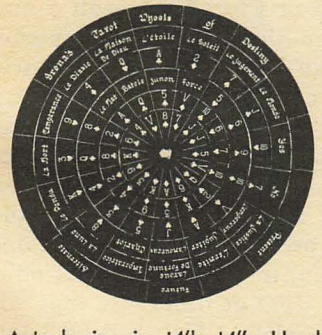
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on September 14. Posters for the meeting had promised that two individuals "sent from the level above human," before they returned to that level "in a spaceship (UFO)," would explain to the audience "how the transition from the human level is accomplished."

Approximately 100 persons, most of them from the University of Oregon campus in nearby Newport, attended the meeting, at which a middle-aged man and woman urged them to give away all their possessions and join the new religious sect Human Individual Metamorphosis (HIM).

About 20 persons did just that. They were forbidden to explain to relatives where they were going or why. As a result a number of these relatives panicked, called the police and reported the converts as "missing persons." The press immediately jumped on the story and rumors flew — the "missing" cult members had been kidnaped; they had been hypnotized and forced to join; they had been carried off in a UFO or otherwise met with foul play. Hair-raising tales were told of young people who had sold their possessions at give-away prices and signed over custody of their young children to neighbors before vanishing with HIM. More converts joined at a meeting in Eugene, Ore., a few

days later. By the time a meeting for early October was advertised for San Jose, Calif., the police were investigating and the meeting was abruptly canceled.

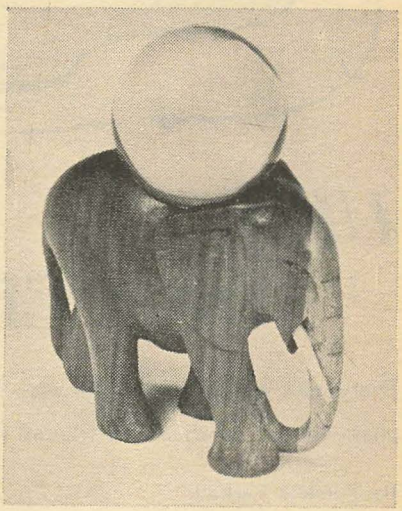
The clamor quickly died down when the cult leaders, variously nicknamed Bo and Peep or simply "The Two," were identified from their photographs in the press. Police Capt. John Doster of Harlingen, Tex., disclosed that the pair, Marshall Herf Applewhite and Bonnie Lee Trousdale Nettles, had been arrested in August 1974 on charges of stealing a rental car and abusing credit cards. Applewhite had taught in the music department at the University of St. Thomas in Houston, Tex., before receiving "terminal leave" in 1970. His comrade is an astrology buff. HIM claims to have recruited over 100 members.

Somehow the identification of the pair as occultists from Texas rather than Martians quieted the uproar. Postcards from the "missing" individuals stated they were alive and well and had joined the cult voluntarily. It is not clear to us at this writing whether they still await their ascension in the UFO.

Our crystal ball tells us this particular cult never had much of a future.—*Curtis Fuller.*



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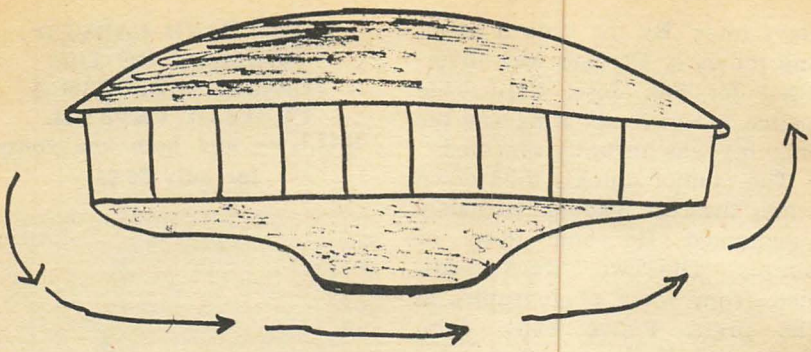
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Amal sketched the saucer showing only the details that she and her mother agreed they both had seen.

UFO Over Chicago

Everyone's a skeptic until he sees his first UFO. Our encounter changed our minds and attitudes toward the universe.

By Patricia Parhad

IN MY WILDEST dreams I never anticipated seeing an unidentified flying object. Yet on June 30, 1975, while driving on an isolated country road north of Wheeling, Ill., I did. I was not alone; my daughter Amal, an honor student at Chicago's University of Illinois Circle Campus, was with me. Whatever the object was, it was plain and clear. We watched it together.

I had picked up Amal at a dance studio in Highland Park, Ill., about 9:30 P.M. and we were driving west on Deerfield Road toward River Road where eventually we would turn south toward home. The evening was warm, the sky was clear and a light breeze came through the open car windows. Amal, exhausted from her three-hour dance class, slumped in the car seat stargazing.

Deerfield Road runs through heavily wooded countryside which becomes progressively less populated as it approaches the River Road intersection. We had been traveling perhaps 20 minutes when suddenly Amal sat

erect and insisted I look at the unusually beautiful star overhead.

"Can't take my eyes off the road," I replied. "You know I hate driving at night."

She teased me about "getting too old" until just to please her, I glanced up. It *was* a lovely large bright star. We grew quiet again for a few minutes until Amal gasped, then cried out, "Mom! What is that over there ahead of us? Look up!" I was too busy driving. Seconds later she commanded, "Stop this car. Look — up ahead and to the left."

I braked the car and pulled onto the shoulder. When I looked up I immediately realized we were seeing a very strange object, one we knew was different from any familiar aircraft. At first we thought we were looking at an unusually large prop plane but dropped that idea when we saw that the object was revolving in precise counterclockwise circles. I noticed a row of perfectly square openings like

The story of Patricia and Amal Parhad's dramatic encounter with a UFO was reported at the time over Chicago's WGN-TV, Channel 9, and in Chicago's "Suburban Week."



windows, separated by vertical divider strips. Through these openings shone a brilliant white light faintly tinged with yellow. It pulsated and throbbed. The craft was not traveling at great speed, yet the counterclockwise circling was rapid.

Suddenly Amal shouted, "That's no plane, Mom! It doesn't make any noise at all."

Ours is a small middle-class home eight miles north of Chicago's O'Hare Field and we have grown accustomed to the sounds of aircraft and the twinkling of their busy colored lights. What we were seeing at this moment was definitely not an airplane, a helicopter or a private airplane. No dirigible carries so large a cabin and no conventional aircraft rotates. We couldn't even estimate the object's altitude. The only thing we knew was that we were watching something beyond the realm of common knowledge.

"It's a UFO!" Amal called out just as it reached a point overhead. Then moving northeast, the craft slowly cruised out of sight, lost behind waving treetops.

"It's moving past that filling station," Amal said. "Let's go up there."

I drove our 1967 Chevrolet a mere 50 feet farther west and parked in the closed filling station. We spotted the UFO immediately. Our eyes had become accustomed to the dark sky and we both noted a shiny reflection which appeared to be the rim of a sort of canopy above the object's window section. Dimly we ascertained its curved top and Amal said she thought it was dome-shaped. I could not be sure of this myself.

We were beside ourselves with excitement and curious beyond belief. Not for one moment did we take our eyes away from the strange craft until suddenly it rose and veered straight east, moving away from us. We could still see those remarkable windows and the brilliance issuing from within — when the UFO simply disappeared. It vanished right before two pair of adult eyes.

We had watched the object for three to five minutes, although it seemed longer. We crawled back into the car, shaking and speechless.

* * *

THE NOTION that we should report the UFO to the local Police warred with our desire for privacy. We realized that we might be called crackpots or even worse, publicity seekers. But a few minutes after we arrived home — at 10:30 P.M. — I dialed the police.

Within five minutes two serious-

faced young officers came to the house asking, "What's the trouble here?"

"There's no trouble at all," I replied. "We just saw a UFO north of Wheeling."

Amal and I were still excited and I'm sure the policemen thought we were two silly women who apparently saw "something" and now were having typical female hysterics. However, they left us our dignity by hurriedly jotting down a few details and asking us to sketch the UFO.

Although Amal believed she had seen some kind of hump over the curved top of the craft I had not and her drawing includes only what we agreed we both had seen — except that she had noticed its base in more detail while I was concentrating on counting the windows. I had to struggle to do that because the UFO's circling made me lose count after reaching a total of nine. What could have been so large a person standing on the ground could clearly see nine windows high overhead?

Before leaving one officer remarked that someone else had reported a UFO at "Post 5."

"Where is that?" I asked. The officer gestured vaguely.

* * *

AMAL WAS exhausted and fell asleep soon after midnight But I could not. The sight of the UFO hung before me and I kept jumping out of bed to write down each detail as it came to mind.

The next day I learned from the United States government information office in Chicago that sightings should be reported to Chanute Air Force Base. I called the Base and talked to a security guard who politely and respectfully took down my description of the UFO. I had done my duty — I had reported the sighting to the local police and to my government. I soon learned there are people more interested in UFO sightings than even the prestigious U.S. government.

One is J. Allen Hynek, Professor of Astronomy at Northwestern University in Evanston and head of the Center for UFO Studies. The Center mailed us a list of detailed questions which Amal and I jointly filled out. Doing so, we felt a surge of confidence. Our report was under the keen scrutiny of experts.

We were unscathed by our encounter with an unidentified flying object — but we have changed. We have developed a low tolerance for quick answers to serious questions. We have become more inquisitive, more aware, for the UFO thrust upon us the awesome possibility that man may not be the sole ruler of the universe.



WINDIGO: *the Cannibal Demon*

Even today northern Indians believe the snaggy-fanged giant bestows on others his taste for human flesh.

By Ralph Christian Albertsen
Drawing by Marjorie Whitsitt
Photo by James Burt

THE INDIAN woman was half starved and more than half demented when a traveling band of Ojibwas found her wandering through the wilderness near Brule Lake west of the present site of Fort William, Ontario. Her name is recorded in neither history nor legend and what we know of her comes from a report made by explorer Henry Hind.* He recorded her story as he heard it from the Indians of the Canadian interior nearly 50 years after it happened.

It was in the spring of 1811, according to Hind, when the woman fell into the arms of her rescuers and told a fearful tale of winter starvation. She was the sole survivor of a band of "not less . . . than 40 in number, yet they were unable to procure sufficient food to preserve them from famine." Bit by bit, her interrogators drew from her more of the story. "Many (of the unfortunate group) perished with hunger and survivors sustained existence by feeding upon the dead bodies of their companions."

*Hind, Henry Y., *Narrative of the Canadian Red River Exploring Expedition of 1857 and of the Assiniboine and Saskatchewan Exploring Expedition of 1858.* London, England: Longman, Green, Longman & Roberts, 1860.

The listening Indians greeted these revelations with the horror they reserve for manifestations of the *windigo* demon. Then the last fatal detail leaked out. This starving wretch of a woman had, in the final stages of her ordeal, "preserved existence by murder": she had killed the last few of her hunger-weakened fellow survivors for food.

Now the woman's agitated audience knew all they needed to know. She was in the *windigo* state, possessed by the vile cannibal being of the barren northland. In accordance with their traditions the Indians put the woman to death and burned her body on a pyre, making sure that every last particle of her flesh was consumed by the flames. If the smallest bit of her heart were to go undestroyed in the conflagration it could serve as the nucleus about which the *windigo* might reconstitute itself.

As the Ojibwa band went about this grisly task we may be sure that their motives had nothing to do with avenging the woman's murderous deeds, for the Ojibwas have no organized system for punishing such crimes as murder. (They leave such matters in the hands of the victim's family.) These Indians were inspired by terror, for they believed that anyone who has once tasted human flesh will be driven to that unnatural diet again and again.

Nor, perhaps, is the Ojibwas' fear of recurrent cannibalism as bizarre as it might seem to us. Here is an account from the *Jesuit Relations* written in 1660-61: "(The *windigo* condition) makes them so ravenous for human flesh that they pounce upon women, children and even upon men, like veritable werewolves, and devour them voraciously, without being able to appease or glut their appetite — ever seeking fresh prey, and the more greedily the more they eat . . . and as death is the sole remedy among these simple people for checking such acts of murder, they (are) slain in order to stay their madness." The Jesuits may have thought of the *windigo* phenomenon as "madness"; the Indians, however, have always been sure that their brothers who resort to cannibalism do so under the compulsion of demon possession.

* * *

BELIEF in the *windigo* spirit occurs among almost all of the northern woodland tribes of America and Canada who speak the tongues and dialects of the large Algonkian language family, especially among the Ojibwa and Cree branches. Although there is some variation in the name of the demon in the Algon-



Jimmy Mustache is a priest in Indian religious society, the midéwiwin. Traditional dome-shaped wigwam is made of woven reed mats and sewn birch bark formed over bent sapling frame.

kian languages (*wintego, wendigo, wiitiko* and *weendigo* are a few of the more common versions) these peoples are in general agreement concerning the nature of the being.

The *windigo* is a solitary giant, either male or female, who stalks the northern forests in search of humans to eat. He is described as emaciated or skeleton-like with a lipless and snaggy-fanged mouth. His protruding eyes roll fearsomely in pools of blood. Some believers ascribe to him a heart of ice while others believe he is made entirely of ice. He howls, screams and whistles as he prowls the frozen woods, eating rotten logs, lichens and fungi when human victims are unavailable. If two of these malevolent creatures accidentally meet in the woods, the Indians say, they do battle until one of them is dead.

Needless to say, the killing of a *windigo* by a mortal is an heroic undertaking. The monster possesses a supernatural strength as horrifying as his inhuman appearance. Most prescriptions for disposing of these nasty beings involve burning the body, with particular care to insure the destruction of its frosty core. (Nobody seems to have advanced a particularly good idea for safely getting such a creature into a fire. This apparently is where the heroism comes into play.)

Some few Indians reputedly believe that silver bullets are effective in destroying the *windigo*. Almost certainly this notion is borrowed from tales of the *loup-garou* (werewolf) which, having long been rife in French Canada, may well have been carried to the Indians by the voyageurs whom the fur companies employed to transport men and goods into remote parts of the northwest.

The *windigo* has a prominent role in the folklore of the Algonkian tribes, playing the "heavy" against such culture heroes as Menobozho who served as the

model for Longfellow's Hiawatha. The monster is also evoked as a bogeyman to terrorize disobedient children into submission.

But the *windigo* is much more than a fantastic legend to these people. Consider the case of Joseph Fiddler who was tried at a Hudson's Bay Company outpost in Canada's Northwest Territories in 1907. Fiddler had been arrested along with his brother Jack for the murder of Joseph's daughter-in-law. A summary of the trial records provides the following account of the crime:

"The victim . . . was brought to the camp of the Sucker (clan) to which the accused belong. When she arrived there she was very ill and delirious, requiring at times to be put under restraint. She was at the camp about 30 hours before she was put to death. During that time she had grown weaker. She was carried a little distance from the wigwam, near to a campfire, and was strangled there by Jack and Joseph Fiddler, both actively taking part. Norman Rae and John Rae (two other Indians) confined her arms while she was being strangled. The body was buried next day by Norman Rae."

Jack Fiddler, while in confinement before the trial, committed suicide. A jury of six found Joseph guilty of murder but strongly recommended mercy in light of the Indian "superstition" which motivated his act. Joseph, as the court records show, was a clan chief. He had consulted with several of the clan elders about his daughter-in-law's aberrant behavior and the unanimous conclusion was that she must be put to death as a *windigo*. These people must have been dumbfounded to discover that white men would consider Joseph and Jack Fiddler criminals. Among the Indians, as anthropologist Ruth Landes* observes, "a killing of this type is not regarded as murder . . . for the *windigo* has ceased to rank as a human. A person who is considered to have killed a *windigo* is honored as a brave or as a shaman who has overcome a supernatural."

It is important to note that the woman had committed no act of cannibalism, nor did she need to in order to receive both the diagnosis of and the time-honored remedy for *windigo*ism. Many anthropologists claim that any severe mental disturbance will result in the *windigo* label. Other modern writers have identified a definite developmental pattern of (to quote Landes again) "characteristic and conventional mood disorders. Usual-

*Landes, Ruth, *The Ojibwa Woman*. New York: AMS Press, Inc., 1969.

ly the first manifestation of insanity is a state of melancholia," accompanied with nausea and revulsion for ordinary food. Shamans sometimes can arrest and cure the disorder in this phase by applying their magic arts but if they fail the victim will enter a violent phase and then progress into the cannibalistic compulsion itself. Many who recover from the melancholic state report that the people around them had begun to look like edible animals such as beavers. Landes goes on to report the case of an Ojibwa woman named Mrs. Cochran who "felt that she was becoming *windigo*: the people around her looked like beavers and she wanted to eat them. So she ordered her brother-in-law to straitjacket her, stun her with an ax and then set fire to her and her tent. While this was done her husband and children looked on, for she had an undisputed right to dispose of herself as she chose."

A similar story is preserved in the field notes of another anthropologist, A. I. Hallowell, whose Canadian fieldwork of the mid-1930's was roughly contemporaneous with that of Landes. The Indians told Hallowell about a woman in her middle years who feared a *windigo* was entering her to force her to eat her young grandchildren. To thwart the demon she asked that someone kill her. Finding no one to oblige, she procured a rope which she used to hang herself in front of her family who later burned her and her possessions.

Writing in 1835, T. G. Anderson, Canadian Superintendent of Indian Affairs, reports the case of another Indian who found a somewhat less drastic solution to his recurrent *windigo* problem: every time he felt the cannibal compulsion arising in himself he sent his family away until his peculiar cravings passed.

* * *

PSYCHOLOGISTS, anthropologists and psychiatrists have become interested in the *windigo* event which they view as a psychotic condition resulting from a combination of the severity of nomadic life in the northern forests and of certain oddities of the Algonkian cultural heritage.

Southern Algonkian groups may retain some vestiges of the *windigo* legend — probably left over from a time when they lived farther north — but they show no record of actual cannibalistic incidents or "*windigo* psychoses." Likewise, non-Algonkian northern Indians (such as the members of the large Athabaskan language group whose territory borders on the Cree-Ojibwa realms) are free of the *windigo*

phenomena and legends.

However, the northern Algonkian's traditional way of life is extremely dangerous and difficult during the long winters. Therefore, say the scientists, it is understandable that these Indians should personify — in the *windigo* monster — their fears of death by famine or exposure. Given such a belief it would be but a short step to attribute melancholia, abnormal reactions to conventional food and actual instances of cannibalism to the evil actions of this supernatural spirit. Thus cultural beliefs provide both the explanation and the symptomatic form for psychological deviance — in other words, the society seems to dictate certain norms even for its abnormal members.

The catch in this logic arises in trying to account for why the *windigo* complex did not arise among other northern Indians such as the Athabaskan groups whose environment is equally as severe as that of the Canadian Ojibwa and Cree. Theorists who face this problem tend to argue among themselves in terms of frustrated dependency needs and oral aggression which might arise from Algonkian child-rearing practices, oral displacement of repressed incest wishes, and the like.

In 1960 an anthropologist named M. I. Teicher conducted what he termed "an exhaustive search of the literature (which) resulted in the identification of 70 individuals who represent cases of *windigo* psychosis." These 70 cases, which include the ones discussed in this article, seem to represent almost all of the instances known to science as of 15 years ago and it is unlikely that many more have been added to the list since that time. All of these cases were collected at second- or thirdhand, generally from the recollections of Indian informants and occasionally from an assortment of white adventurers and missionaries. None of these sources would seem to have any special competence as psychiatric observers and many of the incidents had filtered down through years of fallible human memory before being recorded.

