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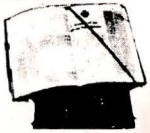
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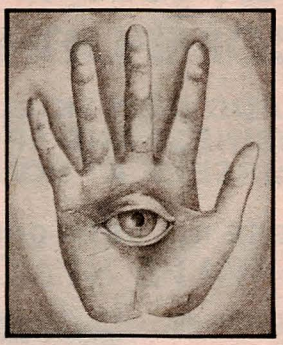
Read it—and watch its boundless power leap into your life. You're going to be amazed, thrilled and blessed beyond your wildest hopes. You'll see it transform any and all parts of your life into whatever you'd like them to be. Anything you want—health, prosperity, happiness, vitality, tranquility—it's yours, to flood your days in a never-ending downpour!

Just See the Fantastic Results Others Have Achieved—

- Marilyn C., a secretary, used to suffer regularly from depression, but when she discovered the SINGLE CAUSE of all suffering and conquered it, her life became a daily shower of joy.
- A top car salesman worried constantly about his competition—even developed an ulcer over it—until he uncovered the ONE CAUSE of all suffering. Today he's the picture of health and tranquility.
- "I couldn't get a good night's sleep for 11 years," reports Hilda K., a housewife. "My mind was so jumpy that I just couldn't shut it off. But once I found out the SECRET CAUSE and silenced it, I've been sleeping like a log since."
- Mike K. feared ridicule until he attacked it head on. Today he doesn't give a hoot about what others think of him—he speaks his mind boldly, like an individual!

Yes, get ready to journey forth into your inner self and unearth the thrilling mysteries of the unknown *you*. You'll watch your mind soar—open up to a world of inconceivable cosmic power. You'll feel the starry wisdom of the ancient masters beaming down upon your intellect. And you'll experience the blissful contact of the Supreme One—the ultimate of self-realization!

- For example, when Barabara L.'s husband died, she was miserable. But as soon as she realized and overcame the ONE CAUSE of all



suffering, she understood that he was just as much alive as she. Happily, she wished him well on his journey in the beyond.
- The honking of a horn or the jingling of a phone was enough to make edgy Alex E. explode into rage—and send his blood pressure way over 200. When he confronted the SINGLE CAUSE of all suffering and defeated it, even a wild, screaming fire engine couldn't ruffle him—*or* his blood pressure.
- Carol J. just couldn't finish anything she started—books, diets, dance lessons, you name it—but now there's nothing she can't breeze all the way through.

Strange? Not at all. Things like these happen daily to persons who have defeated the SECRET CAUSE of all suffering. Like these people—

- Carl B., an alcoholic, gave up the bottle for good.
- A factory worker who was always fatigued is now zipping along with unlimited energy.
- Harry J.'s wife was about to leave him, but she stopped in her tracks when she saw his unbelievable transformation.
- "I used to be so shy and lonely," reports Sally A., "but *now* you should see me—every day is a party, and *I'm* the life of it!"
- When Tom H.'s business went bankrupt, he overcame his setback and is now operating a bigger store than ever—but this time in the *black*.

New Power For A New Life

With this secret knowledge, no suffering is too great or too small for you to dissolve, no goal too great for you to achieve. Yes, a life of glorious ecstasy is awaiting you. Will you embrace it—as these fortunate persons did?

- A talented writer who had gone dry found new inspiration to write a best seller.
- Joyce C., an attractive model, finally found a man who could appreciate more in her than *just* her body. And she's happily married to him now.
- Hilda F. overcame her daily headaches, backaches and dizziness, and now leads a pain-free life.

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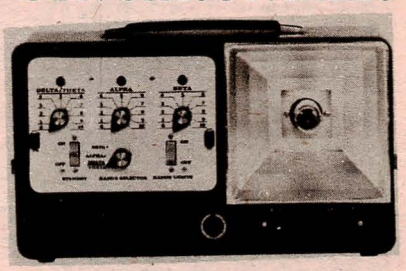
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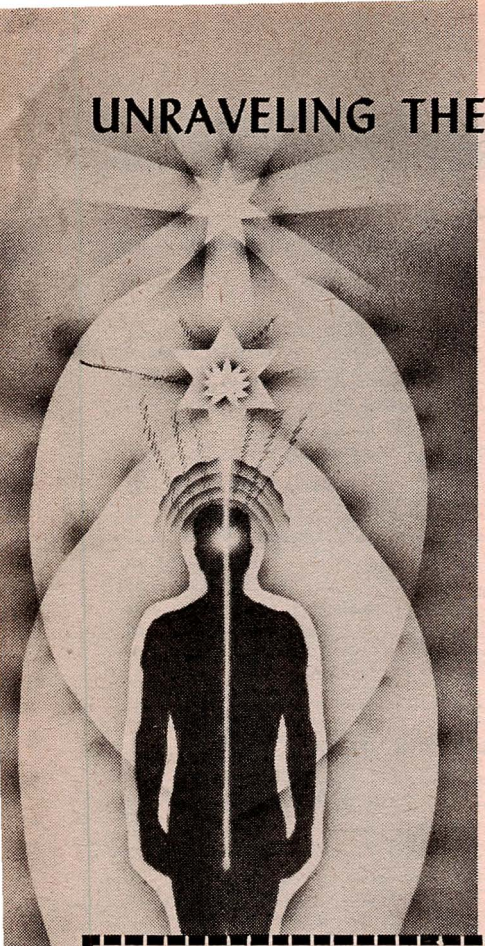
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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

If a man's ideas aren't frightening enough to get him imprisoned, you can be sure he's not really thinking something new and important.

— Robert Anton Wilson
novelist

HOW DOES one decide when someone is mentally ill? In our primitive society the decision often is made by a judge who doesn't know grain from granola about mental health.

People range from the mildly neurotic, which includes nearly everyone, to the wildly psychotic who must be restrained to keep them from injuring themselves or other persons. But in the gray areas between these extremes it is difficult, even for therapists who work with the mentally ill, to determine who is psychotic (and theoretically cannot function in the world) and who is not.

Some of us, in sudden flashes of insight, may occasionally wonder whether our roles are reversed and perhaps those of us on the outside ought to be inside and vice versa.

A recent issue of the *Brain/Mind Bulletin* reports a study done by Alexander Tolor and his associates at Fairfield University in Connecticut which raises some disturbing questions about "us" versus "them."

Tolor and his colleagues set up a fake emergency situation to see how the responses of mental patients compare with the responses of "normal" persons.

An individual on crutches pretended to fall and cried out.

The researchers discovered that even severely disturbed mental patients were more likely to help an apparently injured person than were the "normal" persons outside. Every psychiatric patient offered at least verbal expressions of sympathy and aid whereas only 72 percent of the "normals" offered such expressions.

Actual aid was given by 72 percent of the mental patients and by only 32 percent of the "normals." Sixty percent of the mental patients actually assisted the "accident victim" with his crutches and only 28 percent of the "normals" gave such assistance.

We warned you — this raises some disturbing questions. . . .

∞

DOCTOR'S LADY

A FEW decades ago the Chinese were so prudish that a doctor

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could not examine a woman in the nude. The clever Chinese therefore used a female figurine called the "doctor's lady." During consultation the sick woman would point to those points on the figurine where she had pain. This theoretically helped the Chinese doctor with his diagnosis.

An article in the *Journal of the American Medical Association* pictured a "doctor's lady" in a reclining position — wearing shoes, earrings and holding a bouquet because even a figurine should not be nude.

The JAMA article told how some women were so modest they wouldn't permit doctors to see them in bed, even when they were wearing bedclothes and under coverlets. The sick woman's bed was screened by drapery and when the doctor called she would thrust her hand out through the drapery. The doctor then would take her pulse and with the help of the "doctor's lady" make his diagnosis.

Because of their inability to conduct a complete examination of the patient Chinese doctors became extraordinarily skillful at making a diagnosis based on the pulse alone.

One old Chinese medical work on pulse-taking consists of 12 volumes. An American physician who observed the procedure in the 1920's was quoted in the *Journal* article as saying: "I learned to my embarrassment that a skilled pulse physician was frequently more accurate in his prognosis than I was."

∞

AGAINST NATURE

READERS of this column occasionally may detect a certain



TURN YOURSELF ON or OFF INSTANTLY – AT WILL!!!

Now and then, life *just seems to sing!*

On those "good" days, you and the world seem in perfect harmony. Everything you do seems right. You smile at strangers, and they smile back. It may be winter, but the air seems as warm and fresh as spring. Everywhere, you see love and kindness.

And, then, *there are those other days!*

If you're like most, there are many times when you feel you *should have stayed in bed!* And you would – except you have found that even bed won't stop you from worrying, won't show you the way to "turn off your mind" for deep, restful sleep.

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John Byrd, transportation dispatcher, tells us: "I am very pleased with being a member...your programs are fantastic....Already I have noticed great improvement in my outlook, my recall, and self-image. At this time my only comment on the program is that IT WORKS, thank goodness!

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Scientists tell us we rarely use more than *one tenth of our total mental capacity!* So, even when we face *major* problems – most of us have *never developed the ability* to use more than 10% of our latent brainpower to solve those problems. Is it any wonder we wind up with such a high percentage of our problems *unresolved,* and with "super" days a rarity?

Think about that the next time you step aboard an aircraft! How about the pilot? ...or the air controller? Are they, too, making decisions arrived at with just 10% of their mental capacity?

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cynicism in our discussions of do-gooders — those self-appointed guardians of our environment. There are a number of reasons for this. They often operate from emotion rather than knowledge; they are given to bureaucratic gobbledygook; they misunderstand the history of this country; they don't exercise common sense; and in truly important matters they are quite capable of bowing to the interests of big business. We have personally observed the failure of some ecological programs carried out over a 50-year span.

The Federal Government's housing regulations are such, according to Chicago's Mayor Michael Bilandic, that the government demands an environmental impact study before a house can be given new gutters and downspouts.

The sad fact is that man is bound to disturb his environment. It upset the ecology of this country when man first began to plow the prairie, to substitute grain crops for bluejoint grass. When the first ax touched the first tree man was lousing up his surroundings. When man first used a spear to kill game or built a weir to trap fish he was upsetting "nature's order" — and a good thing for those of us alive today that he did.

Recently the British Science Attaché in Washington, Alan Smith, blew his stack over the new United States Toxic Substances Control Act, a complex law that was five years getting through Congress. The act, in essence, requires all "new" chemicals to be proved environmentally safe before they are marketed.

Smith said in part: "I cannot understand the language of the Act. In its wording a chemical substance is not a

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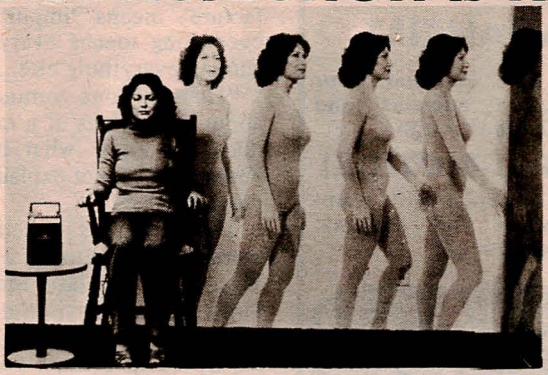
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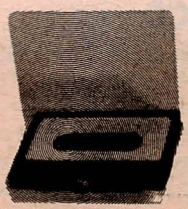
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chemical substance; the environment is not the environment; . . . 'manufacture' means 'import;' in short, everything means everything — including everything else. . . .

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Mr. Smith's words apply to many other subjects with equal validity.

∞

PARAPSYCHOLOGY IN RUSSIA

EARLY IN June Robert C. Toth, veteran correspondent for the *Los Angeles Times,* was walking on a street in Moscow when a stranger handed him a 25-page document.

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Very shortly thereafter he was seized, accused of spying and being in possession of important information. Eventually an employee of the Russian Academy of Sciences who was called in by the authorities to examine the documents said they referred to "psi particles" and "this material is secret and shows the kind of work done in some closed scientific institutes of our state." Nevertheless, Toth was freed after our government protested.

Actually the incident has all the earmarks of entrapment and there is no indication that the document did indeed contain important information. It does, however, show that the subject of parapsychology is an area of concern to the Soviet authorities. And out of the mess comes the information from émigré Soviet physicist August Stern in Paris that the USSR has been doing secret work in the field, apparently for military and police purposes. A secret Siberian laboratory that appeared to be under the aegis of the KGB in the late 1960's has since closed down and its activity moved to Moscow.

Before Stern left Russia in 1974 he was told that all parapsychological work had been curtailed except for the secret KGB laboratory in Moscow. He heard something "important, very dangerous" had been discovered. But he says, "I never believed it. How can the KGB do effective research? They need real scientists."

However, as early as June 13, 1975, Leonid I. Brezhnev urged the United States to agree to ban research and developments of new kinds of weapons "more terrible" than anything previously known. We have no idea what

he referred to. It could be some kind of cosmic ray or the possibility occurs to some of us that it could have something to do with parapsychology.

∞

AMERICAN DOUBTS

SOME Americans have feared for years that the Soviet Union is doing serious research in parapsychology with the idea that it will lead to some effective method of "thought control."

Even the Menninger Foundation in Topeka has suggested that American scientists learn all they can before the Russians get ahead of us. The Foundation itself has been doing such research.

But to date there is no indication that the Soviets are in possession of any great breakthrough. That they have been doing the research under military auspices seems possible but they appear not to have found out anything American scientists don't know — and that's little enough.

R. A. McConnell, a professor of biophysics at the University of Pittsburgh, has tried to make a survey of Soviet research in the field, has corresponded with Soviet researchers and has read their published works. In a recent interview he said, "From some of the approaches they're taking, I don't think they have a good grasp of the essence of the phenomenon." He was referring to their interest in electrical and radio emanations of the human body and brain.

We have our own doubts about many of these hush-hush reports because we have published articles on

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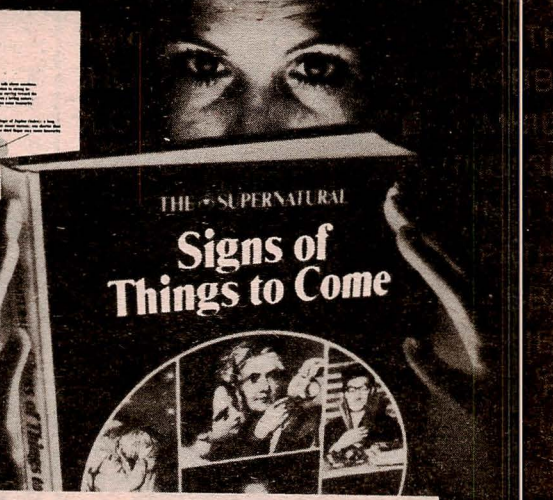
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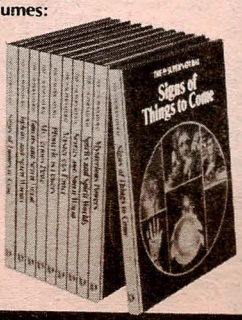
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the status of Soviet research into the paranormal through the years. In the July 1963 issue of FATE we published "She 'Sees' With Her Fingers" which United Press International obtained for us. It was an article on Russian research in parapsychology written by a Russian correspondent. In November 1972 we published Stanley Krippner's "Our Parapsychologists Visit the USSR." And in December 1973 we published his "International Report: Soviets Harness Biological Energy." These both were fairly comprehensive articles written by a man who was a guest in Russian parapsychology laboratories.

So? Which way is it?

∞

AN OLD CHESTNUT

THE NEW YORK Times published a story on the Toth case and state of Russian research in parapsychology on Sunday, June 19, 1977. The following paragraph appeared:

"At one time in the late 1950's and early 1960's the United States Navy and the Stanford Research Institute did experiments in telepathy to see whether it could provide an undetectable means of communicating with submarines. So far as is known, the experiments failed. But word of them reached Moscow and apparently provoked high-level interest in the subject."

We were startled to read this old chestnut as it is our understanding that the report, involving the submarine *Nautilus*, was a hoax or a false rumor. The story first appeared in the French edition of the book *Dawn of*

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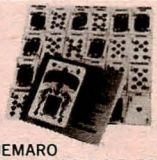
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Magic. When this book was reprinted in this country under the title *Morning of the Magicians* the story had been deleted — because it had been disproven in the meantime.

Apparently it doesn't matter whether a story is eventually exposed as a hoax — once it's in the literature it stays in the literature!

∞

A BIG BROWN DOG

JAMES Johnson, five, his cousin John Press, 12, and three other kids were playing near a small pond in Pontiac, Mich., and found several big pieces of styrofoam. They were each using a piece as a raft when Pontiac Police Officers Michael Milosic and Samuel Jackson saw them on the



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pond and went to warn them of their danger.

Before the police got there five-year-old James fell off his makeshift raft into the water. A big brown dog jumped in after him. So did his cousin John Press. James couldn't swim at all and disappeared from sight. John couldn't swim very well and was in serious trouble until the dog swam up to him. John grabbed his fur and was towed to shore.

By this time the officers arrived but it was too late to save James. They took John to Pontiac Osteopathic Hospital where he recovered.

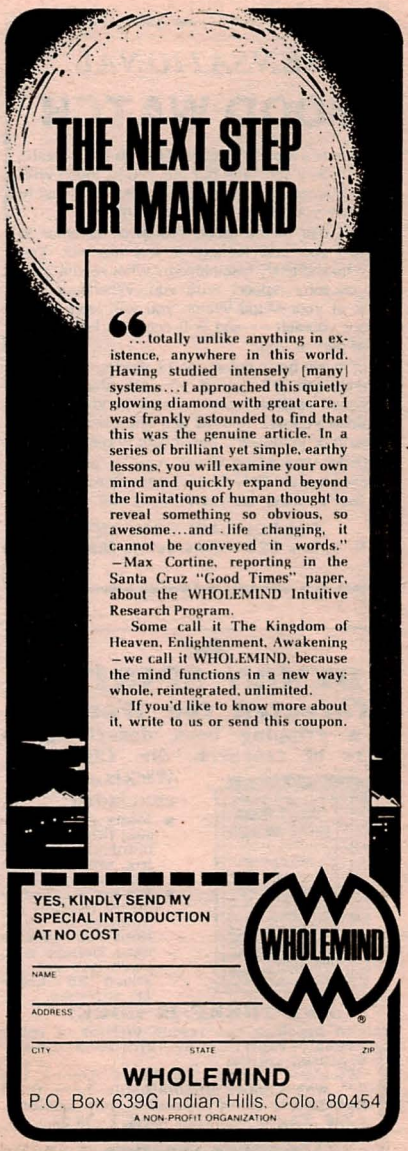
But the dog had disappeared. He had come from nowhere, the officers said, and they had no idea where he went.

