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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

Nutrition is a nonsubject in most medical curricula. We have just completed a study to find out what the average doctor at Harvard knows about nutrition. What we found is this — the average doctor at Harvard knows a wee bit more about nutrition than his secretary, unless his secretary has a weight problem, in which case the average secretary knows a wee bit more about nutrition than the average doctor.

— Dr. Jean Mayer
of Harvard University

DR. EMANUEL Cheraskin, on the staff of the University of Alabama and a representative of the continuing education program for the University of Pittsburgh, is a medical doctor and a dentist and holds a master's degree in psychology. Together with Dr. W. M. Ringsdorf, Jr., and Arline Brecher, he has written a controversial book, *Psychodietetics: Food as the Key to Emotional Health.*

Dr. Cheraskin's book takes the view that people "eat their way into emotional problems and can eat their way out of emotional problems." Among these problems are schizophrenia, alcoholism, drug abuse — you name it.

"Psychodietetics introduces the revolutionary idea that a host of emotional problems presently mislabeled 'mental' actually are rooted in improper diet and nutrition . . . that emotional complaints can be prevented, treated and cured by improved nutrition," says Dr. Cheraskin.

The medical establishment disagrees. Dr. Fuller Torrey, a Washington psychiatrist, recently reviewed Cheraskin's book in *Psychology Today* and termed psychodietetics "a magical cure-all" and "a modified deodorant." He objected to the book's anecdotal approach rather than the use of "hard-core statistical scientific data."



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NUTRIENTS INSTEAD OF DRUGS

OBVIOUSLY this is the beginning of another lively medical controversy. Cheraskin has answered Torrey by calling him "a traditional man who works for the National Institute of Health and has no credentials in the field of nutrition as related to behavior. I doubt he has ever given a vitamin to one of his patients." Cheraskin also added that he has written 12 previous books for professionals, all carefully footnoted. He noted that Freud, whom Fuller Torrey presumably follows, didn't use statistical studies and control groups; he used anecdotal studies.

Cheraskin's book was published in 1974 but seems to be attracting increasing attention. He hopes its readers will force doctors to learn more about nutrition and to administer what he calls "preventive medicines" — vitamins, minerals and dietary nutrients as opposed to drugs. In this way, he said, "You can pay your doctor to stay well."

∞

KILLER DOG

USUALLY the mysterious animal is a huge catlike creature or a sasquatch or a completely unidentifiable monster but in any case it's never caught and rarely does anyone get a good clear look at it. The giant

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"killer dog" of Abingdon, Mass., fits this archetype, except that it's a dog.

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Kane stumbled outside, half-dressed, and found both ponies lying on their sides amid a tangle of blood and halters. Standing over one of the carcasses, eating it, was a large black and brown animal. Kane thought it looked as if it might be half-Doberman and half-German shepherd. However, maybe because he was so frightened, Kane said, the dog looked as big as one of the dead Shetland ponies.

He seized a baseball bat to chase the dog away but it challenged him and he fled to the house. He returned with a pistol, fired and missed, whereupon the animal ran away into the adjoining thicket and swamp. A week later there had been only scattered reports that a big dog had been seen, although one man reported he saw it in the woods behind his apartment building with its mouth dripping fresh blood.

Residents of the area understandably were terrified. One man had his 13-year-old son

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carry a loaded shotgun when the boy went to the barn to feed the horses. While unloading the gun later the boy accidentally shot his nine-year-old sister in the leg. Fortunately the wound was not serious but the incident suggests that on the whole people are more dangerous than monsters.

∞

MUTILATIONS UPDATED

THE MYSTERY of the cattle mutilations, which concerns so many western stock raisers, seems as far from solution as ever, despite organized attempts to solve it.

Last March 13 law enforcement officers gathered in St. Anthony, Idaho, to study the problem and try to reach solutions but not much new was turned up. The pattern of mutilations is fairly uniform. Patches of skin, sex and other organs are removed "in surgical fashion." Often there is no sign of blood or footprints near the carcass.

In mid-April, Garfield County, Colo., played host to a similar conference which was attended by 31 officers. Undersheriff Bob Hart, a veteran of 46 years in western law enforcement, said afterwards, "There are no experts. There are no explanations."

The mutilations continue. On

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Undersheriff Hart told the *Denver Post*, "I'll believe anything."

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issue of *Technology Review*, published by the Massachusetts Institute of Technology, and by *MCZ Newsletter* published by Harvard's Museum of Comparative Zoology.

Professors at Harvard and M.I.T. and a number of museum experts — from the Smithsonian, the Royal Ontario Museum at Toronto, the New England Aquarium and the Natural History Museum of London — are intrigued, although the Londoners are more cautious than their American counterparts.

The photographs appear to show the front, neck, head and forelimbs of a large long-necked animal. The head appears to be about two feet long with horn-like protuberances. The pictures, however, are not very clear although the head apparently was only five feet from the camera. Other evidence indicates a large submerged object passed under the boat from which the camera was suspended at the moment the photographs were taken.

Robert H. Rines, dean of the Franklin Pierce Law Center at Concord, N. H., and head of the Academy of Applied Science which is conducting the search, will be back at Loch Ness this summer for a more ambitious effort at photographing Nessie.

Meanwhile, a most serious criticism of the possibility of

Ghosts of The Revolution

Some of our dearly departed forefathers haven't totally departed.

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Astral Projection Can Be Triggered by Certain Sounds!

BEVERLY HILLS, CALIF. (Special) – The American Research Team today announced that it has found astral projection can be automatically triggered by simply listening to certain sounds which seemingly stimulate the mind's 'pleasure center'. These 'Astral Sounds' have been put on tape cassettes and The American Research Team plans to make a number of them available to the public on a first-come, first-served basis.

PROJECTION IS AUTOMATIC

These 'Astral Sounds' have been known to have profound, lasting effects and, many report automatic out-of-body experiences each time they listen to these sounds, even those who have tried many other methods that have failed.

TRIGGERS VISIONS

Others report such phenomena as 'explosions of light and colors inside my head', and 'warm, enjoyable feelings that are highly spiritual'. The most common result seems to be a magnificently beautiful visual experience which creates light, colors, designs, symbols and pictures directly inside the mind of the listener.

SEXUALITY STIMULATED

The body can be affected too. According to many who have been experimenting with the 'Astral Sound' tape, they experienced physical sensations of a highly sensual and sexual nature. Some reported feeling such intense pleasure they could not find words to describe the feeling. In nearly all of them it became apparent they had undergone a 'peak experience' in higher awareness.

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And it's all so easy. Just relax, turn on the tape cassette of 'Astral Sounds', and let your mind and body enjoy. The sounds on the tape do all the work, and can carry you into an unforgettable world of pure pleasure.

SEND FOR YOURS TODAY

A number of these tapes has been made available to the public for the first time. You can receive one by sending $10 to: Astral Sounds, c/o The American Research Team, Dept. F-1, 256 South Robertson Blvd., Beverly Hills, Ca. 90211. Mailed postpaid, with instructions.

the monster's existence arises — not from any evaluation of the investigators, their results or their sincerity — from the biological problems of maintaining the genetic pool for such a species. It is suggested that at least 20 individual monsters would be required to keep the species alive. Otherwise inbreeding would result in their disappearance. Some biologists calculate Loch Ness could not possibly produce enough food to support such a herd.

∞

SEARCH FOR ATLANTIS

ALTHOUGH lucky amateurs occasionally have stumbled on ancient treasures, more often than not any kind of archaeological exploration requires skilled personnel and large sums of money. And the objective seldom is the gold of Ophir; more often it is the greater treasure of knowledge.

Jacques Cousteau, the French undersea explorer, hopes to find both in a year-long $2 million search for Atlantis on the floor of the Aegean Sea. Two-thirds of the cost of the project is being borne by the Greek government which will be reimbursed from profits; the balance is television income.

Cousteau is approaching his romantic search as any intelli-

gent man must. He well knows the only written reference to Atlantis from ancient days was by Plato, who got it secondhand from Solon who in turn had heard of Atlantis while on a trip to Egypt. Undoubtedly Cousteau also realizes the whole legend may have been invented by Plato solely for literary purposes.

"I am not convinced that such a glorified citadel existed but I do believe there is some kind of civilization there where the myth originated," Cousteau says. With his 18-man crew and electronically-equipped ship *Calypso*, Cousteau will concentrate his underwater search around the island of Santorini (which the Greeks call Thera) where there was a gigantic volcanic explosion in the second millennium B.C. It has been suggested that this eruption about 1400 B.C. caused Atlantis to sink and created the present circular arrangement of scattered islands. Excavations beneath the volcanic ash of Santorini already have revealed a buried Mycenaean city.

While hunting for Atlantis, Cousteau will be shooting a film called "Islands of Treasure" which will show the archaeological items strewn over the seabed of the Aegean. The area is believed to be rich in antiquities from ships lost in storms, sunk in

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How to Get Rich in Uncle Sam's Legal Lottery

DEAR Fellow Citizen

Did you know that you and every other American can play the most exciting, rewarding lottery ever—a monthly lottery of valuable oil and gas rights on Federally-owned land?

Did you know that you have the same chances as the big oil companies to cash in on this lottery—because any company individual can only put one entry into each drawing?

Did you know that many people have gotten rich playing this oil lottery? And that it's 100% on the up and up, because it's run by the U. S. Government itself?

If you're like most Americans, the odds are you didn't know.

You see, usually you have to be present at a U. S. Bureau of Land Management Office at 10 A. M. on the third Monday of each month, when they post the list of oil and gas land parcels available. Either that, or you have to work through a so-called "filing company" that demands a minimum investment of up to $3,000!

But now that's changed. Because now, Oil Information, Inc., can tell you which land parcels are available in time to make the drawing, help you decide which to bid on, and supply with official Government entry cards and "how-to" information on playing.

As you can imagine, Uncle Sam doesn't like to make wild "ad claims." But even the Chief of the super-conservative U. S. Bureau of Land Management has written that **"You might even get rich from a Federal oil**

And while there's no guarantee you'll win, winners regularly turn their oil and gas leases into staggering profits—by selling them to oil companies for a flat fee plus a percentage royalty or "override" on oil production that can keep gushing on for years to come. (Of course, you can drill your own wells, if you want to.)

In recent months, a winner in Campbell County, Wyoming, got $18,000 plus 5%, after a $10 initial investment.

A winner in Jefferson Parish, Louisiana, got $9,600 plus 5%, after a $10 initial investment.

A winner in Chavez County, New Mexico, got $11,600 plus 4%, after a $10 initial investment.

A winner in Eddy County, New Mexico, got $132,000 plus 5%, after a $10 initial investment.

And a winner in Campbell County, Wyoming, is getting $1,000,000 in estimated revenues—after a $10 initial investment!

YOU ENJOY THE SAME TAX BREAKS AS THE BIG OIL COMPANIES

Whether you win a valuable oil and gas lease or not, you enjoy money-saving tax breaks that make playing hard to resist.

First off, your subscription to Oil Information is tax-deductible as a legitimate business expense, under Revenue Ruling 71-191.

Next, the $10 entry fee that must accompany each entry card you send to the

base of secure energy for the U. S. lie on public lands." According to the Chase Manhattan Bank's authoritative "Outlook for Energy in the U. S. in 1985," oil companies may spend TWENTY BILLION DOLLARS to develop public oil-lease lands over the next 10 years.

The result is, the great public oil-lease land rush is on. But remember: YOU as an American citizen have as good a chance of winning a valuable oil lease as Shell or Exxon or Mobil. And a good deal of that $20 billion is going to wind up in the pockets of lucky "little guys" like you.

So don't delay. Don't put if off. Check the subscription plan you want on the coupon and we'll rush you:

Your first monthly notice of oil-lease lands available, to be followed by the list of winners.

Your supply of official Government entry cards, plus instructions.

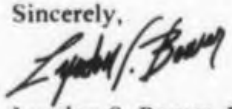
Your newsletter describing recent oil finds.

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Your lists of lease brokers, and more.

We urge you to take up this offer today, before it slips your mind. Playing Uncle Sam's legal oil lottery is a heck of a lot of fun, it's tax-deductible, and—as Uncle Sam himself has said—**it can make you rich!**

Sincerely,



Lyndon S. Bower, Director
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When you subscribe to Oil Information, you get a package of information and services that's just not available anyplace else, at any price.

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You get news of recent oil finds taken from **Oil and Gas Daily, Oil and Gas Journal, The Western Oil Reporter**, and other oil industry publications. (In the week of March 10, 1975 just in Texas, oil was struck on public land in the Permian Basin area, in Pecos County and in Terrell County!)

You get maps of oil resources and current drilling based on the work of The United States Geological Survey and oil industry geologists.

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lottery is also deductible, under Revenue Ruling 56-252.

If you win, the token 50 cents an acre rent you pay Uncle Sam is also deductible. And when you sell your lease to an oil company, it really gets interesting! Because any income you get from an "override" is 22% tax-free under the oil-depletion allowance. And even if you sell outright, you're taxed at the favorable capital gains rate.

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Uncle Sam's legal oil lottery may sound like a state lottery, but it really isn't. In a state lottery, your odds are literally a million to one. In the December 1974 oil drawings, on the other hand, the overall odds in Colorado, Montana, Utah, and Wyoming combined were one winner for every 266 entries. Of course, the odds go up the more entries there are. But it's true that many promising individual parcels of land have fewer than 500 applicants filing. So if you like lotteries, this is the one to play!

ACT NOW! THERE'S NEVER BEEN A BETTER TIME TO PLAY

It's no secret that we're in the middle of an oil crisis. Prices of imported oil have quadrupled in the past year. "Oil independence" has been declared a national goal—but where will that oil come from?

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war or due to piracy. Our own observations at the caldera of Santorini itself, however, suggest it is much too deep for underwater antiquities to be recovered there.

∞

RESEARCH FOR BABEL?

THE ZIGGURAT of Etemenanki, a temple within the walls of the ancient city of Babylon, is regarded by many archaeologists as the inspiration for the biblical Tower of Babel. The very word "Etemenanki" means in Assyrian "the temple that serves as the foundation of heaven and earth" and very probably contributed to the biblical identification.

Now a team of archaeologists from UCLA, from the University of Turin in Italy and from the Iraqi Department of Antiquities is preparing to explore the foundations and early construction of Etemenanki. Once this is accomplished the government of Iraq plans to build a modern version of the Tower of Babel.

However, there are engineering difficulties. The site of old Babylon has a much higher water table today than it did in ancient days. This high water table has prevented extensive excavations of the old city and engineers first must find a means of draining off the water before Etemenanki can be excavated. Meanwhile, the UCLA team will begin to excavate at Dilbat, another ancient ruin a few miles south of Babylon. Dilbat was contemporary with Babylon and does not have the present-day water problems. Explorations of other ziggurats may show how they were constructed just in case it turns out it is impossible to excavate Etemenanki.

∞

SEA GODS DISCRIMINATE

EMPLOYEES of the Punaluu Village Restaurant on the island of Hawaii are taking Hawaiian sea gods a little more seriously since November 30, 1975, when a tidal wave washed over the restaurant destroying equipment and furniture — and leaving certain articles untouched.

For example, the rushing seawater bypassed a small fishing shrine along a walkway between the restaurant's kitchen and dining room.

"The water didn't bother the shrine at all. It's just like it was . . . the ti leaves and rocks, everything," said a spokeswoman for C. Brewer & Co., owners of the restaurant.

Also undamaged were items in a small museum structure on the Brewer premises.

"There was a ti leaf offering

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and it is still there, untouched, even though there are watermarks on walls of other buildings in the area up to the six-foot mark," the spokeswoman said.

"I guess it was just one of those quirky things that happens during every disaster — but it sure makes you wonder."

∞

NOTHING BUT THE TRUTH

IGOR MESTCHERSKY of New York City, aged 50, claims to be a Russian prince. He calls himself "Prince Igor" and apparently has Thespian ability.

Last December Mestchersky appeared on the NBC television program "To Tell the Truth." On this program a panel of celebrities questions three guests to determine which one is genuine and which are the two impostors.

The genuine role was played by Yuri Brokhin, a former Moscow taxi driver and author of the book *Hustling on Gorky Street* which describes his illegal activities in the Moscow black market.

One of the program's interested viewers was Cpl. Harold Bedell of the Dutchess County sheriff's Office. Corporal Bedell, however, wasn't interested in Mr. Brokhin. He had been looking for Mr. Mestchersky since February 24, 1975, when he had been involved in an automobile

accident and had paid for his car repairs with a bad check for $776.66.

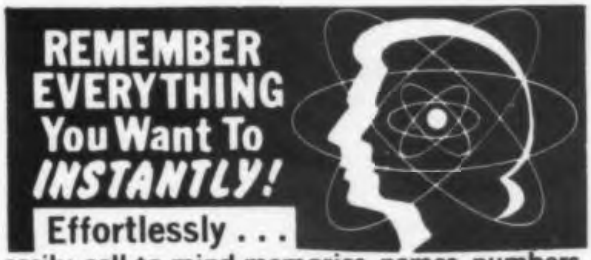
The police were soon knocking on Mr. Mestchersky's door and at last report he was arraigned on a charge of third-degree grand larceny. Corporal Bedell correctly chose the wrong thief on "To Tell the Truth" and he was not the only one. Two of the four panelists also voted for Mr. Mestchersky. They thought he was a more convincing black market operator than Mr. Brokhin, the real one. Mestchersky apparently has been practicing for 20 years, for his police record dates back to the mid 50's.

∞

INDIA STUDIES YOGA!

IT IS A paradox that the growing interest in yoga and meditation in Western countries has led the Indian government to take a new look at its gurus and their claims.

A three-year study at the Medical Institute of Benares Hindu University has established that yoga and meditation can relieve a variety of the stressful diseases that afflict people in industrial nations. Such diseases include insomnia, drug addiction, heart attacks and peptic ulcers. Researchers also reported yoga exercises slow aging and heighten virility.



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Dr. K. N. Udupa, director of the Institute, stated, according to a *New York Times* report, that six months of systematic training in yoga exercises accomplished the following: the subjects lost excess weight; their appetites improved; respiratory problems, mental excitement and nervous tension disappeared; high blood pressure dropped to normal levels, so did cholesterol; addiction to drugs and alcohol gradually disappeared.

The experiments were backed by both the university and the New Delhi government. The Health Ministry now has asked yoga experts to draw up instructions on exercises and meditation to be used in Indian schools and universities in 1976.

∞

"PIE" FROM THE SKY

TO ICE, frogs, fish, grain, blue snow and other strange objects that fall from the sky you now can add that universally desired commodity, money.

It happened just before Christmas 1975 and you can attribute it to Santa Claus if you wish. Here is our information:

Allan Davidson, 37, was walking along LaSalle Street near the Northern Trust Bank in Chicago when money began falling from the sky. Several passersby saw Davidson scrambling for the bills and thought the money belonged to him so they helped him gather it up. Police Officer George Sullivan joined in the search and altogether they rounded up $588.00.

When the Northern Trust was asked about it they said none of its money was missing. No one had any idea where it came from. Sullivan turned the money over to the police department.

∞

THE CANDIDATE'S SISTER

RUTH CARTER Stapleton, 47, the sister of presidential candidate Jimmy Carter, is a professed healer and evangelist. A small-boned, feminine little woman, she speaks of her gift in a husky soft Georgia accent.

"My prayers can heal," says Ruth Carter Stapleton, but "I am not a 'faith healer.' I'm just the catalyst. I say the prayer. I have the faith to believe. But I don't have the power myself."

When she is not campaigning for her brother, Ruth travels around the country speaking and conducting spiritual workshops. When John Hall of the *Los Angeles Herald-Examiner* interviewed her she was on her way to New York for a long weekend to work with homosexuals and prostitutes who had come to her for help.

"...One is literally engulfed by an avalanche of happy events..."



May...The Magnet-Jewel-Pendant MICRON-3 transform a colorless life into an oasis of happiness."

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- If you're lonely and longing for love and affection, you'll soon find the unexpected. You'll soon meet people who'll enrich your life and leisure time, with love or true friendship.
- If your financial situation wasn't that good and you had difficulty with fulfilling your aspirations and wishes . . . from now on, miraculously, you'll be able to take advantage of good opportunities . . . to get more recognition and a better position where you work . . . salary raises . . work commensurate with your abilities with the confidence this pendant will give you.



This is how Mrs. Paule C.O, a teacher, describes it. Here is the full text of her letter: ". . . I feel the need to express my warmest thanks for your MICRON-3. Ever since I started wearing it, I was literally engulfed by an avalanche of happy events. No sooner did I put on the MICRON-3 than I won a sizable amount in the Lottery. But that's not all. A few hours ago, I received word of my promotion to a higher and better-paying position. The true miracle, however, is my new attitude toward life. Before, I was almost always depressed, tense. Now I'm in a position to do my job with calm contentment. I'm in good spirits and sure of myself. In addition to all that, MICRON-3 is very attractive and my acquaintances compliment me on my good taste. Again – many, many thanks!"

This letter comes from a teacher and, as we all know, a teacher is not a primitive or superstitious person. A teacher must be attuned to the task of educating young people. That's often a thankless job, but then it's also a wonderful challenge which requires a healthy disposition and psychic balance. Such a person's statement must be believable – also it's based on facts.