Of the 70 cases Teicher reports four as having occurred in the 17th Century, five in the 18th, 36 in the 19th and 10 in the present century. Fifteen are of uncertain date. We can see that scientific speculations concerning *windigo* phenomena are based on the shakiest sort of evidence and one suspects that the theorists may be overextending themselves a bit when they place incestuous desires into the mouths of Indians they never have met. So far

as is known, no Western psychiatrist ever has examined a "*windigo* psychotic."

The only medical "professionals" reputed to have seen — and successfully treated — *windigo* cases are Indian shamans and they are unanimous in attributing the phenomenon to demon possession. The possession theory is naturally repugnant to modern specialists in abnormal behavior — who count the suppression of this doctrine as their first great success and consider this success directly responsible for the establishment of their profession in its modern form. Even the pioneering Jesuit priests who first reported the *windigo* condition dismissed the native explanation out of hand. Perhaps they felt that Indians who did not know Christ could hardly be of that much interest to the devil.

Let us for a moment humor the Indian shamans by examining *windigo*ism in the light of the possession theory rather than that of cross-cultural psychiatry.

According to Indian traditions there are three routes to *windigo* possession. A *windigo* may possess a person on his own initiative. Such cases usually seem to occur when an Indian — or sometimes a group of Indians — is in danger of death by starvation and already tempted to commit cannibalism in order to survive. The act of cannibalism is considered proof of possession. A few years ago the world was fascinated by the story of a group of people who ate their dead comrades in order to survive after an airplane crash in the Andes. Had this incident occurred in the context of the northern woodland Indian culture, the survivors would have been diagnosed as *windigo* and executed accordingly.

A second way of becoming *windigo* may be through the dream-vision which every young Ojibwa and Cree must undergo before he attains adult status. The young Indian must isolate himself and fast until one or more of the many powerful nature spirits appear to him. The spirits typically give the young man knowledge of his future and offer to help him in times of adversity.

Before the young Indian undertakes his vision quest his elders expend considerable effort to teach him the characteristics of the various spirits who may appear to him so that he may choose wisely. The *windigo* is only one of several evil spirits who may show up to entice him. If a *windigo* comes during the vision he will offer the seeker shortcuts through the hardships of life. The youngster who ac-

cepts these offers also accepts possession by the demon.

The third route to *windigo*ism is through sorcery. The Algonkians live in considerable fear of their shamans who control forces of evil as well as of healing. It is within the power of some shamans to summon a *windigo* spirit to replace the soul of one who has offended him.

Does the *windigo* phenomenon still occur? The answer is not clear. We know of at least one reasonably well-documented case as late as 1950. However, during this century reports seem to have tapered off.

Many Ojibwa and Cree still live a nearly aboriginal nomadic life in remote areas of Canada, coming into contact with white traders and Canadian government officials only a few times a year. In addition, anthropologists are fascinated by the apparent ability of these Indians to maintain their original psychological characteristics and world view in the face of increasing exposure to white schools, religion and values.

It surely did not take these people long to learn that the whites are inclined to treat the killing of *windigo*s as murder, as in the Fiddler case. Therefore, it seems reasonable to guess that *windigo*ism may still occur but the Indians keep silent about such incidents to protect the participants — who, after all, are heroes by their own standards.

The Canadian government keeps accurate tribal records for such purposes as paying out treaty funds but the Indians can easily explain any embarrassing disappearances from their rolls as due to natural causes. What official is going to walk through 200 miles of untamed forest in search of an unmarked grave to dispute them?



VAMPIRE VICTIM

A POLISH immigrant living in Stoke-on-Trent, England, died in January 1973 because of his fanatical terror of vampires. Police constable John Pye found Demitrious Myiciura, a 68-year-old retired pottery worker, dead in bed, reports United Press International. A coroner's inquest found that the elderly man died from choking to death on a clove of garlic which he always placed in his mouth to ward off vampires while he slept. Other cloves of garlic and salt, another alleged vampire repellent, were found scattered throughout his apartment.



Author
Mary Martin

A Bed Where Dreams Are True

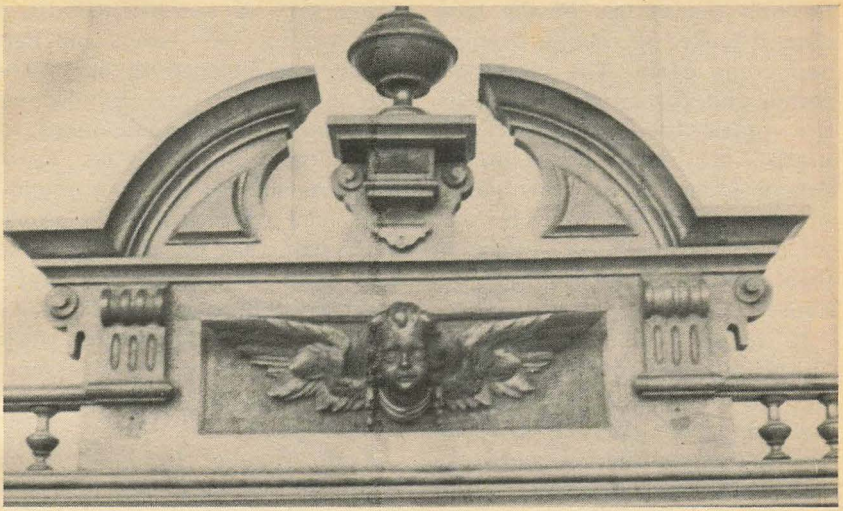
By Mary S. Martin

Bill took the unromantic view that the Germans had invented the story, hoping to sell the bed to some crazy American.

IN THE AUTUMN of 1963 my husband Bill was in the military service stationed near Kaiserslautern, Germany. When we left the United States three years before we promised several of our relatives we would bring them something special from Europe. Bill's mother especially wanted an old grandfather clock. But I had searched various antique shops without finding the particular type she had in mind at the right price.

Because we enjoyed touring the country and meeting the people we often took a picnic lunch and spent the day looking for a grandfather clock. When we had the weekend off we bundled up our four children, loaded our van with food from the commissary, and drove as far as Cologne, Heidelburg or even Hahn.

We always found the German people friendly and hospitable. They often invited us into their homes, offered us wine from their vineyards, homemade cheeses and pudding, and fresh-baked *brochen* bread which we accepted with great delight. Although we understood and spoke



When we first saw the three-quarter-width bed, its headboard was dusty but the patina and carving showed that it was the work of a master craftsman.

little German, we were able to communicate through the universal language of friendship.

Now our tour of duty in Germany was almost over and we had yet to find a grandfather clock for Bill's mother. On a cold November day we left the children with a baby-sitter and headed for the country. When we came to the village of Kirn we stopped at the local *gasthaus* and asked (in broken German) if anyone knew of a grandfather clock for sale. Over a pot of tea *mit citrone* we were given directions to a house on the other side of town, about three kilometers down a narrow dirt road.

It had begun to snow lightly as we turned onto the lonely tree-lined road. I remember the sky was pinkish-grey and seen



The Muellers believed the spirit of a deceased child had entered the elaborately carved cherub's head.

through the arches of the bare elms it looked as though evening had come early. The road narrowed and turned as we continued past the three-kilometer mark on our speedometer. Rough stone fences now edged the road. Thinking we were lost we began to look for a place to turn around. Then we saw the house.

It towered above the trees ahead of us, a grey stone structure with a partially crumbling wall along one side. Weeds had grown up and died, underbrush and dead vines held fast to all but the door. In summer it may have been lovely and reminiscent of past glory, but in the eerie light of that November day the place looked desolate and forbidding.

Bill, not in the least perturbed by strange people or places, said that since it looked as if someone was living there we may as well ask directions back to the *autobahn*. I decided to stay in the car while he did the talking.

His knock was met by a cheery plump little woman who soon motioned me inside. Although we understood little of what she said, her lighthearted manner put us at ease immediately. She was dressed in typical country fashion — ankle-length dress and apron, heavy woolen sweater, her hair done up in some sort of kerchief. Smiling and wiping her hands on her apron, she listened to our mixture of German and English as we explained our predicament.

She told us her name, Frau Mueller, and led us to an adjoining room where she bade us sit down while she put the kettle on. The room was warm and inviting; the ceiling was high; various icons and tapestries were tastefully hung on the walls and a bright fire burned in the massive fireplace.

Frau Mueller left the room and soon returned with her husband, who appeared much older than she, and her son. She introduced them with obvious pride. Wolfgang, about 14, bowed and said, "Welcome to our home, please," in faltering English.

The boy had taken a course in basic English at the *gymnasium* and he happily translated for us as best he could. We told them how we enjoyed touring the villages, meeting the country people, and of our search for a grandfather clock at a reasonable price.

"Alas, we do not have one," the boy answered. "My father was forced to sell almost everything after the war." He glanced toward the old man and for the first time I noticed that Herr Mueller was blind.

Not wishing to go into any

painful memories our conversation shifted to the weather as Frau Mueller set out platters of *brochen* with strawberry preserves.

Snow was still to be seen falling against the window as we finished the pot of tea and began to say good-bye. We were given explicit directions to the *autobahn* and were pulling on our coats and mittens when Herr Mueller spoke quickly to his son. Wolfgang pulled at the old man's sleeve. "*Nein,* Papa," he said, "*nein.*"

Frau Mueller spoke to him sharply and the boy turned to us with wet eyes. "We have one bed for sale because we need the money," his voice trembled. "It is the bed that dreams true."

I was momentarily at a loss, not knowing if I had understood the translation correctly and if so what it meant. Also, because of Wolfgang's apparent distress, I realized that it must somehow be of great value.

My husband declined, saying that we soon would return to the United States and had no need of extra weight on our household goods allowance. But my curiosity was aroused and I convinced Bill we should at least look at the bed. Herr Mueller, blind though he was, led the way through this ancient house, up narrow uncarpeted stairs and through a small door, down an icy cold hallway to another flight of stone steps and into a dimly lit attic. On the way up he explained through Wolfgang that the bed was very special. His grandfather had made it for his grandmother when they were young and expecting their first child. The wood had been bought at a great price, he said. The carving of the headboard alone had taken four months. It was finished shortly before the baby was due and the young mother-to-be had slept in it only one week before giving birth to a beautiful blue-eyed boy with golden curls.

We stopped to rest on a landing while Frau Mueller lit a small lamp and continued the story for her husband. If I understood the translation correctly, the infant lived a few days and then died from some sort of fever, his tiny pink lips at his mother's breast. The mother became overwrought and was given a large dose of laudanum. She went into a deep sleep and was not expected to live. However, she awoke after several days (or some period of time) and said that she had seen the spirit of her child within the carving on the head of her bed.

The mother lived on to a full and rewarding life, giving birth to 11 more children who in turn

produced many grandchildren. Herr Mueller was the youngest of the latter. Many of them slept in the bed and many of them believed the spirit of the first-born existed within the wood carving. They said they dreamed true in the bed. Fräuleins had dreamed of their true loves to be; expectant mothers had dreamed of their children to come; lost articles had been found according to directions given in dreams.

We followed Herr Mueller through a maze of trunks and boxes and pieces of broken furniture, and I wondered why he sounded so distressed as he spoke. When at last Frau Mueller held up the lamp for us to see the bed, for once in my life I was speechless.

The bed was three-quarter width, with a high headboard. The wood, although dusty, was polished and smooth just as it must have come from the master craftsman's hand. In the center the head of a cherub was perfectly carved; its melancholy eyes seemed to look into one's soul; its mouth was more mysteriously beautiful than the Mona Lisa's. With hair curling intricately above his wide forehead and feathered wings at his sides, the cherub seemed to transcend this world.

Herr Mueller brought me back to the present by saying that if I bought the bed I also could have the marble-topped dresser and nightstand. His price was 540 *Deutsche marks* (about $135 at that time). Bill frowned and shook his head.

But its singularity, its profound beauty, the ethereal expression of the carved cherub had captured my heart and I felt that the offer should be accepted. Realizing that I was not to be dissuaded Bill gave in and said we would take it if we could get it into the back of our VW bus. Wolfgang, although he seemed reluctant to part with the family heirloom, said he was glad it had found a new family to bless.

Bill and Wolfgang began to carry the pieces down the stairs, marble tops separately, with Herr Mueller helping as best he could. Frau Mueller and I stood awhile in silence, watching each piece being fitted snugly into the van. Tenderness and love brightened her eyes as she watched her husband working alongside her son. She told me with gestures and broken English the "bed that dreams true" had predicted her husband's blindness would result from war injuries. Since then it had been put away in the attic, never to be slept in again by this generation.

* * *

AND IT WAS not to be slept in by any member of our fam-

ily for more than a year. We were shipped to our next duty station in North Carolina in February 1964. Most of our furniture stayed in storage until January 1965, when we purchased a large old southern home with a spare room upstairs.

This was the home we had dreamed of throughout most of our 11 years of marriage. With its spacious rooms, fireplaces and large open porch it was perfect for our four children and all the furniture we had accumulated during our years abroad. It was for its beauty and not for its mystical background that I considered the German bed a distinctive part of our home furnishings, for I had become a little skeptical of the whole story after leaving the Muellers. Probably I was influenced by Bill's unromantic opinion that the Muellers had manufactured the story in the hope of selling it to some crazy American.

However, I had it all settled with new mattress and bright red spread in time for Bill's sister Roberta when she came for spring vacation. She was a widow about 42 years old and an elementary school teacher. Although I had always felt close to her and considered her one of my favorite in-laws, I decided not to tell her the story of "the bed that dreams true," at least not right away. She was the first to sleep in the bed since we brought it to the United States.

When Roberta came down to breakfast after her first night she remarked that she had had some peculiar dreams. Bill replied that she probably was tired from driving all the way in from West Virginia. But Roberta has been considered something of a psychic by those who know her well and I thought she should be told about the bed. However, what she told us first gave us all a sudden chill and laid to rest all doubts. She had dreamed about a war, a blind man and a child.

Since then many members of our family have slept in our beautiful bed in the guest room. Some dream true and others do not. Jason, our youngest son, (four years old at the time) slept in the bed only once. He never would sleep in it again after having a frightening dream of a one-legged man who climbed into the room through the window and stood beside the bed looking down at him. He said the man had a "funny blue light around him" and spoke in another language. Jason always has maintained that it was not a dream, that the man really was there.

Gary always enjoyed sleeping in the bed. When he was six he said he could think about a question as he went to sleep and the

answer would come to him in a dream. His questions, of course, concerned things important in the life of a six-year-old. He once found a ball of twine in an old dusty barrel in the corner of a storage room after looking all the previous day for some kite string. That night he asked if he could sleep in the bed that dreams true and in the morning he went right to the storeroom and found the ball of twine.

Gary, now almost 15, has experimented with predicting future events through the bed. He pictures in his mind an open book with blank pages as he falls asleep. If he is to have a meaningful dream it will begin with the cherub writing or drawing quickly across the blank pages. In this manner three years ago he "saw" my husband's complete recovery after surgery for the removal of a malignant tumor. He also predicted correctly that we would be transferred three times within a year and a half. The open book and the cherub have said that someday he will go to Egypt, that something of great significance will begin there. We will have to wait for this one.

Late in the summer of 1966 our second son Chuck went upstairs to the spare room to take a nap. It was the most peaceful room in the house because we were remodeling and painting woodwork downstairs. Chuck, who seldom napped at that age (he was seven), had a touch of the flu and a slight fever. About 3:30 P.M. he came running down the stairs saying he had seen his daddy "in a hospital near the beach." Bill was in Vietnam at the time. A week later we received a letter from him saying he was in the hospital at Cam Rahn Bay recuperating from an illness and spending his days resting on the sunny beach nearby.

Marty, our oldest son, always describes colorful and complex dreams upon waking in the bed that dreams true. But we have not been able to verify them as belonging to the past, present or future. They seem always to take place in a foreign country where clothing, customs and language are strange.

Once when I slept in the bed I dreamed a child's ring was caught behind the upper right-hand drawer of the old dresser. When I looked next morning there was indeed a ring there; it must have been there when we brought the bed from Germany and who knows how long before that. It is a handmade ring with a spiral where the stone should be and, needless to say, it is dear to me. I speculate on its origin and perhaps some day I

will get the answer from the bed.

Ten years have come and gone since that cold November day in Germany when we met the Muellers. We talk of going back for a visit but at present we have moved away from our home in North Carolina. Bill is still in the military service and once more we are in a too-small house. "The bed that dreams true" awaits patiently in storage.

SAINT CURES PARALYSIS

A MILANESE MOTHER of five was cured of crippling paralysis through prayers to St. Giovanni Di Dio, reports *National Enquirer*. Incoronata Terlingo's ordeal began one morning in November 1974 when she found she was unable to get out of bed. Her 49-year-old husband Paolo called the doctor. At the Milan hospital neurosurgeon Anselmo Francheschetti diagnosed a sudden form of cerebral thrombosis. Incoronata was paralyzed in both legs and her right arm.

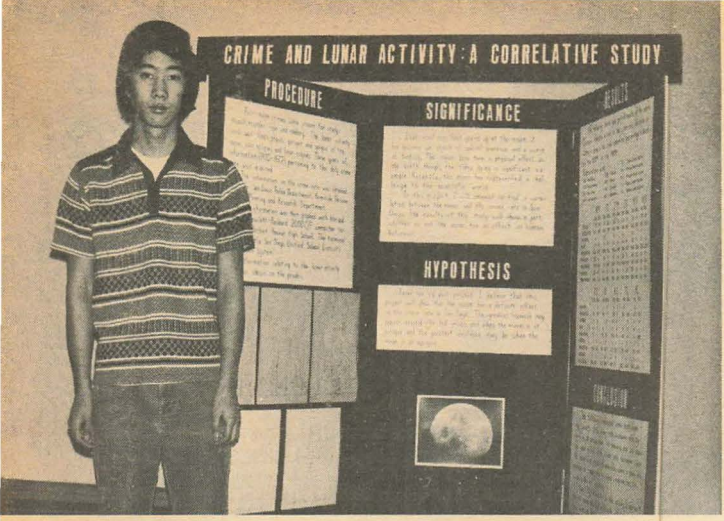
Over the next two months physicians tried various forms of intensive therapy — electroshock, lumbar punctures and massages — but nothing helped. Incoronata was sent home from the hospital in January 1975, deeply depressed.

At home Incoronata recalled that when she was ill for three months in 1957 she had prayed to St. Giovanni and had suddenly recovered her health. She became convinced that the saint could heal her again and she persuaded Paolo to drive her to her hometown of Troia in southern Italy in time for St. Giovanni's feast day on March 8.

As the statue of St. Giovanni was paraded through Troia it stopped right in front of the 46-year-old woman. "Desperately I tried to reach out and touch the statue with my right arm but I couldn't," Incoronata told the *Enquirer*. "In tears I stretched out my left hand, shouting, 'St. Giovanni, I have children in Milan who need me!' "

After the procession she prayed all afternoon and finally went to sleep clutching a picture of the saint. She awoke the next morning at 8:30. "I felt good," she recalls. "I tried to move my legs and felt the blood start to run through, tingling like insects running down my legs. I knew something had happened. I took one step, then another. When I realized I could walk I began to tremble, half in fear, half with joy."

Dr. Alphonso De Lizzi at the Troia hospital confirmed that Incoronata's thrombosis had vanished. "I can find no explanation in the medical books," he admits. Dr. Francheschetti was equally amazed. Incoronata now has normal use of her legs and right arm with no trace of cerebral thrombosis. The Bishop of Troia had asked the Catholic Church to investigate Incoronata's cure. "It is certainly a miracle," he states.



Does CRIME Wax and Wane with the MOON?