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SOUTH AMERICAN UFOs

LAST APRIL 25, eight members of a Chilean army patrol were encamped in the far northern desert. About 4:30 A. M. the two soldiers assigned to guard duty saw two bright objects descend from the sky. One dropped out of sight into the Andes foothills. The second, aglow with violet light punctuated by two spots of an intense red color, came down almost to the ground at a distance estimated to be about 500 yards.

Cpl. Armando Valdes aroused his patrol and ordered them to take up their weapons. Then he set out alone to investigate the light. Fifteen minutes later he returned. He was unable to speak and collapsed, unconscious. When he regained consciousness about 7:00 A. M. he babbled, "You do not know who we are, nor where we



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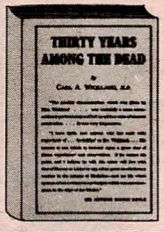
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Dr. Wickland's book, "30 Years Among the Dead," was almost unobtainable here until we managed to import supplies from England.

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come from. But I tell you we will soon return."

According to the AP, Corporal Valdes' men said his watch had stopped around 4:30. They also said the date on the watch had been advanced five days and Valdes had about a week's growth of beard.

This report was the beginning of a wave of dozens of UFO reports in Chile and other South American countries.

Early in May a pilot who claimed he was blinded by a UFO while in flight circled Bogota for two hours in his single-engine plane before being helped to a landing and taken to a hospital suffering from shock.

A radio station played tapes of Manuel Lopez, the pilot, calling for help.

"I've lost my sight and don't know what to do," the frightened man kept repeating.

He was talked down to a landing with the help of four planes and taken to a military hospital in Bogota.

∞

"I'M GOING TO DIE"

RUBEN DIAZ, 18, of Austin, Tex., kept telling his friends he was going to die soon. He also told his mother, his brother and his closest friend Carlo Tiapa. For a healthy athletic young man, his obsession seemed crazy.

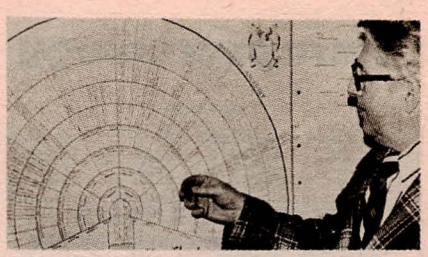
But his thoughts turned more and more to death. He began to make plans for his funeral. He didn't want any sad music. He picked out the rock and roll tunes he wanted played at the services and said he wanted to be buried in jeans and sneakers.

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On May 7 Ruben was playing touch football with friends at Ricky Guerrero Park. He was blocked and fell on the back of his head. He was out for about five minutes, then recovered consciousness. But when his friends started to take him home he passed out again. He was taken to Carlo Tiapa's home nearby to lie down. When he didn't recover an ambulance took him to Brackenridge Hospital. But it was too late for Ruben.

They played the rock and roll music at his funeral — toned down a little as his family and friends thought fitting.

∞

NEWS & NOTES

• Whaddayaknow, marijuana doesn't shrink your brain after all!

Six years ago British doctors studied 10 marijuana smokers and suggested that heavy users might be subject to irreversible brain shrinkage. But now two American studies, one done at Harvard and the other at Washington University, show no such evidence. So if the pot smokers were worried they can rest easier but I think the rest of us cannot — because this so clearly illustrates what can happen to research findings when the subject becomes more and more socially acceptable.

• In Hardenburgh, N. Y., more than 148 homeowners have joined the California-based Universal Life Church and been ordained as ministers. Their congregations may consist only of themselves or members of their immediate families but the Hardenburgh "ministers" don't care; they have not been ordained because of their religious views but because

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their homes now are exempt from property taxes.

A few of the residents claim to be serious about the Universal Life religion; Margaret Dolson of Suffern, one of the ministers, told a *New York Times* reporter, "It's been a real renewal. People are coming together over this movement." Asked what they have been praying about, Mrs. Dolson said, "Well, mostly about taxes, I guess."

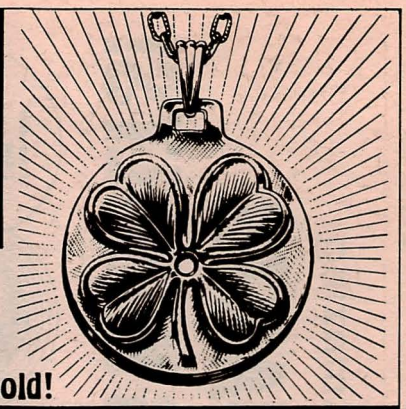
• The Max Planck Institute of Astronomy reports finding water vapor in nebula "IC 133," which is 2.2 million light-years away from earth. The discovery suggests not only that life may exist in galaxies outside our own Milky Way but that earth's same physical conditions are to be found in distant galaxies. Otto Hachenberg, director of the Bonn Institute for Radio Astronomy, said, "That means that this matter exists in the same way as here and behaves in the same way."

• The semiarid regions of northwestern Mexico and southwestern United States might become economically self-sufficient by cultivating guayule and jojoba, according to two recent reports from the National Research Council.

Guayule is a low flowering bush that produces rubber. In 1910 it produced nearly half of all the natural rubber used in the United States and was responsible for 10 percent of the world rubber production. For many reasons, including reckless exploitation of wild stands, the industry was destroyed but changing economic conditions again may make cultivation feasible.

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Says Geof Gray-Cobb

CHANT TO PAY DEBTS–Bill C., of Toronto, Canada, was so far in debt, he didn't know which way to turn. "The debt collectors knock on my door and call me up at work every day," he said. "It's making me a nervous wreck." Bill C. immediately used the CHANT TO PAY DEBTS. The next day, he was given a check for $650 by his employers–as a tax refund. A small racing bet paid off $950. An old insurance policy paid him a cash bonus. He got a pay raise, paid off every debt–and took a vacation. (See pp. 53-4.)

CHANT TO WIN LEGAL ACTION–John L. accidentally hit a store window when he lost control of his car. The owner promptly asked for $15,000 in damages. But John had no insurance. Instead, he used a CHANT TO WIN A LEGAL ACTION. That very day, the store owner withdrew his complaint! And John got his car fixed free of charge!

CHANT FOR SAFETY SAVES LIFE!–Hugh V., a contractor from Louisiana, is alive today because he used a special AVATAR POWER CHANT. He was driving home late one afternoon, when another car came roaring around the bend–on the wrong side of the road. In a flash, Hugh uttered this CHANT, and the other car just narrowly missed him! (See pp. 188-91.)

CHANT TO EXCITE LOVE–Marius W., of Los Angeles, complained, "I'm totally lonely." He wanted to know if a CHANT TO EXCITE LOVE would help him, because the woman of his dreams was completely indifferent to him. One week after using it, Marius reported: "Her love for

Read his own words:

"A woman I know recently wrote to me that, after using an AVATAR POWER CHANT FOR WINNING CONTESTS, she won $15,000 in a State Lottery. Next, she tried my CHANT TO EXCITE LOVE–and within a week met a rich, handsome man and married him. She said her husband had a little trouble with a dishonest competitor–she did an Attacking Chant and this competitor went bankrupt 3 days later!"

AVATAR POWER CHANTS work . . . it's as simple as that. Merely by repeating a few words, they can bring you money, or anything else, often instantaneously!

The proof is my own experience, and the hundreds who told me theirs in my job as a reporter, for such magazines as *Fate*, *Midnight*, and the *National Examiner*. I've shown others how to use them–now let me show them to YOU!

By using the same AVATAR POWER CHANTS, you too could attract a fortune . . . have money whenever you need it . . . a better life . . . luxuries . . . possessions . . . the love of a mate . . . and much more. It's all in my book, THE MIRACLE OF NEW AVATAR POWER, yours to try without risking a penny for 30 days. Let me tell you more about it . . .

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HERE AT LAST!

Chant To Win Contests on page 50.
Chant To Bring Success on page 53.
Chant To Win A Legal Action on page 54.
Chant For Protection From Evil on page 56.
Chant To Excite Love on page 57.

me is almost frightening . . . I can never say I'm lonely any more." The couple are married now. (See pp. 57-8.)

CHANT TO REKINDLE MATE'S INTEREST–Queenie S. saw her husband enter a restaurant with another woman. She immediately used a CHANT TO REKINDLE A MATE'S INTEREST. "An hour later, my husband came home looking very subdued," she said. "His eyes lit up when he saw me, and he crossed the room, holding out his arms to me. He went down on his knees . . . 'I've been a fool,' he said . . . He saw me as his perfect woman again and he's never left my side since." (See pp. 191-3.)

CHANT TO BRING HEALTH–Ken N., 56, suffered such severe back pains he couldn't lift anything heavier than a few ounces–or lean down. Sleeping was out of the question– he'd wake up every 10 minutes. His doctor recommended a $3,000 operation. "My back started to get better after the first session with the Chant (to Bring Health)," he wrote. He is now completely free of pain. "I can play golf, tennis . . . anything," he says. "I'm a new man." (See pp. 61-3.)

CHANT TO WIN AT RACES–Ivor D., from Quebec City, Canada, loved the races, but usually suffered heavy losses at the track. After using a CHANT TO WIN AT THE RACES, he reported: "You're talking to a rich man. I've just bought a new car, a color TV, a new snowmobile . . . and I've paid off every bill which has been worrying me." He picked six winning horses–in one day at the track. He continues to use this CHANT, consistently picking winners, and the cash just rolls in, in a golden flood. (See pp. 77-8.)

CHANT TO CURE ALCOHOLIC–Penny V.'s husband was an alcoholic. Every pay day he'd spend the family's money on liquor. Penny was in despair, but she tried a CHANT TO CURE HER ALCOHOLIC HUSBAND. "Would you believe that Ralph stopped drinking just two days after I'd asked for help?" she reported. "He came home sober, and he hasn't touch a drop since. He says he no longer has that terrible craving for alcohol." (See pp. 74-7.)

CHANT FOR PROTECTION FROM EVIL–Liz R., a filing clerk from Washington, had been cursed by an evil woman with Black Magic. She sought my help because her landlord had evicted her to get higher rent . . . she had come down with influenza and lost her job . . . and her boyfriend had quarreled with her and disappeared. Liz used a CHANT FOR PROTECTION FROM EVIL. The very next day she was offered a better job, paying *twice* what she'd received before. Her landlord called and begged her to take the apartment back at a *lower rent*. Her boyfriend returned and apologized. And she is now happier than ever.

CHANT FOR A PAY RAISE–Hilda F. was good at her job, but had never been given a raise. After two years, she felt she was worth more than $75 a week as a machine operator. But each time she asked her boss, he turned her down. Then she used a CHANT FOR A RAISE. Next thing she knew, her boss was telling her "I'm going to raise your salary to $295 and put you in charge of the assembly line." Hilda almost laughed when she heard him muttering to himself, "Now what made me say that?" Hilda received her raise and promotion. (See p. 108.)

Immediately after using it, Lynn B.–a housewife from Reading, England, sent in a lottery coupon and won $750,000!

She's the first to admit it WORKS if used correctly. You'll find her own words in the box on this page.

Elaine F. used this CHANT to win $5,000 at roulette in one sitting. Joe P., of Lathrop, California, won $800–the day after I showed him this method–in one of the big casinos in Reno.

Remember, you can use the same CHANT! You'll find it right on page 50–word-for-word! Winnie B., a housewife from New Jersey, is living proof that anybody can win with AVATAR POWER CHANTS! Her luck was terrible until I showed her this method–and she won $250,000 in the Irish Sweepstakes!

"It was as simple as that," she wrote to me. "We've also had big wins at Tahoe and Reno . . . winning roulette . . . We're literally rolling in money . . . and ANYONE ELSE COULD DO THE SAME!"

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AVATAR POWER CHANTS can work any miracle you wish, says Geof Gray-Cobb. Your intelligence, education, background–none of these have any effect on your New Avatar Power. AVATAR POWER CHANTS defy explanations as to why they work, says this expert, "But work they do!"

No matter whether you believe these words–even if you totally deny their truth–AVATAR POWER CHANTS can and *will* work for you, says this expert. Will you have to struggle to make them work? Not at all. In fact, that would only delay the results. *Just use them*–says Geof Gray-Cobb –and they can automatically bring results within days, or even hours!

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Chant To Rekindle A Mate's Interest on page 58.
Chant To Give Secret Knowledge on page 60.
Chant To Bring Health on page 61.
Chant To Give Power Over Others on page 63.
Chant to Become A Psychic Healer on page 136-147.
Chant To Obtain Gold on page 136-147.
Chant For Debt Repayments on page 136-148.

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Why, I have personally seen and recorded hundreds of these miracles! You simply can't believe it until you try these AVATAR POWER CHANTS–just as Mike P. did, when he got rid of his crippling arthritis *overnight*–using an AVATAR POWER CHANT! Just like Queenie S. who won her husband back from a younger girl, in *minutes*, using another AVATAR POWER CHANT!

I'M GOING TO SHOW YOU these Chants . . . show you how Bob D., won $5,000 in a popular lottery with an AVATAR POWER CHANT you can use, too! How Ivor D., of Quebec City, Canada, picked six winning horses in six races--in one day–and repeated the demonstration many times over with AVATAR POWER CHANTS! And still that's just the beginning . . .

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uid wax which is almost identical to the industrially important oil of the sperm whale, which it has been illegal to import since 1970.

• A new controversy involving pre-Columbian contacts with America comes from Texas where Walter L. Horton claims to have found a Roman coin which has been dated tentatively at about 800 A.D. The coin itself, found in an Indian mound, was minted in London in 313-314 A.D. according to Dr. John Kroll, assistant professor of classics at the University of Texas. It is inscribed on one side with the head of a young emperor wearing a laurel crown and on the other side with the sun. Such coins are common in Europe and 15 similar coins have been found in the United States. But Dr. Jerry Epstein, an anthropology professor, believes the Horton find to be "the best documented Roman coin found in America." The scholars are quick to insist, however, that "the problem must be viewed with a certain amount of caution."

• Researchers have discovered that by applying small amounts of electricity to tissue they can stimulate bone growth and repair bone injuries. This new therapy is especially important to older persons who tend to become immobilized when they suffer bone breaks. It now appears that mechanical stress is important to normal bone growth and the electrical stimulation takes the place of this mechanical stress. But organized electrical therapy is still far off, according to Prof. Wendell S. Williams of the University of Illinois physics department.

• The Rev. Sun Myung Moon's prob-

lems with United States authorities continue. Despite the reverence with which many of his disciples regard the Reverend Mr. Moon it is certain that new recruits to his Unification Church are subjected to a regime of psychological programing that few young Westerners seem able to withstand. Koreans are skilled in psychological conditioning as many American prisoners during the Korean War learned and it remains a question whether Mr. Moon is in fact a South Korean agent.

As if to add to his troubles the National Council of Churches' Commission on Faith and Order has declared that the Rev. Moon's Unification Church is "not a Christian church" and that many of its teachings are "incompatible" with Christian belief.

The commission, composed of executives of 26 "mainline" Protestant, Eastern Orthodox and Roman Catholic denominations, has attacked the Unification Church's basic text, *Divine Principle*, as an "erroneous" work which denies the Trinity of Father, Son and Holy Spirit and holds Moon's revelations to be more



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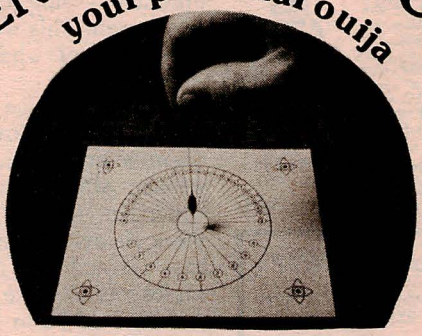
authoritative than the Bible. The book also maintains that Christ's mission "failed" because the Jewish people's "ignorance," "disbelief" and "stubbornness" placed them on the side of Satan. This "failure," according to Unification doctrine, has necessitated the appearance of a second Messiah, born in Korea — presumably the Rev. Moon himself.

The commission emphasized, however, that "this critique does not in any way call into question the freedom of the Unification Church to exist and propagate its beliefs under the protection of the First Amendment of the United States Constitution."

• American astronomers using NASA's C-141 flying observatory over the Indian Ocean have discovered up to 100 satellites around the planet Uranus which previously was thought to have only five. Dr. Robert Millis of Lowell Observatory in Arizona said he had identified one satellite as large as 60 miles in diameter. A number of others are from 18 to 24 miles in diameter. These observations were made near Perth Observatory because this was the only location where Uranus could be seen passing in front of a relatively bright star.

• David Pilbeam, an anthropologist at Yale University, reports that an international scientific team he headed found the remains of about 80 "pre-men" in the desert of the Potwar Plateau in Pakistan. Pilbeam says the fossils are between eight and 13 million years old and "they contain the ancestors of all later, manlike forms, including human beings." The find

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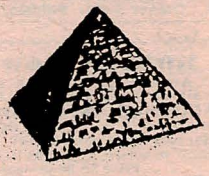


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has been dated by three different methods and the oldest is three times older than the finds of Richard E. Leakey in Africa. Pilbeam is quoted by *Science News* as saying, "They are pre-men — not really apes and not really men. This will add a lot to our knowledge of what pre-man looked like."

• The May 2 issue of *Aviation Week* reports that the Soviet Union's latest scientific breakthrough is a death ray weapon which could neutralize an American missile attack. *Aviation Week* claims that the Soviet scientists have learned how to harness nuclear explosions to drive such a beam and that it could be in "operational form by 1980." The ray is a so-called charged particle beam. The CIA has announced that it does not believe that the Soviet Union has achieved such a breakthrough. Secretary of Defense Harold Brown concurs.

• Dr. David R. Saunders, the computer scientist who was so critical of the Condon research on UFOs at the University of Colorado, began to build a computerized file of UFO reports in 1967. The file is called UFOCAT and in 1975 Dr. Saunders donated it to the Center for UFO Studies of Evanston, Ill. Today UFOCAT contains some 73,000 UFO reports. There are 45,000 primary entries and around 28,000 duplicate reports from multiple sources. UFOCAT is a catalog of reports from which statistical analyses for patterns of UFO behavior, appearances, conditions of sighting, etc., can be made. Routinely available through UFOCAT are computer printouts by geographical location, type of report, date, special feature,

etc. Scientific researchers are encouraged to use UFOCAT; write D. R. Saunders, Center for UFO Studies, 924 Chicago Ave., Evanston, Ill. 60202.

• The so-called Palmdale Bulge is an area of land uplift in southern California that was discovered last winter by scientists of the United States Geological Survey. Similar swellings have occurred prior to earthquakes and seismologists feared a disaster here. For example, the 1971 San Fernando quake and a destructive quake in Japan in 1964 were preceded by similar uplifts.