Are you still skeptical?

Just like that salesman from Lyon who could not visit his customers for months, because of an accident. He felt beaten, both economically and morally, but his wife convinced him to wear around his neck the very MICRON-3 which he had previously denounced as "a medieval amulet for stupid people." Here's part of what this skeptic wrote us: ". . . after an almost endless streak of bad luck I'm again looking forward with hope. MICRON-3 pulled me out of a desperate situation."

Are you still disbelieving?

How about that sales representative (Giorgio T., 35, residing in . . .) who after a serious skiing accident, and only on the insistence of his wife, finally decided to wear a MICRON-3? Well, here's what he wrote to us a few weeks later: ". . . after a reckless skiing accident I had to interrupt my activities. I was really out of action. Day and night I was worrying about my loss of income and about my customers, who were flocking toward my competitors. A real catastrophe.

"It was my wife who almost forced me to wear her MICRON-3, I, of course, didn't believe in its beneficial powers. But what seemed impossible became indeed true. I felt like reborn and resumed my activities with an enthusiasm never before experienced. Furthermore, my abilities and my business savvy tripled, with very satisfactory results, of course. My family is very happy now and I'm spoiling them like never before. I'll always be grateful to you . . ."

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And there is substantial criticism of Backster's claims by scientists who have been unable to duplicate his findings. Prof. Noe Higinbotham, distinguished plant physiologist of Washington State University, says:

"I've eaten them (the plants, that is), roasted them, plunged them into hot acid, and on bad days did a bit of torrid cursing while using accepted scientific methods, and the electric signals of a plant showed no signs of sensitivity."

Higinbotham says plant cells do release electric charges but this isn't a response induced by humans. The electrical charges result from a separation of electrical particles in the process of ion diffusion. The circulation of the ions accounts for the electrical signals observed, Higinbotham states.

Other attempts, by Drs. Edgar L. Gasteiger of Cornell University and John M. Kmetz of San

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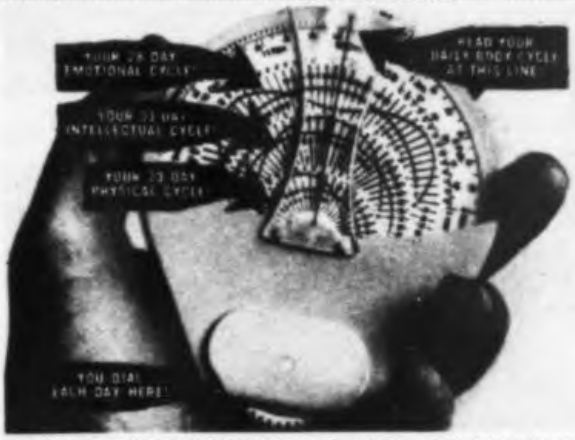
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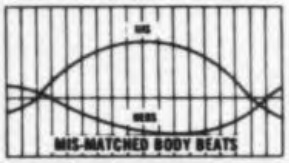


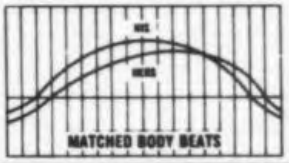
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Antonio, to replicate Backster's findings on the effects of killing brine shrimp and of thinking "malign thoughts" have been equally negative. Until researchers can confirm Backster's claims they must remain suspect.

To us it always has seemed possible that the "Backster effect" was basically an ESP effect with selected plants acting as conduits for persons with ESP ability. If this is true, only such a person could make the experiments work — a condition calculated to drive professional botanists crazy.

X-RAY PULSAR

NAVY ASTRONOMERS have identified a collapsed star that is emitting X-rays at such a fantastic rate that their energy totals a million times the energy released by the sun. It is the most powerful source of X-rays ever known, except for entire galaxies composed of billions of stars.

The object, known as an X-ray pulsar, was first spotted by Uhuru, a small satellite sent aloft to conduct a scan of the heavens for X-ray sources. Interesting objects picked up by Uhuru were studied more intensively during the Apollo-Soyez mission in July 1975. From these latter observations Dr. Herbert Friedman and his colleagues at the Naval Research Laboratory identified the source as the unseen companion of the blue supergiant star Sanduleak 160 located in the Small Magellanic Cloud in the southern sky.

The X-ray pulsar is believed to be a neutron star — the superdense remnant of a star that has exhausted its nuclear fuel and collapsed upon itself. The enormous gravity of the collapsed star draws great quantities of gas from its companion Sanduleak. When the gas approaches the collapsed star it is heated to almost 2,000,000 degrees Fahrenheit and it is this intense heating that generates the X-ray emission.

Scientists are intrigued by the pulsar because it approaches the so-called Eddington limit, when the pressure of outgoing energy curtails the amount of gas that can be drawn to the neutron star.

This X-ray pulsar is thought to be only a little larger than the sun. If its mass were twice as great as that of the sun, probably it would have become a "black hole," an object so dense its gravitation forbids the escape of any light. However, Dr. Friednan notes that the new X-ray pulsar does not qualify as a "black hole." Its spin rate is far too slow. — *Curtis Fuller.*



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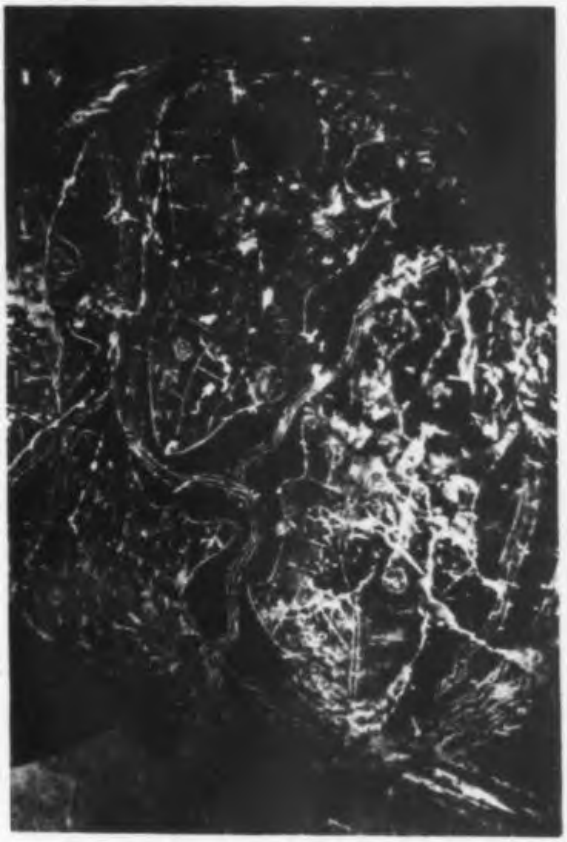
Do the Cabrera Rocks prove

MEN fought DINOSAURS?



Map-like etchings on Cabrera stones may represent ancient continental masses and ocean currents or possibly trade routes, argues French author Robert Charroux.

>



This stone shows dinosaur-like beast turning its head to face ax-wielding native. It is one of several thousand artifacts in the private collection of Peruvian physician Javier Cabrera of the University of Ica.

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Detailed etchings on some 20,000 stones found in Peru indicate an incredibly advanced ancient civilization once flourished there.

By Peter Tompkins

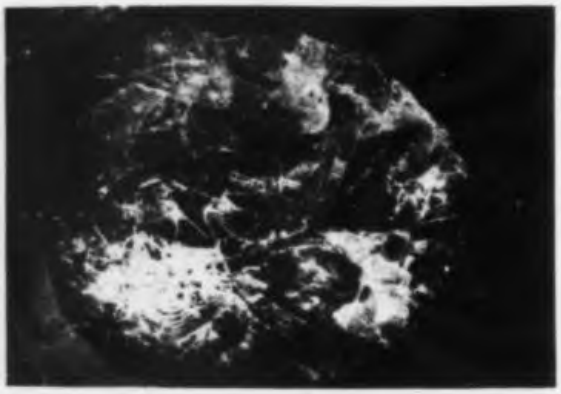
SEVERAL THOUSAND volcanic stones with brilliantly carved glyphs collected by a Peruvian doctor in the piedmont (at the base) of the Andes have led French writer Robert Charroux to think that man may have coexisted with dinosaurs, heretofore believed to have been extinct for over 60 million years. These prehistoric glyphs seem to indicate, argues Charroux, that man existed much earlier than the three million years recently attributed to human fossils discovered in Ethiopia or that dinosaurs survived much later than paleontologists suspect.

The Peruvian stones, of hard dark grayish andesite, range in size from cobbles to boulders. Their entire surfaces are covered with finely executed drawings that seem to depict men fighting dinosaurs, men scanning the heavens through rudimentary telescopes, men observing objects through magnifying glasses and even doctors performing heart transplants.

The stylized figures in the

<

Etchings on these Cabrera stones showing kidneys, stomach and other organs of the body indicate the artists' sophisticated knowledge of human anatomy surpassed that of any known prehistoric civilization.







These three stones in Cabrera collection, says Robert Charroux, depict various stages in a heart transplant operation. Patient continually receives blood transfused from a pregnant woman to minimize rejection of foreign material (above) while old heart is extracted (left) and new heart is inserted (above left).

carvings wear loincloths and Egyptian-like headgear, have long hooked Maya-type noses starting in the middle of their foreheads and appear to be five-fingered and thumbless.

The principal collection of these carved rocks — some 20,000 of them — is owned by Dr. Javier Cabrera Darquea, a surgeon in the Peruvian town of Ica, 150 miles south of Lima and 250 miles west of Cuzco. Dr. Cabrera, who also is a professor at the University of Ica, first found what turned out to be the largest cache of stones almost 20 years ago, he reports, when they were exposed by an earthquake-



Animal forms etched on Cabrera rocks resemble dinosaurs and other extinct beasts as well as ostriches, penguins, kangaroos, camels and other living animals which are not found in Peru.

induced landslide. He acquired other stones from peasants in the neighborhood of the town of Ocucaje which lies in a semi-desert area 18 miles from Ica. The natives say they find the stones in caves and tombs along the banks of the river Ica.

The andesite itself was formed at the time of the disintegration of the Andean mass during the Mesozoic era some 80 million years ago. The stones have been carved with the dexterity of a Leonardo da Vinci. One group of carvings, Cabrera states, shows men attacking dinosaurs with arrows, axes and sharp knives. One particular carving appears to represent *Brachiosaurus,* the largest known dinosaur, measuring nearly 75 feet long and weighing up to 50 tons, believed to have lived more than 140 million years ago. Charroux has identified another as *Archaeopteryx*, the first known bird and a contemporary of *Brachiosaurus.*

Other drawings represent modern forms such as ostriches, kangaroos, penguins, bats and camels. Still other carvings show hominoid creatures with tails that are unlike any known living primates.

Even more amazing is a series of rock drawings that Cabrera and Charroux believe represent surgical operations on lungs, kidneys, brains and hearts using techniques thought to have been developed only in the last few years. However, Dr. Cabrera believes these carvings may date back millions of years.

Dr. Cabrera interprets one carving as depicting a caesarean operation. It seems to show a woman lying naked before the doctor who holds a knife above her distended belly. As in the



ABOUT THE AUTHOR

PETER TOMPKINS, author of the best-selling "Secret Life of Plants" and "Secrets of the Great Pyramid" as well as several history books, recently completed a film on the "Psychic Search for Atlantis" in the Bahamas, employing psychics to find the location of underwater artifacts in order to corroborate Edgar Cayce's trance statements that part of Atlantis lies off Bimini. Tompkins' latest book, "Mysteries of the Mexican Pyramids," is scheduled for fall 1976 publication by Harper & Row.

Born in Athens, Ga., Tompkins was educated at Harvard University and the Sorbonne. He lives in McLean, Va., with his youngest son Ptolemy.

classical style of the Inca and Maya, the drawing mixes past, present and future by showing the child still inside the womb and already outside the womb, diapered and breathing.

One group of carvings Dr. Cabrera interprets as demonstrating the stages in an entire heart transplant operation starting with the doctor inserting a needle into the bandaged arm of the patient who is to receive a blood transfusion from a pregnant woman. Dr. Cabrera believes the primordial surgeons knew that a pregnant woman's blood prevents the rejection of a foreign organ by the patient's body. A specialist in circulatory ailments, Cabrera points out that in the third to fifth months of pregnancy a woman's blood contains a high proportion of an anti-reject hormone which diminishes sharply at the time of birth, precipitating the ejection of the matured fetus.

One of the initial drawings in this alleged transplant series shows the patient lying on an operating table, his inner organs — heart, esophagus, stomach and intestines — plainly visible. Cabrera notes that the draftsman shows the patient is suffering from myocarditis with a lesion of the heart. Another drawing seems to show the giver's heart being irrigated with blood from a pregnant woman to keep it alive until it can be inserted into the patient. The machine used for withdrawing the blood is shown near the doctor's knee. The patient's sick heart is shown being extracted from the chest, still attached to the aorta. Then the donor's heart is shown being inserted into the patient's chest while the patient remains under anaesthesia and continuous transfusion. On the final rock of the series the patient is being sewn up.

* * *

THE FIRST examples of these extraordinary artifacts were found in 1955 by two Peruvian brothers, Carlos and Pablo Soldi, who lived on a hacienda near Ocucaje. In 1968 they donated more than 100 of these engraved stones to the regional museum of Ica. That same year Commander Elias, director of the naval museum at Callao, acquired about 300 examples from Ocucaje peasants. A collection of some 400 stones belongs to Col. Omar Chionio Carrana, director of Peru's aeronautical museum, who accepts the artifacts as an authentic record left by a very ancient people.

At the recent conference of the Ancient Astronaut Society in Arlington Heights, Ill., author Erich von Däniken displayed examples of the stones and reported that he has found refer-

ences to them in 16th-Century manuscripts from Peru. Von Däniken said he interviewed a local peasant who claimed to have carved the Cabrera artifacts himself but when the Swiss author paid the man to carve one to order, the resultant artwork was inferior in workmanship to the genuine stones.

After analyzing some 20,000 specimens in his own collection Dr. Cabrera has concluded that the stones may have been carved by prehistoric peoples who lived in Peru a quarter of a million to a million years ago and possibly depict events that took place millions of years earlier. Cabrera attributes the stone carving either to an ancient civilization which was destroyed by some natural cataclysm or to a later people who inherited knowledge of the earlier civilization.

In either case, Cabrera argues, the stone library of Ica reveals an extraordinary knowledge of biology, natural history, surgery, geography, sociology, paleontology and other disciplines. Some of the glyphs appear to recount the history of the early people while Cabrera interprets other stones as representing geographical maps of the continents before they assumed their present shapes and positions. The surgeon estimates that as many as 100,000 more stones remain to be discovered. Natives still are bringing in samples they find in caves and tombs.

North American archaeologists, especially experts on Ecuador and Peru, when shown photographs of the artifacts, categorically label them fakes. Other detractors claim that Cabrera carved them himself or hired Indians to carve them for him.

But Robert Charroux, a best-selling French author and researcher into prehistory, estimates it would take three men 300 years to produce Cabrera's 20,000 stones. He states that an electric drill employed by dentists cannot bite into the hard surface of the andesite. An American biologist, Cabrera states, examined two of the stones under magnifications of 30 and 60 times actual size in a stereomicroscope but saw no grinding or polishing marks nor any other evidence of the use of a rotary power tool in making the fine regular grooves.

So impressed was Charroux with Cabrera's stones that he persuaded Robert Laffont, his French publisher, and Francis Maziere, a Laffont editor and author of a best seller on Easter Island, to travel to Peru to judge the stones' authenticity for themselves. They report finding

themselves in a room lined with shelves on which are displayed stones bearing scenes that could have taken place millions of years earlier. They identified pictures of ancient flora, of dinosaurs and other extinct creatures, all delineated with great precision. Publisher and editor were sufficiently impressed to agree to publish Charroux's book on the subject.

Charroux is convinced the Ica stones will alter the history of the world. He also believes some of the stones carry secret hermetic teachings by initiates of the past as a legacy to initiates of the future. He believes Cabrera's rocks shed a new light on prehistory and ancient civilizations and will revolutionize the inexact and outdated theses presently taught in our universities.

Charroux claims man is much older than has been realized and evidently coexisted with Mesozoic creatures such as plesiosaurs and dinosaurs. He also believes that these monstrous reptiles survived into the Cenozoic era and struggled with man for supremacy.

Whatever else, the Ica stones are likely to scandalize academic prehistorians and archaeologists of the old school — one hopes enough to arouse them to examine the rocks and give serious thought to the controversy.



DRUIDS IN WEST VIRGINIA?

By W. Ritchie Benedict

THE MERCER County Humane Society in Bluefield, W. Va., is trying to find out who stacked the mutilated bodies of seven cats neatly in the shape of a pyramid on nearby East River Mountain.

The mystery began when an unnamed man led Society President Marlene Hawthorne to a mountain thicket to see "some cats" in February 1974. "I expected to see a litter of kittens," Mrs. Hawthorne told Associated Press, "and here were all these dead cats. They were neatly piled up in a pyramid so that their bodies came to a point. They had been dead a few days and when I bent to examine them, I was horrified to see that none of them had tongues. They had been removed, either ripped out or cut off."

A Society member with an interest in the occult noted a similarity to the way the ancient Druids observed the Eve of Candlemas every February 2. "They believed that February 2 was the unluckiest day of the year and their ceremony included the torture and sacrificing of cats."

Out-of-the-Body Violence

The Case of the DANGEROUS FATHER

A feeling of helpless rage swept over him and he cried out, "You little bitch, why haven't you written me?"

By George W. Harper

MOST REPORTED out-of-body experiences are passive. The subject is an observer rather than a participator, seldom even making mental contact with those persons he encounters. He merely watches events and hears words while others either remain unaware of his projected personality or at most feel a vague sense of unease or awareness of another person's presence. Almost never do we come upon a case where an OOBE leads to the physical take-over of another person's body or to an act of physical violence.

Because such instances are so rare I feel that a case recently investigated by the Parapsychology Division of the National Institute of Creativity deserves attention. Every effort was made to eliminate alternate explanations, including collusive fraud, and to the best of my belief the events happened exactly as I shall describe them.

Our first knowledge of the case was a telephone call from the subject, Roger B., aged 51, who had been referred to the Institute by a friend. During this first conversation Roger told us he was desperate and considering suicide. He related a series of episodes in which he had "hurt" his daughter Sandra and then commented that he would "rather die" than cause her any harm because she was the "only thing he had in the world." My initial reaction was that Roger needed psychiatric help rather than attention from a parapsychologist. Nevertheless, I agreed to visit Roger's home for an interview and made an appointment for one morning a few days later.

Roger lives in a rather decrepit motel unit in downtown Tacoma, Wash. The titles of a half dozen paperback books scattered around his living room showed his literary interest is about evenly divided between myste-

ries and adventure. I was surprised to find no television set. Instead his apartment boasted an obviously expensive stereo phonograph and a good-sized stack of records, ranging from modern rock through bluegrass to classical music by Beethoven and Brahms.

Roger is five feet 11 inches tall and gives the appearance of extreme thinness. He actually is within 20 pounds of the ideal weight for his height but still appears gaunt. He is of Basque-French-Indian descent.

Immediately after introducing myself I administered a Lüscher Color Test* and gave another, second test just before leaving three hours later. Analysis showed a basically stable personality with some minor conflicts, evident anxiety and nervousness plus an equally obvious sense of depression. The test did not indicate systematic paranoia or withdrawal.

Roger told me he had not gone beyond the eighth grade in school. He is unemployed and receives a pension as a permanently disabled person. His disability goes back to when he was 12 years old and his mother knocked him down the stairs in a fit of rage inspired by her belief that he "was reading her mind and doing things to her." The mother Cora, subsequently was committed to a state hospital and died there in 1973, still maintaining that Roger was "evil" and the cause of all her troubles.

Roger is divorced but has a number of children by his marriage and had adopted his wife's children by her previous marriage. The daughter causing his depression, 19-year-old Sandra, currently is a private in the Women's Army Corps stationed in Virginia. Roger himself never has been east of the Rocky Mountains and thus is more than 2,000 miles away from his daughter.

Since he has no friends and few acquaintances, Roger writes frequently to his daughter but she is not as faithful in replying. Whenever a week or so passes with no letter from Sandra, Roger falls into a deep depression and a black mood that ends only when he finally hears from her.

While Sandra was stationed at Ft. Sam Houston, Tex., she failed to write for more than three weeks and Roger's depression slowly turned to anger. One night after falling asleep he

*This German psychological/medical test aims to measure attitudes and responses to the general environment. Eight cards —dark-blue, blue-green, orange-red, bright-yellow, violet, brown, black and gray—are laid out before the subject and he is asked to rank the colors in the order of his preference. The assumption is that the subject's selection of colors denotes his mental attitudes.

dreamed he was seeing Sandra on the street of a Texas city near her post. (Ft. Sam Houston is actually closer to San Antonio than to Houston.) In his dream she was in the company of a serviceman and just leaving a movie theater. Roger seemed to be watching them from about 10 feet away. He gave me a complete description of the surroundings and of the man Sandra was with.