"Should I lock my door tonight?" Stanley Honda's correlation of criminal and lunar patterns may give the answer.

By Mary Domb Mikkelson

ON THE night of the full moon a gentle tortured man begs to be locked in his room. As the hours pass his looks change drastically. Now, hairy features gleaming with bloodlust, he paces his prison seeking and finally contriving an escape. Once again that creature of dark superstition, the dreaded were-wolf, prowls the earth in search of human prey.

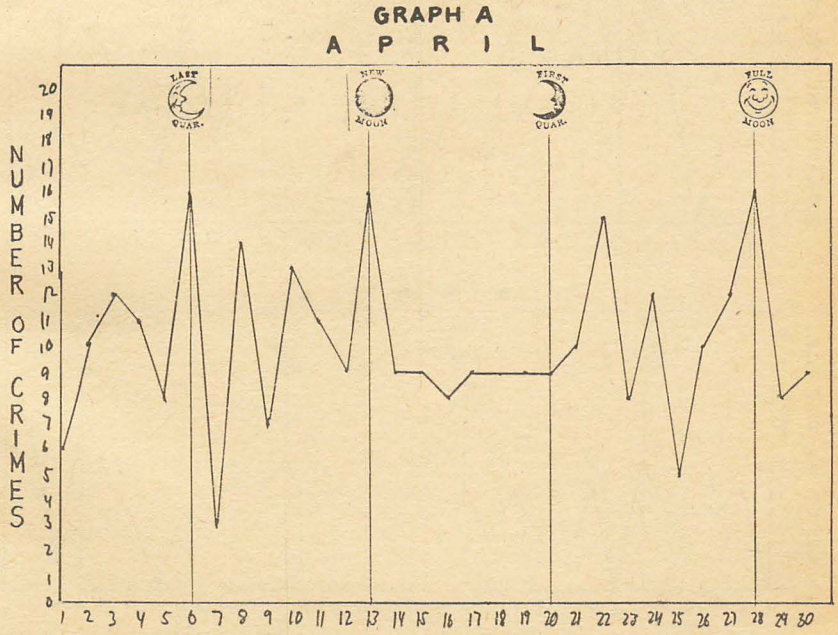
In lycanthropy as in astrology, the phases of the moon have been credited — or blamed — through the centuries with a mysterious control over human desires and behavior, with the ebb and flow of human emotions as well as the tides. The insane

(*lunatic* derives from *luna*, the Latin word for moon) once were considered hapless victims of the moon's phases. And lovers, too, are supposed to be influenced by "the light of the silvery moon."

Scientists investigating old superstitions are checking into the reports of night shift nurses whose elderly patients grow restless ("go a little crazy"), the teachers' tales of lower test scores and most frightening, the reported rise in criminal and antisocial behavior on the night of the full moon.

A young Japanese-American science student, 15-year-old Stanley Honda, who lives in San Diego, Calif., has done some particularly interesting research in an attempt to correlate criminal and lunar patterns.

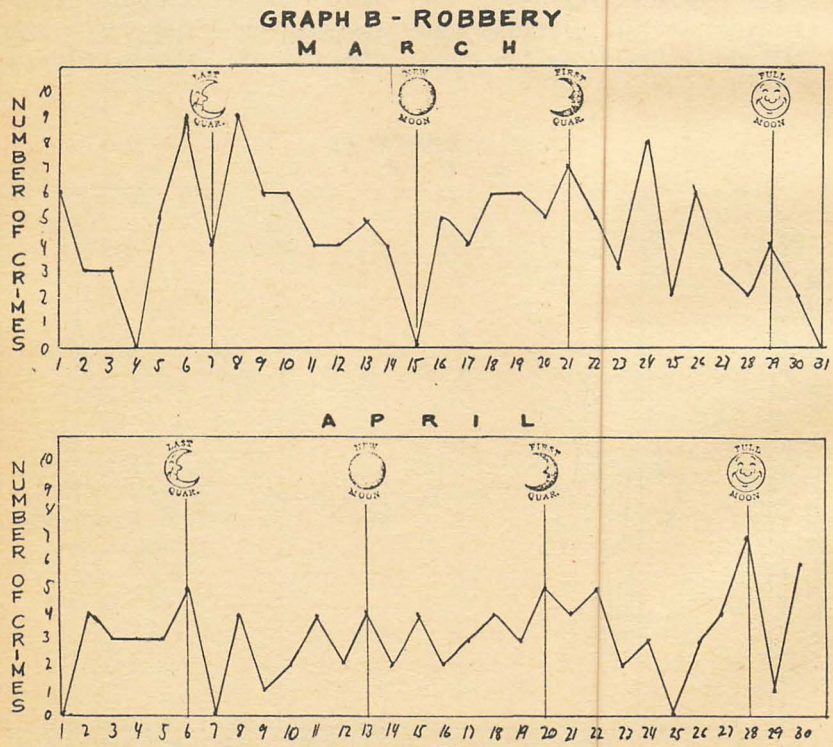
"I was fortunate in being allowed access to police crime sheets, daily reports of crimes and attempted crimes reported to the police," Stanley relates. "From these I compiled detailed statistics on a full year's criminal activity. Then with the aid



Crime increases sharply and definitely on days of last quarter, new moon and full moon.

of an almanac, I charted the crimes and the exact period of the moon's cycle during which they occurred. On the advice of the police sergeant who helped me gather the material, I used seven crimes in my study: arson, assault, child molestation, indecent exposure, murder, rape and robbery. These crimes are more deeply related to human nature than such offenses as petty theft which happens almost constantly and generally on impulse. Robbery is the most 'planned' crime studied; the others are often called the 'passionate crimes,' acts motivated by the deepest drives and perversions of the human psyche.

"I believed my charts would reveal a definite relationship between criminal behavior and the lunar cycle, especially at the



March chart shows robberies tend to increase on days just before or after a moon phase. Robberies in April rise on each of the four phases and sharply at time of the full moon.

CHART C

Phases	Avg. No. Per Day	Highest	Increase Over Avg.	Lowest	Decrease Over Average	
February full moon & March last qtr.	10.7	15	40.2%	5	53.3%	M
Last qtr. & new moon	11.7	16	36.8%	2	83.0%	A
New moon & first qtr.	12.0	17	41.7%	2	88.3%*	R
First qtr. & full moon	10.6	20	88.5%**	6	43.3%	C
Full moon & April last qtr.	7.5	16	88.2%	5	66.7%	H
March full moon & April last qtr	7.5	16	88.2%**	5	66.7%	A
Last qtr. & new moon	11.1	16	44.2%	3	73.0%*	P
New moon & first qtr.	9.8	16	63.3%	8	18.4%	R
First qtr. & full moon	10.8	16	48.1%	5	53.7%	I
Full moon & May last qtr.	12.2	21	73.2%	8	34.9%	L

* Greatest decrease over the average number of crimes committed per day per phase of specified month.

** Greatest increase over the average number of crimes committed per day per phase of specified month.

time of the full moon. To an interesting extent this happened, although many of the cyclic patterns were not the ones I expected to find."

One unexplained curiosity emerged when Stanley's figures were correlated. Ten times during the year — from January through October (twice in May) — the crime rate rose noticeably on the third day after the full moon. The average rate of increase was 44.28 percent.

"Another, more tangential, correlation between crime and the full moon emerged," he explains, "when I charted (Chart D) the single day in each month showing the greatest increase (over the average daily rate) in criminal behavior. Four times

during the year this occurred between the first quarter and the full moon (in January, March, August and October) and four times between the full moon and the last quarter (April, May, November and December).

"In studying the individual crimes I found that robbery increased on the full moon during five months of the year (March, April, May, August and November), on the first quarter during seven months (January through April, July, August and December) and on the last quarter during eight months (February through September). The average rate of increase was 78 percent over that of the day before. Generally, the robbery rate decreased during the new moon.

"Arson was most often committed during the new moon and the first quarter. Assault, the crime with the highest rate of occurrence, tended to fall in a pattern similar to that of robbery — with the interesting exception that if it rose on the first quarter it would fall on the last and vice versa.

"Three times during the year the number of murders (the crime most associated with the full moon in popular belief) rose on the day of the full moon (February, March and December), once on the first quarter (June) and once on the new moon (July). There was a heavy concentration of this crime just before and after the moon's phases.

"All of the sex crimes — child molestation, indecent exposure

CHART D

Time of Lunar Cycle	Number of Months in which Increases Occurred	Average Increase Over Preceding Day's Rate
Day of Full Moon	7 - November through April, August	43.7%
Day of Last Quarter	6 - February through April, June, July, September	76.5%
Day after Full Moon	7 - January, May through October	89.26%
Day after First Quarter	9 - January, February, April through October	82.84%
Day after New Moon	9 - January, March, June through December	96.14%
Day before New Moon	7 - January through March, June, July, September, December	62.56%

Stanley says, "I believed my charts would reveal a relationship between criminal behavior and the lunar cycle (but) many of the patterns were not the ones I expected to find."

ABOUT THE AUTHOR

MARY DOMB MIKKELSON was born in Atlanta, Ga. She attended public schools there and in Dayton, Ohio, and took university work at San Diego State University.

While raising four children (who now range in age from four to 16 years) she has enjoyed "the happy occupation of free-lance writer-photographer, working heavily in the fields of teen-age activities, travel, science, children's fiction. . . ."

She has had articles published in "Catholic Digest," "Motorland" and "Outdoors" and many fiction and nonfiction pieces in children's and teens' magazines. Her favorite topic is "the positive activity of today's wonderful young people."

She and her aerospace engineer husband and their family live in San Diego, Calif.



and rape — were more affected by the new moon than by any of the other phases, although rape followed a totally different pattern than the other two during other times of the month."

Overall, Stanley found crime tended to increase just before or after a phase of the moon and he noted a definite "swing" pattern. If the number of crimes was high on one day it was usually followed by a sharp decrease the next day; if low, by a sharp increase. Strangely, although all crimes rose noticeably during one or more of the cycles, in every case the single day with the highest number of occurrences fell between cycles. The hot summer months and December (the time when Christmas desires produce financial conflict) showed the greatest crime rates in all categories.

"Based on my charts," Stanley says, "I feel that lunar phases do have an effect on the frequency of crime and I hope to explore this further in a five- to 10-year study correlating crime and moon cycles with the additional factors of neighborhood, season, weather and the time of day. Some of the policemen I talked to expressed the hope that such a study might prove useful in providing a basis for when and where to concentrate police surveillance in anticipation of trouble."

On a more personal basis, Stanley's study, displayed at the Greater San Diego Science Fair, incited a steady stream of questions about the effect of lunar phases on daily life. The question, "Should I lock my door tonight?" best expresses everyone's interest, not too surprising in these days when "crime in the streets" has become a major

worry and people are looking in all directions for a balm to soothe their fears.

Although Stanley, the son of a landscape gardener, plans to extend his study and hopes to see it used in the fight against crime, he is even more interested in an entirely different aspect of lunar study. He wants to work in America's space program and is planning his schooling with this in mind. An honor student, he is active in golf and chess clubs and in the Buddhist Church.

Someday Stanley's moon studies may help mankind by improving this world and by opening new ones. If these worlds are safer places to live, it will be because of the interest and concern of teen-agers like Stanley Honda, teen-agers who look to the future with hope and have practical ideas for realizing that hope.



BOOTH — LINCOLN RESCUER AND KILLER

By James Aldredge

ONE DAY IN 1864 young Robert Lincoln, only surviving son of Abraham Lincoln, was hurrying to board a train at Jersey City, N.J. Just as he leaped aboard the crowded cars, the train started up. The movement was so sudden and unexpected that the president's son was thrown off balance. Another second and he might have fallen down between the wheels and been crushed to death. Just in the nick of time a strong arm reached out and seized young Lincoln by the coat collar and pulled him to safety.

Robert Lincoln immediately recognized his rescuer and knew he was beholden to one of the most popular figures on the American stage. In less than a week General Grant sent an official War Department letter thanking the actor for saving Robert Lincoln's life.

Yet less than a year later the rescuer was in hiding for his life. He kept in the most careful seclusion, venturing forth only after dark so he would not be recognized. Months went by before he dared to resume his stage career.

But on the night he did return to the theater he received a tumultuous ovation. And as the years passed he was hailed as America's greatest Shakespearean actor and was the first to have his name and his bust given a place in the American Hall of Fame.

The rescuer of Robert Lincoln was the distinguished actor Edwin Booth, who also was the brother of John Wilkes Booth, the actor who on April 14, 1865, shot and mortally wounded Pres. Abraham Lincoln as he sat watching a play in Ford's Theater in Washington, D.C.

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.

CRASH SITE MESSAGE

By Floyd W. Ramsey

FOR OVER 15 years I have been haunted by the realization that I might have saved a life if I had acted on a psychic message.

On Saturday, February 21, 1959, Drs. Ralph E. Miller and Robert E. Quinn flew in Dr. Miller's Comanche plane from the West Lebanon Airport near Hanover, N.H., to Berlin Airport in Milan, N.H., to treat a patient in Berlin's Hitchcock Clinic. After completing their mission of mercy they took off from the airport about 3:30 that afternoon for the return flight. Unfortunately, a violent snowstorm set in soon after their takeoff. The first suspicion that something was amiss came when the two men failed to return home that evening.

By early Sunday morning an extensive air search was under way for the missing plane. Numerous military aircraft were joined by the New Hampshire Civil Air Patrol and many private planes from New Hampshire and adjoining states. Despite a concentrated eight-day search, no trace of the doctors' plane could be found. At that point the search was abandoned, the consensus being that the two men could not possibly have survived in the bitter below-zero weather that had set in on the day they disappeared.

I had learned of the plight of the doctors through the news media and I too wondered if they could survive in such weather. On Monday, February 23, two



Floyd W. Ramsey

days after they had crashed, the temperature in Lincoln, N.H., where I live, had dropped to 10° below zero and I went to bed fairly convinced that the two men surely had frozen if they had survived the crash at all.

That night I was awakened fom a sound sleep by the startlingly clear vision of the disembodied head of a distinguished-looking, gray-haired gentleman. The words, "Look toward Crawford Notch," were stamped indelibly in my mind. Frightened and mystified, I failed to realize that my experience related to the missing doctors.

Later that spring another massive air search took place. On May 5 Ernest Melendy, a conservation officer of Franklin, N.H., spotted the doctors' plane lying upside down across Thoreau Falls Trail in the Pemigewasset wilderness. The bodies of the doctors were found near the wreckage.

When photographs of the two doctors appeared in the news accounts of the discovery I immediately recognized Dr. Miller as the gray-haired man who had appeared in my vision. What was more disquieting was to read that the doctors had managed to survive the crash for four days. Dr. Miller's farewell note, written on the plane's seat fabric, was dated Wednesday, February 25, two days after my vision. I now realized that the crash site was only 13 miles from my home and in the general direction of Crawford Notch. Had I connected my vision to the doctors' plight and taken immediate action, possibly they might have been found alive.

An ironic footnote occurred some years later. On July 21, 1975, I accompanied my daughter and her boyfriend on an overnight hiking trip into the mountains. About 20 minutes from our destination we took a wrong turn in the trail which led us directly to a commemorative plaque marking the crash site of Drs. Miller and Quinn. I can only conclude that fate intended me to see it. — *Lincoln, N.H.*

SAFE ON TERRA FIRMA

By Stephen C. Bunk

WHILE OTHERS may disagree, I find astral travel frightening. After one experience I no longer have any interest in transcending the limitations of my own body. The only time I did leave my body was in July 1974 when I was living in Denver, Colo. It was the climax of several months of concentrated effort to have such an experience.

The usual numbness gradually overcame me, extending from my extremities into my trunk until I felt as if I were under the

influence of morphine. Then something rose and hovered above my body and I realized with a shock that my consciousness had risen with it. I was so completely divorced from my flesh that the unbreathing thing lying there was as foreign as a corpse. It was as if I had witnessed my own death and had become pure spirit. I had left my tactile sense encased in that motionless frame on the bed.

Just then my girl friend Cheryl Foster knocked and entered my apartment. As quick as a thought the essence of myself left the bedroom and went to the living room. Cheryl called my name, then went to the bedroom door and looked in. Assuming I was asleep she turned to leave.

I tried to speak to her, to reach her, but I couldn't seem to make her notice me. She went out the door and I hovered behind like an abandoned pet before realizing that the walls could not contain me. I simply passed through them by exerting the conscious desire to do so. In a flash I was hovering, bodiless, next to Cheryl in the car.

She drove a few blocks, then seemed suddenly agitated. I was still trying to communicate with her but I knew no way to touch her or speak to her. Suddenly she turned her head and stared back in the direction of my apartment. At a stoplight she made a U-turn and returned to my apartment. I followed her inside and looked down over her shoulder at my deathly-still body.

I don't know exactly what Cheryl would have done at the moment (she later said she had noticed that I wasn't breathing) but I didn't wait to find out. Willing myself back into my body I awoke instantaneously, clear-headed and with total recall of what had happened.

Cheryl looked relieved and said she had a queer feeling as she drove away that I was beckoning to her to return to the apartment — even though she knew I was sleeping. I told her what I had done and admitted that it had not been the ultimate thrill I had expected.

From then on I have left astral travel to more adventurous souls. Personally, I prefer to keep my whole self safely planted on *terra firma.* — *McCall, Idaho.*

COURT OF THE LION

By Ina S. Stovall

IT HAPPENED in Paris in 1920. Our tour guide, a Mr. Walton, was shepherding us past an ancient building when suddenly I was gripped by unseen powerful hands — stopped in my tracks. What was holding me?

I stared at the building which long ago must have been magnificent — red brick several stories high, surrounded on three sides by a cobbled court with rusty iron gates embellished with lions.

Those lions! I *knew* them — I knew the building, the very cobbles. I had been there before!

The guide called to me, "Come along, please. Do not linger. We have much to see."

"But I've been here before," I protested. "I don't understand — "

Mr. Walton frowned. "You told me never before had you been to Paris."

"I haven't, but I've seen this place before. I've . . . yes, I've been here!"

"Perhaps a picture you've seen?"

"No, no, it's more than that. What is this place?"

He shrugged. "I have not any idea. It is of no consequence or I would know it."

Dazed, I rejoined the group.

The next day we had several hours unplanned, to spend as we pleased. I made my way back to the lion gates. As I peered into the courtyard a woman came out of one of the doors. Shabbily dressed, head turbaned in a grubby towel, she carried a bucket. Walking to a gutter she emptied her bucket and I watched as the liquid came out. It was red, bloodred!

I felt as if I were turning to ice. What was happening? Why was I caught in this turmoil of emotion?

Seeking solace, I hurried to an old church nearby. Perhaps I could find someone to tell me what this building was — or had been.

A priest explained in halting English: The building was The Court of the Lion. In the 16th and 17th Centuries it had been the home of many prominent Huguenots. On St. Bartholomew's Day, August 24, 1572, Charles IX, needled by his mother, Catherine de Medici, had ordered the Massacre of the Huguenots with the infamous phrase: "Let none escape to reproach me." The slaughter that day was so terrible that the cobbles had run red with the blood of the attacked and the attackers.

I thanked the priest, then went back to the gates. I was more than ever sure I had been here on that fateful day. Yes, I had Huguenot ancestors in two family lines. Had some of them lived and been slain at the Court of the Lion? Had some escaped and fled to England? I knew my ancestors had sought refuge there. Was it their blood, still flowing in my veins, that held me captive at the sight of the old building?

I have never seen the Court of the Lion again. I don't even have a picture of it — but I need no reminder. I will never forget the strange spell that gripped me that day.