The bulge was about 14 inches high when discovered and was thought to cover about 12,000 square kilometers. It is now known to extend over 90,000 square kilometers but it also seems to be collapsing somewhat. One big problem: geologists simply do not know the cause or the significance of such uplifts; they are a geological puzzle.

• The question of whether there is life on Mars is still open. The results of the probes are tantalizing and it appears that scientists do not know what to make of them. Heavy reliance was placed on tests involving a peroxide model. Now the whole program is being questioned because of contradictory results. Gilbert Levin, one of *Viking's* chief biologists, says that more exotic chemistries must be postulated if the results indicating the presence of life on Mars are to be explained away. — *Curtis Fuller.*





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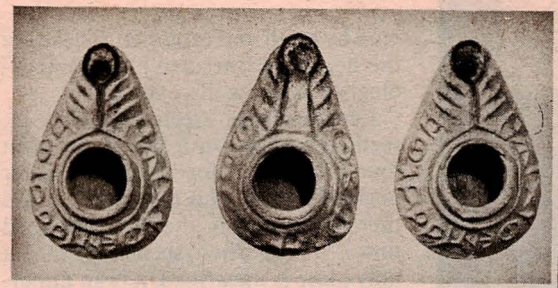
Shepherd's Field lies within the modern Arab village of Beth-Sahur. Here the angel of God announced Christ's birth to the shepherds "keeping watch over their flock."

New Archaeological Discoveries:
Christian Holy Places in Israel

By Vassilios Tzaferis

Archaeologists have restored to Christianity two of its long-lost shrines — one relating to Jesus' birth and another to the miracle of the Gadarene swine.

OUR KNOWLEDGE of Christianity in the first six centuries after the birth of Christ has been drawn largely from legends, oral tradition and the writings of pilgrims who visited the Holy Land. These have enabled us to reconstruct to some degree the times and places of early Christian worship but it is left to archaeology to provide the concrete data for establishing biblical sites and events.





In burial chamber under the Fifth Century church at Shepherd's Field more than 100 skeletons were found along with oil lamps (above), coins, chest crosses from Sixth Century.

Architectural remains in Israel tell the story of the beginnings of the Christian church and trace its history from the period of underground worship to its eventual acceptance as the official state religion when embraced by the Roman Emperor Constantine in A. D. 312. During the last few years archaeologists working in Israel have found a number of churches, monasteries and other religious structures which date back to the Fifth and Sixth Centuries A. D. when Christian activities reached their peak.

Christian structures from the Sea of Galilee in the north to the southern Sinai were destroyed in the Seventh Century either by the Persians who invaded in 614 or by the Moslems who came after them. For several generations thereafter the Christians were in eclipse but during the Eighth and Ninth Centuries their plight improved, as evidenced by the rebuilding and reuse of some ecclesiastical buildings. However, many remained in ruins and as time passed were cov-

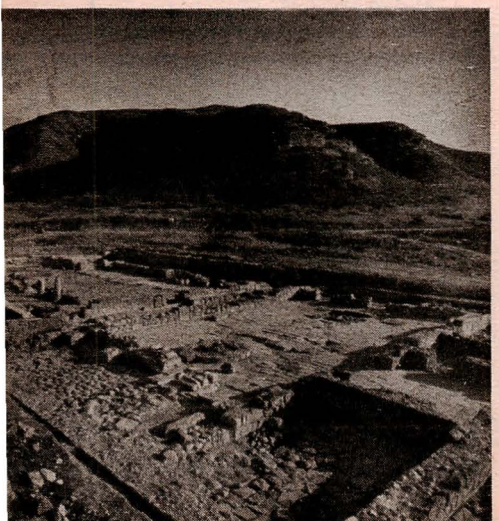
Outstanding among early Christian mosaics found in Israel is the paved floor of memorial "Roof Chapel."





Under the Fifth Century church, a flight of steps was built to give entry to "cave of the shepherds."

Christians erected a church at site of miracle of the Gadarene swine, no doubt identifying hill in background as the "steep place" down which the swine ran into the lake.



ered by earth and forgotten. These are the neglected Christian places archaeologists are now discovering.

Few churches erected on sites directly connected with Jesus have been found, however, for Christians never neglected these and continued to use them even during the most troubled times. Thus, when such a Christian holy place is unearthed, it is an important — even sensational — discovery.

Between 1970 and 1973, two such holy places were discovered and excavated by the Israeli Department of Antiquities with which I am associated. The first, near Bethlehem, relates to the birth of Jesus. The second, discovered in el-Kursi on the eastern bank of the Sea of Galilee, relates to a miracle Jesus performed.

* * *

THE FIRST holy place, known as "Shepherd's Field," lies about one kilometer (.62 mile) from Bethlehem within the modern Arab village of Beth-Sahur. According to Christian tradition, here the angel of God announced the birth of Christ to the shepherds "abiding in the field, keeping watch over their flock by night" *(Luke 2:8-18).*

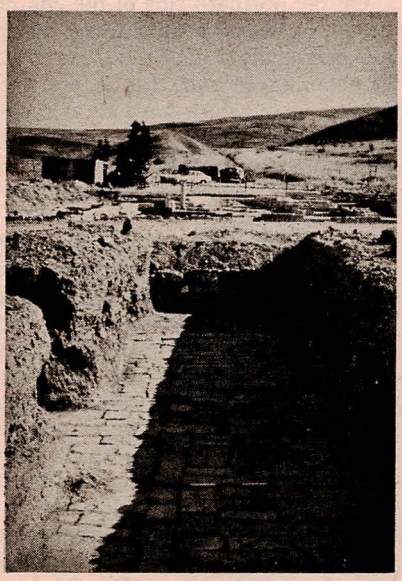
The itineraries of Christian pilgrims are the earliest records which mention the existence of Shepherd's Field as a holy place. From these we learn that by the second half of the Fourth Century a church had been built in Shepherd's Field, the "church of the shepherds." We also know from this source that a cave within the church was called the "cave of the shepherds" or "Sacred Cave."

Christians later connected Shepherd's Field with other Old Testament

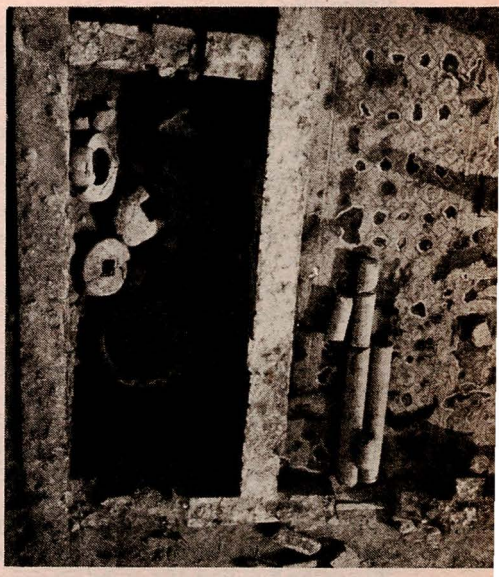
narratives. They believed that in this very place Jacob pastured his flock and here occurred the gracious idyll of Ruth and Boaz related in the *Book of Ruth*. Also, early Christians identified Shepherd's Field with Migdal Eder mentioned in *Genesis 35:21*. According to a legend circulated among Christians about the beginning of the Sixth Century, Migdal Eder was founded by Jacob.

It is likely that some of these traditions originated in local folklore while others were simply invented by Christians as Shepherd's Field became a place of pilgrimage. The common element which unites all these stories is their relation to the story of Jesus' birth or to the episode of the shepherds. The stories concerning Ruth and Jacob may have been considered background to Jesus' birth and according to Christian belief Boaz was one of Jesus Christ's forefathers *(Matthew 1:5)*.

On the other hand, the identification of Shepherd's Field with Migdal Eder of the Old Testament has a relatively concrete basis. Migdal Eder was in Judah; it lay on the main road from Jerusalem to En-Gedi on the Dead Sea, a route which passed through the outskirts of Bethlehem. It is therefore possible that the ancient Migdal Eder was within the area of modern Beth-Sahur, as is Shepherd's Field, and that



Road which must have linked church with city of Gergesa is gone but it is well-preserved within monastery.



One of the rooms in northern wing of church housed an olive press. Its stone implements were almost intact.

early Christians knew this. However, not only the geographical proximity of the two places determined the identification between them. The literal meaning of "Migdal Eder" is important too — in Hebrew it means "the tower of the flock." Thus it was easily associated with the story of the shepherds.

The writings of Christian pilgrims clearly show that Shepherd's Field was an important holy place, highly venerated during the Byzantine period — from the Fourth through Sixth Centuries in Israel. Even after the Persian invasion in 614 it was reestablished and used until its final destruction by the Arabs in the 11th Century. For more than 1000 years thereafter Shepherd's Field lay abandoned and neglected.

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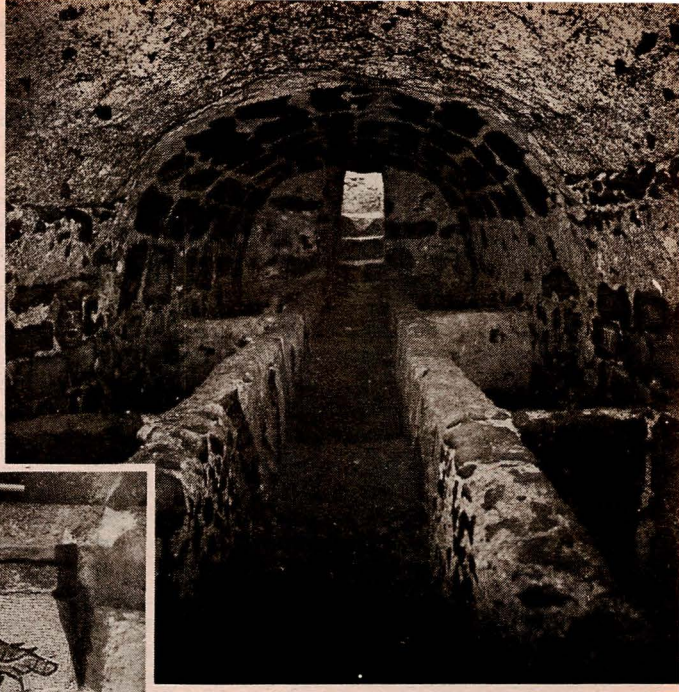
THE GREEK Orthodox Patriarchate of Jerusalem now owns the site of Shepherd's Field and in the early 1970's made plans to restore the holy place. In July 1972 archaeologists of the Israeli Department of Antiquities set to work amid the ruins of the ancient buildings. Our excavations have led to conclusions which are in full agreement with the evidence provided by the early Christians' journals.

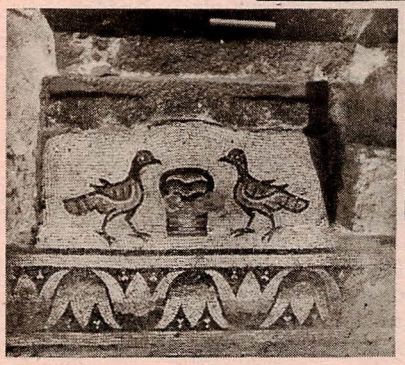
The earliest remains date from the Fourth Century A. D. We found fragments of colored mosaic decorated with crosses which paved a natural cave, undoubtedly the "cave of the shepherds." At the beginning of the Fifth Century the cave was enlarged and its roof completely removed to facilitate the building of a more spacious church. The new building was paved with new colored mosaics laid on top of the paving in the cave. But an entrance to the old sanctuary was opened on its southern side; a flight of about 17 steps leads down into it.

On the top of the church a small chapel was built at that time. The "Roof Chapel," as it is called, seems to have been a kind of memorial and it too was paved with mosaics, one of which is outstanding among the early Christian mosaics which have been found in Israel. Its decoration consists of an amphora (a large two-handled vase) from which emerge the delicate branches of a grapevine. Below the amphora are two Greek inscriptions commemorating persons who gave donations for the erection of the chapel.

On the northern side of the church below, we found a watchtower which had been built in the Fifth Century A. D. The tower and church are preserved intact; both have their roofs, walls and windows. It is unusual to find Christian monuments of such an early date almost completely preserved.

In the Sixth Century the entire area was completely reconstructed. The small chapel on top of the church was removed and the area around it and the lower church was leveled. In their place a magnificent basilica was erected, supported by columns and Corinthian capitals of white marble and paved with colored mosaics. With the erection of the basilica the Fifth Century church below became an entirely underground building. Part of its watchtower was walled off and turned into a cemetery, probably for the priests and monks who lived there. In





Entrance to this crypt was blocked by a basalt slab. It turned out to be a burial place where more than 40 males had been interred. Undoubtedly they were all high ecclesiastic officials.

this burial place more than 100 skeletons were found along with oil lamps, coins and small chest crosses, all of which date to the Sixth Century. The area around the basilica was paved with colorful mosaics and left as an open courtyard.

From a Christian ritual book of the Seventh Century in the library of the Greek Orthodox Patriarchate of Jerusalem, we know that the basilica was linked to the early Christians' ceremonies of Christmas Day. The Christmas ceremonies actually began the day before at the church of the shepherds. From there the priests and worshipers went in solemn procession to the Church of the Nativity in Bethlehem to continue their prayers.

The basilica was destroyed in the Seventh Century, probably during the Persian invasion in 614. The Christians replaced it immediately but the new structure was not so magnificent. With the coming of the Moslems, when living conditions deteriorated for the Christians, a wall was built around the place with watchtowers at its corners. From a holy place open to all Christians and pilgrims it was

changed into an enclosed monastery like others in the Judaean desert.

In the 11th Century the site was destroyed by the Arabs, this time for good. It remained a deserted ruin until our recent archaeological excavations brought it to light.

* * *

THE SECOND holy place was uncovered by bulldozers during the construction of a new road on the eastern bank of the Sea of Galilee in 1970. During the excavations which followed immediately, remains of an early Christian basilica and a large walled monastery were found. The ruins lie near Tell el-Kursi and about 300 meters (328 yards) from the seashore.

Modern Tell el-Kursi is identified with ancient Gergesa (Gadara) and we may certainly assume that Christians built a church there because the place was directly connected with Jesus. According to the Bible the miracle of the man with unclean spirit took place in Gergesa *(Matthew 8:23-34; Mark 5:1-24; Luke 8:22-37).* And indeed there is a resemblance in topographical details between the place where the ruins were found and the description of the miracle in the gospels.

The church was built outside the town of Gergesa at the foot of the mountains overlooking the lake. Near the church is a small hill which Christians undoubtedly identified as the "steep place" down which the Gadarene swine ran into the lake. Still visible on the hillside are the remains of a construction which was built at the same time as the church. It is possible that this marks the very spot where the Christians witnessed the miracle.

This was one of many Christian holy places around the Sea of Galilee. Pilgrims who went to the Holy Land during the Fourth to Sixth Centuries were able to visit all of these places associated with Jesus or his apostles — such as Capernaum, where the house of Peter stood; and Eptapigon (modern Tabga), the place of the multiplication of the loaves and fishes. They made their pilgrimage around the lake partly on foot and partly by boat. For example, from Capernaum they traveled to Gergesa by boat; the remains of port installations are still visible on the shore here as in Eptapigon.

Judged from the archaeological remains the church of the Gadarene miracle near el-Kursi was a magnificent and important holy place. Despite its importance it is not mentioned in the ecclesiastical literature nor in the itineraries left by the early Christian pilgrims. This dearth of information is puzzling, for other places around the Sea of Galilee, less important, are mentioned.

The only written evidence of the existence of the holy place is in the writings of Cyril of Skylhopolis (modern Beth Shean) from the middle of the Sixth Century A. D. Cyril says that St. Sabba and his pupil Agapetus went along the Jordan River and across the Sea of Galilee where many Christian holy places existed. Then he records, "After they prayed in Korsia, they hastened to the next place which is called Eptapigon (seven springs)." It is possible that "Korsia" is the modern el-Kursi and that the church in which St. Sabba prayed is the one that

we only recently discovered.

In the absence of written material the history of this Christian holy site can be drawn from the archaeological excavations. The nature of the finds indicates that it was not only a holy place and a focal point of Christian pilgrimage but also an important monastic center.

The monastery discovered in el-Kursi extends over an area of about 18,000 square meters (about four and a half acres); it is the largest enclosed monastery known in the Holy Land. Only a small portion of the total area has been excavated but from our finds, we get a general idea of how it was organized and under what conditions people lived.

A number of dwelling units have been excavated. Each one consisted of three spacious rooms, one of which was used as a kitchen. The houses were built on wide stone-paved streets and under the houses and streets we found a complicated system of drains which carried rainwater off the streets and sewage from the houses.

No evidence has been found which defines the nature of the people who lived in these houses but we may assume they were monks or priests, for laymen were strictly prohibited from living in monasteries. Whoever these people were, they lived in a well-organized monastic society under healthful conditions.

Further, it is almost certain that the monks of the el-Kursi monastery did not live a cenobitic life; they were not so regimented as the inhabitants of monasteries of Judaea and southern Sinai. Inside the rooms we found domestic tools and pottery which indicated that each monk enjoyed privacy and that each organized his life as he chose. Among the tools were iron sickles from which we may conclude that the monks farmed the fertile valley in which the monastery is situated.

On the western side of the monastery we excavated a spacious building in which we distinguished two phases of use. In its first phase it was a spacious hall; we may conjecture that this was a guest hall where pilgrims could rest after their journey and get refreshment before they were led into the church. In its later phase the whole building was turned into a massive two-story tower. This happened during the last decades of the Sixth Century when life for the Christians in the Holy Land became more and more precarious; the tower would have been a place of security and sanctuary.

Originally the monastery had three entrances, one on each of its southern, western and northern sides. Later the southern and northern entrances were blocked, presumably for the same reasons that brought about the changes in the guest hall. The remaining western entrance was the one monks and visitors used. Probably a stone-paved road linked the monastery with the city but this has entirely disappeared. However, the continuation of the road inside the monastery is completely preserved. About eight meters (26 feet) wide and paved with large stone slabs, it led from the main entrance to the church area.

The church with its white marble columns and Corinthian capitals was the greatest attraction for the pilgrims. Erected exactly in the center of the

monastery compound, it occupied some 1300 square meters (14,000 square feet). With halls of prayer and sacred rooms and chapels built around a spacious atrium, the church is one of the largest excavated in Israel.

The floors of the church and adjacent rooms were all paved with mosaics decorated with colorful birds, floral and fruit designs and geometric patterns. At the entrance to one of the rooms, a baptistery, we discovered a Greek inscription commemorating the abbot of the monastery and the Byzantine emperior Mauritius in whose time the mosaic was liad. Most important, however, the exact date of its construction is given: December 14, 685.