In his dream Roger seemed to move closer to the girl until he felt he was standing immediately beside her. A feeling of helpless rage swept over him and he cried out: "You little bitch, why haven't you written me?" He then struck her hard in the eye and watched as she fell to the pavement. At this point he tried to rouse himself, struggling to awaken and return to his body. How long this took he does not know but he feels it must have been a minute or more. He finally rolled off the bed onto the floor where he awakened.

According to his account, he had undergone two earlier out-of-body experiences related to Sandra. In one of them he entered her body briefly and assumed momentary control. In the second he briefly accompanied her on a date, occasionally seeming outside both her body and that of her date and at other times apparently merging with the body of her date.

The violent episode had occurred just two weeks before he contacted me. Following the event Sandra began to write regularly and never permitted more than two or three days to pass between letters. Roger showed me two letters from Sandra in which she referred to the episode, apparently taking it for granted that her father would know all about it. Her letters also mentioned her conversion to a fundamentalist Christian sect and the fact that she had taken to wearing a cross in hope of protection. In her letters Sandra came across as cautious, fearful and seeking some sort of defense against her father. She seemed to take it for granted that he possessed unusual powers and she was willing to go to considerable lengths to frustrate them.

After I wrote to Sandra about my investigation, she arranged for two weeks' leave and flew to Tacoma for a visit. I was careful to meet her plane and interview her before she had any opportunity to discuss the episode with her father. According to her version, she had been to a movie with her boyfriend of the moment. She verified her father's description of the young man and of the surroundings, includ-

ing the movie marquee. As they had left the theater her friend suddenly turned to her and in a voice exactly like her father's, said, "You little bitch, why haven't you written me?" He then struck her, knocking her to the ground and blacking her eye. Immediately thereafter, the young man had helped her to her feet and apologized abjectly, claiming he had no idea what had come over him.

She accepted the apology but broke off the relationship. She is convinced that her father was acting through the young man's body. She complained that whenever she started getting serious about any boy things always went wrong. She feels her father is afraid that if she marries she will abandon him and he will be left entirely alone in the world. She also confirmed that she had contacted the fundamentalist sect hoping it could provide her with some protection. She later left it when she discovered it was ineffectual. She had worn the cross in the same hope and had it on at the time she was struck in the eye. She had abandoned the cross also.

I pointed out to her that just as the cross would not blind or deafen an enemy, she should not expect it to ward off her father's psychic hostilities. I told her that her father was concerned about harming her and that I was giving him some pointers on controlling his abilities. This seemed to ease her mind considerably.

My suggestions to Roger were based on the set pattern of his out-of-body contacts. In each case he was asleep. The OOBEs occurred in each instance within the first hour of dozing off. Roger usually made an effort to break the contact. In the violent episode, as we have seen, he tried desperately to rouse himself and finally fell off the bed.

Based on my past experience with out-of-body episodes I told Roger that the act of fighting the connection would make it all the more difficult to break it. The conscious mind invariably appears antagonistic to such occurrences and I felt the most effective approach would be to call it into action. Accordingly I suggested Roger enjoy the OOBEs when they occurred, simply drifting with the action as long as it was pleasant. But whenever the episode started to get out of control and lead into threatening byways he should concentrate on holding onto the OOBE rather than reject it. He should strive to maintain the contact, to bring his conscious mind into play, try to analyze each and every part of the experience, focusing on one detail after another. My underlying assumption was that

this concentration would destroy the matrix in which the event was embedded.

Since I made these suggestions Roger has reported two new OOBEs. In both instances he tried to follow my advice and both times it proved successful. As soon as he tried to hold onto the contact it evaporated and he snapped back.

Meanwhile we have tried to enlarge Roger's circle of outside contacts. Over the Christmas holidays we asked him to distribute food baskets and toys. We also introduced him to a singles club for members over 40 hoping this widening circle of friends will reduce his need for out-of-body contact. While we may lose a useful opportunity to study the phenomenon, since our efforts may lead to the lessening of Roger's OOBEs, we believe our primary responsibility is to help Roger whose most important need is for companionship.

Our investigation of the case led us to conclude that the events occurred approximately as they were reported to us and that Roger's was a genuine instance of out-of-body violence.



DREAM RECOVERY

By M. Dewey Bogart

FOLLOWING A neighborhood robbery on his street in Wellesley, Mass., a friend of mine, aged 85, decided to hide his valuables before going away on an extended visit to New York.

After two years he had recovered all the valuables he had hidden except his gold watch, a prized family heirloom. He had no recollection whatever of where he had hidden this watch and had searched all the obvious places without finding it.

When I visited him in January 1974 he told me a dream he had had during the previous night. He had dreamed that he got down on the floor in his living room next to his upright piano and with a yardstick fished around beneath the piano and swept out the gold watch.

When he awoke the next morning, remembering his dream, he immediately went to get his yardstick, fished around under the piano and sure enough, swept out his gold watch.





THE CHURCH GOD MOVED

The few hardy souls who were out that stormy night in 1876 saw their newly-completed church go floating by.

By Raymond J. Ross

ALONG THE North Carolina coast, hurricanes are yearly occurrences — as the residents of Swan Quarter, a small town on Pamlico Sound, can tell you. Many are the tales of torrential downpours which have brought disaster and grief to the townspeople — but they'll also tell you about the miracle of the church that moved.

Back in the 1870's the Methodists of Swan Quarter decided it was time they had a permanent church building so that they could stop holding services in temporary halls and parishioners' homes. A fund-raising campaign got under way and a committee was appointed to locate suitable property. After thoroughly considering all parts of the town, the site committee came upon a piece of land which all agreed was perfect. The vacant lot was almost in the heart of town on its highest spot.

The Methodists approached the owner of the land, Mr. Sam Sadler, and asked the price of the lot they wanted. The wealthy landowner listened with only half an ear and kept shaking his head.

"I'm not going to sell," he snapped. "I respect the purpose of your visit but I have other plans for that piece of land."

The committee reported this brusque refusal to the congregation who suggested Sadler should be approached again. A second appeal was made but Sadler said, "Go and look elsewhere."

In the minds of Swan Quarter residents today, there is no question that the owner of the land was Sam Sadler. He was one of the richest men in the area and Clerk of Court at that time. (Swan Quarter is the county seat of Hyde County.) However, for some unaccountable reason, some sources name the land-

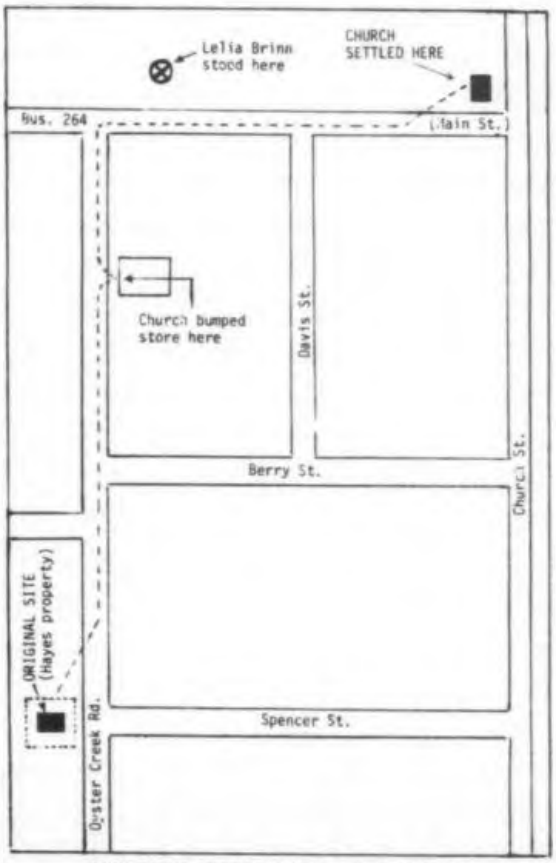


The old wooden structure (facing page) and the brick church built in 1907 bear the name "Providence United Methodist Church" as everlasting tribute to the providential hand that chose their site.

owner as "Walter Harrison" while others say the site was owned by a "Frank Howell." A recent check of the records in the Hyde County Register of Deeds' office shows a transfer of land involving a "B. W. Harrison" in 1923. Two Howells appear in the county records but neither has the initial "F" and these entries are even later than 1923.

A new site committee was commissioned to visit other property-owners. Eventually a man named James Hayes came forward, offering to donate a lot for the church building. The location was not so desirable as the Sadler property but at least it was available, so the Methodists accepted. Therefore, on September 30, 1874, James W. Hayes and his wife Parlia executed a deed granting the second-choice site to the Trustees of the Methodist Episcopal Church.

Over a period of two years the Methodists scraped together enough money to build a one-story wooden frame church on brick pilings. The interior was bare — no wall hangings and no rugs — and the pews were straight-backed and uncomfortable. Two huge kerosene lamps provided the lighting. But to the Swan Quarter Methodists it was



ROUTE OF THE "CHURCH MOVED BY THE HAND OF GOD"

the finest church in the county; they had built it with their own hands.

Three days after the dedication services on September 16, 1876, a storm broke. All day long the wind shrieked and black angry clouds rained their fury on the village. Roofs were torn from houses and after 24 hours of wind and rain Swan Quarter was a disaster area. By evening the next day the winds had died down but floodwaters from nearby creeks and rivers whirled menacingly through the streets reaching a level of five feet in some places.

This was the time the few hardy souls who were out that night witnessed a sight they would never forget and others would hardly believe. Slowly and ponderously, the little wooden church lifted from its brick pilings and floated down the street, edging toward the center of the village as if guided by an unseen hand. At a main intersection it stopped, then veered sharply to the right. It floated a few hundred yards down the main street, then veered left and moored itself in the middle of the plot of land the Methodists had wanted in the first place — Sam Sadler's empty lot!

"It's a miracle of God!" the minister cried when excited parishioners brought him the news. Residents who had watched the church float by were amazed. Some men had tried to hold it with ropes tied to trees but the ropes had snapped like string. The little church seemed bent on reaching "the place which the Lord thy God hath chosen . . ." *(Deuteronomy 12:21)*.

The next day, September 18, the floodwaters had partially receded. Early morning found Sam Sadler waiting for Mr. Credle, the Register of Deeds, to open for business. Sadler said he wanted to sign over the property to "those awful Methodist people" — for he had had what he felt was a warning.

One Swan Quarter resident who saw the floating church was Mrs. Lelia Brinn. She lived into the late 1950's and throughout her life maintained that everyone in town knew Sadler tried to execute the deed that very day, although water was still flowing more than a foot deep in the streets.

However, despite frequent retelling of the manner in which Sam Sadler sought salvation, there is no deed of record transferring the land to the Methodists in 1876. This does not mean their title is not clear, however, for in January 1881 the lot the church had chosen was deeded to the Trustees of the Methodist Episcopal Church by

"Lewis H. Swindell, guardian to Charley Sadler."

And who is Charley Sadler? It may be conjectured that he was Sam Sadler's only heir* and that the truth of what happened is this:

On the 18th of September 1876 when Sam Sadler went to the Register of Deeds office, it was in such bad condition from the flooding that Mr. Credle could not do business. He made a note of Sam's wishes and advised him to do the same and bring it up in a week or so. There is little doubt that his *wish* was on record but his remorse may have been short-lived. When things in Swan Quarter cleared up, Sam Sadler, always a busy man, either wouldn't or didn't take time to visit the Register of Deeds again.

After his death this unfinished business was discovered among his papers. His only heir was Charley Sadler, a minor who could not sign a legal document. Lewis H. Swindell was appointed his guardian and executed the deed of 1881.

Swan Quarter has weathered many storms since 1876 but none so dramatic in the town's history as the one that miraculously moved the church. Since the turn of the century the Methodists have had a new church — a fine brick building built on the site the Lord chose — and the little wooden structure has been renovated as a memorial church-school building. It will play a starring role in the centennial Swan Quarter Methodists are celebrating September 12, 1976 — 100 years after the dedication of the church that moved.

We are deeply indebted to the Rev. Robert F. Randalls, Pastor, Providence United Methodist Church, Swan Quarter, N.C., who provided the documentation for this story as well as copies of the Hayes' deed of 1874 and Swindell-Sadler deed of 1881. — The Editors.

*Charley Sadler is believed to have been either Sam Sadler's son or his nephew. Hyde County's original seat was at Bath, N.C., and birth records there were destroyed in a fire about 1860. At that time the county seat was transferred to Swan Quarter.



GUARDIAN SAINT

BROTHER KONRAD, patron saint of Bavaria's poor, foiled a robbery in March 1973, reports United Press International. When the thief attempted to pry open the collection box in the village church in Muehldorf, West Germany, Brother Konrad's statue toppled from a niche above and struck the culprit on the head. The thief's cry of pain alerted a priest who called the police.



Interviewing a TIBETAN HOLY MAN

Gyalwa Karmapa XVI comes to the West primarily to perform the Ceremony of the Black Crown, "to take you from hell to heaven . . ."

Gyalwa Karmapa is worshiped as the 16th incarnation of the founder of Tibet's oldest Buddhist sect.

By Surya Green

FEW OF US ever have visited Tibet, that remote mountain country with an average elevation of 16,000 feet. We have had to be content with maps and with accounts — describing its culture, religion and peoples — written by the handful of hardy travelers who have managed to get into that almost inaccessible country. In our minds we imagined it clearly as a cold snowy place where nomads and mountain tribes lived in close daily contact with the raw and rugged aspects of life and as a place where temples and monasteries preserved ancient wisdom and where the people daily whispered mantras, chanted *Om mani padme hum* and twirled prayer wheels.

Few of us ever met any Tibetans. They didn't seem to venture out of their homeland. But the Chinese Communists changed all this in the late 1950's and inadvertently helped to spread one of the very things they wished to destroy: Tibetan Buddhism. Thousands of people poured out of Tibet in 1959, including some of the country's important spiritual leaders. At first they resided in refugee camps in India and Sikkim but eventually a number of Tibetans migrated west.

Among these visitors to the

West were a number of lamas, monks deeply learned in Buddhist doctrines and/or Tantric practice. Some of them stayed on to found centers for Tibetan Buddhism: Samyo-Ling at Eskdalemuir, Scotland, headed by Akong Tarpa Tulku; Tail of the Tiger Community at Bernet, Vt., and Karma Dzong at Boulder, Colo., both headed by Chögyam Trungpa Rinpoche; and Kham Tibetan House, Ashdon, England, headed by Lama Chime Rinpoche.

These and other Tibetan spiritual leaders then began going on tour. In October 1973 even His Holiness Tendzin-gyamtso, the XIVth Dalai Lama — still regarded by Tibetans as both king and pontiff and worshiped as an emanation of the Bodhisattva Avalokiteshvara — made a short tour of Europe.

The Dalai Lama's visit to Amsterdam entailed no pomp or ceremony. Along with numerous others I sat in the Tropic Museum's auditorium to hear him say he had come for cultural and spiritual exchange, not to proselytize. He aswered questions, mostly about Buddhist practices, and we enjoyed his fractured English and his infectious laugh. His Holiness may be considered more holy than holy but he also seemed very human.

Almost a year later His Holiness Ran-byun-rigpai-dorje, the XVIth Gyalwa Karmapa — leader of the Kargyupa sect of Tibetan Buddhism and also considered an emanation of Avalokiteshvara — began a six-month tour of North America and Europe. The Karmapa is worshiped as the 16th *tulku* or incarnation of the first Karmapa, Dusum Khyenpa (1110-1193), who founded the Kargyupa sect. The sect is Tibet's oldest, tracing its spiritual lineage back through Milarepa, Tibet's famous 11th-Century poet-hermit-saint, to Lama Marpa and his Indian teacher Naropa.



Venerable Gelongma, Sister Palmo, Karmapa's secretary, introduces ceremony.

The Karmapa had left Rumtek Monastery in Sikkim to visit Western disciples at the invita-

tion of the Scandinavian Tibetan Buddhism Center in Copenhagen. Traveling with 14 lamas, he apparently gave no lectures, held no classes and limited his private counseling to disciples. He came primarily for one thing: to perform the Ceremony of the Black Crown.

"Black Crown? What's that? Can you eat it?" joked my friend as we headed for the Kosmos Meditation Center in Amsterdam on the scheduled night. We didn't know exactly what we were attending but suspected we had better get there early. The ceremony was scheduled for 8:00 P.M. and we arrived at 6:30 to find a mass of people already waiting outside the Kosmos entrance. I felt the same kind of excitement as I used to feel at rock concerts. Most people were young although others in attendance ranged from babes in arms to the elderly. Everyone waited patiently in the cold night air as the mass inched slowly forward.

Once inside the building we could hear someone preaching loudly. Phrases like "this opportunity we have" and "seeing the crown will end your suffering" popped out over the din. Moving forward, we finally saw the voice's owner, a young man who stood facing the crowd. "There may be no time to explain upstairs," he said in urgent tones, "so I have to prepare you here. Don't think in there, just try to receive. Be open, be open," he pleaded as we filed past him.

Shortly after seven we entered the large hall, already almost full. My friend and I were lucky to find two chairs at the back. They apparently had been passed over by people who preferred to sit closer, cross-legged on the floor. The chairs raised us above the crowd and placed us at eye level with the throne obviously meant for the Karmapa. Just as we sat down a young Tibetan man in suit and tie (who we later learned was Akong Tarpa Tulku, head of the Scottish center) announced, "Please, there are so many people waiting outside and so little space left. So if you saw before, please will you get up and give chance to others?" Some people left; others squeezed in. Tension mounted.

Then a monk, looking like the others with bald head and maroon robes, took the microphone. This, we later learned, was the Venerable Gelongma, Sister Palmo, a South African by birth and the Karmapa's secretary. From Sister Palmo we learned something about the Black Crown. According to the story, when the first Karmapa attained enlightenment several *dakinis* (heavenly beings) and other deities bestowed on him knowledge

of the past, present and future, as well as a supernatural black hat woven from the hair of 100,000 celestial beings. This invisible crown occasionally was to be seen floating above the Karmapa's head in the visions and dreams of disciples and other spiritually progressed individuals. Eventually people came to associate the Karmapa with the Black Crown just as Christians depict Christ and the saints with halos over their heads.

The Karmapa's crown remained invisible until the fifth Karmapa, Debsing Shegpa (1384-1415), visited China. There his disciple, Emperor Yung-Lo, wanted everyone to see the crown and had a material one made. This crown is the same one used by the present Karmapa in the *Vajra Mukut,* the Black Crown Ceremony. This ceremony, which only the Karmapa can perform, is said to transmit the power and consciousness of the awakened state.

"Every time the Karmapa puts on the Black Crown he goes into samadhi," explained Sister Palmo. "The crown has a miraculous quality consecrated by hundreds of thousands of samadhis. Even the sight of it is something special." The crowd hushed. "It is said that when you see the crown you don't fall into the states of suffering; that's the end of suffering for you. At the end of this life you will go into happier forms. You will not fall into the hell. All fears of death disappear. Illnesses can be cured. Mental troubles can cease." The crowd was listening intently now. "So I request you," she implored, "to open yourselves to the beautiful experience. Don't close the doors. Open, just receive. Afterwards you can think about it."

Sister Palmo had captured the attention of everyone in the hall. She went on: "Remember that His Holiness is not just his earthly form. His Holiness is a symbol. He is the Buddha not only in the world but through space, through worlds infinite, through worlds seen and unseen. He is the Bodhisattva who saves the gods and the anti-gods, the animals and the ghosts; who goes into the hells and takes people from there to heaven. He is, in one form, all that."

She paused and looked around. "I'm saying more to you than I've said in some other outside talks because I think that the younger generation goes deeper into the unseen things than most other audiences. I think you will feel something of the depth of this experience and I pray that you do not fall into the states of suffering."

Suddenly, blaring trumpets sounded. The audience looked around surprised. Akong Tarpa Tulku signaled us to rise. His Holiness was entering.

Then a round-faced, full-bodied man sat upon the throne. He was wearing a hat but the program notes said this was the meditation hat of Gampopa, teacher of the first Karmapa. But there was no more time for words or thinking. Time only to "open the doors . . . to receive."

* * *

TRUMPETS AND bells; chanting, coughing, bowing monks; rice offerings. A hatbox appears, carried by a monk wearing a white cloth over his nose and mouth. He opens the box. The Karmapa lifts a crystal rosary out of it and chants *Om mani padme hum* 100 times. After that he puts the Black Crown on his head.

For a second the Karmapa seems to reel backwards, off balance. His eyes roll upward. Then he looks straight ahead. I am directly in his line of vision and feel his eyes piercing mine. I sit cross-legged on my chair. I stop feeling my body.

There is a mist, lines soften. The whole scene suddenly looks like a *tangka,* a sacred Tibetan painting usually having one figure in the middle surrounded by others plus many small details and colors. And then the *tangka* with the Karmapa in the middle starts floating upwards off the ground.

I can't believe what I am seeing! I stare at the Karmapa who compels me with his eyes. I feel contact with him. I send him a message. I lose all sense of my surroundings, the room, the crowd.

Is this real? What is "real" anyway? I blink several times to see if the whole scene is an illusion. I tell myself what "is" and try sharpening the focus of my eyes. But the scene stays the same. And I say "okay" and let go and float upwards with the *tangka,* upwards to some place where I feel nothing and everything, empty and full simultaneously.

But then the Karmapa takes off the hat and I am back sitting solidly on my chair again. The scene came back into focus and I watched the hat being put away to the accompaniment of ritual and chanting. The ceremony ended with monks dedicating the ceremony's blessing to all living beings and requesting long life for the Karmapa.