The French have a phrase to explain such a feeling — *déjà vu,* "already seen." But that doesn't answer "How?" or "Why?" Is there an answer? — *Bethesda, Md.*

CRYSTAL'S VISION

By Barbara S. Guthrie

EARLY ONE April morning in 1965 our four-year-old daughter Crystal sat at the breakfast table munching cereal. Suddenly she dropped her spoon, looked up at me with tears in her eyes and sobbed, "He's dead, Mama, little Buddy's dead! A truck just hit him."

She dropped her little head onto folded arms and cried as if her heart would break.

Buddy was our three-month-old cocker spaniel whom we all loved dearly. He was Crystal's constant companion while the older childeren were in school and I knew what effect losing him would have on her. Her words had been so persuasive that I started out the door to see if I could do anything for the little fellow. Much to my surprise I found him sitting on the porch beside his bowl waiting for his breakfast. I gathered him up in my arms and hurried back into the kitchen where Crystal sat crying.

"Honey, look!" I cried, tapping her lightly on the shoulder. "Buddy's alive. You must have imagined a truck hit him."

She grabbed the dog out of my arms and held him tight against her.

"What made you think Buddy had been killed?" I asked.



Crystal Guthrie

"I just saw it, Mama. I saw a truck hit him."

She played with him a few minutes to convince herself he was really all right, then allowed me to put him back outside to eat while she finished her own breakfast.

Crystal had just started out the door to play with the puppy when I heard the screech of brakes and Buddy's yelp of pain. I got to the door just in time to see a pickup truck pull away. The bat-

tered body of our puppy lay in the road — just as Crystal had foreseen only minutes before.

My young daughter looked up at me with a troubled expression on her face and asked sadly, "Did I really see it this time, Mama?"

I hugged her tiny shoulders and answered sadly, "Yes, honey, this time we both saw it."— *Salem, Va.*

LOOKING AHEAD . . .

By Mary Menefee

I HAD a glimpse of the future while I was driving down old Highway 90, part of the old Spanish Trail in the southeastern corner of Texas. The highway runs east through the city of Beaumont and through Vidor where I was living with my parents. I attended high school in Vidor for half a day and worked in Beaumont the rest of the day.

On my way home from work October 22, 1971, I passed the house of my girl friend, Dovena Doughty, which was located on the highway. I looked for her car to see if she was home. The car was there and I noticed the front fender on the passenger side was wrinkled and dented as if she'd had a wreck. Because I had to get home to be ready for a date I resigned myself to waiting until the next day at school to ask her about it.

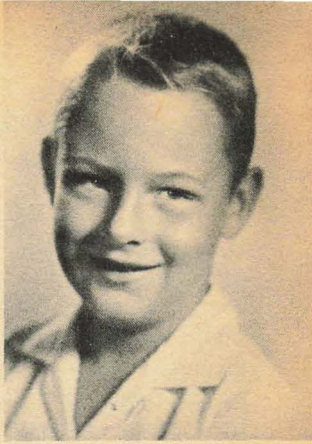
About lunchtime I caught her in the hall and asked her what had happened. She looked puzzled when I told her I had seen her dented front fender. She laughed and said she had had no accident and her car was in perfect condition. When she joined some other friends for lunch she left me bewildered.

I ate in the school cafeteria, then gathered up my books and started out to the parking lot to go to work. There was a commotion in the lot and I could see Dovena standing with a policeman. As I approached I heard her explaining to him the circumstances of an accident she had just had.

She came over to me, wide-eyed, saying, "Mary, I dented my front fender on the passenger side!"

I can't explain the "mirage" I had seen the afternoon before but now the dented fender was real. — *Waco, Tex.*





Chris was seven years old in 1959 when one morning his family rudely awakened him in the middle of a "good dream."

We were on our way . . . TO LAUNCH A WHALE

For 15 years my son's "nonsense" dream was only the subject of small talk . . . until we learned the meaning of "whale."

By Rosemary Stewart

HE WAS seven years old and he was angry. As he stomped down the back stairs into the kitchen that morning in 1959 there was no doubt in our minds that Chris was not going to let breakfast be smooth and pleasant. We had had to call him several times to get up and get dressed so this was undoubtedly the reason for his mood.

"You wouldn't let me finish my good dream!" he accused. "I tried to get it back and couldn't."

"Well, why don't you tell us what your dream was?" one of us asked.

He wanted to be coaxed, to be sure we knew he had been rudely awakened in the middle of his "good dream." But finally Chris began to tell us.

"Well, I was with this bunch of kilted Highlanders playing bagpipes. We were marching through this jungle, see, and we were on our way to the coast to launch a whale."

The ridiculous picture Chris evoked made the whole family explode into laughter. Naturally, this made Chris even more irritable.

But I continued to smile each time I remembered Chris' "good dream" and over the years I told it to groups and classes in-

terested in the subject of dreams, as well as to friends.

Even before the studies and published reports from the Dream Laboratory of Maimonides Medical Center and other researches made dreams of interest in academic and professional circles, dreams interested the esotericists. Biblical references to dream interpretation have profoundly influenced people's attitudes toward their dreams. And many persons and cultures have studied dream content searching for deeper underlying meanings to life.

For the most part dreams fall into three main groups. First are those dreams that are psychic or paranormal in that they include astral projection, precognition, retrocognition or clairvoyance. Second are the dreams which are psychological in nature and, in some way, necessary for our mental well-being. And third, there are dreams which defy categorization. For years I used my young son's dream as a humorous illustration of the type which defies analysis. The dream of the kilted Highlanders carrying a whale through the jungles usually brought a good laugh.

Then one day in the fall of 1974 — I believe it was late September — I was visiting with a group of friends and colleagues at Paul Johnson's home. The Johnsons are both professional people and both deeply involved in psychical research. In the course of the afternoon the conversation turned to dreams and after some 20 minutes of rather academic discussion on the subject I remembered and told the story of Chris' dream. As usual they all laughingly enjoyed the child's senseless sleep-story; all, that is, except one.

Steve Vind, founder and president of Psy-Bionics Educational and Research Foundation in Milwaukee, Wis., sat strangely, almost sadly, silent. I was afraid I had said something which offended him. So I asked him directly if I had hurt his feelings. His expression didn't change as he asked me how old my son was now and what year he had his dream. I answered that he now was 22 and had had the dream in 1959, if I remembered correctly.

"That would have been long enough, I suppose," Steve mused.

"Long enough for what?" I asked. "I just told the story because I thought you all would find it amusing and a good illustration of the nonsense dream."

"Amusing? Nonsense? No, it's not funny to me. I have chills. You see, I was stationed with the 13th Air Force on Morotai about midyear in 1945. Although the United States forces occupied

most of the island the Aussies and a few Highlanders were using the island as a staging area preparing to invade Tarakan, an island off the Borneo coast. Of course, you can't have known, but I carry a profound impression of the predawn hours of May 1, 1945. I was standing inside the United States compound, with water still dripping from the tall jungle trees and vines that overhung the trail, the residue of the heavy tropical downpour the night before. You could faintly hear the melancholy skirling of the bagpipes up the path and nearer the steady but quiet tread of the 26th Australian brigade, a part of the Ninth Aussie division. There was no talking, just the steady tread of marching feet, an occasional jangle of gear, and the distant wail of the bagpipes coming down the trail past where I stood. Still well before daylight, sounds seemed clearer in the predawn air and it was clear to me from their heavy packs and equipment that they were marching down the jungle trail to the beach to board their landing craft. This was it, the invasion they had been waiting for. We had known they were preparing for an invasion but I hadn't known the target date. Those Highlanders and Aussies were some of the best, most seasoned fighting men in the world but their faces told that they knew what they might be facing that day. It made such an impression on me that, though it has been deeply buried, when I heard the story of your little boy's dream I remembered. We always called our landing craft, used in invasions, LSTs. Theirs were called 'whales,' you see."

I was the one who now had a chill. I never had heard of landing craft called "whales." I never had heard of kilted Highlanders and bagpipers marching through a South Pacific jungle on the way to the beach. I didn't even know the "Ladies from Hell" fought on the islands in the South Pacific. Everyone in the large sunny living room was quiet.

Then Steve spoke again, "I don't know how many of those guys lived through the Tarakan invasion; they had expected heavy casualties but I don't think it was as bad as they anticipated. Be that as it may, that march to the sea through the Morotai jungle to launch a 'whale' may have been the last memory your son had of his previous life. . . ."

It took more than 15 years for a child's silly dream to make any sense at all. Now it does.

Fingers of Fate

By Harold Helfer

While digging dandelions in her yard in East Gowrie, Iowa, Mrs. Ellen Telleen found a gold wedding band. The ring belonged to a neighbor who had lost it 35 years before. Mrs. Telleen has no wedding ring herself. She lost hers a half-century ago.

•

After reading a telegram Francis Bagenstose of Reading, Pa., slumped to the floor and died. The wire announced the death of his soldier son in Vietnam.

•

For three weeks in a row Mrs. Anna Mader of Malmö, Sweden, won a bicycle in a lottery. She just shrugs. She's never learned to ride a bike.

•

Jane Ho fell from an 11th-story balcony of a Singapore building. She landed on the seat of a parked motorcycle and suffered only minor injuries.

•

Two young Santa Barbara, Calif., men, Blaine Smith and John Eberly, owe their lives to a protruding drainpipe. Their sports car slid off a mountain road and began a plunge down a 1000-foot ravine — only to be stopped after sliding 10 feet by a pipe sticking out from the slope. The car teetered, precariously balanced, but the two men got out.

•

Jack Coleman could not remember what he had stored in an after-shave bottle tucked away on a shelf so he tasted a drop on the end of his finger. It killed him. The bottle contained a powerful weed killer.

•

Ethel Flear of Irchester, England, takes rat poison every day — on doctor's orders. This particular poison causes internal bleeding in rodents and helps counteract the tendency for her blood to clot.

•

Moments after traveling evangelist George Shell told an Oklahoma audience at Mannford that he was going to "preach up an Oklahoma whirlwind," a sudden gust ripped off the front porch of the building and sent a 10-foot metal post crashing onto Shell's piano.

the GHOSTS on MOANING MOUNTAIN

In her lifetime Jean Wallace challenged the Ozark ghosts. When she died she must have joined them.

By Ona Lacy Hunter

ABOUT 1881 when my mother Ella Griffin Bradley was young she lived in the small Ozark town of Cassville, Mo., near a mountain said to be haunted by the ghosts of dead Civil War soldiers.

Later, around 1896, when I was a young woman and we lived in Joplin, I asked Mother some questions about a strange woman who I knew was then living alone on the mountain out of Cassville. Mother told me a strange story:

She said the local livery rig had deposited a young woman and her big trunk on the porch of the Cassville hotel one spring morning long ago. The woman, who gave her name as Jean Wallace, was no longer a girl but a handsome, mature and poised woman of about 30. At one time or another she told someone she came from Chicago — but no one knew for sure. Her big brown eyes were her most noticeable feature according to Mother who described them as seeming to hold tragedy and mystery as they smoldered in her pale face.

Actually she gave out little information about herself, saying only that she had lived in a large eastern city, she was a graduate nurse and now was looking to buy a piece of woodland away from town. She said she planned to have a cabin built on it and to live there the rest of her life.

The hotelkeeper and the merchants were quick to warn her against living near Moaning Mountain and even told her the superstition which explains the mountain's name. During the Civil War, they said, a small detachment of Union soldiers on their way back to camp were ambushed there by an outlaw gang of bushwhackers. Those who were not killed outright were bound hand and foot and

thrown into a cave, the opening of which was then sealed up. It was believed the queer moaning noises heard coming from the mountain thereafter were the ghostly echoes of the death moans of these entombed men. They said also that the ghost of a Union soldier in full regalia could be seen in the neighborhood of the cave on moonlit nights by anyone brave enough to watch there.

Jean Wallace laughed at these stories. She said she wasn't afraid of ghosts, that she would like to see one and perhaps get it to tell her things she would very much like to understand.

To the shocked amazement of the whole town she visited Moaning Mountain and found there just the site she wanted for her cabin. She had some trouble finding two carpenters stouthearted enough to take on the job of building her a cabin on the wooded slope of the lonely mountain. And afterwards these men swore they had seen a marching soldier one evening at dusk as they were leaving the unfinished cabin. They didn't want to finish up the job but Jean offered them higher wages and told them they could get away early each afternoon before the ghost put in an appearance. So they had returned and finished the building.

After Jean Wallace moved into her mountain home everyone said she began to act queer. Gossip reported she spent much of her time sitting out-of-doors reading her Bible or praying. Since she never came to any church in town the townspeople mistrusted her religion; but because she was a trained nurse they soon began asking for her services.

Fortunately, she had brought with her from the city a well-stocked bag of simple surgical instruments and common remedies and she never refused to give help when it was needed whether at midnight or noontime.

People soon found she had what she called "second sight." She could foretell events, see things in distant places and tell where to find missing objects. She quietly gave spiritual as well as physical help to anyone who sought it.

In time Jean Wallace became known as the mystery woman of Moaning Mountain.

She continued to be secretive about her past and managed to live in isolation even from her closest neighbors. At the post office once each month she received a check from an eastern bank. The grateful beneficiaries of her healing arts kept her table well supplied with fruits, vegetables and meats and so the years

had gone quickly by.

Jean Wallace lived to be a very old woman. People who sought her counseling in those last years often found a bent old lady, wrapped in a heavy black shawl, sitting on a big stump in her yard. But her dark eyes were still bright — perhaps with unanswered questions, some said.

* * *

In 1901 I married Robert Lacy and moved away from the hills. In 1942 when I came back to visit a cousin there I learned Jean Wallace had died five years before, in 1937. I was told her ghost now haunted Moaning Mountain along with that of the long dead Union soldier.

My interest and curiosity were aroused anew. Hoping to see the ghost of the mysterious woman of Moaning Mountain I asked my cousin Mollie Stapleton to make a trip to the mountain with me one afternoon.

"Oh, no!" Mollie cried, "not me! It's too spooky around there, ghost or no ghost. I've been told the cabin had fallen to pieces; blackberry vines and bushes grow to the top of it and the path is lost in weeds."

"Just the same, I'm going. I wouldn't miss a chance to see a real ghost for anything," I told my cousin, and went in search of her old kerosene lantern to use coming back after dark. I dressed appropriately for the hike but nevertheless, I was cut and scratched by thorns and briers before I ever came in sight of the old tumbledown cabin. Twilight was throwing out lengthy shadows when I got my first good view of the old stump in the yard where, I was told, the ghost of Jean Wallace always sat at dusk.

For a time I saw nothing unusual. But the night sounds of the woods and the low moans that seemed to come from the treetops were eerie and, shivering, I drew my leather jacket closer around me. Then I saw her — a bent shawl-wrapped figure sitting on the old stump. I can't say I was frightened, only curious. I gazed at the apparition for some minutes before I started back to town.

I neither believe nor disbelieve in the reality of ghosts. I accept them as psychic phenomena, created by forces we don't understand. We haven't developed our spiritual consciousness far enough to comprehend all of the marvels God has created.

One student of metaphysics claims psychic phenomena are but human capacities reproduced on the mental plane; that tomorrow's eternities will be only a continuity of our experiences and remembrances; that there is an invisible spiri-

tual counterpart of everything created and death releases the soul to its spiritual form.

But according to another mental scientist, this isn't what happens. He wrote, "Even the soul must evolve in order to meet the needs of a new spiritual form."

Perhaps Jean Wallace's soul did not evolve sufficiently while she was here on earth. Perhaps some great earthly desire remained unfulfilled and still holds her soul earthbound. Could such an unfulfilled desire cause the appearance of her ghostly form? Does a desire stronger even than death call her back?



ANGLICAN'S "HEAVENLY" GHOST

AN ANGLICAN rector describes his frequent encounters with a spectral monk as "a most heavenly feeling," reports *National Enquirer*. The Rev. Frederick Griffiths, aged 61, pastor of Bolton Abbey in Yorkshire, England, reports that both he and his wife have seen the robed apparition "so many times now I can hardly count the number."

The ghostly 16th-Century monk has been seen since at least 1912, according to Lord Halifax's *Ghost Book* of 1936. Griffiths reports that visitors often ask who the priest is. The apparition appears in Augustinian robes, the forerunners of modern hassocks. He also sports a white overlay similar to modern surplices and a Bishop Andrew cap, all attire dating to the 16th Century when King Henry VIII ordered dissolution of all monastic orders. Bolton Abbey managed to defy Henry until 1539, when it too was overthrown and abandoned. The ruins of the once-mighty abbey rise dramatically around the present-day Anglican structure.

The Reverend Griffiths theorizes that the monk may be guarding something of value hidden amid the ruins. "Not something of monetary value but some sort of relics," he suggests. When it was noticed that the apparition often glided along the same route, students excavated and found remnants of an ancient walled walk. The reason he appeared to glide was that he was walking on the 16th-Century surface rather than the modern level.

Even at times when the friendly ghost is not visible Griffiths and his wife have noticed the spicy smell of incense and occasionally the aroma of ale which the ancient monks used to brew. Just recently the rector and his wife smelled the fragrance of ancient mead or fermented honey.

"He's with us so often I rarely even turn around to watch him anymore," comments Mrs. Griffiths. "I can sense his presence even when I can't see him."



Warnings for the CZAR

By Ralph Shirley
Adapted from OCCULT REVIEW, July-December 1922

MY ATTENTION has been drawn to a curious story of prophetic dreams in relation to the disasters which overtook the late Czar Nicholas II and his family, all executed at Ekaterinburg in July 1918. The account in question was communicated by Madame O'Sullivan Beare, widow of the late Colonel O'Sullivan Beare, formerly British counsul-general in Rio De Janeiro. Madame O'Sullivan Beare is of psychic temperament and has had numerous remarkable experiences during her life. Her first series of dreams occurred in 1903 and the second in 1914.

During 1903 Madame O'Sullivan Beare was residing in East Africa with her husband who occupied an official position there. On five successive nights — the eighth to the 12th — in November 1903 she had a series of vivid dreams, the meaning of which was the same on each occasion. In these dreams she saw Czarina Alexandra's mother, the late Princess Alice, whom she recognized, for she had seen her several times during visits to Darmstadt. (A daughter of Queen Victoria, Princess Alice had married the Grand Duke of Hesse-Darmstadt. Their daughter Alexandra had married Czar Nicholas.)

In the dreams the Grand Duchess urged Madame O'Sullivan Beare to communicate to the

Czar that a son would be born to him within the following year and to warn him that this son would suffer a terrible death unless the Czar took steps to stop the persecution and massacre of the Jews in the Russian empire. In these visions she saw the Czarina kneeling with her arms outstretched and weeping bitterly while her mother appeared to float around her although the Czarina did not seem to be aware of her mother's close proximity.

On awakening, Madame O'Sullivan Beare asked her husband if there was any special news about Russia. In reply he handed her a copy of *The Times* weekly edition in which she read an account of terrible massacres of Jews that had recently taken place throughout Russia. Colonel O'Sullivan Beare was much interested in her dreams and advised her to write to the eminent British Spiritualist writer W. T. Stead and give him an account of the experience. She acted on this suggestion and proposed in her letter that Mr. Stead should himself write to the Czar as he would pay more attention to a letter from Stead, a personal acquaintance, than to one from her.

Mr. Stead wrote back recommending she write directly herself and giving instructions as to how she should address the letter. She wrote accordingly, taking care to register the letter, but received no reply.

It is interesting to note that the fifth of Madame O'Sullivan Beare's dreams was on November 12, 1903. Exactly nine calendar months later, on August 12, 1904, the Czarina gave birth to her first and only son Alexis. Of these dates there is no doubt and the original letter from Mr. Stead has been preserved. Whether or not the Czar read the letter, the persecution of the Jews ceased after the birth of Alexis.