In the southern wing of the church under a small chapel we found a completely preserved underground room. The entrance to this crypt was blocked by a basalt slab, for it was a burial place where more than 40 persons, all males, were buried. Undoubtedly this underground tomb was used exclusively for the burial of the abbots and the high ecclesiastic officials of the monastery.

Among the rooms in the northern wing of the church was one used as an olive press and all the stone installations used in it were completely preserved. Here the monks would have extracted oil for their needs and for the church, for oil was always given to the Christian pilgrims as a blessing from the holy places. It was customary to store the oil in large jars in special rooms. Such a storage room, containing many broken oil jars, was found near the olive press.

According to the archaeological evidence the monastery and the church of el-Kursi were first erected in the Fifth Century A. D. This monastic center reached its zenith as a holy place of pilgrimage during the Sixth Century and then, after it was partially destroyed by the Persians in 614 A. D., it began to decline. We may surmise that it survived for perhaps another 100 years until it was completely destroyed by fire in the middle of the Eighth Century. It was never rebuilt. The Christians of later periods did not even know of the existence of this holy place until 1970 when it was accidentally discovered.



BIGFOOT SIGHTED IN ALBERTA

By W. Ritchie Benedict

A CANADIAN trapper, 63-year-old Bob Moody, claims to have sighted a large Sasquatch with two small ones on October 2, 1975. Moody, working in the Woking area 230 miles northwest of Edmonton, Alta., spotted the creatures while driving his truck just north of the town of Sexsmith.

"I'm an old bushman," he said when questioned. "There's no way that was a bear," he insisted.

The creatures were on the edge of the treeline off the southbound lane of Highway 2 about 11 miles north of Sexsmith. Moody assumes the larger one was a female and the others were her young. The Royal Canadian Mounted Police said they have had "no complaints" about the Sasquatch and did not intend to involve themselves in the matter.

As a blonde among the dark Indian women I had many would-be suitors — but none so persistent as the vulgar young Muslim.



Dr. Reyna is internationally-known "indologist," author and lecturer.

I Was a Victim of BLACK ART in INDIA

By Ruth Reyna

IN 1960 I had been in India for more than a year, living in Poona, a fairly modern city which is considered the intellectual center of the country. It was a happy time for me. I was studying at the University of Poona and working for a Ph.D. in Indian philosophy and the philosophy of science. I liked the townspeople, who were unfailingly courteous and friendly, and I had no enemies. In fact, because I was the only Western woman in Poona living as an Indian among Indians, I was quite popular.

I was also the only blonde in a city full of black-haired Indian women so I had many would-be suitors. Consequently a rather distasteful encounter one afternoon with a young Muslim man did not alarm me unduly and I certainly did not see it as a harbinger of frightening events to come.

The man who had appeared at my apartment door was good-looking, some 15 years my junior, and attired in Western clothing. He had insisted in vulgar language that he was there "to make love" to me. I never had seen the man before and I was shocked at his audacity and his indelicate language. My refusal to entertain him had been curt and nasty enough, I thought, to put him in his place and so I went to bed that night having dropped the incident from my mind.

I had been asleep for a few hours — it was near 1:00 A.M. — when the insistent ringing of the telephone aroused me. It was my determined suitor calling to say he was coming at once to fetch me to his compound

about 200 yards down Connaught Road where there was a tenement of Muslim families. I slammed the receiver into the cradle without replying and after testing the door and windows to make certain that all were securely bolted I went back to bed and to sleep.

The next morning I received a letter in the mail which read briefly:

Meet me tonight at six under the clock at Poona Station (railroad) *or else.*

The note elaborated the "or else" in vile, sexually explicit language. Realizing that I was dealing with a psychotic personality I immediately turned the note over to the Criminal Investigation Division and was assured that an agent of the department would meet the culprit in my stead and that the fellow would not molest me again. For a while the CID put me under protective surveillance and before long I was feeling at ease again.

I saw my Muslim admirer only once after that and this was at a distance. A few days after I had reported the incident, I happened to be standing on my second-floor veranda when I noticed my part-time servant in serious conversation with the same fellow a few yards down the highway. Suresh, the bearer, handed the Muslim a small newspaper-wrapped parcel. I gave the incident no serious thought since Suresh worked for me only two hours a day and I knew he served other persons as well. It never occurred to me that the little transaction between the two might have something to do with me. And since the Muslim dropped completely out of sight in the days following, I believed the incident to be over.

I was wrong — terribly wrong.

* * *

WITHIN A few weeks of this incident, beginning late in February, my health started to decline. Every day I grew progressively weaker and more emaciated until by the middle of March I was but a ghost of my original self. I consulted doctor after doctor but none of them could find any systemic disorder. My appetite disappeared along with my health and every day I ate less and less until finally it seemed as if I were eating nothing at all.

Then one morning I awoke after a particularly fretful night. I was filled with a deep sense of dread, certain that something terrible was about to happen, perhaps in a matter of hours. Nervous and apprehensive, I paced about my flat telling myself over and over again that I was being silly for worrying about some unseen, probably unreal terror. Still my fears of impending disaster mounted.

I picked at the lunch the hotel servant brought to my apartment, finally pushing it aside to continue walking tensely from room to room in my modest quarters until I was agitated to the point of near hysteria. In an effort to control the shaking in every muscle of my body, I lay down on the bed and clutched the metal underbars on each side.

At that moment it happened — the event I had been fearfully anticipating all day. I suddenly became aware of an evil presence in the room, a malevolent something I could neither see nor hear. The walls appeared to come

alive and began to close in on me in a waving motion. I felt a pressure on my chest and a heavy weight descended slowly and evenly on my body — pushing unceasingly as if bent on keeping me pinned to the bed.

Soon the pressure became so heavy that I could no longer breathe. My eyes were dimming. Finally, marshaling all my strength, I struggled up from the bed, staggered crazily toward the door and forced my way to the veranda.

But the "thing," whatever it was, would not let me be. I still could feel its pressure on my body and its grip on my throat as it tried to push me back into that awful room. Once the thing almost won the battle when it hurled me back into the bedroom; but again I managed to reach the veranda and this time to open the outside door. Frightened and now genuinely hysterical, I fell onto the upstairs landing in the hall and with superhuman effort called out, "Boy! Boy!" in an attempt to bring a servant before I collapsed.

When I opened my eyes again I was in bed at Ruby Hall, a private hospital some two miles from my flat. While I was recuperating there I learned what had happened next. It seems that when I fell onto the landing calling for a servant no one had heard my cries. But fortunately for me two Indian friends, a dentist and his wife, had elected to call upon me at that precise moment and had found me lying unconscious in the hallway. I was as nearly dead as one could be and still be alive. I had no discernible pulse! My friends sent a servant to fetch a doctor who saw to it that I was taken immediately to Ruby Hall.

The doctors at the hospital could find nothing organically wrong with me. All I knew was that my life had begun to ebb away in a mysterious manner following my encounter with my unwelcome paramour. Although I never had given the idea of "black magic" much thought, I knew from the occasional reports in the newspapers that such practices took place in India. As a "rational" Westerner I hesitated to entertain such thoughts but still the question remained: What was the source of the evil force that had tried to squeeze the life from my body?

People knowledgeable in such matters tell me that in India practitioners of the black art obtain a garment which the proposed victim has worn and either burn it or crush it as they recite certain incantations. Trying to reconstruct what could have happened I remembered that just before I came down with my enigmatic illness my favorite nightdress had disappeared. Was it possible that the hypothetical black magician had gotten hold of this personal garment and used it to cast an evil spell on me? But how had he been able to obtain it?

I knew of only one person who might have had the opportunity to steal it from me and to slip away undetected: my part-time servant who made up the bed and tidied the room daily. Was my nightdress inside the mysterious package I had seen him pass on to the Muslim some weeks before?

When I returned to my apartment I discovered to my great relief that the evil vibrations which had so over-

whelmed me were gone. Perhaps the loving care and the gracious understanding I received from the doctors and the sisters at Ruby Hall had broken or nullified the malevolent influences of whoever had tried to do me in.

A discovery some weeks later confirmed my worst suspicions. Behind the dressing table in my bedroom I found my lost nightdress wrapped in a newspaper. Although it had been almost new when I last saw it, now it was torn and frayed. It looked for all the world as if it had been ground and crushed between two slabs of stone.



EERIE GLOW IN CHURCH

FOR AS long as anyone can remember there have been strange doings at the Olive Branch Methodist Church in Austinville, Va. In the dead of night an eerie light often glows in the window of the hilltop tabernacle. The cause is unknown but some persons think a ghost is at play.

The church is an ideal location for a mischievous spirit. Constructed in 1833 it is isolated on a lonely road hard by a seedy cemetery. Believers say that one of the graves is "open-ended," and its restless inhabitant can go back and forth at will.

Many Austinville residents have seen the light and it is variously described. Some say it's a blue light, which is the color of the tint in the church window. Others insist the light is white and 15-year-old Fred Coble says the glow is yellow.

Whatever its color, arguments concerning its origin are rampant. Some argue the glow is an effect of the church furnace, although the furnace is in the basement and the light appears on the first floor. Others say it's a children's prank — but night after night for decades?

Nearby high-voltage wires have been blamed but eyewitnesses scoff at this explanation saying the wires glow occasionally but the church light can be seen every night. One man says the light is caused by the spirit of a veteran of the Confederacy who is buried in the cemetery and who waits there for the South to rise again.

Some church members fail to see any humor in the situation. Bowie Goodman, aged 85, thinks the hordes of people who come to see the lights are a potential problem. "One of these nights one of them is going to get a load on and tear the place up."

For the sake of the church several members recently conducted an investigation. Led by church superintendent Luther Armbrister and Gracie Goodman, Bowie's wife, the group armed themselves with synchronized watches and common sense.

Says Mrs. Goodman, "There is a bend in the road beyond the cemetery that drops sharply over a hill. We suspected that when cars came over that hill their lights might hit the church. Sure enough, we tested it and they do. We did it several times and each time the car lights were clearly reflected on the side of the church."

Case solved? Not for everyone. Critics of the experiment point out that the car lights came from the north side of the church but the eerie light appears on the southern face of the building. Car lights reflect in all the windows and the mystery light appears in only one.

The superstition will no doubt remain alive and well at the Olive Branch Methodist Church.

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.

THE BLUE-SPOTTED DOG

By Paul R. Smith

TWO WIDELY-separated psychic experiences have burned deeply into my mind.

In 1939 on our farm near Cotton Plant, Ark., my older brother Tom, who was 11, and I slept in the front room of the old five-room frame house. The front room of the house served as dining room, living room and a bedroom for Tom and me. Suddenly in the middle of a bright moonlit night I awoke feeling very strange. My body felt as if an electric current were coursing through it. Then the front door opened and in walked a white dog with blue spots.

I lay still for I was very frightened. I watched the dog walk to the open door of the next room where my parents Tom and Ruth and my twin baby sisters lay sleeping. For a few minutes the dog stood in the doorway to my parents' room and stared at their bed. Then, as quietly as it had come, the strange dog turned and walked out through the open front door.

The next morning Anita, one of the babies, suddenly developed a fever. Mom couldn't understand it because neither of the babies had been sick for weeks. She bathed the baby with cool water but it didn't help. The fever kept rising. So Mom told Tom to ride his bicycle into town, five miles away, to get the doctor and to bring Dad home from work. The doctor was out of town and when Dad and Tom got home, little Anita was dead. She died two hours after the onslaught of the fever which we later learned was "milk fever." As she lay on the bed where she had died I looked at her naked body and saw that it was splotched all over with big blue spots.

In April 1971, 32 years after Anita's death, I dreamed I was walking down a street in Fort Smith, Ark., where my



Paul R. Smith

family lived. I came to a big brick building, resolutely entered and walked down the hall to an open door. I stepped through the door into a small room where my brother Tom was laid out. Without surprise I realized that he was dead and that I was in a mortuary. I stood looking at my brother, noting his calm face, his closed eyes and the suit he wore. Then I woke up.

The dream troubled me, for I knew Tom was not even ill. The next night and the next the dream recurred. The morning after the third dream I received a telephone call from my family, telling me Tom had died the night before. He had seemed to be in good health but during that night he had hemorrhaged internally and was found dead in his bed.

When I reached the Fentress Funeral Home in Fort Smith where he lay it was exactly the way it had been in my dream. — *Nevada, Mo.*

"GO TO THY BROTHER"

By Reguerite Franchard

ONE FRIDAY morning in January 1968 after my husband and children left for work and school I stood washing the breakfast dishes. Suddenly an unusual thought took possession of me and kept recurring. "Go to thy brother," an inner voice commanded.

Although I tried to dismiss it the thought persisted. My uneasiness developed into outright nervousness. I was a housewife and mother of young schoolchildren. I could not leave my responsibilities on the spur of the moment. Furthermore, I had four brothers all living in Pennsylvania, a neighboring state but not so quickly visited. Which one should I go to and why? "Now stop being silly," I told myself.

It was my practice that once the kitchen was cleaned I climbed the stairs to work from the top of the house downward. As I started to make my bed the command "Go to thy brother!" became too powerful to ignore. Finally, without any particular forethought as to which brother I was going to call or what I was going to say, I dialed a number.

"Hello," my oldest brother Bill, then 49 years old, answered cheerily from his home in Glenside, Pa.

"How are you?" My question was rhetorical. Bill had no known illness. He began to laugh.

"Share the joke," I said.

"It's funny. I was outside as usual when I suddenly thought if the phone should ring I'll never hear it so I came inside and you called." Now we both laughed. Those of us in the family who knew his routine never called him in the morning hours, for he always worked outside whatever the season. Although I laughed with him a terrible nervousness once again came over me. Then the words tumbled forth.

"I just called to tell you how much I love you — really love you deep down." I repeated it because it seemed terribly important to make him understand. "I remember when you were 16 and what you did for me — for us. You fed our bodies and you gave us hope."

In the Depression of the 1930's my father had no work. For a long time our house was without heat or electricity and often we had no food. We

were a desperate family of eight. Over Father's objections Bill left school and went to work. Every Saturday night he gave Mother his pay, keeping only a dollar for his personal needs.

"Forget it," Bill's voice came over the phone. "It all turned out all right."

I switched to happier thoughts. "How does your garden grow?"

For several minutes Bill enthusiastically talked about gardening, his coin collection and gourmet cooking. He had a quick wit and a keen sense of humor and before long we were both laughing. After the call, however, despite the joking and laughter, an unfamiliar disquietude plagued me. Then the words, "I went to my brother," came to my mind and suddenly I was filled with peace and calm. After I related the incident to my husband that evening I forgot entirely the uneasiness of the day.

The following Tuesday evening, January 23, 1968, I had a five o'clock appointment in town. We were a one-car family so when my husband returned from work he drove me into town and agreed to return for me at six. Promptly at six he pulled up at the curb and I jumped into the car. I chatted about inconsequential things without noticing at first that my husband was unusually quiet. Not until he stopped the car in our driveway did he speak. Then he turned to me and said, "I must tell you — Bill is dead!"

I was stunned. "What do you mean Bill is dead? What kind of sense is there in such a remark?" I asked senselessly.

We later learned that one of Bill's friends had telephoned him on Friday afternoon but his call was not answered. Bill was found dead early Monday afternoon and according to the coroner's report he died quickly of a massive coronary sometime Friday. I must have been the last person to talk with him. — *Whiting, N. J.*

UP, UP, UP!

By Leslie E. Dunkin

ON JULY 6, 1976, at home in Bremen, Ind., I suffered a light stroke, my first serious ailment in more than 50 years. I was taken to Bremen Hospital where on July 26 another heavier stroke hit me, paralyzing my right side. I was momentarily unconscious and found myself in a vast expanse of deep water. I knew I was desperately in need of help, for I could not swim — but there seemed to be no place of refuge anyway, no place to swim to.

"Look up!" came to my ears, overriding the anxious conversation between my wife Nell and our Dr. Burket. I saw an extended hand above me and heard the words "Reach up!" I reached up to the extended hand and then regained full consciousness.

Dr. Burket said a few days later that nothing more could be done for me at the hospital. I went home and under the loving care of my wife I regained full natural use of my entire body, including my right leg and arm, within six months. I gratefully continue to "look up" and "reach up." — *Bremen, Ind.*

THE YELLOW ROSE

By Harvey Meyer

SOON AFTER I moved back to New York City I took the subway out to Greenwood Cemetery in

Brooklyn to visit the grave of my grandmother Amanda Crosby. I had been very young when she died just after my parents and I moved to Newhall, Calif., in June of 1942. I didn't remember much about her except her grey hair and her pleasant smile.

The attendant at the office gave me a large map and directions for finding my grandmother's grave. As I left the front gate of the cemetery and passed the flower shop I wished I could buy a bunch of flowers for her grave but I had only enough money for a subway token to get back home.

It was February 9, 1977, and a layer of fresh snow had fallen that morning. The cemetery was really beautiful with the sun glistening on the clean snow. Following the map I went down winding paths past ice-covered ponds. When I reached Snowberry Lane I walked off the asphalt path and across the fresh snow to Granny's grave near the top of Fountain Hill.

The cemetery was quiet and as I gazed down at the granite stone I heard only the sounds of the bare branches rattling in the wind. Then a cloud drifted across the sun and I heard a voice behind me.

"Here, one of these would be nice." It was a small white-haired woman wearing a threadbare old-fashioned coat. She was smiling and offering me a yellow rose from a small bouquet she carried wrapped in newspaper.

Placing the yellow rose on the tombstone I said a silent prayer for Granny. Then I turned back to thank the old woman who had been so generous. She was gone. I looked around for her but she was nowhere to be seen.

As I turned to leave I looked down at the snow. Only one set of footprints — my own — led from Snowberry Lane up to the grave.

When I walked some distance I turned to look back. I could see the rose, a lovely yellow fleck against the grey of the stone. I never saw the old woman again but I think I know who she was. — *New York, N. Y.*

FATHER'S CHRISTMAS

By Dana Brookins

I HAVE never considered myself particularly psychic, much as I wish I were, but I remember one of my few psychic experiences with a sense of enchantment.

Our four children, now grown, were small when it happened. We lived in Rialto, Calif., and 1961 had been a particularly bad year. Things didn't look much brighter when Christmas rolled around. My husband Elwood's plant had suffered a prolonged strike and a layoff and he had only recently gone back to work, so Christmas gifts had to be very small. We had managed to get each of the kids something but I had nothing to give my husband. I was feeling very blue the day before Christmas when I spotted a man's sweater on sale for $5.00. Elwood needed a sweater and I wanted so much to give him some small token of my love — but I had no money.

On the way home from town where I had been wandering wistfully through the stores I suddenly thought, "The $5.00 is at home in the mailbox." The thought came with such a strong feeling of conviction that I was startled — and I *knew* the money would be there!