* * *

AFTERWARDS MY friend and I heard some of the audience reactions to the event. "I saw a nice man with a nice smile, that's all," said one person.

"It didn't impress me," said another. "I wasn't disappointed but it was no great excitement either. Maybe I'm too much of a materialist." Then she added: "I guess I thought the Messiah was coming, so I felt a little let down."

Another woman said: "I felt very good, very 'high,' during the crown ceremony. But I really don't know how I feel now. When Lama Chime visited here I knew I got something. He helped me understand myself. This experience I'm not sure about."

My friend said that although he hadn't seen "anything extraordinary" he did feel "high" during the crown ceremony as if he were in really deep meditation.

But many obviously were disappointed with the Karmapa's visit. They had come into contact with someone revered as an evolved spiritual being and they seemed to feel nothing from the experience. But for those persons with previous experience something "real" did happen during the Black Crown Ceremony, some kind of energy *was* sent out. In fact some friends who at first thought they had been unaffected by the Karmapa later told me that for quite a time afterward they couldn't get him out of their minds. His face and his name and images of the ceremony occasionally flashed before them.

The day after the ceremony, at a luncheon given by Indian Ambassador K. S. Bajpai and his wife, I had an opportunity to ask the Karmapa if the ceremony could benefit someone who didn't understand anything about it and felt nothing during or after.

"Whether someone understands or not, it goes on, the energies are transmitted," he answered in Tibetan which was translated by Akong Tarpa Tulku.

Why did the Karmapa perform the Black Crown Ceremony in the West at this time?

"His Holiness says it wasn't his decision," answered Akong Tarpa. "His Holiness says his disciples have been calling him for years and years so he finally came. At the same time, His Holiness thinks the West is at a spiritual turning point. It is time for the light to spread more."

When I asked if the Karmapa had any personal message to offer me, he made some brief comments through the interpreter and then added, "I'm just a simple man. I don't look into the future or the past."

Close up, without the hat and the ritual atmosphere, the Karmapa did seem a simple unpretentious man. He wore plain monk's robes with a yellow silk Tibetan-style shirt underneath.

He walked directly up to each luncheon guest and to our surprise, shook our hands. He seemed to remember my friend and me from the evening before and gave us a big friendly smile.

During the luncheon the Karmapa said very little, probably because his English appears limited to "Good, very good." So every comment was "Good, very good," accompanied by broad smiles and laughs and obviously warm feelings. Yet everyone seemed to have an opportunity to talk privately with him through the interpreter.

In everything he did the Karmapa came across as a very real, down-to-earth person. When a young Tibetan monk started taking pictures with a Polaroid camera it was like a new toy and the Karmapa seemed to get a child's delight from peeling open and inspecting the photos when they were ready. What a difference between this laughing, playful man and the piercing-eyed Bodhisattva of the Black Crown Ceremony!

* * *

PERHAPS THE real significance of the Black Hat Ceremony for Westerners is this: it is another very exotic way of transmitting that nameless force that goes beyond all ritual, all religion, all teachings, all words. Recognizing, accepting and experiencing it can lead to those very real insights which carry one along the path to the sunlit place — where there is, indeed, no suffering and no fear of death.



UFOs ON TELEVISION

By Steve Collins

TRANCE SENSITIVE Ray Stanford and his associates in Project Starlight International in Austin, Tex., are experimenting with television as a means of communicating with beings aboard UFOs, reports United Press International.

Stanford's nonprofit group has a helium-neon laser transmitting and receiving system which involves transmission of a television picture through the invisible laser beam. It is the first instance of advanced television technology being used in attempting to communicate with alien beings.

"We're starting with the hypothesis UFOs are intelligent and technologically advanced," says Stanford. "Television transmission sent over a laser is a very obvious type of signal. We know UFOs have responded to light signals before.

"We're trying to test the idea that UFOs might respond to something like this. No one has tried it before."

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.

DOUBLE TROUBLE

By Frank R. Farnsworth

MY TWIN brother Francis and I were born in 1926 and through the years together have experienced numerous psychic happenings. Twins proverbially show more mental closeness than ordinary siblings and an incident in our childhood shows this clearly.

If I remember correctly we were 11 years old and spending the summer with our grandparents Richard and Minnie Farnsworth in Grantville, N.Y., a rural area about 12 miles from the Canadian border. One particular day Francis went off to visit our Aunt June and Uncle Lester Grant on their farm about 15 miles away. In those days this farm community had neither telephones nor electricity. Being on my own for the day, I wandered through the pastures and into the woods. I stayed longer than I had realized and when darkness fell I lost my "cool" and started going in circles.

I became very frightened. The denseness of the woods and the sounds of twigs snapping under the footfalls of wild creatures didn't help my nerves. In the middle 1930's wildlife was plentiful in upstate New York. To my young mind it was no different from being lost in the African jungle. I still don't know how I managed to find my way out of the blackness of that woods but I did finally stumble out into an open pasture and from there found my way back to the farm and safety a half mile away.



Francis & Frank Farnsworth

In the meantime, at Aunt June's and Uncle Lester's house the family was having supper when Francis suddenly began to cry. Asked why he was sobbing, he replied, "Something's wrong with Frank." Later that evening when Aunt and Uncle returned him to the farm, they asked if anything had happened to me. Everyone was quite mystified to learn that Francis' crying had occurred at the time I was lost in the forest in the midst of the wild things. To the dear farm people of that day it was a mystical inexplicable occurrence. Today we simply assume it was telepathy. — *Hopkinton, N.Y.*

"UNCLE OLIN IS COMING"

By Icie M. Marlow

IN 1939 we were living in the mountains 35 miles west of Red Bluff, Calif. One June afternoon my three-year-old grandson Dean Bassom, who was playing in the yard, suddenly came running into the house where I was preparing dinner.

"Grandma," he cried, "put on a plate for Uncle Olin. He is coming for dinner."

"Oh, yeah?" I said. "And how do you know that?"

"Because I can hear his car. He is coming out of Red Bluff. Listen, Grandma, and you can hear it."

"Okay," I said. "Run on and play." I glanced at the kitchen clock. It was 4:30 and we always had dinner at 5:30. Dean's Uncle Olin Marlow was working near Marysville nearly 70 miles away. We had not seen nor heard from him in several months.

As I began to set the table, Dean came running in again and asked, "Did you put on a plate for Olin? He is coming up the mountain right now."

To please Dean I put on an extra plate. We were just sitting down to the table when a car drove into the yard. Dean said very excitedly, "Uncle Olin is here!" Sure enough, he was—in time for dinner.

I asked Olin where he had been at 4:30 and he said, "I was just coming out of Red Bluff. I looked at my watch and thought to myself, I will be there in time for dinner."

Then he laughed and with a puzzled look said, "Why do you ask?"

After I told him, he remarked, "That's strange. I was thinking of Dean the whole way and couldn't wait to see him."

Dean is grown up now but he continues to astound us with his predictions. — *Fortuna, Calif.*

MY LATENT ESP

By Florence Haney

MY EAGER nine-year-old Cub Scout slid into the back seat

of his den mother's sedan to a vacant spot just behind her. The whole car bulged with his excited troop. We were living then in South Charleston, W. Va., and they were going on a field trip to the Charleston airport. Fine mist dampened the windshield but not their enthusiasm.

Don't go! You're going to have an accident! The warning shouted in my mind. I saw the child-filled car skid across the bridge. Brakes screamed. *Don't go, Stephen! Don't go, Mrs. Frame!*

But the car already had turned the corner and my warning went unspoken.

An hour later my phone rang. "Mrs. Haney, this is Mrs. Frame. Don't get excited but we've had an accident. My car went out of control on the Patrick Street Bridge. Stephen got a pretty bad bump on the head."

Why had my premonition come to me so forcefully? And why had I failed to heed it? My memory went back to the summer of 1944 when I was attending a YWCA conference at Asilomar, Calif. I had been dabbling in palmistry and naturally everyone at the camp wanted me to tell their fortunes.

One afternoon Cora, the gray-haired camp counselor, asked me to look at her palm. I studied the intricate lines crisscrossing her squarish palm and stroked her slender fingers trying to create the impression of age-old wisdom, not an easy trick for a 19-year-old midwestern camper on her first trip to the ocean.

Without warning the warm sandy beach and tumbling waves faded. I saw a little girl crying. I dropped Cora's hands.

"You wanted to be a violinist," I stated. "Your parents wouldn't let you take lessons."

Cora paled. "But that was 40 years ago. Nobody here knows. How did you tell that?"

Palmistry was no longer a schoolgirl hobby. Never again did I try to read a palm. What might have happened if I had encouraged that power? It was frightening enough the time it happened unaware. — *San Jose, Calif.*

OLD COUNTRY SUPERSTITION

By Mary J. Mattas

WHEN I was a little girl about six years old and in the first grade at the Grant Public School in Wausau, Wis., I had an unusual experience. My family lived on the north side of the fairly good-sized city; there were four of us — Mother, Dad, my older brother Herman and I. We had a dog, a loyal little terrier, all white except for one brown ear. Teddy was a very good watchdog despite his small size.

My Uncle Alfred, Mother's

youngest brother, and his wife and children, with whom we felt very close, lived on the south side of Wausau.

Times were hard in the early 1930's and money was scarce for all of us. I remember the cold winter of '33 and '34, with the winds sweeping across the city. It was on one of those cold wintry afternoons that my uncle came alone to our house. He had with him a big sack of flour which for some reason, he left on our back porch saying he'd return later in the day for a visit and to take the flour home. Uncle Alfred's wife baked her own bread.

The afternoon passed and darkness settled early. After our evening meal was finished and the kitchen cleaned, the four of us gathered around the kitchen table and Teddy made himself comfortable on his blanket not far from us. To occupy the long winter evenings we often played cards, checkers, dominoes or even put together a picture-puzzle. I don't recall just what we were doing that particular night but I do know we all wondered why Uncle Alfred had not returned for his sack of flour. We even thought perhaps he'd stopped somewhere for a few glasses of beer and had just forgotten.

Before too long we heard a series of knocks on the kitchen door and Teddy sprang up, barking loudly, his short wiry hair standing on end. We all looked up and saw Uncle Alfred through the glass in the upper half of the door. It seemed strange, though, that he wore only a gray flannel shirt — no jacket or cap which he had worn earlier. He did not walk in as was his custom, so Dad went to the door — but no one was there. Mother, thinking Uncle Alfred was hiding around the corner of the porch, called out to her brother to come inside. (My uncle was a good-natured fellow and on occasion was known to play jokes.)

Finally at Mother's insistence Dad put on his own coat and hat and went outside to look for the supposed prankster.

I remember that for some reason I was frightened, yet I liked my uncle and had no fear of him. As small children often do when afraid, I crawled under the bed in the bedroom next to the kitchen and held my protector, Teddy, close to me. Finally Dad came back alone and we heard no more of my uncle that night.

My mother decided not to mention this incident when we next saw Uncle Alfred and his family. Uncle came for his flour the day after he'd brought it to our house, explaining that for some reason which I've forgotten he

had decided to go home early and had remained there. My mother still believed he'd played a joke on us but on discovering that he'd given us a scare had decided to deny coming to our door that unforgettable night.

I do know that the next time my mother visited with my aunt alone she somehow found out that Uncle Alfred had told the truth — he had been at home the night our family saw him so clearly standing outside our door.

This all must have preyed on my mother's mind and she needed some answer to the phenomenon. This is understandable perhaps, because her parents had immigrated to this country from Germany and several times in previous years things of a supernatural nature had occurred to various members of her family. However, the meanings usually were known in a short time.

At the time of my story an elderly German lady lived next door to us and Mother told our strange story to her. Grandma Fenhaus, as everyone called our lovable neighbor, told Mother there was an old country superstition which predicted death within a year for any person who appeared as my uncle had appeared to us. But I'm sure this explanation was quickly forgotten, for my uncle was still a young man, 38 years old and in robust health.

Nevertheless, in the spring of the year following his appearance at our kitchen door we all attended Uncle Alfred's funeral. He died of natural causes, of complications following surgery, on May 11, 1934, in a Veterans' Hospital in Milwaukee, Wis. — *Arlington Heights, Ill.*

OPENED BY MISTAKE

By Mary C. Bussinger

I AWOKE with a start in the early hours of a bleak November morning in 1943. My husband James and I were sleeping at the home of my Aunt Dora Vaughan in Springfield, Mo., where I was soon to enter St. John's Hospital for exploratory surgery. What woke me was a strangely depressing dream. I dreamed that in the mail I had



Mary C. Bussinger

received an envelope with a black stamp reading "Opened by mistake and sent to the dead letter office." The dream was an enigma but I found it upsetting somehow.

I arose that morning and got myself ready to go to the hospital. We had come from our home in Anderson, Mo., to consult Dr. C. Bertrand Myers who had taken care of me during my two pregnancies four and five years before. My health had been poor during the pregnancies and now I was running a temperature. My side hurt and I could eat hardly anything. Dr. Myers recommended exploratory surgery for a possibly infected appendix and had arranged for me to enter the hospital in the early morning.

We drove to St. John's Hospital, entered and walked down a long hall to the desk. Suddenly the sickly sweet carnation-like smell of death was all around me. I recalled the words in my dream: "Opened by mistake and sent to the dead letter office." Of course! I was the one about to be opened by mistake!

Cold fear seized me and I turned and ran blindly back down the hall to the door and down the steps with my husband in pursuit. He tried to get me to go back.

But that afternoon my father's cousin Roy got me an appointment with his own doctor. Dr. Bruce Lemon, another respected Springfield physician. Dr. Lemon examined me and said, "You no more have appendicitis than I do. You have an infection of the entire digestive tract. An operation might have killed you."

Later tests showed that I had *Endamoeba hystolytica,* an amoebic infection which is difficult to detect. My troubles were not over but I did manage to live and see my two girls grow up and marry and I now enjoy grandchildren — all because of a warning dream. — *Carthage, Mo.*



CORRECT ADDRESS

WHEN AMERICAN student Mike Archdale, aged 25, of Miles City, Mont., decided to trace his family tree, he knew only that his grandfather Lionel Archdale had come from County Armagh, Ireland, just before the turn of the century. In April 1973 Mike wrote to the only address he knew in Britain — the British Tourist Authority in London. According to United Press International Mike's letter was opened by the Authority's public relations officer, 25-year-old Gilbert Archdale, a distant cousin, who supplied Mike with the family history.

IN DEFENSE OF ANCIENT ASTRONAUTS

Aware as we are now of the immensity of the universe intellectual humility should make us hesitate to ridicule the ancient astronaut theory.

By Luis E. Navia

SINCE READING Erich von Däniken's *Chariots of the Gods?* I have devoted considerable time and effort to clarifying the philosophical foundations and implications of the view which postulates alien visitors to this planet. It quickly became evident that such a view makes it easier to bring order and meaning to a host of otherwise perplexing data — data which come to us from the investigations of archaeologists, historians and philologists. A multitude of legends, mythological accounts, religious tales and poetical narrations become significant the moment we accept the possibility and/or probability of alien visitors. For instance, in religion alone there is much that I find difficult to understand, let alone accept, if I am confined either to a metaphysical interpretation of the biblical passages or to the more sober, yet equally arbitrary, symbolic understanding.

The advent of space exploration has given rise to a number of interesting ideas; among them is astroarchaeology. I define this as the theory which maintains the earth has been visited by intelligent beings from outside the solar system. Otherwise known as the ancient astronaut theory, astroarchaeology rests on the widely accepted hypothesis that the universe must be inhabited by countless civilizations, many of them probably far more advanced than our own. Our present understanding of the universe and of the conditions which led to the formation of life on our planet supports this idea and the recent discovery of a planetary system around Barnard's Star (5.96 light-years away) assures us there is nothing unique about the earth.

But the idea that the universe, with its billions of galaxies, is generally inhabited makes astroarchaeology only a logically meaningful and probable sci-

entific hypothesis. It does not prove we have been visited. For this reason astroarchaeologists have sought to strengthen their position by talking about certain perplexing archaeological finds which, they say, reveal the presence of alien beings on the earth. The monumental markings on the Plain of Nazca in Peru are only one of the many examples cited by Erich von Däniken in support of his ideas.

And along with this archaeological evidence, astroarchaeologists call our attention to a host of historical, scriptural, legendary and mythological references in which visitors from the heavens are featured.

It seems the celestial visitor theme is universal, appearing in the most varied kinds of traditional heritages and this is what astroarchaeologists emphasize. Obviously, they say, beneath the mantle of historical and cultural distortions, there must exist an element of truth in these accounts of visitors from the heavens. The memory, imagination and understanding of ancient peoples were such that the space visitations which they witnessed were never really comprehended. Thus the ancient astronauts became deified and ancient religions were born out of the resulting exaggerations.

Taking the most objective point of view, one is forced to conclude that each one of the pieces of evidence adduced by the astroarchaeologists is weak, inasmuch as they all admit of simple terrestrial explanations. The fact is, however, that when the many pieces of evidence are put together and are viewed as expressions of one and the same primitive event, namely the presence of ancient space visitors on earth, then astroarchaeology becomes impressive. In the light of its theories many perplexing mysteries of our past take on meaning.

For this reason I insist on calling astroarchaeology a meaningful scientific hypothesis. I think it does not violate any scientific principle; it does not run counter to any known physical law. To refer to the ancient astronaut theory as "pseudo-scientific" or, worse still, call it a "childish" point of view, is to ignore the lessons of the history of science which should teach us, among other things, that the horizons of scientific explanation, not unlike the horizons of the universe, are constantly expanding. What we deem impossible or absurd today will be seen as natural and ordinary tomorrow.

A number of astroarchaeologists have attempted to develop a new approach to understand-

ABOUT THE AUTHOR

LUIS E. NAVIA was born in Cali, Colombia, in 1940. He received his B.A. in philosophy from Queens College in 1963. He later earned M.A. and Ph.D. degrees from the Graduate School of Arts and Sciences, New York University.

He has taught modern languages at Hoffstra College, Hempstead, N.Y., and philosophy at Washington Square College, Queens College and the New York Institute of Technology, where he currently is Assistant Professor of Philosophy. He also is an editorial associate for "The Journal of Critical Analysis."

Dr. Navia is a member of the American Philosophical Association, Phi Beta Kappa, the American Association of University Professors, the Long Island Philosophical Society, the Ancient Astronaut Society and the Schopenhauer Gesellschaft.

ing certain passages in the Bible. This new approach, of course, postulates the reality of cosmic contacts and seeks to explain biblical references to angels, the sons of God, giants, abductions of prophets into heaven, chariots of fire and other seemingly unexplainable notions, as the result of space visitations. The word "angel" which in Greek means "messenger" should be translated as "astronaut," they say.

Naturally, this astroarchaeological interpretation has led to controversy and dispute. Firm believers in the Bible as the "word of God" do not wish to be told that the biblical text simply refers to encounters with extraterrestrial intelligent beings. But one must bear in mind that nothing about the Bible is absolutely certain. We cannot say with certainty who wrote more than 60 books of the Bible, nor can we say when they were written, or where, or what they really stand for. The Bible is a mystery.

Thus we should not be surprised to find yet another approach to understanding the biblical texts. In view of the fact that the Bible remains by and large an enigmatic document, about which no sensible person should pontificate, there is nothing illicit in advancing a new explanation, and this is precisely what the astroarchaeologists have done.

In the late 1950's the eminent Russian ethnologist M. Agrest postulated the idea that certain sections of *Genesis* could best be understood in the light of space visitations. These sections include, for instance, the story of the tower of Babel, the destruction of Sodom and Gomorrah, and the repeated presence of angels. In the 1960's Erich von Däniken — the most eloquent and active advocate of the ancient

astronaut theory — sought to shed light on these and other biblical passages by introducing once more the idea of cosmic contacts. Von Däniken's challenging books make ample use of other scriptural writings belonging to other ancient peoples and show in a rather convincing way that the theme of space visitations represents the common denominator that underlies them all.

In line with von Däniken's ideas, Josef Blumrich, a distinguished space engineer with NASA, explains the visions of the prophet Ezekiel as the result of a series of space encounters. Blumrich's *The Spaceships of Ezekiel* is one of the most lucid astroarchaeological expositions of a biblical text. According to Blumrich, Ezekiel found himself in the presence of a huge spaceship during his exile in Babylonia sometime around the year 592 B.C. The account of his experience is found in the *Book of Ezekiel* where we are told that the prophet saw a mass of fire descend from the north. Ezekiel then spoke of four living creatures who supported the body of the craft, talked about wheels within wheels, about strange noises and movements, about an occupant who addressed him, about flying from Babylon to Jerusalem, and included a host of other seemingly incomprehensible details. Mixed in with all this are many prophetic utterances of a religious nature which we can explain as the interpretations attached to his bewildering experience by the technically unsophisticated prophet.

As I pointed out, if we take Ezekiel's account by itself it is possible to give it a more terrestrial explanation. We can say, for instance, that the prophet underwent a series of hallucinatory experiences, that his visions were merely imagination. This is the common interpretation among biblical scholars who do not opt for the religious point of view which considers the visions were the result of God's revelation.