After this a period of 10 years elapsed. In July 1914 while residing at Richmond, Surrey, Madame O'Sullivan Beare had another vivid dream in reference to the Czar. The Grand Duchess Alice again appeared and implored Madame O'Sullivan Beare to communicate with the Czar forthwith and dissuade him from embarking on the war. She was directed to warn the Czar that if he did so he would bring upon himself and his family untold perils from violence, incendiarism and revolution. Again the dreamer felt herself compelled to comply with the urgent request of her mysterious visitor and accordingly sent the following communication to the Russian Czar:

THE HYDRO
RICHMOND, SURREY
27th July 1914

May it please Your Majesty to remember me, the undersigned, who wrote to Your Majesty from East Africa in January 1904.

In my said letter I mentioned to Your Majesty the extraordinary series of dreams which I had upon five consecutive nights, the last one being on November 12, 1903. On that date I wrote to Mr. W. T. Stead (since drowned in the *Titanic*), telling him of my dream and desired him to inform Your Majesty of the same. He, however, advised me to write direct to Your Majesty, as I was told to do in my dreams, that the son and heir who would be born within a year to Your Majesties would suffer a horrible death unless Your Majesty strenuously prevented the further massacre of the Jews in the Russian empire. Your Majesty's son and heir was born exactly nine calendar months from the date of my last dream. I still hold Mr. Stead's letter to prove my assertion.

The same person has again appeared to me in a dream, telling me to warn Your Majesty not to interfere in war. I had this dream on two consecutive nights, viz. upon 16th and 17th inst., but I feared to be considered presumptuous in venturing to write it to Your Majesty. The spirit who appears in my dreams is a near relative to Her Majesty the Czarina, and she impressed on me strongly the need to inform Your Majesty at once of the awful danger to Your Majesty's imperial household through incendiarism, firearms, revolution and massacres and of possible dethronement if Your Majesty goes to war.

I ask Your Majesty's permission to sign myself,
Your Majesty's humble and sincere well-wisher,
(Madame) NITA O'SULLIVAN BEARE

This letter was again dispatched by registered post and the post office receipt has been preserved. But again no acknowledgment was received. However, before the letter could have reached Russia, war had been declared by Germany and the Russians were preparing to invade East Prussia. I might add that although Madame O'Sullivan Beare had seen the Czarina's mother on various occasions, she never had made her personal acquaintance. Nor is there anything outside her naturally psychic temperament which explains why she should have been chosen as the recipient of these mysterious but really quite accurate spirit communications.

Nearly every town in Brazil boasts a healing center where throngs of patients are treated by followers of Spiritist writer Allen Kardec.

By Stanley Krippner and Alberto Villoldo

Spirit Healing in Brazil

SPIRITISM has roots in Franz Anton Mesmer's theories of animal magnetism but its worldwide propagation was due to the French writer Allan Kardec (1804-1869). When spirit manifestations swept France in the 1850's young Hypolyte Leon Denizard Rivail viewed them with disdain. But he was interested and his attendance at seances and other spiritualistic phenomena slowly won him over. Soon his spirit contacts were urging him to write a book, even suggesting the pseudonym Allan Kardec. Under this name in 1856 he published *The Book of the Spirits* which was destined to become the bible of the burgeoning spiritistic movement. Kardec's followers adopted the term Spiritism to distinguish it from Spiritualism, the movement in the United States, Great Britain and much of northern Europe. Spiritism differs from the latter primarily in its emphasis on reincarnation, a belief generally rejected by Spiritualists.

In 1858 a member of the Brazilian aristocracy returned from Europe with a copy of Kardec's book. Immediately it was translated into Portuguese and sold throughout the country. Mediums wrote their own reactions to it and the newspapers frequently ran commentaries on Kardec's viewpoints. The positions taken in *The Book of the Spirits* and Kardec's later writings have been so influential that Spiritism often is referred to as *Kardecismo* in Brazil

Brazil was not unfamiliar with spirit religions as the slaves brought over from West Africa in colonial days also brought with them the Yoruba religion. Th



Stanley Krippner visits with Senhor Agenor Pegado, a Spiritist medium in Sao Paulo.

slave owners forced their captives to convert to Roman Catholicism but permitted them to retain their own religious services. The result was a synthesis of the African deities with Christian saints that became known as Candomblé. Candomblé is still a potent movement in Bahia and northeastern Brazil.

Brazilians who desired a more sophisticated religion than Candomblé eagerly converted to Spiritism for here was a belief

ABOUT THE AUTHORS

STANLEY KRIPPNER was graduated from the University of Wisconsin in 1954 and earned his M.A. and Ph.D. degrees at Northwestern University. For a number of years he served as director of the Dream Laboratory of Maimonides Medical Center in Brooklyn, N.Y. In late 1974 he moved to the Humanistic Psychology Institute in San Francisco, Calif. His career as a psychologist has included speech therapy and counseling especially among children.

ALBERTO VILLOLDO was born in Cuba in 1949. He received a master's degree in psychology in 1973 and currently is studying for his Ph.D. in clinical psychology at the Humanistic Psychology Institute in San Francisco. For several years he has been studying rituals and healing practices in different parts of Latin America. Now a United States citizen, he serves as a staff member at The Next Beginning, a therapeutic and educational center in San Francisco.

system that preserved what their black nurses had taught them, yet circumvented the drumbeating and all but ignored the Yoruba deities. Furthermore, Kardec proclaimed the immortality of the spirit. According to his teachings, the spirit enters the body at the moment of conception, choosing the family into which it desires to be born. If an individual suffers in this life it is because he is being punished for an error committed in a past life. If one is poor it is because he abused wealth in a former life.

Kardec believed the spirit is enveloped in a semimaterial body he called the perispirit, composed of a magnetic fluid or aura containing a certain amount of electricity. Therefore healing can be accomplished by mediums sending magnetic rays from their fingertips into the aura of the ill person.

A medium also can magnetize water for use in healing. These techniques involve physical "passes" similar to those originated by Mesmer. Mediums can communicate with spirits also, usually with relatives, teachers or doctors.

In April 1973 we journeyed to São Paulo, Brazil, to attend the 14th Inter-American Congress of Psychology. There we met Jarbas and Carmen Marinho, a Brazilian engineer and his wife who devote several hours each week to a Spiritist institution named *O Federacão Espirita do Estado do São Paulo* (The Spiritist Federation of the State of São Paulo). Senhor Marinho teaches classes on the development of mediumship while his wife helps with the healing work. She arranged for us to visit the Federacão.

The Federacão, founded in 1960 by Edgar Armond, is a healing center established on Kardecian principles. It is housed in a large two-story building in downtown São Paulo and its bookstore contains hundreds of interesting publications, many of them by or about Kardec. As we entered the building we stopped at the reception window and asked for directions. Hundreds of people, most of them seeking healings, were milling around but the receptionists and guides managed the traffic with a minimum of confusion.

Federacão director Carlos Jordão, a gentleman in his late sixties, is reputed to be one of Brazil's finest mediums. When we met him he turned to Alberto Viiloldo and stated correctly, "You are originally from Cuba." We had mentioned this fact to no one.

Jordão took us to a large room where some two dozen mediums

were engaged in healing. A constant flow of patients entered from the auditorium where they had received the first phase of their treatment. Here in this room each patient received Spiritist "passes" from one of the mediums.

Jordão invited us to sit down, saying we too could receive such passes. The passes do not involve physical contact. Indeed, we were told that physical contact during a treatment can be detrimental because the energies of a lower physical nature can displace and render ineffective the healing energies at work on the patient's perispirit. Conventional medicine can be effective, Spiritists admit, but it deals with symptoms rather than with basic causes. Therefore, the symptoms frequently recur until the psychic body is healed. We recorded our own reactions to the passes.

Stanley Krippner: "I sat before a smiling black woman who began going through certain movements. Although I had my eyes closed I could "feel" these movements as certain tingles went through my body. Perhaps these sensations were caused by air movements produced by her hand motions or perhaps they were the result of changes in my perispirit. In any event, I felt quite refreshed and altered following the treatment."

Alberto Villoldo: "I go and sit before a very large black woman who is standing directly in front of me. I feel very relaxed and close my eyes as she proceeds to make certain movements in a crisscrossing fashion over each one of my chakras. I feel a release of tension; a very light sensation envelops me. When she is done she taps me on the shoulder lightly. I walk out of the room feeling very light and bouncy."

Later Senhor Marinho described the course of treatment each patient goes through. A staff member greets him and ascertains the nature of his problem. The patient then receives a card that indicates the time and type of healing he is to receive. Usually patients go first to an auditorium where a speaker exhorts them to develop spiritually so they will not become ill again. Then they receive the healing passes.

The third phase, considered the most important, is a private session. At this time a Spiritist medium instructs the patient on the proper conduct to follow in order to relieve his ailments. The medium explains that moral problems attract negative spirits who influence the patient in a negative manner. It is suggested that the patient join gospel classes since his total healing depends

upon his developing a new concept of life and living up to it. Thereafter, the patient returns for healing treatment until his problem is relieved. Two sessions a week is typical.

* * *

SENHOR MARINHO is in charge of the mediumship training program which generally takes three years. The first six months of the training is theoretical, entailing very little practice. At this stage the student studies the writings of Kardec and other Spiritists. Next he begins exercises in higher perception, learning to perceive the magnetic fluids which make up the perispirit and to distinguish between the differences in these fluids. He also is taught to detect the proximity of a spirit entity.

Once he can detect spirits he is graduated to the second phase of training in which he learns to contact these spirits. "Contact is felt as an electric shock would be felt," explains Senhor Marinho. Next comes a deeper involvement with the spirit entity. If the medium remains conscious during this contact the result is telepathic communication. If he is semiconscious there is partial merging; if he goes into trance there is total merging.

By this time Senhor Marinho has decided which type of mediumship the student is best suited for and plans the third phase of his training accordingly. Some students will take intensive training in psychometry; others will work on trance mediumship. All students, however, receive instructions intended to initiate personal reform. Spiritists believe good mediumship is in direct proportion to spiritual development.

If you are personally evolved you will have contact with spirit entities who also are highly evolved. Contact with inferior entities can cause disequilibrium, Spiritists believe, and you must develop spiritually so that you attract only higher entities. Mediumship is merely a human potential, not proof of superiority or moral advancement.

There are two types of mediums, Senhor Marinho explained, "the natural and the testing, the evolved and the evolving." A natural medium has already evolved to a high spiritual level through many previous lives and needs little or no training. The medium who still is evolving, on the other hand, has been given mediumship as a test. The gift indicates that something should be learned in this life through mediumship. This type of medium requires training and should use this potential for his spiritual development.

Once the mediums' training is

sufficiently advanced they help with the patients who come to the Federacão. If a patient requires special help, a session is scheduled with a group of four or five mediums. The patient brings with him a card containing information about his problem. This card, sealed in an opaque envelope, is passed to the mediums who try to determine the nature of the patient's ailment and the needed treatment. If the mediums agree with one another and their diagnosis agrees with the information on the card they then can feel confident that their remedy will be successful.

Treatment for patients varies with the seriousness of their conditions. A mentally ill patient is placed in a circle of mediums, one of whom enters trance. One medium, known as the indoctrinator, remains outside the circle and tries to speak to the spirit entity which is causing the problem. He orders the spirit to leave the patient and enter the body of the trance medium. If the spirit does this the patient is sent home; then the indoctrinator and the assisting mediums talk to the spirit, attempting to persuade him to advance to higher awareness and leave the patient alone.

The following week the patient returns. Sometimes the offending entity also has returned; if so, the treatment is repeated and the indoctrinator again attempts to assist the spirit's advancement. Sometimes a different spirit has entered the patient's body; in this case the new entity must be made to leave. On an average, six visits are required before the mediums are convinced the possessing spirits all are gone. Then the patient is advised to return to the Federacão for passes several times a week for another month. Senhor Marinho says they have good success with this approach to mental illness.

Dr. Hernani Andrade, a civil engineer who has made an intensive study of psychic research and Spiritism, later explained this matter of spirit attachment to us. "From my own experience," he said, "I have observed that some people become ill — either physically or psychologically — due to the influence of a discarnate entity. Some people show well-defined cases of a physical illness, for example, a person whose X-rays show caverns in the lungs. Attachment of a discarnate entity to a carnate one can occur through black magic or through natural affinity. Most spirits that adhere to living persons are unconscious. The shock from their death has been so great that they become unconscious and have not recovered. When a medium speaks with these spirits, they

respond from what would be called the 'id' portion of the personality. Many times they are not aware that they have died and feel all the symptoms from their past ailments. These symptoms are passed on to the living person they attach themselves to. When these spirits are dislocated from the possessed person, that person regains health and all these symptoms disappear."

When we asked Dr. Andrade to explain his comment about "black magic" he replied, "Many times we encounter the work of Quimbanda or black sorcery. Quimbanda works with the very elementary spirits, the *Exus*, many of whom have not had the experience of life. *Exus* represent the forces of nature, for evil as well as for good. Yet if the force represented is evil, the *Exu* can be very dangerous and extremely violent.

"However," Dr. Andrade added, "possession is not a simple problem of the discarnate entity. It is also the problem of the patient, the possessed person. Frequently we have to orient the patient toward spiritual living or he will become possessed again. A patient may have latent mediumistic capabilities which make possession easier for discarnates. Therapy might consist of giving the patient mediumistic training so he can control the spirits. If the possessing spirit and the patient have common interests, rather than remove the spirit we will teach the spirit and the patient to work harmoniously. In such an instance the situation can shift from one of rivalry to one of mutual cooperation where the spirit serves to transmit messages and to work in healing other people."

Before we left the Federacão, Senhor Jordão showed us a chart that records the number of patients who visit the center. During the previous year monthly attendance averaged nearly 40,000 patients. We also discovered that Senhor Jordão lives on a small monthly pension and receives no salary for his work at the Federacão. All Spiritist clinics in Brazil are run in this manner, supported only by donations from patients and friends. Despite this lack of regular funding, states David St. Clair in his authoritative *Drum and Candle* (Doubleday, 1971), the number of Spiritist hospitals, orphanages, libraries, old peoples' homes and schools for the handicapped outnumber those built by the Roman Catholic Church and the Brazilian government combined.

* * *

ON THE evening of April 19, 1973, we attended a Spiritist seance at one of the smaller Spiritist centers in the city. In

the library we noted the usual volumes by Kardec and by Francisco Candido Xavier, one of Brazil's great Spiritist mediums. We were told that a healing group meets there every week with Donha Regina Moira as medium and leader. Since many of the usual members were absent during the Easter holidays, Donha Moira held a special session for us, the Andrades, Jarbas, and Carmen Marinho and two local psychologists who work with Andrade. Senhor Agenor Pegado, another Federacão medium, was to serve as interpreter.

Donha Regina is a gentle but vivacious woman with sparkling eyes. Although she is no longer young, she gives an impression of youthful strength. We began the session with several prayers that have been transmitted by Emanuel, Francisco Xavier's spirit control. We then asked that healing power be channeled to those in need. We joined hands to form the healing circle.

Our first healing attempt was for a friend of Albert Villoldo's. Villoldo recorded in his seance notes: "I asked Donha Regina if we could attempt a healing on a close friend of mine in New York City. She said that we could and asked for my friend's name and address. I stated the name but did not recall the exact address. She then asked me to close my eyes and visualize going to my friend's apartment. I was surprised to find that upon closing my eyes my attention shifted without much effort to the apartment of my ailing friend. The scene was extremely clear. I noticed the contour of the stairs as I walked up to the third floor. I opened the door and entered my friend's apartment.

"Everything seemed just as I last had seen it a few months previously. Even details of pictures on the wall became clear if I focused upon them. I saw my friend quite clearly and she seemed to be very depressed. The scene then lost clarity and I found my attention focused back on Donha Regina. She asked me to direct pink healing vibrations to my friend's body. The healing session for my friend concluded with a short prayer."

Later Donha Regina told us that she had had an out-of-the-body experience, had gone to New York City, found the right apartment, brought the "perispirit" of Alberto's friend back to Brazil for healing and then returned it to New York. She did the same thing for other patients suggested by the group.

After the healing was concluded, Donha Regina's voice became somewhat strained and she asked us to direct positive energies toward her. She stated we

could generate such energy by visualizing a pleasant scene or a loved one. Then she shook very violently for a few seconds as if a wave were breaking over her body. She clenched the table tightly; her eyes were open, wide and unblinking. Her quiet gentle voice changed to the strong deep voice of an old man. The spirit of O Prêto Velho, the old black slave who works with the healing group, now spoke. Through Donha Regina he greeted his friend Senhor Andrade and the others he knew, then was introduced to the strangers present.

O Prêto Velho turned to Alberto to tell him about his friend in New York City. His description of her symptoms was quite accurate, especially of her depression which he stated was spiritual in origin. O Prêto Velho then prescribed certain treatments for her to follow.

Turning to Stanley Krippner he said Stan had come from the "land of dreams," an apt reference to the dream laboratory at Maimonides Hospital. O Prêto Velho noted the importance of parapsychology in preparing people's consciousness for coming world crises. He stated that negative entities are opposing parapsychology, thus causing Stan's legal and financial problems. (Krippner's response was "You're so right!") Before taking his leave O Prêto Velho told Stan that he has mediumistic potential.

Almost immediately Donha Regina's voice was taken over by the spirit of a black Brazilian missionary, a cultured gentleman who spoke of the need to unify science and Spiritism. The next spirit voice was of the same man but in another incarnation. His speech was less cultured and more brusque and he gave messages for some of the circle members.

The next entity was Sheila, a young Austrian woman. Her appearance was preceded by the scent of perfume which Stan Krippner and some of the others detected. Sheila, speaking in a heavy Austrian accent, took a great liking to the two of us and promised she would remain in touch with us after we left Brazil. As Sheila took her leave Alberto reported feeling a current of cold pass him.

After the seance Senhor Andrade explained that Sheila typically brought the scent of flower-like perfume as an announcement of her presence. Since returning from Brazil Alberto reports that a gentle perfume fills his room during his meditations. Stanley Krippner also has detected this scent once and has had two dreams involving O Prêto Velho.

We find our ideas about human consciousness have changed and expanded. We speculate that human interaction with psychic energy and its manifestations occurs on different levels which vary with the individual's ideas of reality. Psychic phenomena may be due to the "perispirit," to "psi fields" or to "biological plasma" but under any name this energy perhaps could be channeled and formulated around various archetypal forms, many of which may be perceived as spirit entities.

Modern culture ignores these archetypes at its own peril. They remain available to our unconscious mind. If they are too far removed from consciousness they may take on form of their own without our being aware of them. In Brazilian spirit religions people are not cut off from the archetypes but rather have an opportunity to relate to them, to incorporate them and to attain some sort of power for good through them and over them. Perhaps by this process we human beings can raise our consciousness so that we and our planet may be saved.



THE INFAMOUS BERMUDA TRIANGLE

By W. Ritchie Benedict

IN A warning broadcast Saturday, October 6, 1973, the United States Coast Guard declared the waters between Cuba and the southwestern Grand Bahama Banks as "possibly hazardous." The announcement followed the loss of two Cuban fishing boats "under mysterious conditions" and the apparent disappearance of a United States vessel. This is roughly in the area of the infamous "Bermuda Triangle" where many ships and planes seem to have vanished for no known reason.

A spokesman for the Coast Guard in Washington, D.C., said a United States ship spotted one fishing boat burning 75 miles north of Cuba in the vicinity of the Grand Bahama Banks and later that same day a second Cuban fishing boat was found abandoned in that area.