It was. An aunt in the east who *never* had sent us a Christmas gift before that year enclosed $5.00 with her annual card. She wrote, "Get something for the family."

When the kids came in I told them about the money and the sweater I had seen. In unison they yelled, "Daddy is 'family.' " And so it was that Daddy received his Christmas gift — and Mama remembers the experience with wonder. — *Rialto, Calif.*

ESP, THE LIFELINE

By Patricia Vance

OUR HOUSE in Nashville, Tenn., was midnight-quiet except for soft snores coming from the room of my parents Hesker and Mary Douglas. Suddenly the silence was shattered as Daddy yelled, "Don't do it, son, don't do it!"

I ran to my parents' bedroom where Daddy was sitting up in bed, all the color gone from his face. Mother asked, "What in the world is wrong?"

Daddy said he had had a vivid dream in which he saw flashes of fire on board a ship. Running through the fire was my brother John. He made it through the flames and climbed onto the ship's rail, prepared to jump into the sea. At that point Daddy yelled and woke himself up.

John had been in the navy since before World War II. Now it was March 1944 and his letters were few and far between. Daddy's eyes glistened with unshed tears as he said, "I hope we hear from John soon. I know something is wrong." Each day after that as soon as he came home the first thing he said was, "A letter today?"

Two weeks later I dreamed about John. This always happened just before we heard from him. I told Daddy at breakfast to quit worrying. "I know we'll hear from John soon," I said. "We always do when I dream of him."

I kissed Mother and Daddy goodbye and started out the front door to school — and saw John coming up the street!

After the noisy greetings Daddy told John about his strange dream.

"It really happened," John said. His ship, the *U. S. Elden*, was hit by a shell and caught fire. He had panicked and got on the rail to jump when he heard Daddy's voice saying, "Don't do it, son, don't do it." The shock of hearing Daddy's voice in the middle of the Pacific Ocean seemed to still John's panic. He climbed down to the deck and began to help fight the fire.

Some of the crewmen were injured but there were no fatalities. While the ship was in for repairs many of the crew were given leave. So here John sat, safe and sound, grateful for the ESP lifeline between him and his father. — *Lebanon, Tenn.*

ZEPPELIN IN THE SKY

By Charlotte Moses

ON MAY 6, 1937, everyone in our Bronx, N. Y., neighborhood was excited because the great dirigible, the *Hindenberg,* was landing that day at Lakehurst, N. J. I was only 10 years old and more interested in playing outdoors than listening to the radio broadcasting the landing. So on that fateful day I was playing in the courtyard of our apartment building.

My eyes were drawn to the sky where I had a vision of the *Hindenberg* suddenly bursting into flames. I



Charlotte Moses

watched it in horror for several seconds, then ran up to our apartment and screamed to my mother Blanche Finkelstein that the *Hindenberg* was on fire.

"You must be dreaming," she said. "The announcer is describing the landing now." We listened to his description for several minutes and then he began to shriek hysterically that the *Hindenberg* had caught fire.

I don't understand how or why — but I had a vision of this disaster five or 10 minutes before it happened. — *Edina, Minn.*

LITTLE BOY SCARED

By Frances Surber

IN THE Depression families often had to double up in one house. In 1934 my seven-year-old nephew Harley Kennedy and his parents were living in our house in Charleston, W. Va.

I was 17 years old and often ran into my sister's bedroom to comb my hair. Her son Harley slept on a couch in her room. He liked to tease me and he would pinch or kick me if he could — only playing, of course.

One night about seven o'clock I was expecting my date to come any minute and I was waiting in the living room. I looked up from my chair to see my nephew standing in front of me. He was stone-white with fright.

"Were you in our room combing your hair by the dresser?" he asked. Then, without waiting for an answer he said, "No, you didn't have that dress on."

He looked so frightened that I took him on my lap and questioned him further. He said, "A minute ago you were standing fixing your hair in our room and I sneaked up and pinched you. You floated behind the couch but when I got up on the couch to look behind it you weren't there."

Cold chills ran up my back. What had Harley seen? — *Midwest City, Okla.*



CLASS RING LOST FOR 30 YEARS

MARY AGNES Szuba of New Castle, Pa., graduated from high school in 1942 and about four years later she accidentally flushed her class ring down a toilet.

In the summer of 1974 she got a telephone call from Charles Cialella, a foreman for the sewer plant, who asked if she recalled losing a graduation ring. It had been found during the cleaning of a sewer two blocks from where Mary Agnes used to live.

Through initials on the ring Cialella identified its owner in a 1942 high school yearbook. Police and the high school helped him locate Mrs. Szuba.

On a horrifying day — a storm raged, thunder shook the house — the pastor realized he must risk everything, he must conquer or die.

By Linette Grayson

In 19th-Century Germany

AN EXORCIST TAKES ON THE DEVIL

JOHANN CHRISTOPH Blumhardt, who was to become one of the most prominent clergymen of the German Protestant church of his time, was born in Stuttgart, Germany, on July 16, 1805. He was brought up in deeply religious surroundings and at the age of 12 already had read the Bible through twice. After very happy student days among congenial friends he went to his first parish in 1829 at Burmenz Muelacken. From there he went to Basel where he taught for 6½ years. In 1837 he went to Ipdingen and in 1838 he found himself pastor to the small parish of Moettlingen, a village with 582 inhabitants.

Two years before a very poor family named Dittus had moved into a miserable house in this small community. They had five children, two boys and three girls one of whom, Gottliebin (Lover of God) by name, was 23 years old — born in 1815. The following account of the events in which Blumhardt and Gottliebin Dittus were both so deeply involved can be accepted as entirely factual. They were set down by Pastor Blumhardt himself in a memorandum addressed to his ecclesiastical superiors, wrung from the depths of his being with the strictest regard for truth, with nothing added, nothing suppressed. He said he trembled with every chapter that he wrote.

Gottliebin was no less sincerely religious than her parents; she also was bright, lovable and intelligent. However, in a thoughtless, youthful way she had become the leader of a group of young people who dabbled in psychic experiments, no doubt because from early childhood she had had many strange experiences. She also had some peculiar illnesses which became more and more frequent, causing her to lose a number of domestic positions and eventually forcing her to give up work altogether.

During the very first meal in the new home in Moettlingen she had suffered a seizure while saying grace and fell unconscious from her seat. Bangings, shufflings and many other weird noises were heard at that time

which not only terrified the Dittus family but also the tenants in the flat above. During the night Gottliebin's hands seemed to be laid forcibly against each other and she reported seeing figures and lights. Her obsession no doubt started at that time. Her character also began to change and to become more and more objectionable, so that gradually the poor Dittus family were left entirely to themselves. Gottliebin herself became very reticent, loath to talk about her experiences.

When Blumhardt first arrived at Moettlingen he heard only an occasional rumor of these experiences and he deliberately ignored them. He had such a strong aversion to all things psychic that he did not wish to be involved in any way. A man of simple, unshakable faith, yet with a great and loving compassion, he hated all emotionalism and sensationalism.

These spectral manifestations had been going on for more than two years before the Dittus family finally appealed to Blumhardt for help with Gottliebin's pitiful condition. In the meantime the uproar in the house had become so great it could be heard from the street outside and sounded as if a gang of laborers were at work inside. The minister had stopped visiting Gottliebin when she was ill because she had been unresponsive to his ministry. He thought her proud and self-willed. She alternately seemed repulsed and attracted by her pastor. At his inaugural sermon she had wanted to scratch his eyes out. Once she went to the vicarage to ask for his help but what she told him was so vague he could make nothing of it.

Now, however, something had to be done. News of the happenings was spreading throughout the village. So despite his abhorrence of sorcery Blumhardt, in 1842, secretly arranged for six to eight serious, responsible men of the parish to go with him to the Dittus' house; some of them were to come inside with him and some were to stay outside. Those who attended were surprised and incredulous at what went on. Gottliebin's family doctor, a Dr. Spaeth, the only person to whom they told everything, and Blumhardt spent two nights in Gottliebin's room, witnessing things that were completely incomprehensible to them. At times when the girl was unconscious and close to death Dr. Spaeth and Blumhardt stood by, helpless to alleviate her suffering in any way. The bangs were so hard that plaster fell from the ceiling. Her convulsions were of longer and longer duration until at times she had scarcely five minutes' rest between them. The whole bed once collapsed with the fierceness of her attack.

Gottliebin told them many times that she saw, at the foot of her bed, the spirit of a woman holding a dead baby in her arms. It was a woman the girl recognized as having died in the village a few years before. The spirit begged for paper and pencil so she might write. Gottliebin asked for Blumhardt's permission to give her this but for a long time he refused. He feared endless difficulties and complications if they became involved with the spirit world. However, eventually communication was made with the woman who confessed she had murdered two children and buried

them in a field. Her spirit later was helped with prayer.

For a while Blumhardt's intervention seemed to make matters worse. He said, "What I suffered at that time is quite indescribable. I felt as if the dark powers were trying to trap and entangle me in a fearful labyrinth which was undermining my ministry."

He was troubled that the devil should have so much power. The events were not mentioned to him by his congregation but he knew he had their sympathy. His friends urged him to extricate himself from the whole matter. Some of them were afraid even to talk about it; others looked at him with suspicion. He felt he could not discuss these things with even his closest friend — Dr. Spaeth was the single exception. At the same time he could not desert the girl. So great was his distress that he was tempted to call in one of those people, whom he knew to exist, who use sorcery to exorcise. But he resisted this temptation and decided to rely solely on prayer and exhorted Gottliebin to do the same. But when she tried to fold her hands they seemed to be torn apart. At other times the girl became so furious with her pastor she tried to hit him. Yet during the short spells when the attacks abated she was quite lucid and her mind not at all affected.

New tortures were yet to come. At times fiery hands seemed to clasp her; her skin would feel on fire and the next day burn-blisters would be evident to the doctor's incredulous gaze Gottliebin also had periods of frenzy when she rushed about trying to find a knife with which to kill herself. Once she was found with a skillfully knotted rope with which she was about to hang herself. Her pastor now was fully convinced satanic powers were at work but he also became aware of divine protection.

While the two years' battle continued a brother and sister of Gottliebin's also became obsessed and she herself, at times while fully conscious, could not control the ravings coming from her lips. Sometimes she begged to be held so she would not jump out of the window or commit some other terrible act.

At last, one horrifying Friday when a great storm raged outside and claps of thunder shook the house, inspiration came to Blumhardt from above: He must risk everything; he must conquer or die. A demon announced himself through Gottliebin's lips, declaring that he was not the spirit of a deceased person but was one of Satan's prominent angels, the head of all sorcery. He complained that if he were forced into the abyss, sorcery would have received a blow from which it never would recover. The screams of his rage, issuing through Gottliebin's lips and sometimes lasting as long as a quarter of an hour, could be heard by the crowd which cowered in fear outside the house.

Every time the lightning flashed Gottliebin became conscious enough to ask, "Where am I? What am I doing?"

Then Blumhardt declared in a loud voice, "We have seen what the devil can do. Now let us see what Jesus can do!" He commanded Gottliebin to fold her hands and say, "Jesus help me." As soon as she was able to say

these words her cramps subsided.

A loud complaining voice was heard, "I cannot bear to hear that name! Now everything is lost! All is over! You are to blame. You have disrupted the whole band with your everlasting prayers. There are 1067 of us. Many are still alive. They are lost; they have forsaken God."

The roars and clamor of the demons, the rolls of thunder and flashes of lightning produced a scene indescribable to anyone not present. At last, towards two o'clock that night, a fiend's voice was heard calling loudly, "Jesus has won."

It was the beginning of the end. Friedrich Zuendel, Blumhardt's lifelong Swiss friend and biographer, calls this the turning point in Blumhardt's life. Zuendel omitted many more details which now can be found only in the church archives because he considered the terrible tricks of the powers of darkness would overshadow the more awesome divine aid received by Blumhardt which culminated in that last despairing cry, "All is finished."

Contrary to the beliefs of many present-day clergymen who class all obsessions as works of the devil, Blumhardt had learned to differentiate between evil spirits and the spirits of deceased persons which often are more ignorant than bad and which today we would call "earthbound." Many of these earthbound spirits asked to be prayed for and gave information during Gottliebin's possession. The spirit woman with the dead child, for instance, said that if the pastor had called in the local sorcerers for exorcism as the evil powers hoped he would, he would have been lost. The common practice of many clergymen nowadays who experiment with exorcism, who command the obsessing spirit to depart in Christ's name, is nothing less than criminal. Such souls can be taught and helped by prayer.

After the events described a great spiritual revival took place in the parish of Moettlingen, a revival which spread far and wide. Wrongdoers of every kind came to the parsonage to confess and receive absolution. Confession had no part in the Protestant church of that time and this put the minister into rather a quandary. Yet the benefits of the revival to the whole community were so apparent that he could not turn away any who came to his house.

Throughout this terrible ordeal Blumhardt had the support of a loving wife and family and when it was over Gottliebin, now completely restored to health and strength, became one of his most useful and devoted lay helpers.

A new gift of spiritual healing now also became manifest in Blumhardt and soon requests for help were coming in from all over Germany. Much to his grief his ecclesiastical superiors erelong set up various restrictions to which he must adhere if he wished to continue his ministry. This greatly curtailed his achievements. But eventually he was able to purchase a large spa at Bad Boll (Bath Boll) near Goeppingen and here in 1852 he was able to continue his healings of souls and bodies. (It was here that I knew his son, the second Pfarrer Blumhardt.) Like some present-day healers many cures were effected by Blumhardt

even at a long distance, from the moment letters or telegrams came into his hands.

Pfarrer Blumhardt lived out his life loved and revered by all who knew him for his warmth, simplicity, tolerance and his unshakable faith in the love of God.



NATURE'S EARTHQUAKE ALARMS

By Mark C. Blazek

CERTAIN small animals and plants may provide the answer to the age-old challenge of earthquake prediction.

According to Carl Schleicher, who holds a Ph. D. in management technology from American University in Washington, D. C., "White mice, crickets, salamanders, catfish and philodendron plants can all be used to detect impending earthquakes. Our laboratory research has shown that these creatures react visibly to changes in magnetic fields such as occur before an earthquake."

Dr. Schleicher, president of Mankind Research Unlimited in Washington, D. C., recreated in the laboratory the magnetic changes which precede earthquakes and found that "catfish and salamanders . . . responded to the changes violently, thrashing, twisting and squirming." The same response was noted in white mice and the leaves of the split-leaf philodendron also reacted to changes in the magnetic field.

Dr. Schleicher believes that these small creatures and plants can be used to warn of impending earthquakes as early as 12 hours before they occur. "The stresses and strains that precede earthquakes result in changes in the earth's magnetic fields," he states, "and the sensitivity of many kinds of organisms to these changes has been demonstrated."

According to Dr. Schleicher, "Fault lines can run for hundreds of miles in length but are seldom more than 110 yards wide. We'd place monitoring stations along the fault lines at about 25-mile intervals, plant split-leaf philodendrons around each station and place the living creatures in cages along the line. Once we know how the creatures react to the magnetic changes on the actual sites, we'll be able to use them as an early warning system."

As a result of this new research and after all these years earthquake prediction may soon become a lifesaving reality.



VICE WITH A RECORD

POLICE ARE claiming a world arrest record for a 53-year-old man who turned himself in to the New Orleans, La., police department on September 26, 1975. The man has been arrested 820 times and convicted 421 times, usually for public drunkenness. The record-holder's name is Alfred L. Vice.

My DREAM VISIT to the NEXT LIFE

Pa and I were buddies — and perhaps our closeness enabled him to give me a preview of life's greatest adventure.

By Herb Lee

BEFORE MY grandfather Harry Lee died he and I made a pact in which he promised to contact me after death if he could find a way of doing so. Because we weren't entirely serious I soon forgot about this. I certainly wasn't thinking about it when Pa — I always called him Pa — became seriously ill in the spring of 1967.

Pa believed idle tools gather rust so he was seldom idle. He worked until the last week of his life.



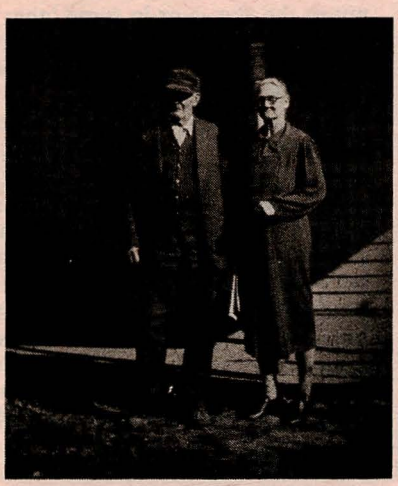
When I talked with him one day on the phone he assured me he was all right and did not need to go to a doctor. That was Pa's way. He complained little and would go to a doctor only when we insisted. But little more than a week after our conversation he had a stroke and died.

One night shortly before his passing I had a beautiful and inspiring dream in which Pa revealed to me the amazing details of his transition to the next life. It was as if I had been allowed to visit the next life with Pa and to observe at least symbolically what happened to him there. After his death I missed him terribly but the memory of that dream — which I saw as Pa's way of fulfilling our pact — comforted me immeasurably in those difficult days.

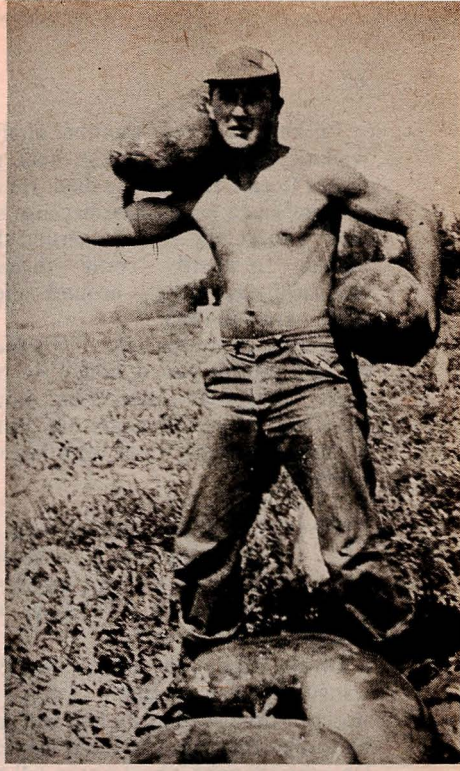
Perhaps our closeness had made such contact possible. Pa and I had been buddies from my childhood. Although he was 64 years old when I was born I never thought of him as an old man, nor did he think of himself as one. He was always active on the 45-acre vegetable farm which my parents and grandparents worked together in the Kansas River Valley near Kansas City.