Blumrich insists, and rightly so, that the nature of the visions makes this hallucinatory interpretation quite weak. The visions were repeated a number of times and over the span of many years so that, the biblical text informs us, the prophet came to recognize the visiting craft and its occupant. Hallucinatory experiences do not usually conform to this pattern of familiarity.

But even if the psychological explanation of Ezekiel's visions stood on firmer ground, the fact that many other biblical texts relate similar experiences indicates there must have been some sort

of factual occurrences behind them. It must be remembered that the religion of the ancient Jews, especially as reflected in *Genesis, Exodus, Numbers, Leviticus* and *Deuteronomy,* is threefold: (1) the divinity is polytheistic — there are several gods at work together with angels and sons of the gods; (2) the gods are conceived in the crudest physical sense — they have bodies and are able to enter into sexual intercourse with the "daughters of men;" (3) the gods dwell in heaven, which simply means the sky, and are able to descend from and ascend to heaven at their pleasure. These three characteristics are a constant theme in the Old Testament and vestiges of them are to be found in the writings of the early Christians.

In the light of this plurality of gods who are as physical as we are, who seek sexual intercourse with humans, and who invariably come from above, what explanation other than the astroarchaeological one can we give the biblical passages concerning the tower of Babel, the visions of Ezekiel, and others? It is most perplexing, moreover, that the ancient Jews did not understand their gods in any other light. For instance, they explained the disappearance of some of their prophets by assuming they had left on celestial journeys. We are told that Enoch, Elijah, and others were taken into heaven in a physical way. In the case of Elijah the chariot by which this was accomplished is fully described.

The inhabitants of Babel were so fully convinced of the physicality of heaven and the gods that they decided to build a tower "whose top may reach unto heaven" (*Genesis 11:4*). Could this ambition to emulate the gods have been caused by beings other than physical beings with whom humans were well acquainted? We also are told that "when the Lord came down to see the city and the tower" he decided to punish the audacity of the proud inhabitants (*Genesis 11:5*). Obviously, a transcendent God who is literally beyond space and time does not need to "come down" to see anything, nor does He need to be concerned about human beings storming His celestial abode.

The legend of Babel and the visions of Ezekiel are only two of countless biblical incidents in which we are told, over and over again, that the physical gods who contacted the ancient Jews were visitors from above. Today we have a better idea of what "above" really means — it does not mean a realm of inaccessible reality but simply the realm be-

yond the insignificant confines of our insignificant planet. In other words, "above" means the stars.

It is these reflections that convince me that the astroarchaeological interpretation of the Bible we find in the works of Agrest, von Däniken and Blumrich should be taken seriously. Astroarchaeology does not explain all the complexities of the Bible nor does it explain the concept of God. But it does shed light on many aspects of biblical writing which otherwise would remain beyond the humble frames of explanation by science.

I confess, with much hesitation, that I have not yet found an hypothesis which accounts for some of the alleged facts in the Bible as adequately as does the theory of alien visitations. However, I am mindful of the fact that religious interpretations, although not scientific, do deserve some degree of respect from a philosopher like myself.

Empirical research and investigation, together with discussion and communication between scientific disciplines undoubtedly will tell us how strong the ancient astronaut theory really is. Of course, a scientific hypothesis is of value if and only if it is able to explain a substantial number of events which cannot be explained in any other way or which have been explained in detached and unsatisfactory ways. Confirmation is a long process and if the advocates of the ancient astronaut theory wish to strengthen their views much work has to be done, work which will deal both with the conceptual framework of their theory and with the mass of present and future empirical data which may support their position in one way or another. If in the course of future investigation, research points to a number of data which *cannot be explained in any other way*, then they will have decisive evidence. I am not convinced that they have reached such a stage yet.

At the same time I expect the results will be quite positive, given our ever growing understanding of the immensity of the universe with its countless stars, island-universes, galaxies and regions beyond.

Let me summarize my position in two or three sentences: I find the ancient astronaut theory fascinating and I admire those who have had sufficient insight and imagination to advance it. Further, I find it perfectly meaningful. I appreciate its simplicity and although I do not make of simplicity per se a sufficient criterion for acceptability, I regard it as one of its assets. I regard it as a perfectly possible

explanation and I think that as an explanatory hypothesis it fits comfortably with what is generally known about the universe. Last, although I do not believe that we have come upon a decisive and crucial datum which would confirm the theory, I am inclined to maintain that many of the archaeological, philological and historical data adduced by some of its proponents do point in the direction of the ancient astronaut theory.

At present we only begin to advance along a road which certainly will take us far and the Bible, understood critically and respectfully, can give us invaluable hints to help us build another tower of Babel. This new tower, built not in pride and defiance but in a spirit of wonder and humility, may be the first step toward the construction of a bridge to the stars with which we can establish once more our contact with the ancient gods to whom we owe so much that is both good and bad.



THE DUCKS OF RISOR

By Henrich Henrichsen

UNTIL I WAS 18 I lived in Risor, Norway, a small city located directly on the Skagerrak. Along with all the children of the town, each spring I looked forward to the arrival of the wild ducks.

When the call "The ducks are coming!" resounded through the streets every child made a beeline for the harbor. Loose dogs quickly were tied up and cats chased away.

Soon the ducks would arrive, the drake with his white band-like marking around his neck proudly leading, followed by the female with her brood of small down-clad ducklings bobbing up and down on the waves.

A gangboard made especially for the ducks was lowered into the water. The ducks climbed up to the pier and started their strange procession through the city streets.

Although in their native habitat the ducks were so wild it was nearly impossible to get within shooting distance of them, they would waddle right through the city streets to a small lake about eight blocks inland without paying the slightest attention to the multitude of people lining the streets. Among the high reeds of Risor's lake the ducks stayed until late fall, protected by city laws and the watchful eyes of the children.

The lake once had an outlet to the sea through a small brook but as the city grew this outlet was paved over. It was when the ducks found their stream closed that they began to enter the lake through the city streets.

Each spring the ducks, now with families of their own, would return with their broods to bring them up in Risor's lake.

APRON STRINGS
the pull to Paradise



The family all saw a strange light, accompanied by a shadow-like shape, moving up the street toward their house. Moments later Bill was dead.

LEE S. SINGLETON was born in San Diego, Calif., in 1937 and was graduated from San Diego State University in 1967. After working as a secretary and airline stewardess she presently is a homemaker and aspiring author. She lives with her husband and two children in Escondido, Calif.

By Lee S. Singleton

DORIS JACKSON was straightening jewelry display cases in Whitney's Department Store in downtown San Diego when a customer entered. She turned to wait on him — and was stunned to discover the familiar store fixtures and walls had disappeared. She stood in frozen silence watching a curtain like that on a stage slowly close, red roses floating beside it. Just as suddenly the vision was gone, her surroundings were normal and the remainder of that day — July 18, 1949 — was routine. But at home that evening Doris received a long-distance call from Harrisburg, Pa., where her grandmother Dolly Rogers had just died. Roses had been her grandmother's favorite flower.

A few years later Doris received a strange signal of another death. She was working for Convair in San Diego. Driving home the afternoon of April 19, 1953, she felt a sudden chill, then saw feathers falling through the air like snow. She arrived home to learn that her grandfather Benjamin Rogers, Dolly's husband, was dead.

Others in Doris' family have had similar uncanny experiences

at moments of crisis. Her uncle Laird Rogers was killed by mortar fire in France on August 29, 1944. Before his death, his sister Helen (Doris' mother) at her home on Long Island, saw a strange fireball enter her bedroom window and travel down the hall, disappearing in the bathroom. Official notice of Laird's death arrived several days later.

The strangest story of all concerns Doris' grandmother, Leah Leese. Born Leah Jones in Scranton, Pa., in February 1887, she was a feisty Protestant girl destined to marry a Catholic, Frank Leese, when she was 15 years old. A year later she bore the first of their five children. Eventually the parish priest came to discuss raising the children in the Catholic faith but Leah refused even to see him.

"Tell him to go away," she said. "I'll decide about their religion when the time comes."

Frank worked in the coal mines and this probably contributed to his untimely death in June 1914 from what was then called consumption. Two of their children had died in infancy and Leah was left alone with three small boys, Bill, Joe and Chet. She was still young and attractive and received several proposals of marriage, some from suitors who would have assured financial security for her and her sons. She flatly refused them all.

"No one else is going to raise my bucks," she declared. For the rest of her life she referred to her boys as "my bucks."

Leah worked hard to provide for her sons, taking boarders into her small home and doing laundry. Never did she seek charity. She did maid work for the parish priest, yet always scorned any suggestion that she or the children participate in church activities. Guided by Leah's strong hand the boys grew up, married and worked in the coal mines near Scranton as their father had.

Then, one by one, the boys drifted away. In November 1945 Bill, the eldest, moved to San Diego, Calif. Then Joe, the middle son, moved to New York City and Chet, the youngest, lived briefly in California before returning to Farmville, Va., where he spent the rest of his life.

Feeling abandoned, Leah sold her Scranton home and went to live by turns with her sons' families. But she was dissatisfied. She cared for nothing but her sons and now complained, "No one needs me anymore. I'm just a bother to everyone, a useless burden."

Leah was living with Bill's family in San Diego in 1960 and

one day she began rummaging through a closet. She finally pulled out a dress and with the air of a search successfully completed announced to her daughter-in-law Helen, "This is the dress I want to be buried in."

"Oh, Leah," Helen pleaded, "don't talk like that. It's depressing! You're not going to die."

"Yes, I am," Leah retorted, "and sooner than you think. I've served my purpose."

As if willing her health to fail, Leah was soon confined to bed. But she was not in bad spirits; she seemed to look forward to death. Early in February 1961 she said, "Get the priest. I want to die a Catholic. I must be ready to meet Frank." But she had waited too long. On February 6, before the priest had come, the curtain fell on Leah's life.

* * *

LESS THAN four months after Leah's death (which was officially ascribed to cancer) Bill was rushed to the hospital, the victim of a serious heart attack.

"I was in a long dark tunnel," he said afterwards. "No pain, no fear, nothing but darkness and silence. There was a small point of light at the far end of the tunnel and someone was guiding me towards it. When I got closer I saw the light was an opening into . . . into paradise. That's the only way to describe it. I had a brief glimpse of paradise. Then I was yanked back. Next thing I knew I was surrounded by doctors and nurses trying to save me."

Bill's attack was a severe one and involved a long period of recovery. But eventually he returned to work and for some years nothing untoward happened. Then Chet died unexpectedly on January 6, 1969, from cancer. The diagnosis was strangely elusive until far too late.

Chet's wife told the family later, "He was at peace." Then, troubled, she added, "The last thing he said was 'Mother' as if Leah were there instead of me. He just smiled, said 'Mother' and went."

Bill flew to Virginia to attend his brother's funeral and returned home tired but in reasonably good spirits. The next day he was gravely ill, showing symptoms of heart trouble, and the doctor was called. As the family (including his daughters Doris Jackson and Joan McGhie) waited glumly in the living room they all saw a light moving up the street toward their house which was on a cul-de-sac. When the light passed the living room window, where no car lights could have reached, the family saw it was accompanied by a dark shadow-like shape. Light

and shadow entered Bill's bedroom and appeared to blend with his body. At that moment he suffered his final seizure. In his last moments he smiled happily, as if recognizing a welcoming face. He seemed to utter a brief greeting, then died.

"That's two in less than two weeks," Doris said. "Both so much alike, as if they saw someone they knew. I'll bet that within six months Uncle Joe will be gone too."

The family prevailed upon Joe, the sole surviving buck, to have a complete physical checkup.

"No need to worry," his doctor told him. "There's nothing wrong with you. You can expect many good years yet."

Yet, a few months later, Joe Leese was critically ill. He was hospitalized in New York in April 1969 with a disease which escaped diagnosis. His son Don, a psychologist, visited Joe in the hospital as often as possible. One day as he left his father's room he saw a nun get off the elevator, glance around to get her bearings and then proceed towards his father's room. She resembled his Grandmother Leah so closely that he was struck with fear that she had come for her remaining son.

Don moved forward to impede the nun's progress into his father's room, then saw that she didn't look at all like Leah. Yet Joe had died in those few moments.

Don has yet to find a logical explanation for his experience. He can't forget that his grandmother's final request was to become a Catholic. Maybe it really was Leah, her final request realized, come to escort the last of her bucks to paradise. Now she has them all.



HAWAIIAN HEX

AN HAWAIIAN legend says the fire goddess Pele will punish anyone who disturbs her home in Kilauea Volcano. At least one visitor is convinced, reports the Associated Press. In November 1972 a woman mailed a small piece of lava to officials of Hawaii Volcanoes National Park in Hilo. With the rock was a note: "Enclosed is a piece of lava brought back by my son-in-law and daughter. They returned theirs after they'd had a car wreck. My husband fell and hurt his shoulder — so before I break my neck, I'm sending it back to you." The signature and postmark were illegible.



Author Victor Werner (at left) stands in front of White House fence with Olga Kjaergaard, daughter Inger Fitzsimmons, and diplomat cousin Axel in June 1962.

stolen wallet RECOVERED

By Victor Werner

The glass in the rear door was shattered and a camera, a ring, two watches and my black wallet with all my credit cards and identification had been stolen.

AFTER A brief absence from our home in Takoma Park, Md., my wife Geraldine and I returned in December 1971 to discover somone had broken in. The glass in the rear door was shattered and several things — two wristwatches, a camera, a ring and my black wallet — were missing.

I called the police who checked the premises and I gave them a list of the missing items.

I could overlook the loss of the money in the wallet but I was distressed to lose my credit cards and other identification. The wallet also had contained a precious memento given me by my cousin Axel Kjaergaard, Danish Consul General to Morocco, while he was visiting our home in 1962. When he handed me his card I had commented, "Cousin Axel, I will always keep this in my wallet as a remembrance of your visit to our home." This was my last contact with Axel. In 1971 I received word that he had died.

Nearly four years later after this loss something incredible happened. Sometime after retiring one evening in September 1975 I awakened with a start to see my wife put on a robe and go downstairs.

I called out, "What's the matter? Where are you going at this early hour?"

She made no reply so I hurried downstairs after her. When I reached the first floor I saw her standing in front of the dining room buffet, next to the door onto the back porch.

Gerry opened the door of the buffet and began removing dishes and glassware. Suddenly she reached into the far corner of the lower shelf and withdrew a wallet. She looked at it questioningly as she held it in her hand.

My curiosity aroused, I went over to her. She handed me the wallet and said, "Look what I found!"

"Why," I exclaimed, "this is my wallet, the one we reported stolen. The money is gone but here are all my cards intact, my office pass, credit cards and Cousin Axel's personal card which he gave me."



Wallet could not be seen until dishes were removed from sideboard.

Curious as to why Geraldine had gone downstairs, I asked her about it and she explained, "I just had a very vivid dream in which I recognized the voice of

your cousin Axel telling me to look in the buffet in the dining room.

"I didn't know why I was supposed to look in the buffet," she continued, "but something seemed to guide me to remove everything from the shelves. Now I know why. It was to find your wallet with his personal card in it."

"Yes," I said, "there was a bond between us. He knew I valued his card and I told him I would always keep it in my wallet."

But why did Axel wait so long to contact us? And why did the intruder throw the wallet into the far corner of the lower shelf in the first place? I can only surmise that he wanted to get rid of the wallet because the identification in it would incriminate him but why he threw it into the buffet I cannot guess. Nor can I understand Axel's delay in contacting us.

I do remember Cousin Axel's remarks as we shook hands just before he boarded his plane to return to Denmark. He said, "Victor, I promise I will come again and visit you and your charming wife. That you can depend on."

Was this Cousin Axel's way of fulfilling that promise?

MERMAID SIGHTING

By Georgia Hardisty

IN FOLKLORE mermaids have the heads and bodies of beautiful women from the waist up and the tails of fish from the waist down. A rare published report of a possible mermaid sighting appears in *The Dublin Magazine* for December 1812.

Mr. Toupin of the seaport town of Exmouth, Devonshire, England, gives an eyewitness account of a mermaid he and his sailing party encountered about a mile southeast of Exmouth. He describes the creature in the following manner: "The head from the crown to the chin forms rather a long oval. The face seems to resemble that of a seal though . . . far more agreeable, possessing a peculiar softness . . . The upper and back part of the head appeared to be furnished with something like hair, the forefront with . . . down between a light fawn . . . and a pale pink." The creature had two arms and hands with four fingers that were connected with thin membranes. The creature's waist tapered to form a tail which appeared to be "covered with strong broad polished scales" that reflected the sun. The back "appeared covered with short round broad feathers" of the same color as the downy front. Toupin estimated the creature's length from top of head to end of tail as from five to five and one half feet.

After about 10 minutes in full view of Toupin and his companions the mermaid swam out to sea and after a few minutes was lost from sight.

Fingers of Fate

By Harold Helfer

In New York City Jaime Trujillo switched from his daytime job at a fried chicken restaurant to become manager during the after-midnight shift. His first night on the job Jaime was killed during a holdup.

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While he was a prisoner of war in Germany during World War II, Joseph Leydevant of Annecy, France, wrote a letter to his fiancée, Marie Carvier. The letter, dated 1945, arrived just the other day, many years after they were married, at the home of Joseph and Marie. It came too late; Mrs. Leydevant had died the previous year.

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Mrs. Dilly and Mrs. Dally were recent roommates in a Champaign, Ill., hospital.

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Louis Reny of Boston had a "winning feeling" about the big Massachusetts lottery. On the day of the drawing Reny, aged 54, was so confident he told his supervisor at the Monsanto Company he was quitting his job after 15 years there. He showed up at the hotel where the lottery tickets were being drawn with a horseshoe in one pocket and two sets of rosary beads in the other — and left with the $1,000,000 grand prize.

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Frank Williams of West Palm Beach, Fla., was about to fall asleep when he heard cries for help and smelled smoke. He dressed quickly and walked confidently down the smoke-filled hallway of the rooming house to the room where the cries came from. There he broke down the door and led two frightened tenants to safety. The smoke in the hall was no handicap for Williams; he was born blind.

•

Connie Adams looked forward to her first day on the job as teller in an Augusta, Mich., bank. She just had gotten to work when a man with a gun appeared at her window. In the process of the robbery he shot her to death.

•

PFC Jeffrey Charles Olson reported for duty at Fort Lewis, Wash. — to Lt. Jeffrey Charles Olson.

AFTER WE completed the second test Edith Aufdermauer complained of a severe headache. Now she and I were by ourselves. The others had left. While we were sitting at the living room table Edith picked up a teaspoon. Slowly she began to rub it, almost as if she were caressing it. I kept watching her closely. After a few moments the spoon began to bend, without any physical pressures whatsoever. Eventually the spoon was bent by nearly 180 degrees. During the next few hours she repeated this performance with two additional teaspoons, as well as with a solid steel pin and a pair of steel nail clippers."

This quotation is from a report made to Dr. Theo Locher, president of the Swiss Association for Parapsychology, by psychology student Beat Richiger. Dr. Locher, together with a team that included Lausanne psychologist Evelyne Mollet, had undertaken to study Miss Aufdermauer as part of an investigation into "Geller-type phenomena" reported during and after Uri Geller's television appearance in Switzerland early in 1974.

GELLER'S Eager Imitators

After every television demonstration by the Israeli psychic viewers find they too can bend metal by PK.

By Eric Lombard
Photo by Robert R. Michelson

Under Dr. Locher's direction the emotional makeup of persons experiencing Geller-type phenomena, as well as their number and geographic distribution, were investigated.

Locher and Mollet joined Richiger and others to sit with Edith Aufdermauer on March 31, a Sunday afternoon. They had been told that this young woman, a resident of the town of Olten, seemed to be the center of a variety of curious phenomena, including the "loosening of electric bulbs from their sockets, or their breakage."



Uri Geller's most controversial feat is bending metal keys by mental power alone.

When they began the visit Mr. Richiger stated that he had known Edith since childhood; they had been neighbors in the city of Basel. The parapsychologists gave Edith her first Szondi Test to gauge her emotional drives. This caused her to complain of a headache. Edith went into the bathroom and shortly thereafter members of the research team heard "an explosive sound in the kitchen." They found one door open but the door to the bathroom remained closed. On the kitchen floor lay an umbrella which earlier had stood in the umbrella stand.

Later when everyone, including Locher and Mollet, reassembled in the living room, Edith suddenly "developed a rigid look, stretched out one of her arms into a horizontal position" and, Richiger reported, "fell sideways into my lap, clutching my arm with a force that I had never suspected in her." She recovered quickly afterwards and did not remember the incident.

Following this the second test and the Geller-like spoon-bending took place. In this and other post-Geller happenings incidents that are known in psychic research as poltergeist phenomena were recorded. Originally, the German word *poltergeist* meant literally "noisy ghost." However, it now covers a variety of physical happenings that are not usually associated with ghosts or spirits but may be the physical side effects of psychological tensions.

At about 8:00 P.M. Edith helped team members who were making coffee in the kitchen. At one point she stopped in the doorway. Mr. Richiger reported, "I was just about to speak to her when there was a crashing sound in the kitchen. We hurried into the kitchen and found, near the window, an undamaged cup that earlier had been in the sink. The same thing happened later on with a cup that had been standing on the kitchen table. And this while I and one other researcher had Edith fully in view. She continued to stand in the doorway."