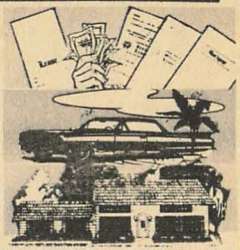
The Coast Guard also was looking for the American fishing vessel *Linda,* overdue on a trip to Miami from Flamingo Cay north of Cuba.



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card and the advantages of all they represent.

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THIS IS THE MOST IMPORTANT LETTER YOU WILL EVER READ!
PLEASE GIVE ME TEN MINUTES RIGHT NOW!

My name is Sid Rosen. I've been a wheeler-dealer all my life and I've been involved in hundreds of successful businesses. Let me tell you what I can do for you.

I will make you appear to be a millionaire...in just four weeks! I will teach you how to GET SMART AND LIVE GREAT! I will teach you how to capitalize on human nature, human emotions and human greed. I will teach you to open previously locked doors, create unlimited opportunities and place yourself upon the glittering path to financial prosperity and success. I will help you to acquire and enjoy all the marvelous things in life you've always dreamed of having but felt you would never get — like a luxury cruise around the world, a color T.V. in every room, expensive cars, luxurious homes, beautiful clothes, gourmet foods, cameras, gadgets, you name it. I Will Show You How To Get It!

I have learned (the hard way) that it is possible to create the "illusion" of great personal wealth quite easily in today's credit oriented economy. Notice now, that I have used the term "illusion"...for that is exactly what our entire capitalistic society is based upon.

People, including you and I, believe what they see! We presume a person to be wealthy when seeing his expensive home, high priced cars, well tailored clothes and luxurious lifestyle.

You've probably heard the saying, "It Takes Money To Make Money" and you probably have also heard the saying, "You Can Only Borrow Money When You Have Money." The truth that I will teach you is that in today's economy it only takes "THE ILLUSION OF HAVING MONEY"...to make money and it only takes "THE ILLUSION OF HAVING MONEY"...to borrow money. Remember this, in today's financial marketplace, most money transactions are merely bookkeeping entries and nothing usually changes hands but scraps of paper. This is one of the secrets I will reveal to you in great detail!

Are you having trouble borrowing money? Making loans? Getting mortgages? Leases? Credit Cards? Charge Accounts? I will change all that! I will start you on the road to building an AAA+ credit rating that will enable you to get cash, mortgages, houses, property, credit cards, furs, jewelry, airline tickets, just about anything...in hours on just your signature or even on the telephone!

I will teach you to wear the hat of a millionaire no matter what your present situation, occupation or past history. My "Smart Money Plans" will enable you to drive a luxury car for which you paid nothing; move into a luxurious home with no money down; walk into a bank and get a $10,000.00 signature loan and mingle in the top financial and social circles of your community. S/M/P will even cover your tracks if necessary; misdirect credit investigations. It will even show you how to disappear and become another person to start all over again if necessary free from past obligations.

I'll tell you this...I call many of my plans "secrets" because I don't think that more than one person in a thousand knows any two of them and perhaps only one person in fifty thousand knows all of them. And believe me, most of my secrets are astonishingly simple, just requiring the right knowledge and a little brains, guts, gumption, time and effort!

My exclusive S/M/P manual will explain my many techniques in detail with step-by-step instructions on how to make them work. With this information in your possession, you will have the knowledge to get everything you desire in a matter of weeks, not years. There has never been a revealing 'insider manual' published like this before. Everything...and I mean EVERYTHING You Need To Know Is In My Manual, which will be sent to you in a plain envelope.

The price of my manual is $10.00 plus your signed pledge that you will not duplicate or otherwise, reproduce or resell my secrets.

Now, I know that most of the people who read this letter will not act upon it. They will be suspicious, timid and unmoved by what I have revealed here. They will reject it quickly as some kind of con game or a lot of bull! This is good and this is as things should be, because if there were too many people with enough faith in themselves to act on my "Smart Money Plans," it could be made useless to the rest of us. This very fact, that so few people have the sense and guts to try, makes my secrets remain secrets and makes the opportunities for the rest of us smarter and more aggressive people practically limitless!

So to you who will not act, please accept my thanks. Your indecision and inaction will help make the rest of us rich! I will leave you with this closing statement. Every word in my manual is true! Every technique workable exactly as stated and can be put into immediate operation. I offer my manual to you only once! I have no future discount deals or the like. My offer is $10.00 for the complete manual and you gamble that $10.00 on yourself. There are no refunds and I guarantee you no extra charges or come-ons for additional money. I have absolutely nothing else to sell and, of course, I will keep your name completely confidential.

It's your move now!

Sid Rosen

P.S. I've added a fantastic entire section that will teach you how to Extract Gold From Your Credit Cards. I will teach you to raise your credit card ceiling from $200.00 to $10,000.00 or more in minutes...How to raise $5,000.00 in cash in one hour on your credit cards even when you can't get a loan anyplace...How you can use your credit cards to make hundreds of extra dollars on business trips, vacations, visits to relatives with absolutely no work involved...How to go into debt with your credit cards and end up making seven times your investment...How to pyramid your credit cards into $10,000.00, $20,000.00, even $30,000.00 in cash when opportunity calls. Yes, I'll teach you all this and more. You've Got Gold In Your Pockets And You May Not Even Know It...BUT YOU WILL LEARN SOON!

Mr. Sid Rosen
Fact Research, Inc. Dept. FT-300
415 Lexington Ave., Suite 304, New York, N.Y. 10017

Dear Mr. Rosen,

Please ship me your complete **"SMART MONEY PLANS" Manual.** I hereby give you my pledge that I will not copy, duplicate or resell the secrets and techniques I will find revealed in your manual. I confirm this pledge in writing with my signature on the line below.

Signature _____

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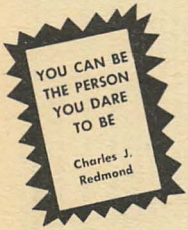
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6. Special method of meditating to obtain what you desire most.
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My Proof of Survival

FATE will pay $10 for each story published in this department. Stories must deal with an actual experience proving spirit survival. They should be less than 300 words and typed double-spaced on one side of the paper. They may be mailed to FATE Survival Editor, 500 Hyacinth Pl., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

"I WAS KILLED INSTANTLY . . ."

By Lawrence LaRocco

IN AUGUST 1968 Bob Walsh unexpectedly visited me. We had been inseparable friends in high school but had drifted apart after graduation. We hadn't seen each other in over two years when he arrived that sultry summer evening.

I don't remember the doorbell ringing as I was cramming for an exam but my mother Evelyn LaRocco walked into my room saying, "Larry, Bob Walsh is here to see you." Elated, I bounded down the stairs to the kitchen and we just stood there staring at each other for a full minute before Bob broke the silence.

"Aren't you going to ask me if I want a beer?" Bob asked with a grin. I did just that and we spent the next three hours catching up on old times and filling each other in on the last two years. We had a terrific time but just before he left Bob became serious. I was completely surprised when he said he was leaving for combat duty in Vietnam the next day.

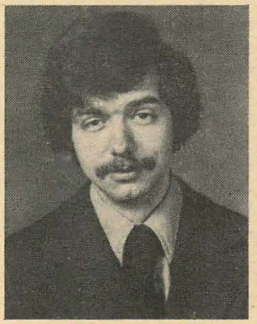
"I wanted to be sure I saw you one last time before I left," Bob explained.

"You make it sound like you're not coming back," I replied.

Deadly serious, he answered, "I don't think I am coming back." Bob went on to explain that the night before he'd had an unusually vivid dream in which he was ambushed and killed in the Vietnam jungle. But Bob quickly changed the subject and we parted on a less somber note.

I wrote to Bob twice while he was in Vietnam but never received a reply. Approximately four months later Bob appeared to me in a vivid dream. He was wearing his combat uniform and it was covered with blood.

"I'm sorry I didn't answer your letters but I never had the time," Bob explained. "The Viet Cong ambushed our patrol and I was caught



Lawrence LaRocco

in the cross fire. I was killed instantly; there wasn't any pain."

Three weeks later I got a letter from Bob's mother informing me that Bob had been killed in Vietnam when his platoon was ambushed by the Viet Cong. Was Bob's own dream prophetic? Did he actually appear to me in my dream? To this day I believe the answer to these questions is yes. — *Chicago, Ill.*

GRANDDADDY'S LAST VISIT

By Barbara S. Guthrie

WHEN WE moved from Cochran, Ga., to Salem, Va., in 1955 it nearly broke my father- and mother-in-law's hearts. Our son Edward was then four years old, their youngest grandchild, and although both of them adored him, Edward and his grandfather Rufus Coody, Sr., were inseparable. To make the move easier for them we promised Grandfather that we would let Edward spend several months with them each summer.

For the next eight years Edward regularly visited with his grandparents as promised. During this time Papa Coody suffered a stroke that left him partially paralyzed on his left side. For a while he was able to get around with the help of a cane but, in his 70's by then, he gradually weakened and finally was confined to a wheelchair. Even so, during the summer when Edward visited him the two had a great time together.

On August 19, 1963, about a month after Edward had returned to Virginia from his latest visit I heard him cry out in his sleep. I looked at the clock as I slipped into my housecoat. It was a little after midnight when I went down the hall to check on my son for now his cries were louder.

As I neared his room I heard him say, "Oh, Granddaddy, don't go! Please don't go!"

The room was dark and unusually cold although the rest of the house seemed quite warm. When I switched on the light I found Edward, now 12 years old, in bed on his knees with his hand stretched out toward something I could not see.

I shook his shoulder gently, saying, "Edward, it's only a dream. Wake up, son."

He shrugged my hand off and crawled to the foot of the bed. "Please don't go, Granddaddy," he sobbed. Finally he collapsed against the foot of the bed, crying as if his heart would break.

I tried to convince him it was only a dream but he shook his head. "He's gone, Mama. I can't see him anymore."

They called from Georgia the next morning to tell us that Papa Coody had died during the night. Then I knew it hadn't been a dream after all. Papa Coody never visited Virginia when he was alive but he came at the time of his death to tell Edward good-bye. — *Salem, Va.*

UP THE WIDE STAIRCASE

By Lois A. Walling

SEARING PAIN told me my baby and I were in serious trouble as I lay in the delivery room in Red Bank (N.J.) Riverview Hospital on March 1, 1959. Over and over I screamed, "Please save my baby!" Then, although the pain hadn't stopped, I saw the hospital personnel rushing my precious new son to an incubator.

Still torn by merciless pain I heard my obstetrician, Dr. Berman, say, "Oh, no!" Suddenly my head seemed to fall backward and with a snapping sound I was all at once completely free — no pain, no tears, no worry.

I hovered in an upper corner of the delivery room, watching and listening as the doctor and three nurses struggled to revive the body which I knew was mine. They even sat me up on the table and ran ice up and

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You are a rhythmic, cyclical individual. We all are. This rhythmic quality was noted by Sigmund Freud nearly 90 years ago and research on biological rhythms has continued since then.

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For years, thousands of individuals have paid up to $500.00 to have their personal biological rhythm chart created **for just one year!** *Now, computer technology and miniaturization have made bio-rhythms available to everyone.*

The result of hundreds of man-years of scientific research, the BIO-COMPUTER lets you calculate **when** your natural strengths and talents can **best be used** to your greatest advantage.

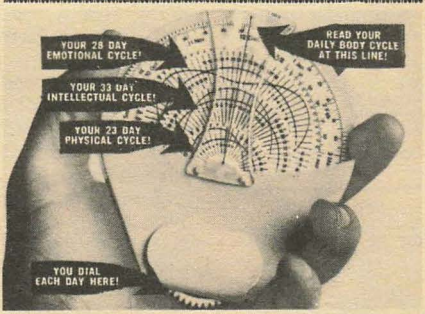
When will you be "wisest" in business? When will you be at your "physical peak" to make the most of your love life? When will your emotions be their most exuberant and rewarding?

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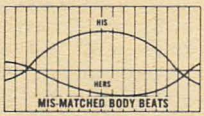


YOU CAN DIAL YOUR BIO-RHYTHMS, YOUR FAMILY'S...ANYONE'S IN MINUTES!

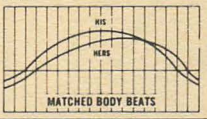
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MATCHED BODY BEATS

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Ever notice how sometimes it's easier to lose weight, exercise and shape-up than at other times? Think about that physical cycle—when you're at your performance peak. **That's** the time to concentrate on beautifying your body because **that's** the time when all of your physical activity will pay the greatest rewards!

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Dr. Eugene Bircher, Physician/Surgeon

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Jack Gunthard,
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Alfred Morningside,
Business Industrialist

Without my Bio-Computer telling me what I can expect of myself —I think I would have cracked under the pressure.
Julie Hairston, Women's Review Writer

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down my back. One nurse kept trying to open my eyes and I could see her tears. I wondered why they were so excited and thought, "Don't fuss so. I love it where I am. You can have that body."

Then I floated higher, leaving the hospital scene, and in the dimness a wide staircase appeared before me. Free of all earthly connections I felt only peace as I began to ascend the stairs. In the light at the top was the glory my soul had been searching for. Then suddenly, about halfway up, I couldn't move. When I turned to see what force held me back I found myself on the street in Keyport, N.J., where I lived. I remembered that I was a wife and mother and felt sadness at leaving my babies.

Suddenly I was back on the stairs, once more looking up. Then I heard a soft voice saying, "You must go back. You are not ready. Go back, go back."

Going back was easy — just darkness. A day later I slowly awakened in my semiprivate room — with the wonderful knowledge that my baby and I were going to be fine.

The doctor and nurses who looked at me skeptcially when I described the scene in the delivery room were awestruck when I repeated some of their conversations.

I almost made the trip again while trying to deliver my fourth child in June 1966 but that situation was brought under control and I did not leave my body. In any case, it is a trip I do not fear. I am always being watched over and waited for. — *Pioche, Nev.*

THE LIVING "DOLL"

By Rita D. Murray

I WAS about four years old when my mother first took me to the Morris-Jumel Mansion on West 160th Street and Edgecomb Avenue in Manhattan. I remember we got there

late in the afternoon on the day after Thanskgiving in 1957. The curator was thrilled to have visitors as he didn't like being there alone, especially toward evening. (The present administrator informs me that the curator at that time was Henry Harrison deFrise.)

We went into the curator's office and he showed us all kinds of Jumel memorabilia from the United States and France and claimed he was a descendant of Madame Jumel, who had lived in the house for more than 50 years until her death in 1865 at the age of 93.

I was restless and decided to explore the house on my own. The curator told me not to be afraid if I thought I saw ladies in any of the rooms. He said that large lifelike dolls had been dressed in period fashion and placed in various parts of the house. I wandered into the hall and opened the door into the living room. I was startled to see an old



Rita D. Murray

woman standing in the center of the room with her back to me. She was dressed in a blue satin floor-length dress and her white hair was pulled back into a bun. Remembering what Mr. deFrise had told me I went on into the room.

As I passed the "doll" I heard the rustling of silk and out of the corner

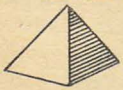
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of my eye, saw the hem of the dress turn quickly. I was startled but strangely unafraid as I looked up into a friendly smiling face. She said, "Hello, little girl." I said hello but I was uncomfortable because the curator had said we were the only ones in the mansion.

I left the living room and went back to the curator's office and told him and my mother what I had seen. Mother thought I was pretending but Mr. deFrise was petrified. He tried to tell me it was only a doll and my imagination but I would not be swayed. I knew what I had seen and heard. Finally, we all three went to the living room but found no trace of the woman or any doll.

Recently I read a story about a group of school children from nearby P.S. 164 who visited Jumel Mansion and saw an old woman on the second-floor balcony who yelled at them to keep quiet. She was dressed in a floor-length dress and her white hair was pulled back in a bun. (The story is recounted in Susy Smith's *Prominent American Ghosts.)* The children, as well as I, surely saw the ghost of Madame Jumel. — *Jamaica, N.Y.*

IN A WONDERFUL PLACE

Elaine St. Clair

MY SON Steven Paul St. Clair was 18 years old in 1963. He had stomach trouble and I know he was afraid he had cancer. About the middle of June I began to feel that something terrible was going to happen to him.

On June 25 Steve walked out the back door of our home in San Jacinto, Calif. When he didn't return after a few hours my husband Robert and son Jimmie went out to look for him and finally we called the police. They searched for several days and then gave up.

We still were hoping to find him a few weeks later when we moved to Erenburg, Ariz. One night we received a telephone call from a police officer who asked to come out to see us. I knew it had to be about Steven and I felt in my heart he was dead.

The policeman told us some men hunting near San Jacinto had found Steve's body hanging from a cottonwood tree. He had been there for 42 days.

I thought the world had come to an end. For almost two years I could neither eat nor sleep.

Steve was always on my mind. To distract me my husband planned a trip to Glen Ellen, Calif. One day while we were there we planned to go on a picnic and Robert went to pick up our oldest son and his wife. I was alone and lying on the bed in our hotel room when something very strange happened.

I saw my dead son Steve coming toward me. He looked healthier than he ever had looked. I couldn't believe my eyes.

"Steve, this can't be you!" I said. "When they found you, you were half flesh and half skeleton."

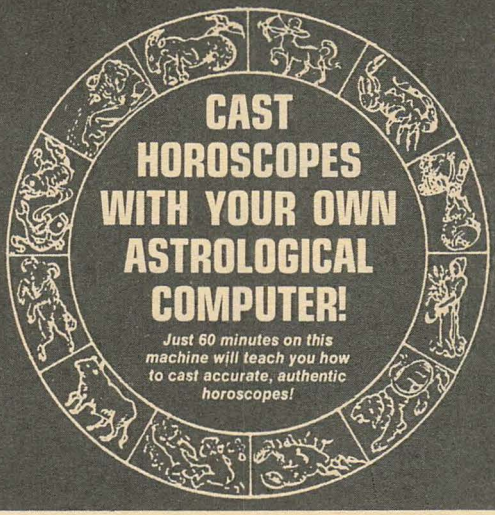
"It's me, all right," he replied. "I'm very happy now and if you live right you will join me." He came over to the bed, put his hands on my face and stroked my cheeks three times. Then he disappeared.

From that day I began to live again. My religion had taught me that anyone who commits suicide never can go to heaven. But this isn't so. I know Steve is well and happy in a wonderful place. — *San Francisco, Calif.*

MOTHER INSISTED

By Marjorie Jordan

MY MOTHER Eula P. James died unexpectedly in March 1968. I had a hard time adjusting to the fact that she was gone. I am an only child with no brothers or sisters to help me bear my grief and although my husband and children were wonderful



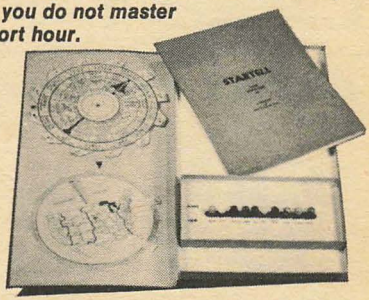
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and tried to help me through that trying time, I was very lonely. Nobody could take Mother's place.

Mother had played the violin beautifully. I never learned to play this instrument. Although Mother wanted me to take lessons, I wasn't interested. After her death I kept her violin. I couldn't part with it, it was so much a part of her.

At Christmastime when the family gathered together we always sang Christmas carols and Mother had accompanied us on her violin. With the approach of the first Christmas after her death I began to miss her more than ever. I thought sadly, there will be no playing of carols this year.

But a strange thing happened. Two nights before Christmas I dreamed Mother told me to get out her violin and play her favorite carol "Silent Night, Holy Night." In my dream I reminded her that I could not play the violin and so could not carry out her request.