I was an only child growing up in a

secluded area with four adults but I didn't miss children my own age because Pa and I behaved like a couple of youngsters. Pa saw life as a grand adventure and he made it that way for me as well. Whether we were romping through the fields, fishing in the farm pond or sitting on the front porch of the old farmhouse on a summer evening, the time I spent with Pa was exciting. Sometimes Pa would tell stories of his childhood or of his travels through the United States and Mexico as a bridge construction foreman. Somehow, no matter how many times he told a story, he always managed to make it interesting.



In my transition dream Pa was reunited with his wife Alice. She appeared as a dark-haired beauty.



You can take the boy off the farm but you can't take the love of it out of him at any age. Pa took this photo of me with watermelons.

I marveled at Pa's patience and tolerance. He seldom got angry but when he did he practically never swore; to him "shucks" was a strong word. He was kind to people and animals alike. He was polite, honest and generous and he regarded nearly everyone as a friend. He was, in short, a very special kind of man.

Pa was psychic although I doubt that he ever knew the meaning of the word. He loved his wife Alice through more than 50 years of marriage and continued to love her after she died. He told me his wife had appeared to him twice after her death. He said there was a light above her and it lighted the room as they talked.

Pa also saw my mother Thelma walking around the house near my father Cecil Lee after she died. He did not recognize her at first because she looked so young. (I later learned that people frequently come through psychically as young — around college age — after death.)

Just three months before Pa's death he told me he had dreamed he had three years yet to live. That would have made him 100 years old. But it turned out to be three months, not three years.

* * *

TWO DAYS after talking with Pa on the telephone for the last time, I came down with the mumps. I was confined to bed for 11 days, the longest illness I ever had.

On the night I dreamed about Pa's transition I was especially ill. I had no way of knowing that Pa had suffered his stroke that night because my wife Dorothy thought it best not to tell me about it until I felt better. The next morning I had recovered sufficiently to record my dream in a notebook. As I was writing my wife came into my room and I told her that I had had a wonderful dream.

As I related it to her we both realized it was about my grandfather's transition. She said Pa was in the hospital where he had lingered a week hardly recognizing those who came to visit. He told Dorothy that he had seen my deceased mother and grandmother standing by his bedside.

Although I could not be with him physically it seemed to me that in my dream Pa and I had been together spiritually. Perhaps some people might say mine was a clairvoyant vision but I felt I had had an out-of-the-body experience in which a week before his physical death Pa personally showed me what his new life would be like.

* * *

WHEN THE DREAM began I found myself in the company of a young man dressed in a brown suit. Later I realized that this was how Pa had looked 70 or 80 years before. We ascended through a blue ether until we came to a huge, beautiful campus in the sky — or in some other dimension. I sensed that darkness never fell on this campus, that it always was bathed in light.

We walked across spacious, tree-lined lawns to a gigantic dome-shaped auditorium which we entered through a side door. I was startled to see millions of people seated about this huge amphitheater. There were so many seats they appeared to stretch to infinity. Other people came through the same door we had entered and still others came in through different entrances. Somehow I felt that most of these people had come from earth before we did.

I was more concerned, however, with what each person was doing. Pa sat down in one of the chairs and was given a huge book which I thought was the Bible. Everyone except me had such a book. But although I did not have it with me, I was sure I had one somewhere. Because I didn't want to miss anything I chose to stay exactly where I was and to be content to read over my companion's shoulder.

Although the young man who was Pa said nothing, still we seemed to communicate telepathically. I felt the

guidance and presence of an all-knowing spiritual force which all of us shared. I saw no God-figure, only strong beautiful adults; there were no old people and no children.

Each person had the task of reading one paragraph from the huge book. The lettering came off the page not only to meet the eyes but to engage the other senses as well. It was as if the thoughts entered my being.

Each paragraph explained a way in which consciousness could be expanded. Some of the lessons were acted out on a bright brown stage in the center of the auditorium. The first action lesson showed how mental telepathy works and from it I came to understand that each person in the auditorium was psychically linked with all the others; they knew each other truthfully and totally and all of them wanted it that way.

One person read a passage about strawberry jam and every person, including me, could "taste" the jam in his mind. Another read about how a bird feels when it is singing and all of us felt the joy of a whistling bird.

Someone else played a piano on the stage and I felt the notes and saw beautifully-colored chords welling up from the instrument. When one person thought of a beautiful landscape I felt as if I were present in it sniffing the scented breeze and experiencing a great peace.

I felt I could consider a complicated mathematical problem and find the answer without going through the usual step-by-step procedures. I was aware somehow that all knowledge was available here — even the power of creation. I saw a person think intently of a sweet potato until one materialized in his hand.

A man went to the stage to illustrate greed and lust. Suddenly he disappeared. I wondered what had happened to him but then sensed he had gone back to the earth to be born again and to live another life. Perhaps in this new life he would learn to control his greed and lust.

I wondered what happened to those people who remained here. Maybe, I thought, this was like a college reorientation session. These people all had lived on earth and now had come back for further education before returning to the world once more. This seemed to be the real life whereas life on earth was like a two-week laboratory experiment in which a few personality or character traits were tested and shaped.

Pa met a young lady with long beautiful black hair. I did not know her initially. Later after looking at photographs of my grandmother as a young woman I realized she was this young lady and that the love my grandparents had for each other on earth continued here — if anything it seemed greater.

A crowd of people came up to greet my grandfather. I assumed they were friends and relatives but I didn't recognize any of them. They were very happy to see him and I could feel their joy at this "reunion."

At that point Pa let me know that without a book I could not stay on the campus any longer. As the dream began to fade my consciousness gradually drifted back to my body where it lay asleep with the mumps. But ill as I was, when I awakened tears of joy

were streaming from my eyes.

I recovered from the mumps in time to attend Pa's funeral. There were only a few people there — Pa was so old that most of his friends had died long before.

At the funeral Pa gave both my father and me a message. He made it clear that he wanted no one to be sad about his passing. My father, who had cried over Pa's grave, heard a voice which seemed to ring through the countryside so loudly that everyone should have heard it but only Dad was aware of it. The voice told him to be gone from the grave and to cease his sorrow.

My own final contact with Pa had taken place just before that as we followed the hearse to the cemetery. I heard the chorus of "Onward, Christian Soldiers" being played over and over on an organ. It did not occur to me at first that the others could not hear it too. In fact I asked the driver if he had music playing on a car tape. He gave me a strange look and said no.

While the song was inaudible to everyone else, I heard it distinctly. I recognized it as a psychic message from Pa who was doing more than just saying good-bye — he was encouraging me to go on with my life just as he was going on with his.

If all goes well I am sure that someday Pa will help me find my book in my locker on that campus I visited in my dream. And he and I will be permanent companions in life's greatest adventure.



SUICIDAL SQUID

By W. Ritchie Benedict

WHY DID millions of squid squirm onto Cape Cod's sandy beaches in mid-October 1976 to commit suicide in the freezing air? This is a question that occupied biologists for months, according to Robert Prescott of the Cape Cod Museum of Natural History.

For much of the winter dead squid littered the icy beaches along the Cape Cod Bay side of the Massachusetts peninsula. The heaviest concentrations were between Brewster and Eastham but unusually large numbers were also found along the shore from Provincetown to Sandwich.

The squid, some of them two feet long, ride the waves onto the beaches. Then they push themselves above the water's reach where they freeze and die.

"Some days there are so many of them on the beach that it's impossible to walk without stepping on them," Prescott said. If rescued and thrown back into the sea the long-tentacled animals immediately climb back ashore.

Flocks of gulls and other sea birds feasted on the suicidal squid and some peninsula residents harvested them to use as fishing bait.





ABOUT THE AUTHOR

D. R. BUTLER was born in Vicksburg, Miss., in 1945 and educated at Millsaps College in Jackson, Miss. His interest in mysticism began when he was 14 and read Robert Collier's *The Secret of the Ages*. Two years later he began study under Hugh G. Carruthers, founder of the Theological Science Society.

For many years he was a professional writer on yoga, mysticism and the occult. In 1974 when he met Baba Muktananda, the Siddha Master, Butler's life went through a dramatic transformation almost overnight. He became a teacher and began to write a modern comprehensive correspondence course in siddha yoga (including essential aspects of all other yogas) and now dedicates full time to his students.

Layman's Guide to YOGA

By D. R. Butler

In this wrap-up of the forms of yoga available in the Western world today, you will find the one that's right for *you.*

YOGIS MAINTAIN that some branch of yoga is ideal for *you* regardless of what kind of person you are, whether you approach life emotionally or intellectually, scientifically or spiritually. It doesn't matter whether your primary interest is your work, your relationship with others or merely the desire to feel peaceful and happy as much of the time as possible. Some form or forms of yoga will help you enjoy life more than you already do.

Why practice yoga at all? Well, yogis claim that nothing outside us — our environment, our employers, our mates, our friends — can possibly make anything better for us than it already is. Real change must begin within ourselves. According to yoga, whatever affects us is a projection of our inner selves. Life is a mirror in which we find reflections of what we *are*. Thus to improve outside circumstances we must improve ourselves inside.

Yogic philosophy holds that our real nature is consciousness, an awareness of being, and the only real and lasting self-improvement comes

in the development or expansion of this consciousness or awareness. We are affected not by outer circumstances and conditions but by our own fluctuating consciousness states. The degree to which we control our consciousness determines the degree of control we have over situations and events.

A person with an undeveloped consciousness is only vaguely aware of his own inner existence and therefore has little power over himself or his environment. He concentrates on external conditions and circumstances and defines himself in relation to them, not realizing he is unconsciously *creating* them through his own projections.

The fully developed yogi, however, knows his own consciousness is the real source of all sensory data and of the various conditions and experiences which affect him. At first this is difficult to comprehend but any true yoga teacher will encourage you not to believe anything blindly but to prove every principle for yourself. True yoga has nothing to do with theory of philosophy. It is an *experience* which *happens* in the practice of yoga.

The yogi assures us that it doesn't matter whether or not we intellectually "agree." He laughs at our dependence on intellect and compares this to a virgin trying to analyze intellectually verbal descriptions of a sexual orgasm so as to determine whether the pleasure is as real and enjoyable as it is said to be. Only through practicing one or more of the yogas and actually experiencing higher forms of consciousness can we realize how impossible it is to understand them intellectually beforehand.

In most systems of yoga a teacher is essential, someone who already *is* where we are going and who can reflect back to us exactly what we need to do next. We can learn methods, techniques and philosophy through books but ultimately we need someone to tune us to our own unique needs.

Most people begin with *hatha yoga* which includes the physical exercises or asanas commonly taught in schools and Y's. Hatha yoga purifies and perfects the physical body and balances its various energies. We tend to fear that to perfect and purify the body means to sacrifice all of life's pleasures. Actually the reverse is true: the more pure and perfect our bodies are, the more intense our pleasures become. Hatha yoga strengthens and purifies the nervous system which is the wellspring of all enjoyment, physical, mental, emotional and spiritual. A purified body is the perfect channel for pure consciousness and yoga claims the experience of pure consciousness is the most ecstatic pleasure of all.

The asanas release blocks in the nervous system, especially along the spinal column where energies tend to become clogged. When this energy flows freely we immediately "feel" better. The regular practice of asanas and the breathing exercises (pranayama) helps us achieve higher states of consciousness.

The increased energy and improved well-being attained in hatha yoga usually lead one to more advanced forms of yoga. For many persons the next

step is *raja yoga* which focuses on concentration, meditation and mind control.

Most people operate from very low energy levels because of the restlessness of their minds. Awareness of being pure consciousness, which is the highest possible energy level, is to experience the *here* and *now*. In this experience lies the key to peace, joy and harmony — but our rambling thoughts keep us psychologically adrift in the past or the future, rooted in negativity.

Raja yoga teaches us to detach ourselves from our thoughts. We learn to observe our thoughts objectively and to watch them go by like clouds in the sky. Instead of thinking, "I'm afraid," for example, we simply observe, "There's fear." Pure consciousness — our real nature — lies behind and beyond all thoughts and emotions.

Concentration exercises quiet and strengthen the mind. An advanced yogi can concentrate on a candle flame indefinitely, thinking of nothing else. When we first try this, however, we are horrified to find that we can concentrate on a single point no longer than five or 10 seconds without drifting into uncontrolled daydreams. But through practice we can learn to discipline our minds.

The ability to concentrate at will for any length of time leads to the unparalleled pleasure of meditation, the process of transcending all thought and plunging deep within ourselves to the state of pure consciousness which the yogi calls bliss. The developed yogi in deep meditation smiles in obvious ecstasy; his entire being literally vibrates with inner delight. Meditation eventually leads to the experience of "enlightenment," the realization that one's own inner self is the same pure consciousness which permeates the entire universe.

Mind control is another part of raja yoga. Yogis teach that pure consciousness takes external form through the power of thought. Thoughts, then, are creative energy and when concentrated on they become externalized in the world around us. Thus our thoughts determine the conditions, circumstances and experiences of our lives.

The developed yogi, knowing that thoughts are causes and conditions and experiences are effects, consciously controls his thoughts so as to create a harmonious universe for himself. Although he is usually powerless to do this for others he can teach others to do it for themselves.

Most of us live in a world of inharmony because our concentrated thought continually creates and perpetuates this condition. Yogis say that if we think only of love, beauty, harmony, peace and other desirable conditions, we will begin to see them miraculously manifested in the world around us. All we see in the world are projections of our own thoughts.

Some of us are too hooked on rationality to transcend the intellect and too "educated" to believe that our thoughts determine everything that affects us. These people may prefer *jnana yoga*, the path of intellectual discrimination and self-analysis. It is a method of using the intellect to go *beyond* the intellect.

The most famous proponent of jnana yoga was the great Indian sage,

Ramana Maharshi, whose technique for self-realization includes asking the question "Who am I?" over and over. It takes us through the process of realizing "I am not my body, I am not my thoughts, I am not my feelings, I am not my name, I am not my occupation, I am not my memory, etc.," until we finally realize "I am not this thought-of 'I.' " At this point nothing is left but pure consciousness, pure joy, pure peace. This technique is easy to describe but extremely difficult to accomplish and may take many years.

Modern psychoanalysis might be compared to jnana yoga, for some psychiatrists do a fair job of helping some of us realize who we are. Unfortunately, however, most psychiatrists know little about the true nature of consciousness and only a few have reached the point of incorporating yogic principles and concepts of developed consciousness into their practice.

People who are more emotional than intellectual may choose the path of *bhakti yoga,* the yoga of love and devotion. This yoga often takes the form of surrender of ego to a guru, the perfected yogi devoid of ego, the physical symbol of pure consciousness and the representation of his followers' own inner selves.

The true guru does not merely impart knowledge but transmits consciousness and energy. His developed consciousness causes a spontaneous inner transformation in whoever openly relates to him. Worshiping a guru is actually a way of learning to worship one's own inner self reflected through the guru.

Bhakti yoga in its purest form is simply feeling love and compassion for everyone, realizing that every living being, whether he knows it or not, is an individual expression of pure consciousness.

Karma yoga is the path of selfless service to others. Recognizing the one consciousness within us all, we strive to serve that consciousness under all circumstances. In most cases, this is simply a matter of continuing to do whatever type of work we have chosen, except that all ego motivations for reward are eliminated. Karma yoga means simply doing our work consciously as a means of developing the inner realization of oneness rather than for ego gain or profit.

One of the best known karma yogis is Ram Dass, formerly Dr. Richard Alpert, professor of psychology at Harvard. Ram Dass devotes much of his time to teaching and lecturing across the country and he has been open and honest about his personal ups and downs on the path. His teaching is a form of service to others and results in no personal profit. It is his *sadhana,* his particular method for expanding spiritual consciousness.

Japa yoga or *mantra yoga* has become popular today through the efforts of the Maharishi Mahesh Yogi, who has had such famous students as the Beatles, Mick Jagger, Mia Farrow, Shirley MacLaine and Joe Namath. Japa yoga calls for the silent repetition of a mantra and the Maharishi has made this into a special meditation technique which he calls "Transcendental Meditation."

"TM" is actually only one of many meditation techniques which have existed for centuries. A mantra is a word

or syllable in the Sanskrit language which you use to "tune" yourself to a high state of consciousness in the same way that a musician tunes his instrument. In TM one meditates on his mantra for 20 minutes each morning and night as a method for transcending thoughts and entering into higher states of consciousness. An example of a mantra (but one which is not given to students of TM) is "om," which is ultimately heard as the sound of the universe once one develops through expanded consciousness the capacity to hear all sounds simultaneously.

Kundalini yoga is growing rapidly in popularity, possibly because of the immediate "high" it gives those who practice it. Many persons who were deeply into the drug scene have turned to kundalini yoga and claim that it gets them "higher" than drugs ever did — and in a natural beneficial way.

The major proponent of kundalini yoga in America has been Yogi Bhajan who teaches vigorous, strenuous exercises designed to awaken kundalini. He has founded the 3HO Foundation which stands for "Healthy, Happy, Holy Organization."

The kundalini force in each of us is the individualization of pure consciousness in primordial form. Normally residing at the base of the spine it animates the body and gives us the power to perform our normal activities. Yet, although it is the source of all energy, the average person's kundalini lies dormant. The closest most people come to experiencing kundalini energy is during sexual orgasm. When this energy awakes and rises to the higher psychic centers in the heart and head we experience an ecstatic bliss which we only glimpse during sexual pleasure.

Kundalini yoga requires the close guidance of a competent teacher. The premature awakening of kundalini can be dangerous, for one's psychic system must be prepared for the impact of that energy. If you are basically a negative person, filled with negative thoughts and emotions, forcing the kundalini awake with strenuous exercises will cause this negativity to manifest more intensely than ever. To illustrate, when people used to take LSD without any psychic preparation the drug would cause a temporary but premature awakening of kundalini energy. If they weren't ready for its intensity the so-called "bad trip" resulted.

Although I have practiced kundalini yoga, just as I have all the yogas, I do not personally recommend it. I believe the exercises are too strenuous for many people and I also believe that kundalini should not be forced awake through external or artificial means. Above all, yoga students should be thinking *positively* before it is awakened.

My own experience has proven that the safest and most natural way to awaken kundalini is through "shaktipat." In this experience one's kundalini is automatically and spontaneously awakened through contact or relationship with someone who already has fully-awakened kundalini (called "shakti" in its dynamic form) and who has the power to transmit this energy to others.

My first experience with shaktipat

was in June 1973 when I met Yogi Amrit Desai.* While meditating with him I was filled with blissful energy. Brilliant colors exploded inside my head and my entire being vibrated with an exhilaration I had never known. In 14 years of practicing all the other forms of yoga I had never experienced what shaktipat caused in one spontaneous moment.

For a year after my meeting with Amrit Desai I had many kundalini experiences which brought about rapid spiritual growth. Then in 1974 I met the great siddha saint, Baba Muktananda, who stabilized my kundalini activity until I could function normally in extremely high states of consciousness.