Now three of the visitors including Richiger went into the kitchen to observe any further physical disturbances more closely. While two others remained in the living room sitting at the table, they heard the sound of breaking crockery — a cup had "jumped off the table, hit the window and crashed to the floor."

Before the get-together ended Edith went to the bathroom once more. Everyone else remained in the living room and all doors except the bathroom door were open. They heard what sounded like heavy pounding against the bathroom window; the same thing had happened during Edith's first visit to the bathroom. Next there was an explosive sound. Richiger rushed into the hall and reported, "I found an electric bulb on the staircase; to be exact, on the fourth step from the bottom." He continued, "When Edith left the bathroom we noticed that the bulb in it had disappeared. Edith had not been aware of the teleportation; she had not dared turn on the light, afraid that she might cause more damage."

The paranormal events listed after this visit were: Moved by teleportation, one umbrella over three meters, three coffee cups, and one light bulb through a closed door; one door opened. Bent were three teaspoons, one steel pin and a pair of nail clippers.

In supplementing his original report Mr. Richiger emphasized, "I sat next to Edith during the bending of the first spoon and I kept looking at her all through it from a very short distance. The metal pin was very strong and we found out later that it could not be bent normally, by hand. One other researcher, Thomas Meier, was looking at Edith all through the bending of the steel pin and the clippers. I am convinced that any fraudulent pressures would have been discovered by the observers."

The Edith Aufdermauer case is only one of many that have come to the attention of Swiss researchers. The Association of Parapsychology based in Biel appealed to the public after Geller's TV appearance on January 23, 1974, to report any psychic phenomena observed during or following the performance. The Swiss were aware there might be such follow-ups because of reports that had reached them following Geller's television appearances in England, Germany and also in Norway.

Under Dr. Locher's guidance the Swiss researchers spent two weeks following up all seemingly valid and significant cases of Geller-like phenomena. All told, they heard from 44 families or individuals, who reported 56 cases of watches that had been at least temporarily restored to working order during or following the Geller telecast. Twenty-four of these watches were closely monitored for approximately 12 days. Thirteen families reported numerous bent or broken keys, spoons and other metal objects.

Dr. Locher, writing in the May 1974 *Bulletin* of the Association, reported that an on-the-spot study confirmed the general parapsychological belief that psychological tensions often coincide with psychic phenomena. He wrote, "As we have learned from past cases, the majority of those reporting them (63 percent of the persons with revived watches, eight out of 13 families with either bent or broken objects) revealed various psychological tensions." Nevertheless, a strong minority (33 percent of the watch-owners and three of the 13 "cutlery-benders") were viewed as "of the levelheaded type." These, of course, are statistics with a very narrow base; as a rule such conclusions are

drawn only when a large number of cases permit a broader quantitative evaluation.

Locher analyzed the Geller-type phenomena which have shown striking frequency and uniformity throughout Europe (there has been nothing to compare to it in the United States) in the following terms:

"The capacity to achieve psychokinetic performances (mind-over-matter phenomena) appears to exist in many people. However, life situations or psychological conditions hardly ever exist that might release these faculties. Uri Geller may have the rare gift of helping, by example, to release or activate such PK capacities. Yet it seems unimportant whether at the time of a TV showing he is personally and 'live' in front of a television camera or whether a station transmits his performance later, from tape."

Locher was referring specifically to the case of 20-year-old Miss Priska Sieber (not her real name) who demonstrated mind-over-matter when the Geller TV show was reshown on tape on March 18, 1974. Miss Sieber, who lives in the small town of Spiez, is an "intelligent, highly-strung, psychokinetically gifted young woman, who was able to show PK phenomena under very strict control conditions," Locher said.

She approached Dr. Locher after he lectured in Spiez. She had with her a number of bent and broken objects which, she said, had changed shape during the TV transmission, some while being rubbed, others while completely untouched. Later tests run with Miss Sieber included such safeguards as having her disrobed by a nurse, examining her clothing carefully, supervising her dressing and finally taking care that no objects that might facilitate bending or breaking metal pieces were available during the test period.

Two days after the taped show Priska bent seven nails, one after the other, by rubbing them with her index finger while Locher watched. He reported to his Society that "any fraud would have been uncovered immediately." Locher further observed that Priska "is physically underdeveloped and shows evidence of marked psychological conflicts."

However, Locher apparently was not satisfied with the conditions under which Miss Sieber undertook her initial bending phenomena. For on February 2, in addition to examining her clothing, electric devices were used that made it impossible for her to move around the room without such movement being detected. Dr. Locher satisfied

himself that Priska's ability to bend nails under these conditions was truly paranormal and in June 1974 stated in a written report to members of the Society that a "purely mechanical bending, without instrumental aid, could only have been done by a very strong man and, in that case, the bending ratio would have to be much wider." He added that it would have been quite out of the question for Miss Sieber to have used her teeth to perform such a feat.

The Swiss Association now has in its archives the various items that Priska Sieber bent during the return of the Geller show. These include two heavy keys, one nail, one small key and a corner iron. These pieces bent when Priska rubbed them with her fingers. She and her mother claim the following items bent at the same time without being touched: a small pair of scissors with a bend of about 120 degrees, a metal vegetable chopper, a large soup spoon, the holder of two bathroom glasses and, discovered the following morning, a four-armed wrought-iron candle holder.

The nails Priska bent during the test periods were microscopically examined in a laboratory of the United Wire Works in the city of Biel where "they showed no indentations of any kind." Locher observed that no wooden edges were within Miss Sieber's reach at the time of the experiment, so that bending over wood — which presumably would not have left the kind of indentations made by metal — could be ruled out.

Locher also undertook a limited card test with Priska, using six standard playing cards. She correctly named one queen, one jack and one king but guessed wrong on the remaining three cards. Although Dr. Locher evaluated these results as "remarkably significant" the test would seem too limited for acceptance by widely used statistical standards. In order to judge Priska Sieber's clairvoyant or telepathic capacity many more test runs would have to be made, preferably using standard ESP cards (cross, square, circle, wavy lines and star).

While Priska Sieber is feminine and attractive her physical and emotional development includes, according to Locher, shortness of stature and the retention of her baby teeth, except for six which are new. Her menstruation was considerably delayed. While she did her psychokinetic experiments Priska complained of pressure on her head. She speaks of being neglected by her parents during her childhood, of conflicts be-

tween her parents and of feelings of inferiority and resentment. She seems excessively sensitive to real or imagined slights. Priska also is described as given to daydreaming and occasional suicidal fantasies but is alert and has good judgment. She has a number of intellectual interests.

The Swiss researchers believe it is possible that Priska Sieber's personality problems may have prompted her, consciously or unconsciously, to imitate Uri Geller and thus share the attention he receives. If this is so she has succeeded at least to the extent of enlisting her mother's help in publicizing her feats and attracting the attention of the Swiss parapsychologists. Whether her emotional needs sharpened her psychokinetic powers or uncovered them — or, as critics doubtless would suggest, prompted her to perform clever sleight of hand — can only be established through further experimentation. Whether her PK feats and those of others like her will outlast the Geller notoriety can only be known with the passage of time.

These Swiss examples only illustrate the tremendous phenomena or claims to phenomena that resulted from Uri Geller's TV performances in Europe.

Dr. John Taylor of Kings College in London has a large collection of such cases in the United Kingdom, in which written reports were followed up with on-the-spot investigations. He conducted carefully controlled experiments with children who duplicated Geller's phenomena and reported on the British Granada television program in mid-August that he had "seen things bent" on at least 100 occasions. He admitted that in our modern scientific framework these phenomena are difficult to explain and for this reason "most scientists would say they were fraudulent." In contrast to Geller's ability to bend objects without touching them and often while they are in someone else's hands, Professor Taylor found that the children with whom he experimented "had to touch the metal objects directly before one could observe them bending."

Typical of the reported phenomena are those experienced by British housewife Joyce Bowles of Winchester, Hants. Her feats as reported in the *Southern Evening Echo* include bending a heavy silver fork "almost in half" by merely stroking it with a finger. The reporter had tried to bend the fork earlier and was unable to do so. He added, "I watched her intently. As far as I could see there was no trick, no switch, no second fork."

In Holland a special aspect of

the public reaction to Uri's performance were numerous reports of healings that took place while Uri was appearing on TV.

In East Germany, on the other hand, no healings were reported. There the Second German Television network broadcast its Uri Geller show on January 17, 1974, and the *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie* edited by Prof. Hans Bender of Freiburg University reported that they received "an avalanche of claims and reports." The German daily *Das Bild* received 1,450 letters which it forwarded to Professor Bender's Institute for Border Areas of Psychology and Mental Hygiene. The reports received by Professor Bender's Institute directly included 2,885 claims of reactivated watches and 1,112 claims of objects bent.

Reaction in Scandinavian countries followed the central European pattern. One unusual result was reported from Sweden, however. According to *Psychic News*, the British Spiritualist weekly, a 40-year-old Swedish wife blamed her pregnancy on Uri Geller's metal-bending performance. She and her husband, residents of the town of Jonkoping, had watched Geller on television. Two months later her physician informed her she was pregnant and said the contraceptive copper coil she had been using "is so bent out of shape it would have been useless." The latest on this is that the housewife is "consulting lawyers to see if she can claim damages against Uri."

Dr. Locher wrote that it had been "unthinkable" until Uri Geller's appearance that a "medium could influence others in the creation of psychokinetic phenomena without being in personal contact with them." He added, "That this has turned out to be the case in thousands of Swiss families is a fact which most natural scientists find emotionally unacceptable. We are in the midst of events that push the frontiers of the possible farther and farther out, due to newly discovered facts in the area of parapsychology."

Hans Naegeli, M.D., President of the Zurich-based Swiss Parapsychological Society which operates separately from the Biel group, has published a theoretical appraisal of the Geller and Geller-type phenomena. Geller's feats, Naegeli said, "are nothing new to the parapsychologist who is familiar with the facts and concept of telekinesis (the inexplicable movement of objects) and with psychokinesis (the mind's impact on physical objects)." He suggested in the church monthly *Kirchenbote*

(Schaffhausen, April 1974) that shape-changes such as the bending or breaking of objects might be called "psychoplastic."

He said, "Psychokinesis and psychoplastic are in evidence whenever a magical event takes place. Parapsychology regards magic as the impact of unknown mind-energy elements. These are independent of space and time. We find such positive magic in the practice of mental healing (logurgy). We are not yet capable of grasping the functioning of magic in scientific terms; indeed, it may only be understood in terms of natural philosophy. And yet, Jesus Christ was a logurgist of truly divine quality."

Dr. Naegeli agreed with Dr. Locher in noting that Geller's impact on TV audiences was unprecedented. "Everyone could, at last, see with his own eyes that mind influences matter and possibly even controls it," he said.

That Geller's demonstrations should have had such a profound impact in Switzerland has caused some surprise. The Swiss have been regarded as so eminently levelheaded and unemotional that the sudden emergence of Geller-like phenomena seems out of character. However, statistics compiled by market researchers tell quite a different kind of story.

Scope, the Institute for Market and Opinion Research at Lucerne, reports that "hundreds of thousands of Swiss citizens know the supernatural from personal experience." These conclusions are based on a survey undertaken in the summer of 1973 in which Scope questioned 1,003 women between the ages of 20 and 64, who lived in large, medium-sized and small towns in the German- and French-speaking regions of Switzerland. The results are as follows:

Nine percent of the women said they personally had experienced inexplicable phenomena. The largest number of reports came from older women, working women and women residing in large cities. Those in upper income brackets also tended to report numerous personal experiences. Another 15 percent reported that a "supernatural" event had taken place within their circle of family members or acquaintances. The distribution of such reports was much the same in both language areas.

Of the various types of phenomena, most frequently reported was telepathy with 9.5 percent. Next came clairvoyance and precognition with 5.4 percent. More than 3 percent reported messages from or ap-

pearances of the dead. More than 2 percent reported haunting phenomena.

In evaluating its survey Scope noted that "while paranormal experiences are frequent in Switzerland, only a minority of just above 20 percent regards the supernatural as in the realm of possibility."

Insofar as we can compare these Swiss statistics with similar surveys elsewhere certain points of similarity are striking. Everywhere, including the United States, Europe generally and on other continents, telepathy is the phenomenon most frequently reported. Other categories are experienced with less frequency in about the same ratio as in Switzerland.

The Swiss reaction to Uri Geller, because of its limited geographic area, represents an almost laboratory-like example of Geller's impact on TV audiences. That no such strong impact has been recorded in the United States may be due to the fact that within the vastly greater variety of television shows available to United States audiences, Geller has been only one lively fish swimming in a very large lake, whereas European audiences represent a small pond.



DISTINGUISHED APPARITION

By George Wagner

IN 1880 novelist George Eliot (Mary Anne Evans), author of *Adam Bede, Silas Marner* and *The Mill on the Floss*, married J. W. Cross. The couple took up residence in the Chelsea section of London, England.

Mrs. Katherine Macquoid, another fiction writer, lived in the same neighborhood but never had met her famous colleague. In December 1880 she arranged to call on the celebrated novelist.

Before dawn on December 22, a few days before her intended visit, Mrs. Macquoid awoke to see a woman standing by her bed whom she recognized from photographs as George Eliot.

A disembodied voice delivered a phantom message. When the figure disappeared Mrs. Macquoid went back to sleep. When she awoke later that morning she could remember nothing of the message except the figure "61." Mrs. Macquoid had the shivery thought this meant she would die at that age. (She in fact lived into her 90's.)

Later that same day Mrs. Macquoid learned that George Eliot had died at the exact time her apparition had appeared. The novelist had been born in 1819; therefore she was 61 at the time of her death.

"I Have Found The Secret Of Perfect Living! 'Magic Switch-Words' Said To Bring Money, Relieve Pain, Restore Youth, and Do Anything Else Automatically!"

says JAMES T. MANGAN, Noted Para-Psychologist

Dear Friend:

What would it be worth to you to be able to utter a single word which would instantly cause any pain to vanish? Or say another word, and immediately recover some lost object? Or invoke still another magic switch-word, and gain money and new prosperity?

Would it surprise you to learn that there *are* such words, and that all you need do to make one work for you is to say it, relax, and wait for the desired result?

It took me 40 years of research, and thousands of experiments, to find these words. As the decades flew by, I investigated one new theory after another; delved deeply into thought transference, psychokinesis and other phases of parapsychology; worked and counseled . . . probed the mystic depths of religion. And at last I found them—magic switch-words that actually work!

At first I couldn't believe it. And yet, using my program, I *saw* people use these magic switch-words, and I saw them work. I've used them myself, and I *know* they work. Words that can . . .

• Keep you forever young! • Make you beautiful or handsome! • Read the future! • Dispel aches or pains in any part of the body! • Build a fortune! • Achieve glowing health! • Be a permanently happy person, invulnerable to any upset or setback.

This is the secret of perfect living — magic switch-words, like push buttons, ready to deliver any desire or eliminate any distress. With them, you can do anything.

THE DISCOVERY OF THE AGES!

Early in 1951, after years of research, a stirring inside me seemed to presage a great new discovery. I had just finished a year-long study of space and its nature and was proceeding to an investigation of the speed of light when . . .

At the instant of noon, Sunday, March 10, 1951, a WORD fell out of the sky into my arms. I hugged it to my bosom and embraced it as a *sign*, a breakthrough from the divine realm, a super-inspiration. The word seemed alive and like a living spirit . . .

I began saying it to myself quietly, easily, without command. Every time I said the word, a remarkable reaction took place. The word seemed to touch off a deep, prolonged sigh . . . I could feel gushes of tensions leave me.

HEAVEN ON EARTH!

There followed what was for me the happiest



TRY THESE MAGIC SWITCH-WORDS

Listed below are some of the Switch-Words you'll find in this book which, according to Mr. Mangan, "have worked near miracles in hundreds upon hundreds of cases."

For example! *The Magic Switch-Words* to stay and look young . . . to win in a competitive game . . . to display pep and sudden energy . . . anything you wish . . . to find lost or misplaced articles . . . to prevent a person from annoying you . . . to maintain good health . . . to relieve constipation . . . to turn on personality . . . to acquire a skill . . . to dispel pain in part of body . . . to make money or even build a fortune . . . to preserve personal safety . . . to convert another to your beliefs . . . to make yourself handsome or beautiful . . . to learn a secret . . . to improve your mental telepathy . . . to read the future . . . to work miracles . . . to be soothing to others . . . to complete a lot of detailed work . . . to sleep . . . to make your children obedient . . .

MR. MANGAN'S OWN CASE HISTORIES!

Beat an Eye Operation by Two Months A 40-year-old man was troubled with a growth on his eyelid. The specialist said it could not be treated for two months. Yet the lid was beginning to droop with the weight. A friend told him the magic word for healing. He said it—and the growth healed after three days!

Man Makes $20,000 Extra in One Year One skeptic told a friend that this method was a lot of hooey. Asked what he most wanted out of life, he replied, "Money, of course." He was told the magic word for receiving money. Thinking, "What can I lose?" he tried it. That year he made $20,000 more than his regular income!

Gout Pain Relieved From a pipefitter; "An excruciating stab of pain hit my big toe and I suddenly feared I was about to learn the agony of gout. But I said the magic word for relieving pain—and the pain left in a second."

He Cures Himself of Hay Fever A hay fever victim, with a history of 25 years of seasonal agony, applied himself to this experiment. *It worked.* From the very first time he said the magic word for healing, he never experienced another acute attack . . . and for seven years he has been COMPLETELY CURED OF HAY FEVER," says Mangan on page 84.

YOU'LL DISCOVER MAGIC SWITCH-WORDS LIKE PUSH BUTTONS!

HOW TO FIND LOST ARTICLES You'll find this word on Page 72. Just keep in mind what you want to find. Then say this word and relax. "Suddenly you find yourself moving in a strange way to a strange place" says Mr. Mangan. "Lo and behold! Almost immediately the lost article appears right in front of you!"

THE WORD THAT RELIEVES PAIN "Remain as skeptical as you want about the ability of a single word to switch on an 'unseen personal machine'. . . a 'machine' in your subterranean factory expressly designed to relieve you of *pain*," says Mr. Mangan. To chase away a pain, state it formally and clearly to yourself (for example, "I have a headache and I want to get rid of it at once!") Then state the word on page 81.

A MAGIC WORD TO TAKE YOU PLACES How often have you found yourself in a situation where you need transportation immediately. You have no car. There is no bus in sight. No telephone. What would you give to utter a single word and have a friendly person appear and offer to take you to your destination? Sound impossible? Don't be too sure. "Too many incidents have happened all over the country," says Mr. Mangan, "to dispute the power of the switch-word when a dire need for transportation presents itself."

GETTING OLD TOO FAST? "After middle age, we are conscious of getting older," says Mr. Mangan. "To save your essential youth, no matter what the chronological facts are, switch on your youth-saving machine with one word!" (See page 140.) And he goes on to say, on page 167, that this very same, "magic switch-word" will help you "stay young and look young *immediately*!"

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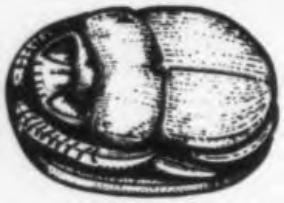
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SOMEONE LIVES WITH US

By Mary Booth

WE RENTED the top half of a duplex apartment on April 17, 1974, but didn't know until a year later that it was haunted. Or perhaps it wasn't haunted and we brought the ghost into it along with our antique clock or some other old piece we cherish.

My husband Bob and I were lying in bed talking when we both caught sight of a strange gray shadow moving in the kitchen. It was a misty shape but seemed to be an old man wearing a hat and coat. It glided from our boy's room, through the kitchen and into the bathroom. We ceased our conversation as we watched the apparition in amazement.

I thought I was seeing things and asked Bob if he saw anything walking around in the kitchen. After further discussion we agreed we had seen the ghost of an old man.

In the months that followed strange things began to happen. Our year-old son, who previously had cried a lot, began to giggle at night in his dark bedroom and to talk, in his own way, to "someone" I couldn't see.

One time I was drawing a bath when a pencil fell straight out of the air, hit my head and landed in the water. Another time I was bent over the wastebasket peeling potatoes when out of the corner of my eye I saw a heavy statue "fall" off the top of the refrigerator, miss my head by an inch and land in the trash behind me.

Things belonging to my husband and me would disappear and reappear again mischievously. We decided the "old man" liked to hide things from us.

One evening when my husband and I were about to make love a screw fell from the air and landed right beside my husband. There was no place on the ceiling it could have



Mary Booth

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come from. Obviously, our ghost has a sense of humor.

One February morning in 1975 Bob and I heard heavy footsteps coming up our stairs and then a knock on our front door. Bob answered the door but no one was there. There were footprints in snow leading up the stairs but none going back down. We had to attribute this visit to our phantom.

By September that same year I began to think seriously of having a priest bless our home but my husband was opposed to this. So I resorted to shouting, "Ghost, I don't want to hate you but if you don't behave I will. We both can live in this house peacefully!"

A few days later I was putting on my army jacket when I found my favorite gold earrings in the left breast pocket. I had lost them somewhere outside weeks before. I asked Bob about the earrings but he had no idea how they had ended up in the jacket which no one had worn for months.