On Christmas Eve, after putting some last minute gifts under the tree, we retired early knowing the next day would be a busy one. During that night I dreamed the same dream I had dreamed the night before. This time, however, Mother insisted I get her violin out of the closet and play it.

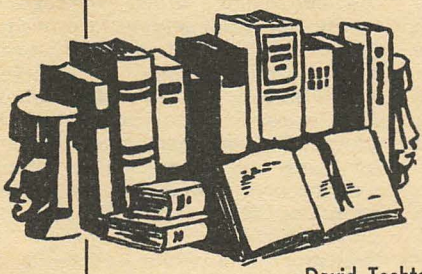
Again I said, "I can't play your song; I don't know how to play the violin."

She replied, "You will be able to play; I will show you how."

So when I got up early on Christmas morning I went to the closet where I kept her violin. I took it out of its case, put it under my chin, laid the bow across the strings. And suddenly I was playing the beautiful Christmas carol "Silent Night, Holy Night." I don't know how I did it or what strings I played on, *because I do not know how to play the violin.* — *Greenville, Tex.*

New Books

NEWS and REVIEWS



David Techter



QUANTUM PHYSICS AND PSI

THE LATEST proceedings volume from Parapsychology Foundation reports on an August 1974 conference on *Quantum Physics and Parapsychology* (Parapsychology Foundation, 29 W. 57th St., New York, N.Y. 10019, 1975, 283 pages, $12.00). Far more technical than most such volumes, it includes 12 papers and a concluding discussion dealing with quantum logic, information theory, entropy and other such topics. The pages bristle with imposing-looking equations and graphs and the fainthearted (like myself) will be intimidated. The major item of interest in the volume is the definitive report on Russell Targ's and Harold Puthoff's study of "remote viewing of natural targets" with the transcript of a sample session (see the description of this research in my January 1975 column). I'm not sure what remote viewing has to do with the rest of the material but I'm pleased the report has been published.

Targ and Puthoff have gone on to a fancier variant of their original research — precognitive remote viewing. In these experiments the subject simply relaxes and describes the target he is seeing. After he has completed his remarks the actual target is selected by random procedures and a team of experimenters goes to the remote target location and makes descriptive notes of the environment. The subjects' descriptions match up rather strikingly with the targets, according to the unpublished reports. A replication of the procedure by Mundelein College's John Bisaha in Chicago also produced an impressive hit, which figured in a TV documentary shown over Chicago's Channel 5.

VARIOUS PERIODICALS

MISCELLANEOUS NEW publications continually arrive at FATE's offices. Some are excellent and some are dreadful but alas, in either case few of them ever get beyond the first or second issue. And I suspect this will prove true of the mimeographed *Newsletter* published by the Canadian Psychic Research Association (P.O. Box 35261, Postal Station E, Vancouver, B.C.) The quoted price is 50 cents an issue, $5.00 for a year's subscription. The sample issue is

devoted mainly to criticism of other groups and various psychics by editor Peter Veeker. My own reaction is that I hear enough of this kind of thing by word of mouth and don't particularly care to spend time reading more of same.

A much handsomer effort is the *Journal* issued by the Texas Society for Psychical Research (c/o James A. Hall, 712 N. Washington, Dallas, Tex. 75246). The sample sent us is marked "1974-75" and contains 36 pages of offset printing, spiral-bound. Many readers will be intrigued by the previously unpublished notes on sittings the noted Boston medium Mrs. Soule gave from 1919 to 1933 for William Perry Bentley. Prof. James Hyslop published a number of papers on Mrs. Soule using her pseudonym "Mrs. Chenoweth." Bentley's notes follow flattering introductory pieces by Mary Kugler and J. B. Rhine who laud the Texan's many contributions to psychic research, both literary and financial. The issue also has an article by Texas sensitive Ann Jensen and an article on paranormal healing. No price is stated for this journal. If future issues are as good as this one, I hope the TSPR continues to publish.

Now that *Pensée* has completed its run of special issues on Immanuel Velikovsky, readers interested in his various theories may wish to subscribe to the new journal *Kronos* (c/o Warner Sizemore, Glassboro State College, Glassboro, N.J. 08028). Subscriptions to this quarterly are $7.00 a year; single issues cost $2.50. The only issue I have seen (Spring 1975) contains 82 pages with eight articles on various aspects of Velikovsky's thought. The journal also announces that Glassboro State College has established an interdisciplinary center for Velikovsky research and has made tentative plans for an international symposium in Philadelphia in the summer of 1976.

HAPLESS HAPPENING

I PROMISED to report on the experiment of presenting a fair that did not exploit either workers or public. Alas, *Happening '75* proved it is possible to put on a first-rate psychic affair with a relatively small budget and a modest admission price — but it remains to be proven that any money can be made by doing this. The problem simply was the poor attendance. Why a less ambitious fair with only half the promotion drew 5,000 people in September 1974, while *Happening '75* attracted fewer than 1,000 in November 1975, remains an enigma to me.

Perhaps I should be satisfied with the numerous favorable remarks about the program. Indeed, the most frequent complaint was the difficulty of choosing between the four concurrent sessions. Some individual readers did very well but many who had come from great distances (participants traveled from Ohio, Wisconsin, Indiana and Virginia as well as from the Chicago area) failed to cover even the modest booth rental.

A unique feature of *Happening '75* was the participation by a number of Chicago's ethnic groups who displayed crafts and imports and on Sunday afternoon performed in musical groups. I was highly pleased to see the first tentative contacts between the psychic and ethnic communities blossom into harmonious interaction by the end of the fair. Indeed, if I were to attempt a *Happening '76*, it would be broader and include more of the many different interest groups in the area.

SPIRITUAL ADVISORY COUNCIL

FOR SEVERAL years Chicago's Bismarck Hotel has been the scene of the annual conference of Spiritual Frontiers Fellowship. In 1976, however, SFF has decided to hold its conference in Unity Village in Missouri. Because of this change a

newly formed group, Spiritual Advisory Council (1701 Lake St., Suite 450-F, Glenview, Ill. 60025), will sponsor a spring conference based on the theme of "Developing The Total Person" at the Bismarck on April 23, 24 and 25, 1976. Noted authority on world religions Dr. Marcus Bach will speak and also conduct a workshop program on healing. Trance sensitive Paul Solomon from Virginia Beach, Va., will lecture and demonstrate his trance phenomena. The conference, stresses coordinator Paul Johnson, is for intermediate or advanced students rather than for novices and will emphasize group participation and development. A variety of workshops will cover such topics as reincarnation, inner awareness, meditation and spiritual development. The program is arranged so that participants may register for individual days or for the entire program. Interested readers should contact SAC for full details.

OTHER REVIEWS

THE POWER OF THE MIND by Susy Smith, Chilton Book Co., Radnor, Pa., 1975, 294 pages, $7.95.

A broad perspective on the power of mind over matter or psychokinesis (PK) is provided in this new book by Susy Smith, author of 24 other psychic books. Characteristically, her new book deals extensively with spontaneous and mediumistic experiences as well as with experimental evidence. Although they are ignored by some parapsychologists, life experiences are clearly essential to an adequate survey of the field. *The Power of the Mind* is as encyclopaedic as its brevity permits and will add greatly to the readers' broad comprehension of PK. It also includes a chapter of Miss Smith's philosophic musings.

Susy Smith deals in her entertaining way with all of the following: gambling, crisis situations, labora-

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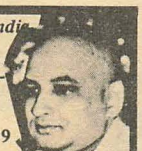
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tory evidence, visible object-moving, psychic surgery and healing, religious stigmatization, hypnosis, biofeedback, primitive adepts and fire walking, thought-forms, water-witching, Kirlian and other mysterious kinds of photography, hauntings, ghosts, poltergeists and apports, physical mediumship, psychic voices on tapes and the Uri Geller phenomena. Although she is a sympathetic reviewer, Miss Smith does not go all out for all of these phenomena but neither does she disapprove of any in its entirety. She appears to believe that most of them have some validity. The book stresses the interrelationships between all forms of psi, particularly the bearing poltergeist phenomena have on other psychic occurrences. Miss Smith chides the parapsychologists for not being more concerned with these correspondences.

The research involved in producing this volume is impressive; it is well documented. The proofreading could have been better but nothing more serious has resulted than the displacement of two lines on pages 72 and 73. — *Harold Steinour.*

THE INTRUDERS by Pat Montandon, Coward, McCann & Geoghegan, New York, N.Y., 1975, 286 pages, $8.95.

"I lay a curse upon you and this house. I do not forget and I do not forgive. Remember that!" With these words, shouted by an irate Tarot reader in 1967, a cloud of dark and sinister evil descended upon Pat Montandon's life.

Before then everything had appeared to be going well for her. Her San Francisco television show was a success, she was dating a charming intelligent doctor and her first book was about to be published. All this soon changed, however, not only for Pat but for people close to her.

Her apartment became permeated with a horrible depressing force that seemed to center on her bedroom. Although the heating system was checked repeatedly the apartment was piercing cold. Her dog changed from a gentle happy animal into a shivering, terrified creature. Pat's career was jeopardized by a libel suit against *TV Guide*. Mary Lou Ward, her secretary and closest friend, died in Pat's bedroom in a fire that baffled the fire department. Another secretary and her cousin both committed suicide.

Although much of the book sounds like fiction a list of documents in the appendix authenticates the story. Two renowned psychics investigated Pat's apartment and bizarre experiences. Perhaps one day we shall find explanations but for now Pat Montandon feels fortunate that she has escaped the destructive forces.

The Intruders is a fascinating journey into a world of darkness that will be of interest to anyone concerned with the psychic and occult. — *Claudeen Korst.*

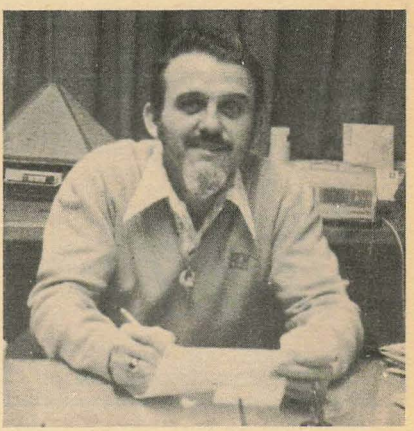
MEXICO MYSTIQUE by Frank Waters, Swallow Press, 1139 S. Wabash Ave., Chicago, Ill. 60605, 1975, 326 pages, $10.00.

Frank Waters' lengthy academic work might have been dreadfully dull. He touches on anthropology, mythology, pyramids, Jungian psychology, Eastern and esoteric religions, Atlantis, UFOs and astrology. But he has a talent for making history exciting and complex data understandable.

His tales of the Mayan ruins make me want to pack my bags and go directly to Palenque. The Feathered Serpent, he feels, was a psychic symbol universal in stature with Buddha and Christ. The Mayan concept of limitless time is still a distinguishing feature of American Indian thought.

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His subtitle, "The Coming Sixth World of Consciousness," refers to his theory, based on astrology and archaeology, that we currently live in the Fifth World which is to end catastrophically on December 24, 2011 A.D. Waters is optimistic about the continued survival of mankind, however. Our world as we know it may cease but evolved mankind will endure. Assuming we indeed are entering the Age of Aquarius, Waters' book tells us the fascinating story of preceding ages and what to expect in the next. — *Rustie Brown.*

RELIGIOUS MOVEMENTS IN CONTEMPORARY AMERICA edited by Irving I. Zaretsky and Mark P. Leone, Princeton University Press, Princeton, N.J., 1975, 837 pages, $25.00.
HARE KRISHNA AND THE COUNTER-CULTURE by J. Stillson Judah, John Willey, New York, N.Y., 1975, 301 pages, $12.95.

Even in these times of inflated book prices $25.00 is a lot of money but *Religious Movements in Contemporary America* is worth every cent. Twenty-seven chapters, each by a different author, survey minority and culturally marginal religious movements including witchcraft, Spiritualism, satanism, pentecostalism, shamanism and Eastern mystical groups.

While the concerns of the various essays are grouped around specific sociological issues, the insights they offer to contemporary psychic research should not be missed. Psychic phenomena occur in a social context (not a laboratory vacuum), generally produce particular and predictable kinds of social behavior, and operate within a history of ideas and structures that largely determines their appearance. By broadening his perspective on the social forces affecting psychics, for example, the researcher can better understand

how religious ideology and cultural forms are imposed on psychic behavior.

Some readers may find the sociology too specialized but the essays by Truzzi on occultism, by Zaretsky on Spiritualism, and the several essays on the new Eastern religions are both fascinating and informative.

One essay in Zaretsky and Leone is on the Hare Krishna group by J. Stillson Judah. But of course, in his book, *Hare Krishna and the Counterculture*, Judah expands that essay into a lengthy study based on two years of research in several California temples. His book covers every aspect of the life of the Hare Krishna movement in both its historical and social setting and joins his earlier volume on metaphysical groups as a significant study of American spiritual religions. — *J. Gordon Melton.*

STRANGE CREATURES FROM TIME AND SPACE by John A. Keel, Neville Spearman, London, England, 1975, 288 pages, £2.95.

This is a new hard-cover edition of a book that first appeared as an American paperback in 1970 but has long been out of print. Keel's major point is that run-ins with Bug-Eyed Monsters — whether they manifest as UFO humanoids, Bigfoot, lake monsters, enormous things with wings or whatever — occur far more frequently than even veteran Forteans realize. Indeed, the variety of mystery beasts seems almost endless.

For example, a "giant four-legged dragon-like creature" stepped out of South Dakota's Lake Campbell one day in 1934 and forced a farmer's tractor off the road. In 1960 a West Virginian named W. C. "Doc" Priestley allegedly encountered a "gruesome eight-foot-tall thing covered with shaggy hair." Several years



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later other West Virginians were seeing "Mothman," the subject of Keel's most recent book.

This volume like all catalogues suffers from a superficiality that critical readers will find annoying. At least two of the incidents have been proven to be hoaxes since the 1970 edition. Moreover, Keel keeps his theorizing to a bare minimum, which may please readers who disagree violently with his ideas, but it gives the book a certain lack of structure. His last chapter, however, restates his theory that aside from Bigfoot and a few other real but unknown animals, we are confronting entities that "are not real or physical in the usual sense of those terms." This "paraphysical" interpretation of UFO occupants and assorted strange monsters marks Keel as a Fortean rather than a UFOlogist, most of whom are still searching for hard evidence of interplanetary visitors.

This immensely valuable work provides another reference for serious students of these subjects. — *Jerome Clark.*

THE LINK by Matthew Manning, Holt, Rinehart and Winston, New York, N.Y., 1975, $7.95.

Does it seem presumptuous for a teen-ager to write an autobiography? If readers have any such misgivings their doubts will be quickly dispelled. *The Link* is not just another psychic's life story. Dr. George Owen of Toronto's New Horizons Research Foundation has pronounced 19-year-old Matthew Manning "probably the most gifted psychic in the Western world."

Frankly and without embellishment the young British author reports events of poltergeist activity, apparitions and eventually the emergence of his spectacular gifts of automatic writing and art. Matthew's "conversations" with dis-

carnate Robert Webbe, who built the house the Manning family occupies, and with other discarnates, known and unknown, are impressive and often amusing. But major attention usually goes to artistic productions in the styles of the Old Masters — Dürer, Picasso, Rowlandson, Goya, Beardsley and others. Having seen the originals, I only wish illustrations of more of these exquisite drawings had been included in the book.

Researchers will appreciate the introductions written by Matthew's father Derek Manning and by his publisher Peter Bander and also Dr. Owen's comments on the poltergeist activity. Young readers will be fascinated by the psychic experiences of their contemporary and older readers will marvel at the "cool" and understanding Matthew's family displayed during the months of disturbances. Publication rights to Matthew's story already have been bought in 19 countries. — *Mary Jo Uphoff.*

GOLD OF A THOUSAND MORNINGS
by Armand Barbault, Neville Spearman, London, England, 1975, 130 pages, £2.50.

Alchemy, described here as "Celestial Agriculture," is the practice of hyper-chemistry with a goal of producing potable gold, an elixir for transmuting matter and effecting the miraculous cure of disease. The process involves a number of detailed steps.

The first stage is the extraction of First Matter, the elixir of life force which countermands all aging factors. This involves collecting early morning dew and maintaining plants freshly swollen with spring sap in containers filled with dew. In rather specific detail the author describes every step he took in planning, evaluating and producing Philosopher's Peat and eventually First Matter,

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which then became the basic ingredient of a whole series of universal medicines.

Carefully combining First Matter with plants and dew eventually produces what is called Major Leaven, a saline powder containing the salts of all life-forms. For Barbault this combining process required more than 14 years.

Barbault says this is no textbook so don't be disappointed if you cannot follow the vague agenda. Some of the technical steps are confusing while others seem irrational or illogical. But then Barbault insists that *his* alchemy is not necessarily effective for you. He advises each aspiring alchemist to utilize his personal inspirational "channel" (preferably a female partner) and be guided in all planning by his own horoscope.

Reading this book is an esoteric "trip" into theoretical hyper-chemistry that will challenge your imagination and stretch your horizons. That's a lot and we shouldn't expect the moon — or potable gold — as well. — *Tom C. Lyle.*

TM: DISCOVERING INNER ENERGY AND OVERCOMING STRESS by Harold Bloomfield, Michael Peter Cain and Dennis T. Jaffe, Delacorte Press, New York, N. Y., 1975, 290 pages, $8.95.

That this book already is a best seller illustrates the continued public interest in Transcendental Meditation. Most of the book attempts to place TM on a firm scientific basis by citing research done at Harvard, Yale, California State and the University of Hawaii. Dr. Bloomfield and his colleagues state that by contacting our own "pure awareness" we can reduce the stress and tension in our lives. As evidence they cite laboratory experiments that prove TM fosters relaxation by reducing breathing rate.

Perhaps the most interesting section of the book, however, deals with some of the other teachings of the Maharishi Mahesh Yogi. He teaches that in addition to waking, sleeping and dreaming, four higher states of consciousness exist. These are pure awareness (transcendental consciousness), cosmic consciousness, refined cosmic consciousness and unity consciousness. An understanding of these higher states makes the purchase of the book worthwhile. — *Jack E. Lorts.*

ALSO NOTABLE

THE TRANSFORMATIVE VISION by Jose A. Arguelles, Shambhala Publications, Berkeley, Calif., 1975, 364 pages, $12.50; $6.95 (paperback; distributed by Random House).

California psychologist and art historian traces the history of human expression from the Renaissance to the present, arguing that modern history is characterized by an increasing repression of man's psychic self by the technical side of his nature.

THE PATH OF SOUL LIBERATION by Roy Eugene Davis, CSA Press, Box 7, Lakemont, Ga. 30552, 1975, 80 pages, $1.95 (paperback).

Popular author on yoga presents his commentary on Indian seer Shankara's verses on self-knowledge and the principles underlying the universal harmony of nature.

THE UNKNOWN GUEST by Maurice Maeterlinck, University Books, Secaucus, N. J., 1975, 340 pages, $7.95.

Famous author's classic study deals with apparitions, psychometry, precognition and the Elberfeld horses.

VOICES OF SPIRIT by Charles Hapgood, Delacorte Press, New York, N. Y., 1975, 336 pages, $8.95.

Author details his eight-year investigation of trance medium Elwood Babbitt and quotes long "communications" from Mark Twain, Einstein, Wordsworth, Gandhi and others.

THE HEALING POWER OF HERBS by May Bethel, Wilshore Book Co., 12015 Sherman Rd., No. Hollywood, Calif. 91605, 1975, 160 pages, $2.00 (paperback).