Thus I was introduced to what I believe is the most intense, advanced yoga of all — *siddha yoga*. Siddha yoga is a process that automatically and spontaneously begins to happen after one has established some link to a siddha. A siddha is a fully realized being, an enlightened master who lives in a state of cosmic consciousness or Chirst consciousness or *samadhi*. He functions fully in this state and has the power, through shaktipat, to awaken immediately and spontaneously the highest states of consciousness in others.

Siddha yoga is sometimes called maha yoga or "great yoga" because it encompasses all other yogas. That is, once one receives shaktipat through contact with a siddha he automatically begins to do hatha yoga perfectly. The process of raja yoga happens spontaneously and his mind becomes strong and pure. Spontaneously he enjoys insights which would come only after long years of jnana yoga; he develops automatically the compassion, love and devotion of the bhakti yogi.

While siddha yoga is intense it is completely safe and natural. There are no strenuous exercises to perform or great bodies of intellectual material to learn. Instead of leading toward a spiritual awakening as do other yogas, siddha yoga *begins* with spiritual awakening. Thereafter one simply allows inner energy (inner consciousness or the inner self) to express itself freely from within.

These are the basic forms of yoga available in the Western world today. There are various combinations of these which bear different names and there are also forms of yoga which have been invented, usually as business enterprises. However, the pure forms of yoga which can be trusted are those with authentic lineage, those which have been around for centuries and which have resulted in the enlightenment of persons who follow their paths.

One or more of these yogas will be relevant and beneficial to you. Remember, the yogis insist that we do not take anyone's word for anything. There is no room in yoga for blind faith. The change in one's own consciousness — your own inner transformation — says it all.

The following are sources for information on the various yogas:

HATHA YOGA is taught by yoga teachers everywhere. Two comprehensive books are *The Complete*

* See "My Experience With Shaktipat" by D. R. Butler, July 1975 FATE.

Ilustrated Book of Yoga by Swami Vishnudevananda and *Integral Yoga Hatha* by Swami Satchidananda.

RAJA YOGA: An excellent book for beginners is *Guide to Yoga Meditation* by Richard Hittleman. Also recommended are all books by Roy Eugene Davis (CSA, Box 7, Lakemont, Ga. 30552). A comprehensive course of training on the mind control aspects of raja yoga is available from the Hugh G. Carruthers Foundation, P. O. Box 460, Libertyville, Ill. 60048.

JNANA YOGA is treated in books by or about Ramana Maharshi and by Dr. Rammurti S. Mishra (Ananda Ashram, Box 805, Monroe, N. Y. 10950). Information is also available from Shrimati Margaret Coble, 102 David Dr., North Syracuse, N. Y. 13212.

BHAKTI YOGA: Read *Autobiography of a Yogi* by Paramahansa Yogananda and if you like the book write Self-Realization Fellowship, 3880 San Rafael Ave., Los Angeles, Calif. 90065 (They call it kriya yoga.)

KARMA YOGA: Read *Be Here Now* and *The Only Dance There Is* by Ram Dass. Cassette tapes of his talks are available from the Hanuman Foundation Tape Library, Box 835, Santa Cruz, Calif. 95061.

JAPA YOGA: TM teachers on some level are available almost everywhere. Information about "Transcendental Meditation" can be obtained from SIMS, 1015 Gayley Ave., Los Angeles, Calif. 90024.

KUNDALINI YOGA: Information about 3HO and Yogi Bhajan is available from Guru Ram Das Ashram, 1620 Preuss Rd., Los Angeles, Calif. 90035.

SHAKTIPAT KUNDALINI YOGA: Information about Yogi Amrit Desai is available from Kripalu Yoga Ashram, 7 Walters Rd., Sumneytown, Pa. 18084.

SIDDHA YOGA: Information about the siddha master, Baba Muktananda, currently living in India, is available from Siddha Yoga Dham, 324 W. 86th St., New York, N. Y. 10024. A complete correspondence course in siddha yoga including the essential aspects of all other yogas is available from my own organization, D. R. Butler (RAM), Queens Siddha Yoga Center, Apt. 5-F, 68-20 Selfridge St., Forest Hills, N. Y. 11375.

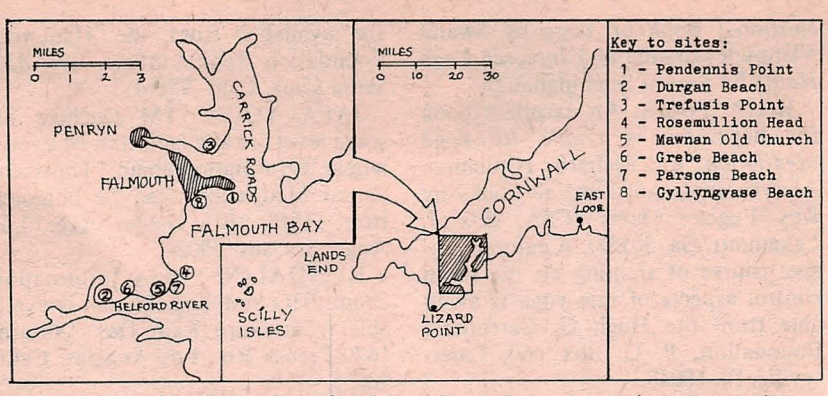
THE LOYAL WRISTWATCH

By Per Borgaard

FISHERMAN Jorgen Nissen of Vemmingbund by Sonderborg, Denmark, is the lucky owner of a wristwatch that faithfully returns to him whenever he loses it.

While fishing a couple of years ago he lost his watch overboard in deep water. One day in May 1977 when Nissen and his 10-year-old son Hans were cleaning the day's catch, they found the watch inside a codfish — and it was still ticking! Although it was both waterproof and self-winding Nissen was amazed that the watch seemed none the worse for its stay in saltwater and in the stomach of a fish.

This was the second time the watch returned. Some years ago Nissen lost it overboard but hauled it up in one of his nets a few days later.



Map shows locations where Cornish residents have reported water monster.

MORGAWR

The Cornish Sea Serpent

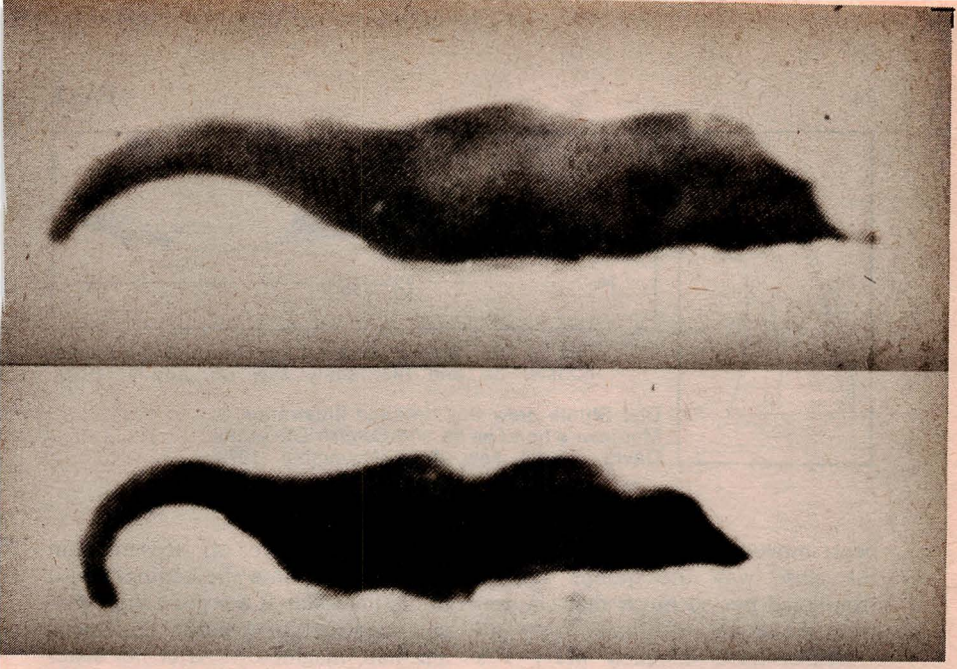
"I could see a worm-like shape about 40 feet long, its neck eight feet out of the water. I had never seen anything like it."

By Robert J. M. Rickard

CORNWALL, England's southwesternmost county, always has been shrouded in mystery and legend. It is said to be haunted by giants, ghosts, devils, witches, demon hounds and piskies (the Cornish fairies) and its coasts hide sunken cities, mermaids and sea monsters. These beliefs in magic and supernatural events have survived the coming of the automobile and the railways. Today Cornwall is still mystically remote, a land in which anything might happen — and sometimes does.

Since the autumn of 1975 there have been intermittent reports of a large unknown creature in the waters of Falmouth Bay. The ancient Cornish distrust of outsiders kept many of these reports from surfacing and they would have passed into oblivion if it had not been for the efforts of one man, my friend Tony "Doc" Shiels, who pursued "Morgawr" (an old Cornish word meaning "sea giant") and collected accounts of its appearance until one day he finally came face to face with it himself.

The first sighting took place one September evening when two residents of Falmouth saw a large lumpy creature in the sea below Pendennis



A Falmouth, Cornwall, woman known only as "Mary F." snapped these controversial photographs which may be the first ever taken of a sea serpent.

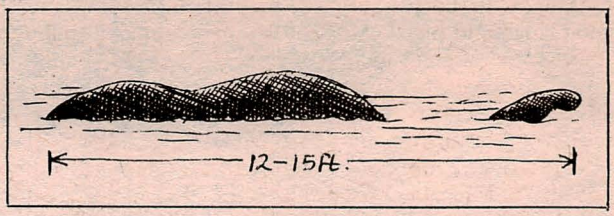
Point. Its ugly head had stumpy "horns" and its long neck was ridged with bristles. The couple watched the beast dive and resurface with a large conger eel in its mouth. The incident occurred two months before Dr. Robert Rines released his celebrated Loch Ness photographs which showed a "monster" with remarkably similar features.

Shortly after that several fishermen saw the monster out at sea and later blamed it for their recent bad catches, lousy weather and general ill luck. They refused to go to sea again until it had been killed, captured or driven away. Needless to say the press had fun at their expense.

Then in January 1976 a large carcass washed ashore on Durgan Beach sparking popular speculation that the monster had expired. But the body almost certainly belonged to one of the many species of porpoise or small whale which swim in British coastal waters.

But soon events took an even more spectacular turn, if one credits an account published in the *Falmouth Packet* on March 5. A Falmouth woman who signed her name "Mary F." wrote the newspaper saying that one day in February she had been walking on Trefusis Point and had seen a large unknown animal in the water below. Her sighting was different from the others in that she took two pictures of the creature. She described a black or dark brown body, 15 to 18 feet at the waterline, with a small snake-like head weaving about on the end of a long neck. Mary said the





This is Doc Shiels' drawing of the double-humped monster he and his family saw on July 4, 1976.

Doc Shiels drew this detailed illustration of Morgawr's head as he and *Cornish Life* editor David Clarke saw it in November 1976.

beast moved in a weird fashion and the eerie way the humps rippled frightened her so much that she ran from the scene.

Critics have disputed Mary F.'s claim that the photographs depict a living creature, pointing out that the figure is riding too high on the water in apparent defiance of the laws of gravity. Moreover, the background and foreground are so washed out that it is impossible to compare the "monster's" size to its immediate environment. Believers retort that the creature well may have been standing in shallow water with sunlight reflecting off the waves.

In any case publication of the story prompted several other people to write the paper describing strikingly similar sightings. Two individuals on separate occasions said they first had thought they were looking at a "dead whale" when suddenly it slowly raised the tapering neck Mary F. had described and its doubled-humped body sank below the choppy surface of Falmouth Bay. Another witness, Amelia Johnson, saw "a sort of prehistoric dinosaur" surface off Rosemullion Head. By the time she had pointed it out to her sister, it was gone and Johnson returned to London convinced she had imagined it. After her sister mailed her a clipping of Mary F.'s photographs Amelia Johnson sent in her own account.

By mid-March Morgawr had become something of a local celebrity. Outside the county, however, she received only scant attention and the few references in the national press snickered that Cornwall might be trying to divert some of the silly-season traffic from Lochs Ness and Morar, where more famous monsters reputedly dwell. Doc Shiels, whose own background in Fortean research led him to suspect there was something more to Morgawr than that, began collecting information and even started his own monster-watches along the coast.

On April Fool's Day one of the local papers engineered a stunt that effectively put an end to serious reporting of the sightings. It had a boat tug a huge inflated replica of a monster into

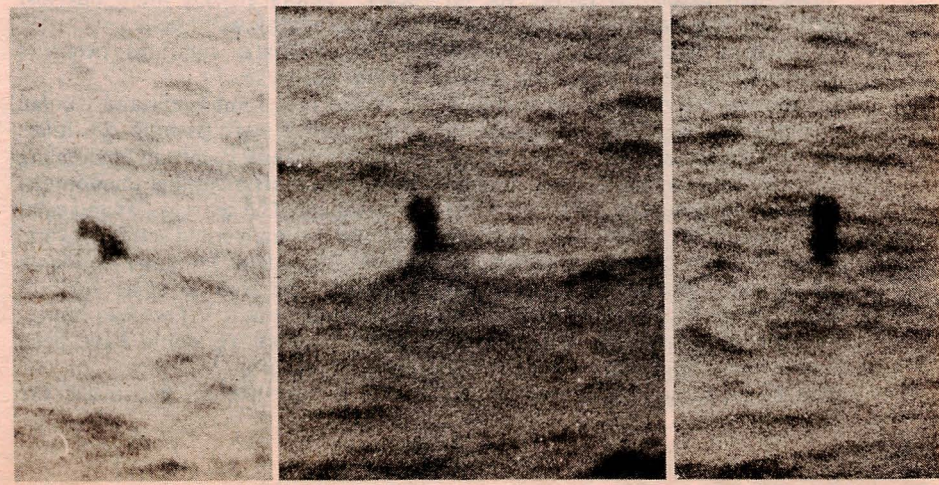
Falmouth harbor. Everyone had a good laugh and the skeptics, of whom there were a great many, were relieved to have an excuse to dismiss any further reports out of hand. The scoffers were further aided by the antics of one Professor ("of metaphysics") Michael McCormick, an American showman who told a press conference that he and Doc were going to summon the beast telepathically and capture it for display in his "Matchbox Circus." He brought along a few exhibits, most notably a "petrified basilisk" and the skeleton of an "imp," but departed at the end of the month without Morgawr. Doc, who as a stage magician and accomplished showman is not at all averse to personal publicity himself, went along with the Prof's nonsense because he found that the media attention encouraged people to come to him with stories they would not tell reporters.

Some of the stories were fantastic indeed. For instance, two young sisters from Lancashire, June and Vicky Melling, told him they had seen a winged semihuman creature, the size of a man, at Mawnan Old Church, near the site of several reported appearances of Morgawr. Later several more witnesses to this bizarre "Owlman" came forward although the earlier stories had not been publicized in the press. (Nor for that matter were the later ones.)

A group of young witches informed Doc they too planned to summon the beast. They were going to do it by swimming naked in the Helford River on the pagan feast of May Eve. As proof of their abilities they showed Doc photographs of "little people" they claimed to have summoned during one of their recent rites. Come May Eve a huge crowd gathered on Grebe Beach, attracted more by the prospect of the beautiful young witches' nude dip than by the prospect of seeing Morgawr. Alas, neither event took place.

* * *

When Morgawr appeared near Parsons Beach, Doc Shiels took these photographs. Panoramic view (not shown here) reveals powerful wake behind creature.



WHILE AT one of his observation posts Doc was approached by a schoolboy who insisted on remaining anonymous. He said he had a picture of Morgawr, "slimy black and about 25 feet long," moving up the Helford River. Unfortunately the photograph is badly out of focus.

On the morning of May 4 two young London bankers, Tony Rogers and John Chambers, were fishing from rocks on Parsons Beach when, as Rogers later recalled, "Suddenly something rose out of the water about 150 or 200 yards away. It was greeny-gray and appeared to have humps. Then another smaller one appeared. They were visible for about 10 seconds and looked right at us."

Chambers said that he did not see the smaller one himself and that neither of them ever had heard of Morgawr.

Perhaps fearing she had revealed too much, Morgawr lay low for exactly two months. When she reappeared on July 4 the witness was none other than Doc Shiels himself.

Doc had taken his family for an early morning swim at Grebe Beach. As usual he had brought his binoculars along, not really expecting to see the monster but nonetheless routinely checking out anything suspicious in the Helford estuary just in case. When suddenly he saw the familiar double-humped, long-necked form of Morgawr about 500 yards away he was unable to credit his senses. At first he did not even dare call to his wife and two children. Finally, after he had observed it for a while, he got their attention and they all watched the creature appear and disappear several times. Doc's wife Christine wrote an account for the *Packet* (July 9, 1976) because Doc suspected no one would believe the story from him.

In fact he wasn't even sure *he* would believe a story from him. After all, the sighting had occurred in the middle of the longest, hottest, driest English summer in 200 years and he wondered if he and his family had not suffered some kind of heat-induced hallucination out of their desire to see the beast for themselves. Secretly Doc hoped for another chance to meet the elusive Morgawr.

The same edition of the *Packet* which published Christine Shiels' letter also reported that a hotel worker, Roy Peters, had seen something even stranger while skin-diving off Grebe Beach a few days earlier. Peters claimed he had startled three "serpent-like things," each about five feet long, as they swam at a leisurely pace just beneath the surface of the water. "They had skin like seals," he said, "but because of their ugly heads and necks (they) definitely were not seals." Peters chased them but lost them in nearby weed beds.

Two dramatic sightings occurred farther out to sea.

In the first John Cook and George Vinnicombe were fishing 25 miles south of Lizard Point, an interesting name that hints of similar phenomena in antiquity. The sea was flat and calm and the two men could see for several miles. But when Morgawr suddenly appeared she was so close that, as Vinnicombe put it, "If we had not reversed engines we would have been right on top of it.

"It looked like an enormous tire

about four feet up in the water with a back like corrugated iron. We must have woken it up because a great head, like an enormous seal, came out of the water. I've been fishing for 40 years and have seen nothing like it. It just turned its long neck and looked at us and very slowly submerged."

He estimated its visible length at 22 feet and its weight at several tons.

The other incident occurred to Patrick Dolan, a well-known art historian and single-handed sailing enthusiast from Cardiff, Wales. He had left Falmouth on July 9 and by the 11th was some 30 miles north-northwest of the Scilly Isles, en route to Kinsdale, Ireland. Just before sunset he saw a peculiar disturbance in the water. Later he wrote to the *Packet* (September 24, 1976), "I could see quite distinctly a kind of worm-like shape in the water and the neck was about eight feet out of the water. It was about 40 feet long and propelled itself with an undulating movement. It overtook me at about 10-12 knots. I have never seen anything like this. I must have had it in my vision for about 20 minutes."