That same day I had to use this jacket to put out a fire I had started by accident in the garage. I had put a dollar bill in the left breast pocket but had forgotten about it until Bob mentioned it. The jacket was ruined, burned to a few black rags, and the left pocket almost completely burned away. But when I shook the charred rags the dollar bill — still green with just a small edge of black — fell out. The old man must have heard me when I shouted at him.

He has a bad habit of opening locked doors at night and leaving them wide open, or knocking at the door in the morning. He proves it is he by leaving no footsteps in the snow. But he has proved — just as I told him — we can live together peacefully so long as we put up with each other's peculiarities. — *Salem, Ohio.*

PREVIEW OF PARADISE

By E. C. Johnson
As told to Tim J. Johnson

LIFE IS like a show. When the show is nearly ended and the curtain opens on the last act you get a preview of what's to come later on, then the curtain closes for the last time.

In 1935 my mother Berthina Johnson was dying of cancer in our family home in Estherville, Iowa. At the end my wife Ethel and I and all my sisters and brothers — Ole, Lloyd, Maynard, Glen, Lillian, Alma and Agnes — were gathered in her bedroom. Soon she was gone. Ethel, who is a nurse, checked Mother's pulse and heartbeat; both had stopped.

As the family stood by, too grieved to move, suddenly Mother's eyes flew wide open and she returned. "You wouldn't believe the beautiful place I've been to!" she exclaimed. "I floated about and had such complete freedom! Oh, the sights I saw! I can't wait to get back there. It's a wonderful place. Don't ever be afraid of death!"

A few moments later Mother slipped back to that "wonderful place" for good. But her preview — which she shared with us — was enough to convince me: Don't ever be afraid of death! — *Estherville, Iowa.*

AUNT NANCY'S ADVICE

By Nancy McCarthy Wodkins

IN SEPTEMBER 1972, after nearly 30 years of stormy marriage and six children, my husband Ray deserted our family. I couldn't find a job that paid enough to support myself and the two youngsters still at home. Things got so bad I was three months behind on my mortgage payments. I had nowhere to turn.

One night I dreamed that my beloved Aunt Nancy McCarthy came to visit. With her in the dream was a woman I did not recognize but who

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Nancy Wodkins

gave her name as Mary Connor. After the two women had inspected the house Aunt Nancy told me to call the Metropolitan Life Insurance Company.

Although Aunt Nancy's advice puzzled me, the next morning I did as she said and called Emil Oliva, the Metropolitan agent who had sold me my insurance some years before. I explained my financial plight to him and admitted that I didn't know why I was talking to him. To my surprise, however, he said he would see if my policy was worth cashing in.

The next day I received a call from Metropolitan to come in and pick up a check for $900 in dividends I never knew I had coming. I didn't have to lose my insurance either.

When I asked my relatives if they knew a Mary Connor, to my surprise I found that Mary Connor McCarthy was my paternal grandmother, the mother of Aunt Nancy and my father Michael McCarthy. My parents both were born in Ireland and I had never known my grandparents nor ever seen photographs of them.

My father also has visited me in dreams. He died in 1931 when I was less than three. One night in 1970 I dreamed he visited me and left a package on the coffee table. The next morning I found the package just as I had dreamed it. It was a container of cream-colored pipe tobacco with the brand name "Ivanhoe." When I called Dad's only surviving sister, Margaret McCarthy Coyle, she said he always had smoked that particular brand. — *Levittown, N.Y.*

MESSAGE FOR A WIDOW

By Grace E. McQuaig

MY LATE son Jim McQuaig was like me in temperament and in many other ways. In fact, we were so much alike we often disagreed. He was very strong-willed and afraid I would try to boss him. He strove to dominate any woman he met and usually succeeded. Despite our conflicting personalities Jim always turned to me in time of trouble and I always seemed to sense when he had a problem. This continued even after he and Mae were happily married.

In September 1971 Jim died suddenly. I knew he was ill and naturally worried about him. One night I felt strangely disturbed and wanted to go to see him. But because he lived in Alexandria, La., 100 miles away, I talked myself out of the trip. I went to bed feeling very uneasy. The next morning my minister arrived to tell me Jim had died. His heart had failed during surgery. I was shocked and grief-stricken; Jim's death came only seven months after that of my husband. In our sorrow Mae and I drew close together and remain good friends.

On Easter in 1975 Mae and I visited Jim's grave in Pineville Cemetery in Pineville, La. As I placed a flowering plant beside his headstone and said a prayer, I felt an increasing closeness to him. Later I returned home to the silent house in Lake Charles where I now live alone.

The following Tuesday night I was sitting in the den sewing when something made me look up. There on the coffee table were Jim's feet propped up as he had always sat. I was so

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startled I turned my head away, then slowly looked back. His feet were still there but they slowly faded away. I don't know why I didn't look on the couch to see if the rest of his body was visible. I couldn't say a word and he didn't talk to me, not even in thoughts, but I felt he had come to thank me for praying at his grave.

The next summer I attended the Spiritual Frontiers Fellowship retreat in Charlotte, N.C., and while there had a psychic reading from Lynn Stephenson of Miami, Fla. Mrs. Stephenson said a tall young man wanted to get word to his wife Mae. I knew it had to be Jim. She continued, saying that Jim wanted Mae to know that he loves her but wants her to remarry. He had tried to get through to her but was unable, the psychic related. He wanted Mae to hear the tape of the reading.

When I got home I played the tape for Mae and she seemed relieved to get the message. A few months later she met a man who attracted her. She decided she wanted to marry him although he had small children from a previous marriage. I was uneasy, for I felt she was taking on a great burden. But I did not interfere because I didn't want her to think I was trying to tell her what to do.

One night a few weeks later I was about to go to sleep, when I felt Jim's presence. He wanted me to tell Mae she shouldn't marry this man; there were too many problems; it wouldn't work out. I could see a shadow near me and felt Jim's love.

I agreed with Jim but I didn't know how to tell Mae. She isn't psychic and might think it was all my own idea. But the next week Mae called to tell me she had broken off with this man. She said she had a peculiar feeling that he wasn't the one. So Jim did get his message through to her. — *Lake Charles, La.*

New Books

NEWS and REVIEWS



David Techter



SUCCESSFUL SAC

THE FIRST major conference sponsored by Spiritual Advisory Council (1701 Lake Ave., Glenview, Ill. 60025), held at Chicago's Bismarck Hotel on April 22-25, 1976, was a thoroughly enjoyable weekend. About 200 persons attended most of the program and an additional 100 crowded into Dr. Marcus Bach's workshop and Paul Solomon's trance demonstration. Highlight of the program was the Friday evening lecture by the Rev. LeRoy Zemke of St. Petersburg, Fla., on the problems encountered in psychic counseling. The audience response to Zemke was so favorable that SAC plans to bring him back to Chicago for a weekend seminar next season. I also enjoyed the workshop conducted by Dr. Walter Houston Clark on mysticism and those led by psychics Ann Jensen and Harry Holmberg who talked about their various adventures with their psychic gifts. The audience was enthusiastic throughout the entire three-day conference and plans already are under way for next year's conference. In addition several weekend workshops and seminars are planned.

PSYCHOTRONICS IN BRAZIL

AN INTERNATIONAL conference on parapsychology and psychotronics will be held in São Paulo, Brazil, on October 7 through 10, 1976, under the auspices of the Brazilian Institute of Parapsychological Research and Information. The conference sponsors have arranged for all sessions of the congress to be translated into Portuguese, French, Spanish and English, and many scientists from Europe and abroad are expected to attend. Papers to be presented will cover all aspects of parapsychology and psychotronics and their relationships to physics, medicine, psychology, anthropology and other sciences. For further details interested readers may write to: Alcantara Machado Congressos, Rua Gabriel dos Santos 419, 01231 — São Paulo, Brazil.

PARANORMAL VOICES

IN HIS latest book California researcher Raymond Bayless turns his attention to the badly neglected phenomena of paranormal voices and "independent voice." Since voice

phenomena are practically extinct today (other than in the form of alleged tape-recorded voices) *Voices From Beyond* (University Books, Secaucus, N.J., 1976, 234 pages, $8.95) is perforce mainly an historical account of various mediums who produced genuine direct voice or trumpet communications. The book contains much interesting material about Mrs. Emily French, Etta Wriedt, the Moore sisters and other mediums who are all but forgotten today. He also devotes chapters to Margery Crandon and George Valiantine, both of whom present the paradox of probable genuine phenomena mixed with apparent fraud.

Readers of Bayless' earlier books and articles will be aware that he is a man of emphatic opinions. Among those mediums he dismisses as out-and-out frauds are the Koonses, the Davenport brothers, the Eddy brothers and William Cartheuser. I marvel at his absolute certainty when contemporary accounts were so divided as to the authenticity of these mediums. Likewise he argues that since in one instance Valiantine *could* have used fraudulent means to escape from a rope that was controlling him, therefore he *did* use fraud. (This argument is worthy of The Amazing Randi!) The book is also marred by some careless proofreading but at least Bayless is consistent in his misspellings. The noted British investigator Everard Feilding appears as "Fielding" throughout and Friedrich Jörgenson is consistently spelled "Friedrisch Jörgensen."

The book is enriched by two chapters written by the distinguished English investigator, Dr. Robin Saunders-Clark. One is a previously unpublished account of a sitting with the Moore sisters, Scottish mediums capable of producing impressive evidential material. The second chapter

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is on "The Art of Sitting" with directions for setting up and conducting a home circle.

Not everyone will share Bayless' enthusiasm for voice phenomena as evidence for survival but most readers will enjoy this compactly written history of the art.

THE POSSESSED

A SLIM volume from Colin Smythe Ltd. (56a Packhorse Rd., Gerrards Cross, Buckingham, England) presents a useful review and summary of a controversial topic. In *The Case for Possession* (1976, 129 pages, $5.50) Cynthia Pettiward argues in favor of obsession and possession by misguided human spirits (while remaining skeptical of the existence of demons). She summarizes the work of Dr. Carl Wickland and the lesser-known research by Brazilian physician Inacio Ferreira. Both these men ascribe a great deal of mental disturbance to the action of earthbound spirits. (Ferreira's two books unfortunately never have appeared in English translations.) Miss Pettiward compares the similarities and differences between the possession patterns reported by the two writers and also discusses multiple personality and other states that may be confused with genuine possession.

Miss Pettiward has had no first-hand experience with cases of alleged possession or exorcism but her arguments are carefully built up from the case material of others. The flyleaf states, "The essay does not pretend to be a book of reference; it aims only at provoking a stimulus to thought." In this it is highly successful and its fine summary of the arguments for and against possession and its concise bibliography make it a useful reference book also. Perhaps it will be successful enough to encourage

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Colin Smythe to arrange for translations of Dr. Ferreira's books.

OTHER REVIEWS

FRONTIERS OF THE SPIRIT edited by Paul Lambourne Higgins, T. S. Denison and Co., Minneapolis, Minn., 1976, 133 pages, $6.95.

Twenty years ago Spiritual Frontiers Fellowship (SFF) was founded by a few dedicated ministers and laymen who wished to work within the established Christian denominations for spiritual renewal on the basis of psychic and mystical experiences relating to personal immortality, spiritual healing and effective prayer. SFF had as an example the recently formed Churches Fellowship for Psychical Studies in England. Now with members in all states and abroad, operating through study groups, seminars and annual conferences, SFF can be reckoned a notable force, both stimulating and enlightening. Antedating the so-called occult revolution by a few years, it has been a revitalizing influence and a stabilizing one as well.

This volume, compiled in recognition of the 20th anniversary of SFF, is a collection of 14 articles, written for the most part by prominent members. As stated by the editor, the Rev. Paul Lambourne Higgins, SFF's first president, the articles are "geared to the central and continuing interests" of the Fellowship. Several provide good general historical and biblical background; others give background on SFF itself and on modern psychic research. Articles on prayer, meditation, mysticism and spiritual healing deal with special interests of SFF.

With the death in 1971 of the outstanding medium Arthur Ford, one of SFF's founders, the movement lost a powerful vocal exponent of life

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after death. No one presents an article such as Arthur Ford might have written for this volume and it is surprising and disappointing to find no article dealing specifically with survival after death. A brief article by Irene Hughes on her own mediumship does not suffice for this. However, the subject receives some attention in the more general articles, including one by knowledgeable FATE publisher, Curtis Fuller. Fuller notes that "many parapsychologists would be embarrassed to be caught researching survival directly," an indication that SFF still has plenty of work to do.

Nicely bound and in large print, *Frontiers of the Spirit* should make a useful reference for SFF members and help promote the organization among other readers. — *Harold Steinour.*

HARVEST OF LIGHT edited by Neville Armstrong, Neville Spearman Ltd., London, England, 1976, £3.25.

The 42 articles in this collection are taken directly from *Light*, the official quarterly journal of London's College of Psychic Studies. The selections cover such a wide range of subjects that a comprehensive review is almost impossible. This "psychic smorgasbord" touches on reincarnation, time, spontaneous psychic phenomena, survival, nature spirits, angels, guides, healing, automatisms, dreams, ghosts, possession, meditation, religious philosophy, flower extract medicine and suicide and includes several direct attacks on Christian religious orthodoxy. The authors are Raynor Johnson, Major Tudor Pole, Peter Underwood, Dr. Martin Israel, Dr. Arthur Guirdham, Paul Beard and others.

If one has done a fair amount of reading in the psychic field, much of the collection is bound to seem redundant. I found myself alternately

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enjoying some articles and feeling bored by others. The tremendous amount of publishing on the "occult" in the last 20 years has resulted in a great deal of duplication of material. I suggest leafing through the book at a store or in the library to see if it is your cup of tea. Certainly the air of candor and first-person believability make many of the spontaneous incidents seem plausibly real.

The oldest psychic periodical, *Light* has been important through the years in developing and sustaining interest in paranormal phenomena. The editor of this collection rightly felt that many articles deserve to be read again, by a wider audience. — *Paul Severson.*

THE INVISIBLE COLLEGE by Jacques Vallee, E. P. Dutton, New York, N.Y., 1975, 216 pages, $8.95.

Jacques Vallee wrote *Passport to Magonia*, the first book that rejected conventional explanations for UFOs yet questioned the extraterrestrial origin for them. Next to the writings of Charles Fort himself, it is the best book ever written on Fortean phenomena and inevitably his later books seem disappointing by contrast.

The problem is that by now the territory Vallee staked out is fairly well-traveled and *College* says little that John Keel, UFOlogy's resident heretic, has not already outlined in his books, especially the important and much misunderstood *UFOs: Operation Trojan Horse*. It does not help matters either that Vallee scarcely acknowledges Keel's pioneering work.

Despite these shortcomings *College* is an absorbing and insightful contribution to the literature of "para-UFOlogy" — that new approach to UFO phenomena which links UFOlogy and parapsychology. In the first chapter Vallee coins the memorable phrase, that "unidentified flying objects are neither objects nor flying." He goes on to speculate that the phenomenon which in our time manifests as flying saucer spaceships — and which in other times appeared variously as fairies or religious visions — constitutes a "control system" that is subtly changing human consciousness and perception.

Vallee cites many examples of "absurd" UFO reports. The influence such weird tales have on society stems not from specific events but from the cumulative effect of thousands of similar bizarre episodes over a long period of time.

I happen to agree almost totally with Vallee's overall argument although I suspect UFOlogists still enamored with nuts-and-bolts spacecraft will find it maddening and confusing. In any case, Vallee is without doubt the most intelligent man writing on the UFO mystery and I hope that *Invisible College* is not his last book on the subject. — *Jerome Clark.*

PSYCHIATRY AND MYSTICISM edited by Stanley R. Dean, Nelson-Hall Publishers, Chicago, Ill., 1975, 424 pages, $15.00.

Despite its title this book has little to do with clinical psychiatry or abnormal behavior. It is a collection of 31 papers relating to psychic phenomena, most of which were presented originally at conventions of the American Psychiatric Association. About a third have been published previously in various scientific journals. The contributors represent a wide variety of disciplines but most names will be familiar to FATE readers because of previous contributions to parapsychology and related areas. Editor Stanley Dean is a distinguished psychiatrist and researcher with more than 60 publications to his credit.

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sections. Section I consists of papers on metapsychiatry, mysticism and ESP. Section II deals with biological and physical energy fields, meditation and biofeedback. One highlight of this section is a beautiful series of Kirlian photographs illustrating an article by Moss, Hubacher and Saba. The third section contains an important paper on psychic healing by LeShan and other articles on health issues, mind control and shamanism. The final section deals with transpersonal and transcendental experiences as they are experienced with and without drugs.

Although the included papers vary in quality and significance the book as a whole presents a balanced viewpoint on current issues and research findings in parapsychology. — *C. J. Parshall.*

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Seabury Press, New York, N.Y., 1976, 242 pages, $12.95.

This book's general context is so highly technical that it will have little appeal to the average reading audience. In fact, I rather doubt this conglomeration of speculation and experimental data has much value for the layman.

McKenna and McKenna begin with a concept of shamanism as a technique for inducing a state of ecstasy. They then discourse on the possible aid of shamanism in curing schizophrenia, all of which is pure speculation on their part.

Next they digress to the subject of mind and organismic thought and to a holographic theory of mind — that is, the mind *may* exhibit the same properties as holograms in that any one part is equal to the sum of its parts if called upon for reduplication. However, they state, "We are not prepared to assert the truth of our speculations over other models of reality, recognizing that all such models are ultimately constructs of the human mind, each no truer than any other."

The book continues with many diagrams of the molecular structure of hallucinogenic drugs, graphs and

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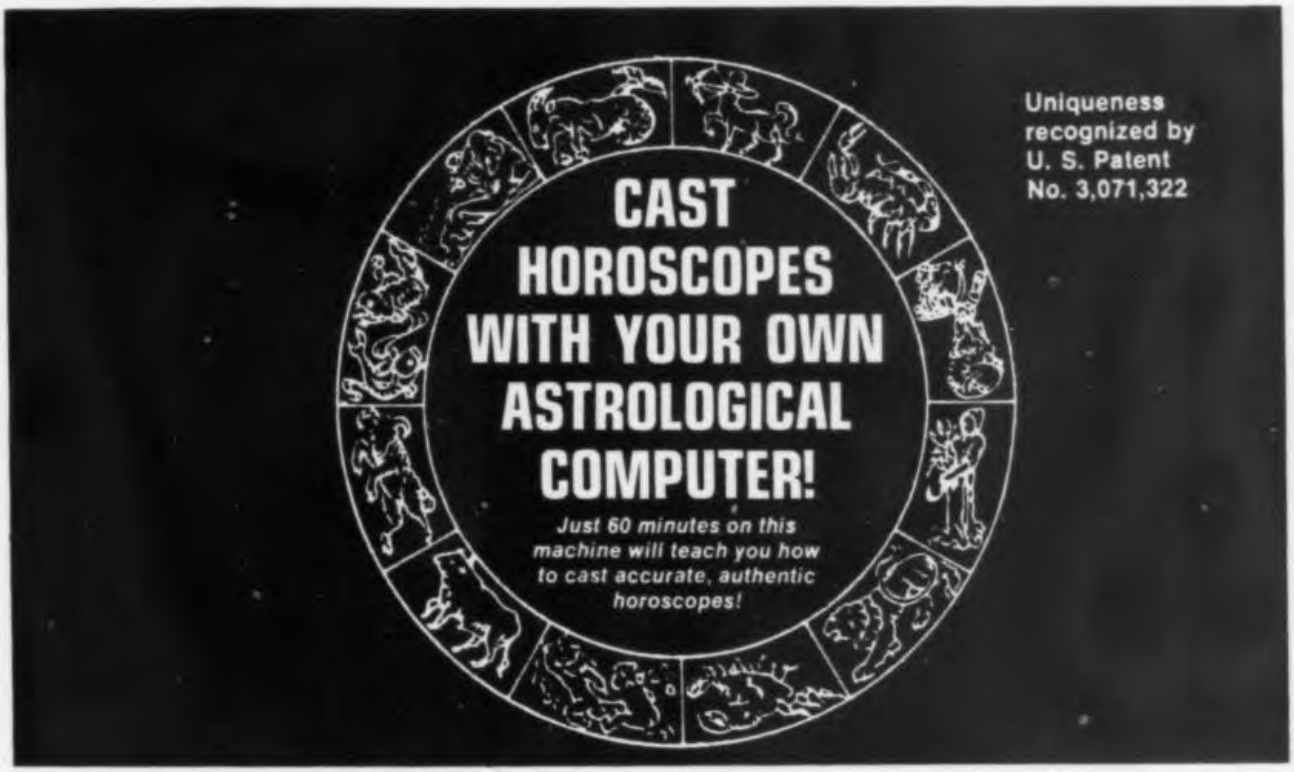
drawings of drug activity, a discussion of the I Ching and theoretical physics. The book jumps from one topic to another and reminds me of a collection of college term papers. Perhaps academicians may find interest in this book but a book written in hieroglyphics would provide as much enlightenment for laymen! — *Claudeen Korst.*

THE WITCHES OF EARLY AMERICA by Sally Smith Booth, Hastings House, New York, N.Y., 1975, 238 pages, $9.95.