Author explains the uses of herbs in treatment of diseases, as health and beauty aids and in cooking.

QUARTER CENTURY STUDIES OF UFOs IN FLORIDA, NORTH CAROLINA AND TENNESSEE by George D. Fawcett, Pioneer Printing Co., P.O. Box 407, Mount Airy,

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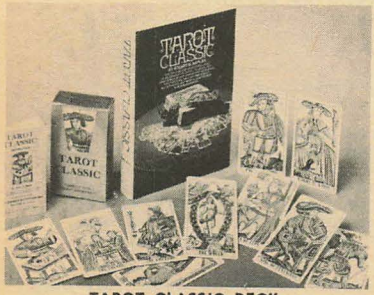


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N. C. 27030, 1975, 90 pages, $4.15 (paperback).

Veteran UFO investigator collects his previous reports and news columns over the last several years and adds 16 pages of interesting illustrations.

DISGUISES OF THE DEMONIC edited by Alan M. Olson, Association Press, 219 Broadway, New York, N.Y. 10007, 1975, 159 pages, $6.95.

Papers presented at Boston University School of Theology examine the understanding and control of the demonic in four major religious traditions: that of the Far East and Islam; the Christian gospel as interpreted by Martin Luther; the African experience; and the vital folk wisdom of central Europe particularly the vampire lore.

AN OCCULTIST'S TRAVELS by Willy Reichel, Running Press, 38 S. 19th St., Philadelphia, Pa. 19103, 1975, 244 pages, $3.95 (paperback; plus 25 cents postage).

Originally published in 1908, this volume describes the travels from New York to Japan of a German professor who possessed considerable healing powers.

NEW DIRECTIONS IN THE I CHING by Larry Schoenholtz, University Books, Secaucus, N.J., 1975, 157 pages, $7.95.

Author goes beyond divination and considers geometry, mathematics and higher meanings in the I Ching.

THE NEW CONSCIOUSNESS by Armand Biteaux, Oliver Press, 1400 Ryan Creek Rd., Willets, Calif. 95490, 9175, 164 pages, $3.95 (paperback).

Author attempts to provide information on many of the new religious, spiritual and psychic organizations in this country and abroad, including addresses, descriptions of philosophy and background information on founders.

WHY SUFFER? by Ann Wigmore, Hemisphere Press, 263 Ninth Ave., New York, N.Y. 10011, 1975, 219 pages, $2.95 (paperback).

Director of Boston's Hippocrates Health Center gives her autobiography and outlines her views on natural hygiene.

HERBS, MEDICINE & MYSTICISM by Sybil Leek, Henry Regnery Co., Chicago, Ill., 1975, 255 pages, $9.95.

Famous witch presents a complete guide to the medicinal, culinary and astrological significance of herbs of the Western hemisphere.

THE RAINBOW BOOK edited by F. Lanier Graham, Shambhala Books, Berkeley, Calif., 1975, 224 pages, $8.95 (paperback).

Oversize illustrated paperback is a collection of essays on rainbows, the metaphysics of color and the human aura ("rainbows around our bodies").

Report from the Readers

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



WANTED: MYSTIC TEST BOOK

FATE editors wish to obtain a first edition of *The Mystic Test Book or the Magic of the Cards* written by Olney H. Richmond. It was first copyrighted in 1893 and has been reprinted a number of times since then.

If any FATE reader has a copy bearing the date 1893, please write us and let us know whether we may buy it and at what price. — *Betty Lou White, Clark Publishing Company, 500 Hyacinth Pl., Highland Park, Ill. 60035.*

THE UNFAMOUS "DEVIL'S SEA". . .

After reading Lawrence David Kusche's enlightening book, *The Bermuda Triangle Mystery — Solved,* I was amazed to see "The Devil's Sea . . . Another Bermuda Triangle?" in your July 1975 issue. In that article Barbara J. Bigham repeated many of the canards that Kusche laid to rest in his book.

I am a former Naval Flight Officer with about 2300 hours of flight time, mostly in P-3A's, the navy's submarine-hunting version of the Lockheed Electra. I flew out of Okinawa (which is on the edge of the supposed "Devil's Sea") for six months. I was in Guam and Japan on other occasions and listened to endless stories of ship and plane wrecks — but I never heard of the "Devil's Sea" until long after I was out of the navy! — *Bob Schadewald, Rogers, Minn.*

. . . AND INFAMOUS BERMUDA TRIANGLE

I have not read Lawrence Kusche's book but his article in your October 1975 issue ("The Bermuda Triangle and Other Hoaxes") does not give any logical explanation of how and why the five or six airplanes totally vanished within a few hours. — *Cecil D. Clayton, Slaughters, Ky.*

* * *

Your reproduction of the Lloyd's of London letter with Larry Kusche's article makes me wonder. Does Lloyd's of London do *all* the insuring of vessels on the sea and aircraft flying over the area of the Bermuda Triangle?

I think we should be wary of the conclusion that the Triangle is a hoax. — *Lovina S. Robson, Lysite, Wyo.*

* * *

Whatever Kusche was trying to get across was lost when he couldn't get off the ground but stayed with his pet idea that all authors are cheats and liars — except himself. He was going to give us the light. Your "exclusive exposé" was misleading in that you let us in for a letdown. — *Roy Harper, Madill, Okla.*

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Larry Kusche's bit of fiction, which it is, about the Bermuda Triangle is amazing. There is not one single fact in it.

He recently began to examine this legend and solved it, just like that. But he omitted some very interesting points. What about the navy planes on practice flights when their last words were cut off? And the search planes that followed to whose pilots the same thing happened? Why didn't Kusche search the navy files?

With his reasoning, his so-called logic, I just know he will solve the mysteries of the world — UFOs, psychic phenomena, monsters, the whole bit. — *Byron H. Westcott, West Frankfort, Ill.*

* * *

I believe Mr. Kusche is guilty of many of the same things of which he accuses the so-called "mystery writers and pseudoscientists" — namely, he does not encourage his readers to be "skeptical critical thinkers" about his article.

Just because readers buy books and magazines which contain "fresh, new, intriguing topics" doesn't mean we believe everything we read. Mr. Kusche seems to want his readers to believe he has objectively examined the topic of the Bermuda Triangle and concluded it is a hoax. I note that his book on the Bermuda Triangle was a selection of three book clubs and he is now active on the lecture and talk show circuits. It is possible to make as much money exposing a hoax as others have in creating it.

Nevertheless, I enjoyed reading Mr. Kusche's article and I wish him luck in his future endeavors — but I do hope he stops looking down his nose at his readers. — *Norman A. Bradbury, Jackson, Mich.*

* * *

Larry Kusche, a faculty member at Arizona State University claims

that occult writers ". . . have been especially successful in manufacturing (the Bermuda Triangle) legend. . . ." He accuses these writers of lying to the public.

One reason occult writers have been so successful in selling their books is that millions of people in this country do not believe the scientists and college professors. A poll shows that more than 15 million Americans have seen UFOs. Yet the scientists, especially Carl Sagan of Cornell University, claim that these people are crazy, suffering from hallucinations or "misinterpreting the facts." In general the scientists claim there are no strange things in this world — no ghosts, no UFOs, no mysterious disappearances of ships and planes.

But the American people know strange things are going on. They want the answers. — *Michael Cohen, Bronx, N.Y.*

* * *

Larry Kusche may have solved the riddle of the Bermuda Triangle (October 1975 FATE) and spoken the final intelligent word on the matter but it's too bad he was so all-inclusive in his condemnation of other writers. Certainly a lot of garbage has been printed — but Ivan Sanderson, for instance, discussed this problem in his book *Invisible Residents.* While his approach is more responsible than that of many writers he did not reach the conclusion, as Kusche seems to have, that nothing remains to be explained.

Surely Kusche might have made an exception of Sanderson's work. Is he really guilty of "fallacy . . . misconception, technical error . . . shallow research. . . ."? FATE editors have not always thought so. See Curtis and Mary Fuller's eulogy of Sanderson on the occasion of his death (page 61, June 1973 FATE).

To be sure, Sanderson, as a good Fortean writer, often "stretched our



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minds" in his eternal search for truth. In what other condition are new truths to be found? Let me repeat the words of Carl Jung which open Curtis Fuller's column in your January 1973 issue: ". . . but security, certitude and peace do not lead to discoveries."

In justification of his apparent stand, perhaps Mr. Kusche would be willing to investigate and debunk several other of Sanderson's writings. May he come off better than Paul C. W. Davies (See "The Piri Re'is Map. Fact and Fictions" by Ivan T. Sanderson, April 1973 FATE). — *Ed Drone, Suttons Bay, Mich.*

PSI ON THE BATTLEFIELD

With researcher-editor Richard Schwartzberg, I am seeking factual material for a forthcoming book to be titled *Psychic War Experiences.* Anyone who has served or is now serving in any branch of the armed forces is invited to report any psychic experiences — any paranormal incidents that tie in with the military.

Investigation by a number of parapsychological organizations has revealed that military conflict seems to stimulate psychic occurrences. History books are full of incredible but nonetheless true stories of such episodes. For example, Ernest Hemingway's experience with astral projection during World War I became part of his book, *A Farewell to Arms.* When Hemingway was in the front lines with a medic unit a mortar shell exploded near him. The explosion apparently jarred his soul right out of his body. While lying unconscious on the ground he felt as if he were floating through the air. Later, describing the experience he likened the sensation to pulling "a silk handkerchief out of a pocket." Eventually his soul slipped back into his body and as he puts it, "I wasn't dead anymore."

During the Italian campaign of World War II, General George Patton's eyes welled with tears when he remembered a previous life on earth. He was riding in a jeep when a feeling of "having been here before" overwhelmed him. Patton told the driver to stop and he stepped out of the vehicle. Later the great military leader said that he knew he had fought at this precise locale in Roman times.

Soldiers frequently have had premonitions which have saved their lives. Many have reported they were warned "to be careful" by a sweetheart or mother appearing in a vision.

Readers who have had such experiences or know persons who have are asked to send them to us for publication. Names will be kept confidential and all contributors will receive a free copy of the book when it is published. — *Timothy Green Beckley, Global Communications, Suite 1306, 303 Fifth Ave., New York, N.Y. 10016.*

THIN DISGUISE?

In catching up on my reading I have just come across Dr. Bernard Green's article in your May 1975 issue titled "Create Your Own Future."

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ly an ex-Scientologist. His article is almost pure Scientology and Dianetics in content, thinly if at all disguised.

The "Sussex College" at which he did postgraduate work is the College of Scientology at East Grinstead in Sussex which issues various certificates but no doctorates. I believe L. Ron Hubbard issued doctoral certificates in Phoenix, Ariz., about 1953, but that is not what Green mentions. — *B. R. Ross, Cedarhurst, N.Y.*

THE AUTHOR REPLIES:

The biographical sketch as published is correct but all details cannot be included in such a limited space. It was not mentioned that I have investigated many different therapies — from Freud, Jung, and Adler to Eastern religions, Transcendental Meditation and Gestalt, and many growth movements such as Zen Buddhism, Arica, Sufism, Scientology, Dianetics and yoga.

I did meet Hubbard in the 1950's and my experience with Scientology leads me to the conclusion that it is right-wing and highly militaristic. All of the tenets of Scientology I have read in the writings of Wilhelm Reich, Fritz Perls, Carl Jung and Freud. I found nothing original in Scientology.

My doctorate is a Ph.D. from Sussex College, Haywards Heath, Sussex, England. — *Dr. Bernard Green, New York, N.Y.*

I PREPARED MY CLASS . . .

In 1963 I was teaching fifth grade students in Rudyard, Mich. Each day I read to my class some material about a subject that would probably not be discussed in their textbooks.

About the time of Halloween that year I read the article from FATE magazine concerning the prediction made a long time ago by Jeane Dixon that the man elected president in 1960 would not survive his term.

After lunch November 22, 1963, the principal's secretary came to tell me that I would have to give my students some shocking news. Then she told me that Pres. John F. Kennedy had been assassinated. She looked at me oddly when I croaked, "My children have already been prepared for that grim message."

I returned to my classroom and began to speak, trying to control my emotions. "Class, do you remember the article I read to you last month about the president who might die before his term was finished?"

They nodded. "Well," I told them gently, "President Kennedy just died . . . in Dallas, Texas."

While they tried to cope with this emotional assault I glanced at our social studies textbook. We had finished a summary of the Eisenhower administration and were about to launch into the new chapter on the election of President Kennedy. — *Jane High, Sault Ste. Marie, Mich.*

MAGICIANS' AUTONOMY

A minor point in "I See by the Papers" in your October 1975 issue needs correction. The two occult committees referred to are independent of each other and the views both express are quite autonomous.

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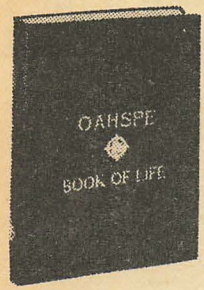
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man for the one in Atlanta. Now there is also a National Occult Investigation Committee of which Christopher is chairman.

The first National Occult Committee was set up at my instigation and under my chairmanship, for I felt that the attitude of magicians was a bit archaic. Should magicians palm off ESP tricks as real ESP? Or worse yet, make assertions that ESP is still unproven? A year ago my committee was replaced by the one under the control of the influential Christopher. As he is the author of more than one anti-ESP and anti-Geller book I am increasingly discouraged about effectively edifying the magicians' fraternity on what Prof. William James so long ago helped bring into the open and which Curtis Fuller so aptly quoted. — *W. E. Cox, Southern Pines, N.C.*

ASSASSINATION PREMONITION

Recent occult experiences indicate that I had premonitions of the attempts on President Ford's life.

On September 1, I noted that President Ford's address to the California legislature would be televised. Normally I don't listen to speeches but I had a strong feeling I should tune this one in.

On September 4, sitting in a coffee shop, for no reason at all I prompted a discussion with the person next to me about Charles Manson. Out of the blue, I was prompted to say that although I do not believe in capital punishment I honestly see no reason for keeping Manson alive.

On the morning of September 5 I mentioned to a friend that I wondered why assassins make attempts only on colorful presidents such as Teddy Roosevelt, Franklin D. Roosevelt, Harry Truman and John F. Kennedy, but never seem to shoot at such duilards as Wilson, Coolidge, Nixon and Hoover.

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

At noon on September 5 in the same coffee shop I heard that a woman had attempted to shoot President Ford. On the 5:00 P.M. news I learned that it was one of Manson's followers, "Squeaky" Fromme.

Next, on September 19 when I heard that President Ford would be back in California to dedicate the Firestone Field House at Pepperdine University in Malibu, I had a strong feeling: "Oh-oh, there's going to be trouble."

At 2:30 P.M. September 22, while driving on the freeway between Alhambra and Covina, the feeling came to me, "Why, I'm surprised nothing has happened to President Ford. I was certain some disaster would strike."

At 7:00 P.M. I heard about the Sara Moore incident. I had missed it when it happened because I had not had the television on. — *William Wingfield, Covina, Calif.*

THE "MOTHMAN" VISITS

Reading your review of *The Mothman Prophecies* by John Keel ("New Books," November 1975 FATE) reminded me afresh of our experience with the so-called "mothman" on Halloween, of all times. In 1974 we did not know of John Keel or his book. I read this revealing material only last September, nearly a year after our own visit from one of these strange creatures.

Is this THE HUMAN AURA?

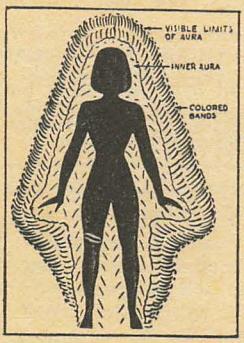


Diagram of normal aura based on W. J. Kilner, M.D.

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My father was patrolling our two and a half acres on Halloween night as he does each year to guard against neighborhood children bent on more than "Tricks or Treats." Since Dad is an ex-navy man and now works as a bank guard he is not given to flights of fancy.

He had been outside in the chill night for more than two hours when I decided to make him some hot chocolate. While indoors I suddenly became extremely anxious about him — for no reason; I had left him only moments earlier. Asking my mother to watch the chocolate on the stove I went back outside and called to him. For long moments filled with a fear I could not justify, there was no response from my father. I looked through the trees and bushes in front of the house, then started around to the back almost in a panic. Then I heard his voice. When I reached him he was shaken from a fall and a most startling encounter with a creature straight out of science fiction.

Dad related that he had felt a strong impulse to walk toward the back of our land to pay a visit to a miniature Stonehenge we had constructed only a month earlier. He had stumbled over a low garden fence, falling to his knees. Unhurt, he recovered his balance and then proceeded back to the henge. Nearing the circle of stones bathed in the moonlight his gaze was drawn toward the woods bordering our land. Above the treetops he was surprised to see an immense bird-like creature with a wingspan of about nine or 10 feet, a human-like body and large grotesque head.

"A gargoyle!" he thought. The "gargoyle" descended toward the henge and toward Dad, then inexplicably veered away from the circle and headed back toward the woods. The creature then disappeared from sight.

Strangely, Dad felt no fear of the

creature, only curiosity, while I, who had not even seen the thing, was filled with unreasonable terror.

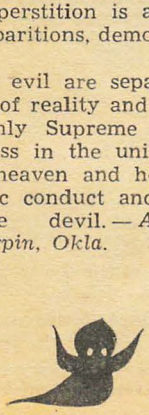
I am convinced that had it not been for the henge and the old Celtic blessing placed on it by a friend trained in the Celtic tradition, my father might have been in great danger. I believe it was the power of the Celtic rite that caused the "mothman" to veer away.

Also in similar fashion to the aftermath experienced by persons described in Mr. Keel's book, we were plagued by various misfortunes for months following the Halloween visitation. Not until I read John Keel's book, however, did I associate our problems of the past winter to the visit of the "mothman." We have not seen the creature again and I pray to God we never do. Once was certainly enough! — *Virginia Margaret Miller, Elma, N.Y.*

THE CREATION

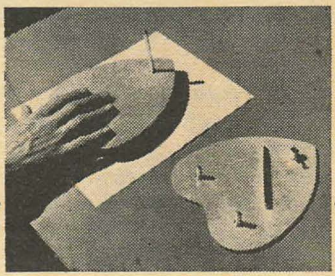
As a 17-year-old reader, having read "Philip, the Imaginary Ghost" in your November 1975 issue, I would like to say that the experiment the sitters conducted is valid evidence that the devil is an artificial phenomenon which manifests through human negativism. The magnification of mass superstition is also responsible for apparitions, demons, gnomes, fairies, etc.

Good and evil are separate essential aspects of reality and God is the one and only Supreme Force and Consciousness in the universe. People create heaven and hell through their karmic conduct and also they create the devil. — *Ara Vana Barnes, Turpin, Okla.*



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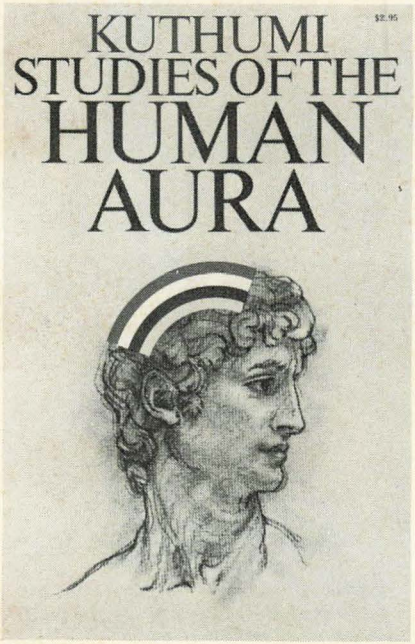
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