The occult revival of the 1960's and 1970's has reopened the debate on incidents of alleged witchcraft in early America. So much excellent work (such as Chadwick Hansen's *Salem Witchcraft*) has been done that writing on early American witchcraft is dangerous for anyone without historical sophistication and awareness of both original material and contemporary research.

Unfortunately Sally Smith Booth lacks the necessary criteria for a successful book in this area. While she has a flair for words and a command of language she shows little understanding of 17th-Century life in the colonies. For example, she sees a temporal and cultural lag in the New World's "primitive" environment. These "primitives" were the founders of Harvard University, insisted on a trained ministry and were effecters of change in the Western intellectual world as much as they were recipients of it. Sophisticated theological argument filled the life of the pioneers and was the most significant factor affecting their attitude toward witchcraft. What overcame theology was not science but the repugnance at so much bloodletting. Salem not only led to the decline of witch persecutions in the colonies but stopped trials all over the world.

Booth fails to note the boost to the



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Salem affair given by the discovery of real cases of sorcery and image magic. She also fails to deal with the paradox that in America "confessed" witches went free; only those who professed innocence were hung. The reason, of course, lay in the sophisticated theology for which Booth believes the colonists had no time. While full of interesting material, *The Witches of Early America* is an inaccurate and untrustworthy account and fails to do justice to its subject. — *J. Gordon Melton.*

THE ROOTS OF CONSCIOUSNESS by Jeffrey Mishlove, Random House, New York, N.Y., 1975, 341 pages, $9.95 (paperback).

This oversize paperback, part of Mishlove's requirements for his Ph.D. from the University of California, covers many topics that make a traditional parapsychologist cringe but it explores dimensions of consciousness, history and science that extend far beyond parapsychology.

The book has two strong sections on the history of consciousness exploration and scientific approaches to consciousness and a third section, which seems like an appendage, on people, places and theories.

Section One is a comprehensive history of consciousness theories starting with prehistoric shamanistic rituals on down through Mesopotamia, Egypt, India, China, Greece, Rome, the Hebrews and the Christians. It continues into Hermeticism, alchemy, the Kaballah and the Arabic, medieval and Renaissance explorations of consciousness and ends with the Age of Reason and the 19th Century. Almost everyone of importance is mentioned.

Section Two continues this historical perspective into the 20th Century with its laboratory ESP experiments, OOBE research, psychic healing, psychokinesis and theta research.

Mishlove then goes off on a tangent discussing fire walking, UFOs, archetypes and physiological mechanisms of consciousness.

Dominating the third section are some theoretical constructs and theories of consciousness, particularly those of Arthur Young and Jack Sarfatti, which the reader without some knowledge of basic physics and philosophy may find confusing. This section also includes traditional criticisms of psi, a brief account of Soviet parapsychology, various practical applications of psi and a list of research organizations. The book is highly recommended and actually a bargain for the price considering the 66 beautiful color illustrations, numerous black-and-white photographs and its extensive reference section. — *John Bisaha.*

VAMPIRES, ZOMBIES AND MONSTER MEN by Daniel Farson, Doubleday & Co., Garden City, N.Y., 1976, 144 pages, $8.95.

Daniel Farson comes by his interest in monsters naturally. He is the great-nephew of Bram Stoker, author of *Dracula*, and previously published a biography of his noted relative.

In addition to vampires and zombies, Farson examines werewolves, fairies, "wild men" and other topics. (Yetis, Bigfoot and the Loch Ness monster, however, are left for a future volume in Doubleday's "New Library of the Supernatural.") Farson prefers a "conventional" explanation for reported happenings whenever possible but he is not dogmatic nor overly skeptical.

All in all, Farson provides a good summary of some of the more gruesome aspects of the unknown. Like other volumes in Doubleday's series, this one is beautifully illustrated with photographs and drawings, many of them printed in full color. — *Lucius Farish.*

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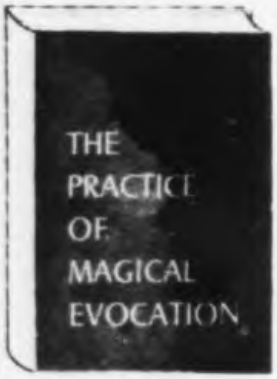
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ALSO NOTABLE

FOOTPRINTS ON THE SANDS OF TIME by L. M. Lewis, Signet Books, New York, N.Y., 1975, 178 pages, $1.50 (paperback).

Author "traces the history of the supermen from the stars from their arrival on earth in 6790 B.C. to the height of their glory, when they ruled the world and were worshiped as gods, to their complete annihilation in 1451 B.C."

NEW DIMENSIONS OF HEALING by Dr. A. N. S. Charles, Centre for Telergic Research, 24 Seethamma Colony, Madras 600018, India, 1975, 14 pages (booklet).

Author explains how he employs dowsing and radiesthesia in healing.

SUN-MEN OF THE AMERICAS by Grace Cooke, White Eagle Publishing Trust, New Lands, Liss, Hampshire, England, 1975, 104 pages, £2.00.

British medium explains how the beliefs and way of life of the American Indians have their origin in the wisdom brought to humanity by God-men or Sun-men at the beginning of the present life cycle.

THE CATALOGUE OF THE LIBRARY OF THE SOCIETY FOR PSYCHICAL RESEARCH, G. K. Hall, 70 Lincoln St., Boston, Mass. 02111, 1975, 340 pages, $49.00.

Over 7,100 author cards of the SPR library's holdings are reproduced by offset printing for a scholarly reference work and bibliography.

ESP AND PSYCHOLOGY by Sir Cyril Burt, John Wiley & Sons, New York, N.Y., 1975, 179 pages (price not stated).

The late British psychologist's papers on paranormal phenomena, on Jung, and on evolution and cross-correspondences have been collected and edited by Anita Gregory.

KNOCK WOOD! by Daniel Deerforth, Gale Research Co., Book Tower, Detroit, Mich. 48226, 1975, 200 pages, $11.00.

Reprint of 1928 volume covers the survival of primitive magic and superstitions through the ages.

AND A TIME TO DIE by Mark Pelgrin, Theosophical Publishing House, Wheaton, Ill., 1976, 159 pages, $2.95 (paperback).

Paperback reprints 1962 account of one man's prodigious search for a meaning to life when he faces approaching death.

WITCHES AND WITCH-HUNTERS edited by A. E. Green, Beekman Publishers, 53 Park Pl., New York, N.Y. 10007, 1975, 115 pages, $4.95 (paperback).

Paperback presents photocopies of Alexander Roberts' *A Treatise on Witchcraft* (1616), Matthew Hopkins' *The Discovery of Witches* (1647) and J. W. Brodie's *Scottish Witchcraft Trials* (1891).

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.

PHILIPPINE HEALING RESEARCH

While studying the healers in the Philippines I was asked by the University of the Philippines Medical School and the Calaraya Foundation to help with a pilot project to launch a proposed 10-year study of the efficacy of faith healing.

The Medical School is asking, "Does significant unexpected healing take place when Western patients visit Philippine healers and undergo traditional faith healing including the laying on of hands, psychic surgery and magnetic healing?"

To answer this question we shall need the cooperation of American doctors who will allow their patients to travel to the Philippines (or will not stand in the way of patients who insist on going), who will supply the Medical School with clinical summaries in advance and who will follow up the cases for a period of five years.

Our pilot project requires a group of 15 to 20 patients. Upon their arrival in Manila, their previously diagnosed disorders will be verified by the staff of the University of the Philippines Medical School. They will be medically monitored throughout the period they are treated by the Philippine faith healers and their conditions reevaluated before they leave.

Either patients or doctors who wish to participate in this research are invited to write to me for further information. — *Pamela de Maigret, 132 Skippack Pike, Fort Washington, Pa. 19034.*

QUESTION

Wade T. Hampton's letter ("Report from the Readers," May 1976 FATE) adds valuable and interesting details on the rocks raining in Chico, Calif., but he omits one detail which I consider important.

Mr. Hampton mentions black writing on the grain sacks in the warehouse conveying such messages as "I wouldn't hurt Wade and Dorothy."

What happened to that writing after the message had been read? Did it remain on the sack or did it disappear? This is a point of utmost importance. — *W. Stewart Windle, Philadelphia, Pa.*

OUR CORRESPONDENT REPLIES:

At no time did I actually *see* any of the inked messages on the grain sacks disappear. However, as to whether the writing remained on the sacks I can only say this:

On several occasions my cousin Dorothy and I ran excitedly to bring my grandfather back to see the writing on the sacks. Each time this happened there was no trace of any writing when the three of us returned. Either it disappeared while we were summoning our grandfather

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from the warehouse office or the sacks had been moved. The latter explanation does not seem likely, for we never played in an area where any of the men were working.—*Wade T. Hampton, Fair Oaks, Calif.*

TM vs. TRANSCENDENTAL MEDITATION

Many misunderstandings are likely to arise as a result of James J. Conroy's letter in your June 1976 "Report from the Readers."

I represent Norvell who is known as the 20th-Century Philosopher of Carnegie Hall. For many years Norvell has taught the art of transcendental meditation to his thousands of followers in Carnegie Hall and all over America. Norvell's book, *The Miracle Power of Transcendental Meditation*, was published by Parker Publishing Company and copyrighted in 1970, long before any other books on this subject came out.

The attorneys for Norvell's publishers long ago determined that the words "transcendental meditation" *have never been and cannot be copyrighted.* The trademark "TM" which certain groups are using is the only trademark that has ever been issued.

Norvell does not teach TM nor has he ever claimed to teach it. He will never teach TM as taught and practiced by these organizations. As for "resolving this matter in the courts" the TM groups well know that it has already been resolved. Even now, however, a case is pending in the New Jersey courts in which the state is trying to prohibit the teaching of TM or any kind of transcendental meditation in public schools as it is a part of religious training which originated in India and Tibet. I hope to testify for the state in this matter to establish once and for all that transcendental meditation is a spiritual exercise. Such teachings are prohibited by law in public schools.

Transcendental meditation is part of a 5,000-year-old religious and spir-

itual movement taught and practiced by Tibetan and Indian monks. It is also part of the religious practices of Buddhism and Zen and as such is not subject to copyright.

I shall be happy if you will clarify this for your readers, for Norvell never has misled the public. Indeed, if anyone is doing so, it is the groups who are crying loudest that others have no right to teach the art of transcendental meditation. — *Tommy Thompson, Business Manager, NORVELL, New York, N.Y.*

* * *

I have been highly entertained by the demystification of TM. First I read Norvell's ad about demystifying the subject, then I read the first letter in your "Report from the Readers" which further demystified it — with a bang!

So now we know that TM is a *trademark* — like Lysol, Listerine, Noxema and Coca-Cola — designed to bring joy to the thirsting multitudes. For the preservation of the sanctity of this trademark it appears TM is ready to do battle in *court!* Now we know there is nothing spiritual about it. It has been debunked once and for all. — *Anne E. Moffett, St. Augustine, Fla.*

MY FRIEND, RICHARD SHAVER

In response to Richard Toronto's letter ("Report from the Readers," May 1976 FATE) I would like to speak of Richard S. Shaver as I knew him.

I first met him in the early 1960's, not long after he had moved to Arkansas. I had read many of his articles and stories before I met him and I wondered what sort of man could have written with such conviction about subjects which were so "alien" to our normal lives. I was pleasantly surprised to find that Shaver was no wild-eyed fanatic with horns sprouting from his forehead! Rather, he was one of the most interesting, well-read and truly *gentle*

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men I have ever met. There are those who suggested, after reading his writings, that he was insane. If so, this planet would benefit greatly from a massive dose of Shaver's particular brand of insanity!

In recent years I saw photos of Shaver in various magazines. He seemed to strike his most "satanic" pose when anyone pointed a camera in his direction. He did this deliberately, for he cared deeply for people and he was afraid the "forces" he discussed in his writings might harass or harm persons who became too closely involved with him. Thus, his sometimes gruff, crusty demeanor was a facade erected to protect (in his view) his friends. The *real* Shaver — the man behind the mask — was the person I was pleased to call my friend.

I do not know if Shaver's statements about the Elder Race, the Deros, the Teros and the "rock books" were true or not. I know that he believed they were true. I suppose that is why I regret his death so much — not only because I have lost a friend but because (if his claims were true) we all have lost the "link" between the world as we know it and the world which Richard Shaver believed once existed. — *Lucius Farish, Plumerville, Ark.*

A PLEASANT SHOCK

I have been enjoying FATE for about five years but never felt such shock and surprise as when I read "Fingers of Fate" in your April 1976 issue.

I could hardly believe my own eyes as I read about my husband Leroy Case of Marathon, Fla. I want you to know that Leroy not only found a son who is now living here in Hawaii but found a grandson, age 14, and a granddaughter, age 10.

His son was best man at our wedding August 24, 1974, 37 years to the day after our first one. We are

now one happy family again.— *Georgia H. Case, Honolulu, Hawaii.*

"SEEING" AN EARTHQUAKE

The evening of May 9, 1960, I went to bed as usual about 10:00 P.M. I was just short of 13 then and had never given much thought to psychic experience, although all of the women in my family (grandmother, mother and sister) have often shown uncanny knowledge of some future event.

In any event, about midnight I woke up in a cold sweat, screaming. My mother rushed into my room, shook me (although I was already sitting up in bed) and said, "Wake up! It's only a dream!"

I told her it wasn't just a dream — I could "see" an earthquake and dark-skinned people running down the streets screaming hysterically. She insisted it was only a nightmare but I wouldn't listen to her. She took me into the kitchen and we turned on the radio — just in time for the first reports of the Chilean earthquake.

I still relive that dream occasionally — when I am fully conscious. I'll never forget the terror on the faces of the people I saw running down the streets as the buildings crumbled around them. — *Judi Wegley, San Mateo, Calif.*

READ 'EM AND WEEP

I have just read M. J. Ratynski's letter in your February 1976 issue, headed "To Laugh or Cry." I sincerely hope her emotional state has stabilized.

I cannot understand how Andrew Rothovius' limited geological and archaeological generalization concerning cement cylinders in New Caledonia (June 1975 FATE) could inspire her to build such a religious platform for distorted opinions.

Having belonged to the same archaeological society as Andrew Ro-

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thovius for many years and having joined him in archaeological investigations, I can assure your correspondent that Andy is not "ignorant of man's history" nor of the Bible.

In her critique Ratynski cites Rothovius' nonbelief that the Bible is the oldest history of man, then goes on to mention the "possibility" that Rothovius embraces the Darwin theory.

Where does Rothovius attempt to upstage the Bible — or even remotely suggest that our ancestors swung from trees?

Rothovius gently and simply asked, "Who constructed and engineered the cement cylinders of New Caledonia and for what purpose?" If this is an offense against the Bible in any sense, I'll eat my hat. — *June S. Lankowski, Greenfield, Mass.*

ONE SMALL VOICE

Dr. O. Carl Simonton is a beautiful human being. After reading his article, "The Role of the Mind in Cancer Therapy" (December 1975 FATE) I am amazed that Dr. Simonton somehow bypassed the brainwashing that is part of medical schooling. Why and how? On page 38 he says:

". . . But there is one essential difference between the initial investigator's approach and that of those attempting to reproduce his work, and that is that the idea was his to begin with — an idea about which he was very enthusiastic. . . ."

At this point the beautiful Dr. Simonton has traveled a long way from his pedagogic medical training. Yet he expresses only positive thinking and good attitudes.

On page 39: ". . . but it seems much easier to correlate it with interest, excitement and enthusiasm — as well as belief — on the part of the investigator. . . ."

Now he's getting the idea!

On pages 39 and 40: ". . . it became very clear to me that there

was one strong factor that seemed to run through each history that I read, and that was the attitude on the part of the patient — his attitude toward the disease and his basic attitude toward life. . . ."

Also on page 40: ". . . I happened onto my first mind control course (and) I thought their claims were ridiculous and I also thought it was far too expensive. . . ."

Those med school profs can really etch a brain. Dr. Simonton was wondering if they still might be looking over his shoulder — but he recovered nicely:

". . . I went ahead . . . taking the course was like being shot out of a slingshot. . . ."

On page 41: ". . . I told him how, through mutual imagery, we were going to attempt to affect his disease. . . ."

Notice? He's got the words *mutual* and *we* in there!

On page 42: ". . . we were going to watch and see if the immune mechanism would be stimulated by treatment of the first wart. . . ."

Now he's still using *we* and the medical treatment is being targeted to only one wart. I insist that something inside Dr. Simonton really believes it's going to work but past medical schooling prompts him to be "scientific."

It's almost as if a higher power led him to the "grape juice" case (page 45). His patient lied because she

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thought he would ridicule her. But he was not like other doctors — which no doubt helped her attitude and enthusiasm. It's always been a mystery to me why the profs teach med students to playact the role of God.

If you should be in touch with Dr. Simonton again, please tell him this one small voice thinks he's a beautiful human being. — *John D. Borseth, Seattle, Wash.*

THE GLOWING CROSS

One night as I was preparing for bed I turned off the bedroom light, a ceiling fixture. It was then dark in the room and I was standing before the large mirror over the dresser when suddenly I noticed a glow in the shape of a cross on my chest.

At first I thought the glow came from my tiepin so I removed it. The glow persisted. Then I removed my tie and shirt and discovered that the cross I wear on a chain around my neck was causing the glow. It is a cross of gold which was given to me by my mother who is now deceased.

I turned on the bedside lamp for a few moments, then turned it off and noticed the glow had vanished. I have not had a similar experience since them.

If any FATE readers have had similar experiences of this sort with a religious article I would like to hear from them. — *Thomas H. Francis, 15 Park Row, New York, N.Y. 10038.*

WHITE INDIANS?

In Curtis Fuller's item, "What, White Indians Again?" ("I See by the Papers," January 1975 FATE), he writes that his guess is that the whole thing was a hoax. He would believe it when he saw pictures of these "white Indians."

Well, I have seen several hundred color slides of white Indians who live in the jungles of Central America.

(Continued on page 127)

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(Continued from page 118)

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Dr. Mattson could and did. In 1957 he flew over parts of Central America where the jungle was the thickest and one day he saw "white" people on a high mountain plateau rising out of the jungle. He also saw the tops of great temple ruins hidden by the dense jungle growth around the mountain. He returned to the airport to get a helicopter so that he could land on the mountain.

The people there greeted him warmly and bowed down before him. At first he didn't know why they did this but after he had spent some time with them and learned some of their language he found that they thought he was the great white god who had told their people in ancient times that someday he would return and live among them. No white man had ever come to them from the outside world and they didn't realize there were any other white people on earth.

They were very primitive people who wore little covering except that made from hemp grass; the children wore nothing at all. Dr. Mattson sent the helicopter back for supplies and for cotton cloth with which he made clothes for them. He took pictures of them dressed in their new clothes: handsome people, smiling and happy, with blonde, red, light-brown or dark-brown hair. I don't remember that any had really black hair. Most of them had blue, grey or hazel-colored eyes. They were pure "Nephites" of the House of Israel.

Dr. Mattson spent the winter months of 1958 and 1959 among these people. Then he brought two young boys to the home of the provincial governor and paid to have them educated, clothed and fed. He planned for the boys to return to teach their people and for this reason he didn't make his discovery known. He wanted them able to stand up for themselves in education and culture.

Dr. Mattson searched for and

found another group of "white" people in Central America, smaller and dying out. He brought the two groups together, even sponsored a marriage between a widower in the first group and a young woman in the second group.

Dr. Mattson is retired from active medical work but he is still working among the people in Central and South America. I believe that someday soon he will publish a book on this work.

There is much, much more I could say but I think this is enough to convince you there are "white" Indians — or I should say, pure Israelites, descendants of Joseph of Egypt — in the jungles of Central and South America. — *Violet E. Hartshorn, Duluth, Minn.*

ODD VESTMENT

In "Anglican's 'Heavenly' Ghost" on page 74 of your March 1976 issue, the word is CASSOCK, not *hassock.* A hassock is a footstool! — *Hazel C. Palés, Reston, Va.*

FORMS AND FACES

In your October 1975 issue you published a story featuring pictures taken by psychic photographer Ted Serios ("Is This Patricia Hearst?" by Curtis Fuller).

Mr. Serios was certain he had captured the likeness of Patty Hearst but I found two additional faces in the photos. One was that of a dark, partly bald, full-faced man wearing a Hitler-type mustache. Then by turning the photo slightly to the left I found a frightening left profile likeness of Satan. The long pointed nose fits into the hollow of the young girl's neck and his mouth is open in a grimace above his pointed chin.

I wonder if any other FATE readers spotted these. — *Hazel M. MacDonald, Chicago, Ill.*

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∞ About 1:00 A.M. all hell broke loose in the kitchen of the old Chandler house. Pots, pans, dishes and silverware rattled and clanked but nothing moved except the old rocking chair — rocking itself.

∞ For centuries scholars have been fascinated by the ancient Hebrew magical-mystical system, the Kabala. Laurie Keast explains its practices, spells and rites.

∞ "By cleansing the body and purifying the emotions, fasting lays the groundwork for spiritual growth," says Mexico's David Stry. Let author Paul Martin tell you how this time-honored discipline can help cure "incurable" ailments.

∞ How many friends do you have over 100 years old? Grace Halsell reports the longevity secrets of the inhabitants of Ecuador's Vilcabamba valley. There they live to advanced ages and retain full vigor and zest for life.



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