Morgawr surfaced in Carrick Roads on August 27 not just once but three times in 10 minutes. Twelve days later she was seen, looking like an "upturned boat," drifting toward Gyllyngvase Beach. As it got nearer the witness saw a creature "like a giant eel" with a hump formation on its back.

One of the stranger sightings took place on September 12. A brother and sister, Alan and Sally White, were holidaying near Grebe Beach. That morning they were walking along the beach when something large and odd slid into the sea ahead of them. In their initial confusion they thought it had been a dog but when they were able to sort out their impressions they realized the "dog" had been about 15 to 20 feet long.

For his part Doc was beginning to feel discouraged. While all these sightings were going on elsewhere, Morgawr seemed to be evading his vigils at Grebe Beach. Doc had just about concluded that he would never see the creature again. Then on the morning of November 17, as he wandered near Parsons Beach below Mawnan talking with *Cornish Life* editor David Clarke about a matter of mutual interest having nothing to do with the fabled Morgawr, they met again.

Shiels and Clarke's conversation was interrupted by a disturbance in the Helford River about 100 yards away. As they looked Morgawr appeared. They could see clearly the smallish head with stumpy horns and a large mouth opening and closing and they further noted the double-humped back other witnesses had mentioned. As Morgawr steamed up the estuary the two recovered their wits and aimed their cameras. Clarke had a telephoto lens and could see Morgawr in detail but his camera jammed and delivered useless double and triple exposures. Doc managed to get three shots before Morgawr sank.

These three photographs had to be taken in haste and were not the definitive proof Doc had hoped for. However, they do indicate a movement, a water displacement by a large submerged body, and a splendid wake, and are convincing indeed.

While slightly disappointed, Doc

was satisfied to know he finally had seen it again, more clearly and in the company of a man whose judgment he respected. "I've done what I said I'd do," he wrote to me. "I've captured the beastie — on film! All good sympathetic magicians should know what that means. Its image should give me a certain amount of power according to standard magical practice. If my theatrical dragon-invoking antics really caused the monster to appear it should be possible to repeat the experiment."

But Doc now had less motive to perform the "experiment" again. Convinced of the reality of Morgawr, he doubts whether any number of materializations before their very lenses would ever persuade the press and the scientific establishment that one or more large, unknown aquatic animals live within a day's travel from the British Museum in London.

* * *

THE ONLY real interest outside Falmouth has been the quiet reaction of a few of Britain's top monster hunters. Peter Costello, author of *In Search of Lake Monsters*, wrote the *Packet* to point out that Mary F.'s photographs are the first record of a living sea monster. Tim Dinsdale, author and experienced expedition leader, visited Falmouth for a while and was impressed with Doc's pictures, which he thinks are authentic. F. W. Holiday, author of the controversial *The Dragon and the Disc*, finds much in Morgawr to support his radical view that such monsters may not be normal physical creatures but merely one of a whole spectrum of related paranormal phenomena which also include "Owlmen," UFOs and other assorted bizarre manifestations.

Allowing for the variations in reported size and coloring — we may be dealing with more than one creature — the descriptions of Morgawr tally with one another and also with those associated with the Nessie type of monster which has been reported all over the world. The family resemblance even stretches to the peculiar land sightings, the disturbing manner of movement and the equipment malfunctions at critical moments (frequently reported by investigators of UFOs and psychic phenomena). The best-informed guesses about the identity of Nessie — variously thought to be an enormous worm, a giant eel, a long-necked seal or a surviving plesiosaur — also apply to Morgawr.

The major problems with these suggestions, all extrapolations from conventional zoology, is that none of them explains how such animals could have remained undetected, except for sporadic sightings, for centuries while still maintaining the numbers necessary to survive as a successful breeding group. Because the coast of Britain is heavily traveled, sightings should have been far more frequent.

Perhaps significantly the same has been said of other sporadically sighted animals such as Bigfoot, the yeti and Surrey's elusive "puma" — creatures which seem to live a phantom existence. They come and go like ghosts leaving no physical evidence of their activity or whereabouts between appearances.

Charles Fort liked to speculate that these animals engaged in teleportation — travel through time or space with-

out physically traversing the intervening distance. Holiday's refinement of this notion is that these creatures may not be "real" animals but a kind of *genius loci,* traditionally believed to be a phantom associated with particular locations which materializes and dematerializes according to laws we have yet to discover.

Obviously we need a great deal more evidence before we have any clear answers.

The late Fortean writer Harold T. Wilkins saw an awfully strange sight on July 5, 1949, as he and a friend walked one morning along the Cornish coast at East Looe. In a footnote in his 1958 book *Strange Mysteries of Time and Space* Wilkins wrote they had seen "two remarkable saurians, 19-20 feet long, with bottle-green heads, one behind the other, their middle parts under the water of the tidal creek, apparently chasing a shoal of fish up the creek. What was amazing were their dorsal parts, ridged, serrated, and like the old Chinese pictures of dragons. Gulls swooped down towards the one in the rear which had a large piece of orange peel on his dorsal parts. These monsters . . . resembled the plesiosaurus of Mesozoic times."

Wilkins suffered the fate of most prophets: he was ignored. A national newspaper to which he sent the report refused to publish it. He was 27 years ahead of his time.

A letter published in the *Packet* for March 12, 1976, reminded readers of an old pub in Falmouth, long since demolished, called "The Dolphin."

"Over the fireplace," the writer said, "hung a replica sea serpent which as the story goes was frequently seen in Falmouth Bay in the days of sail."

Oh, the stories those Cornish pubs must have heard — and oh, for a time machine!



HEAP BIG TROUBLE FOR TOTEM TAKER

By Charles McArthur

A THIEF in the Brantford, Ontario, area is in deep trouble although he may not be aware of it yet. Where he went wrong was in stealing the hand-carved sacred turtle, the totem of the Mohawks, one of the tribes of the Six Nations.

Mrs. Alma Greene, the 80-year-old keeper of the turtle, advised the press, "The person who stole the turtle will never have any luck nor any peace of mind."

Mrs. Greene knows whereof she speaks. The totem recently stolen from her home is more than a century old and was used 75 years ago to put a hex on Brantford's Market Square. The hex seems to have taken. Although the city claims ownership of the property Mrs. Greene maintains that she has the deed to the square and continuing court action by the Six Nations Indians has held up development. Worse, the hex can't be lifted until the turtle is returned.

Meanwhile the thief had better watch his step. "The turtle as an object is stolen," said Mrs. Greene, "but the bewitched part is still in my hands."

FOUR SOLID HIKING GHOSTS

A Strange Encounter

At first we saw nothing unusual about the two couples except their peculiar way of answering our "get-acquainted" questions.

By Earl Mortimeyer

BEFORE WE turned off Highway 285 at Kenosha Pass, Colo., the morning of May 23, 1976, I already knew much of the vivid history of Hall Valley. For instance, I knew the legend of the hanging tree that had died to protest its being used to string up three strangers wrongly accused of claim jumping. And like everyone else in those mountains I knew the story of the undiscovered treasure of Handcart Gulch supposedly buried by the Reynolds gang during the Civil War.

But for all my knowledge of the past history of that remote area of Park County, I was scarcely prepared for the baffling event my friends and I were to experience in just a few hours.

Like many others who have been drawn to Hall Valley, we three — Dale Howes, Dave Dallas and I — were prospecting, but not for the silver and gold that brought the first miners there well over a century earlier. In that rugged terrain between Kenosha Pass and Montezuma it is still possible to stake out uranium claims and to dream that somewhere in those mountains some lucky soul will strike a bonanza one day.

Dale planned to make the claim. Dave was along as guide and adviser and I'd tagged along simply for fun and company. Dave had prospected in Hall Valley for 20 years and knew the country intimately. He'd been Vern Crow's closest friend — Crow was that larger-than-life man of the valley who'd died in 1966 at the age of 104 after spending most of his solitary life prospecting the area. Indeed, Crow always had asked Dave to go with him to the Denver mint when he cashed in his occasional small pokes of precious metal.

From the Highway 285 turnoff we drove our Dodge Powerwagon up the only road into Hall Valley. Although it was well into spring most of the snow had not yet melted, particularly in sheltered spots; here and there bare patches of ground showed where the sun regularly hit it. Before we came to the campground five miles up from the highway we passed a stopped Datsun pickup with two motorcycles beside it. Clearly some "engine cowboys" had enjoyed an early morning ride. We passed through the campground, the site of the old town, and

continued another two miles up Handcart Gulch before we ran into a snowdrift deep enough to stop us.

"This is all the riding, boys. We walk the rest of the way," Dave chirped in a cheerful voice that belied his 59 years. We climbed down from the Dodge's cab and started out through the heavy snow.

There were fresh tire tracks edging a few feet into the first drifts. The motorcycles had been there. Dale commented on that; then laughing and not really concerned, he pointed out some other tracks off to the side: a man's footprints, not fresh but melted down.

"Hey, that's a funny thing," he observed. "The fellow who made those tracks — what did he do, fly away?"

It was strange. The footprints stopped abruptly in the middle of a drift. They went in halfway, then suddenly stopped. It was as if the walker somehow had been plucked from the snow. We talked about this curiosity briefly but we were too busy struggling along to worry about someone else's means of travel. The high drifts we were fighting looked solid but with almost every step we broke through, plunging into wet snow up to our thighs.

If the abruptly ended steps were our first warning that something extraordinary was about to happen, our second was not long in coming. We'd gone only a short way when we heard a weird high-pitched cackle. It seemed to come from a fair distance and it sounded twice. It didn't startle or frighten us particularly but it certainly was peculiar. None of us, all familiar with the cries of mountain creatures, knew quite what to make of it. If we had been in settled country I might have thought it was a woman laughing. "A bird?" I suggested, knowing it wasn't but seeking some kind of explanation. Dale and Dave looked at each other and shrugged. "Maybe," they said but they didn't sound convinced.

We were tired by the time we reached Vern Crow's abandoned cabin so we stopped briefly to rest. We didn't enter the dwelling, dilapidated from both neglect and vandalism, but

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EARL W. MORTIMEYER, Jr., born in Oregon, moved to Washington state when he was quite young, then to Colorado in 1973 where he now lives with his wife and baby daughter.

DALE HOWES, Canadian by birth, read about the American West as a child and always dreamed of living in the mountains. He moved to Colorado in 1963 and now lives in Denver with his wife and children.

DAVE DALLAS, the third member of the expedition, was working as a guide in the Hall Valley area at the time of the experience reported here.

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we followed the path around the cabin and past the tree where in 1933 Crow had found a broken dagger blade, supposedly a prime clue to the whereabouts of the Reynolds treasure although it never had helped the old prospector find the buried loot. Keeping to the right of a small stream, a branch of the north fork of the South Platte, we passed the place where Crow once had dug up a booted skeleton, presumably a member of the Reynolds gang who'd been wounded in the holdup of the McClellan and

Sportswood stage at McLaughlin Station 10 miles east of Fairplay on July 26, 1864. The stream ran dull orange from the iron particles in it. Along the bank sat an old Caterpillar complete with a primitive front-end loader, a monument to the optimism of some long-forgotten entrepreneur who'd meant to get rich extracting iron from the streambed.

Half a mile beyond Vern's cabin we came to a slide area where an avalanche had sheared a wide path among the trees. We stopped again to rest on a fallen log before we began our ascent up the wide snowfield that marked the avalanche zone. We were sweating from the exertion and the midmorning warmth. Dale and I decided to leave our jackets on the log. Dave chose not to leave his. Although storms come up quickly in the mountains we figured we always could slide down from the snowfield and reach our wraps in a hurry if we had to.

We turned eastward, making the gradual climb along the edge of the open area where the avalanche had wiped out the trees. After heading in this direction for less than a quarter of a mile we swung north again and prepared to climb the steep ground where the uranium-bearing rocks were, where Dale hoped to stake a claim. Again we rested before our final push. We plinked some trees and stumps with my Smith & Wesson semi-automatic .22 and Dale's single-shot Ruger and discussed the performances of the weapons. We knew we were alone and in no danger of hitting anyone no matter where we fired.

Just before noon we pushed off on the last leg of our journey to the prospective claim site. The climb was short, not more than 250 yards, but it was very steep and difficult. We struggled up to the top of the incline, briefly discussed the possible limits of the claim and cracked off samples of rock with our hammers for later assaying.

We had just put the samples in our rock pouches and turned to go back down the slope when we saw two men and two women coming toward us. We were astonished, to put it mildly. We'd had no doubt we were alone, that there was no one nearer than the motorcyclists far below us and out past the campground — now suddenly these four people were practically upon us. My first concern was that we could have hit them with our pistol fire. My second was that they were trailing us to see where we planned to stake our claim.

Warily we scrambled down to them. They greeted us in a friendly manner and I thought they looked remarkably like two modestly prosperous suburban couples out for a Sunday stroll in the park. Except for reasonably serviceable footgear, none of them was dressed for mountain climbing. They wore light clothing more suitable for a sunny summer day and each of them had a peculiar X strap across his chest and back, not a pack, not a carrier of any sort, but simply an X strap which seemed to serve no purpose.

The younger of the two couples were in their midthirties. The man who seemed to be the leader was tall, well over six feet and fairly husky; his head was bare and he wore a crew cut. His eyes were deep blue with an intense piercing quality. The younger

woman, presumably his wife, was tall, modestly attractive and as it turned out, something of a scold.

The second couple were considerably older. Indeed they looked to be well past 60 and I found it surprising that two such oldsters would be clambering around in country that all of us found hard going despite our experience and conditioning. But what alerted us to the singular nature of our visitors was their peculiar way of responding to our natural "get-acquainted" questions.

For instance, when Dale asked what brought them to the area, they replied that they'd heard the shooting, a good enough answer except that it didn't explain why they were in that remote spot in the first place. We asked if they'd come up the road past the campground and the leader said, "Yes, past the two-wheeled vehicles."

"The motorcycles," Dale said.

The leader paused a long moment as if puzzled by Dale's term. Then he repeated, "The two-wheeled vehicles."

I asked where they'd left their car. After a few seconds of apparent indecision the leader said, "The campground," at the same time that the older man replied, "The highway." Not so strange perhaps that the two would give different answers to the same question — except that the campground and the highway are *five miles apart.*

We asked where they were from and they said Golden. "We drove over this morning from Golden," said the younger woman. Again reasonable. Highway 285 would take them through Conifer to Kenosha Pass, except that when I got home that night my wife Janice said she'd tried to go to Golden herself that morning but she'd been stopped and forced to turn back at Conifer by pea-soup fog, the densest that any of the residents could ever remember. Yet our four hadn't even mentioned fog.

Dale suggested to the older woman that such a mountain trek must be long and difficult for her. Her husband responded indignantly, "Of course not. She's rejuvenated by this. It's very necessary to her."

When the younger woman accused us of leaving our jackets at the log, I concluded that they were telling the truth about the route they'd followed. They had come past the log. Of course I'd known that before. It was the only way in. "We ate lunch there," the younger woman went on, "and I saw your jackets. It's very bad to leave your wraps that way," she scolded as if we were shortsighted little boys. "You may need your coats. Storms come up quickly."

This led the leader into a discussion of storms. He asked Dave if he'd ever been in an electrical storm where his hair had literally stood on end. Before Dave could answer, the stranger went on to speak agitatedly of how he had experienced this glorious phenomenon many times and how wonderful and spectacular such a storm could be.

In the course of this strange conversation I noticed, much to my astonishment, that *not one of them had wet pants.* They'd come as far as we had — if the car had been left at the highway as the old man claimed they'd come much farther — and all three of us were sopping wet up to our knees.

There was no way they could have avoided wading through the drifts either. If there had been, we certainly would have found it. Yet all of them were completely dry. I was amazed, but I said nothing.

We talked for a few more minutes. Despite our readily apparent rock packs and hammers and the rather romantic interest attached to prospecting in the mountains, none of them said a word about our enterprise. All during our conversation the leader fidgeted with what looked like a rolled-up map half-covered and protected by a crocheted baby's bonnet. At length he excused them saying eagerly, almost as if he were looking forward to the weather, "Well, a storm's coming, so I guess we'll go on up the ridge and across the mountains to Montezuma."

This remark was incredible. Montezuma lay more than five miles away across some of the most rugged country in the Rockies. The group would have to travel up and down through uncharted wilderness and over the top of Red Cone Mountain at an elevation of 12,800 feet.

We didn't argue. We simply bade them good luck and they took off up the ridge at a fast pace. For a few minutes we lost sight of them as we made our way down to the avalanche area. When we looked back we could see them again. And we could hardly believe our eyes. During the time it had taken us to traverse a couple of hundred yards *downhill* they'd gone at least *twice* as far up a very substantial slope and as we watched they drew rapidly away. Dave's mouth dropped in awe. "I've seen great climbers," he said, "men who could take a peak as fast as anyone, but they're — they're —" His voice trailed off and he shook his head in shock. Dale and I knew what he meant.

Instead of walking back to the log at the foot of the avalanche we simply dropped onto our backsides and took the express way down. We picked up our coats at the log and as we were walking away Dave broke the silence. "They were here, all right," he said. He pointed to a fresh apple core beside the log. We'd gone another few feet before Dale said very quietly, "Their legs weren't wet," and Dave asked, "You've noticed that they left no tracks, haven't you?"

He was right, of course. There were three sets of tracks to the log and three away from it, ours on the way up, no others. On our way back to the pickup we combed the entire area, fanning out in concentric circles, but there simply were no tracks. And of course when we got back to the campground there was no sign of their car or any car. Nor did we find a car when we got to the highway.

Our strange visitors claimed they'd walked in along the same stream we had followed, past Crow's cabin, to the log where we'd left our jackets and on up along the snowslide. We knew that was the only way in; yet they'd left just one sign to mark their journey: the apple core. Otherwise there was no evidence that any living human beings besides Dale, Dave and me had been in Hall Valley that day.

By D. Scott Rogo

Phone Calls from the Dead



"The voices always act out a charade and they never explain they are speaking from beyond the grave. Why?"

AT FOUR o'clock in the afternoon on that Thursday I knew I had to put in a phone call to the UCLA Neuropsychiatric Institute but I was lying comfortably on my living room couch, dozing, and just couldn't bring myself to get up. At six that evening, two hours later, I was still right there lying on the couch. I was still feeling no inclination to make a phone call when my telephone began to ring.

I picked up the receiver and was surprised to hear the voice of one of the young research assistants at the Neuropsychiatric Institute.

"I'm answering your message," he said.

"What message?" I asked, puzzled.

"The call you made to us at four," he continued, equally bewildered.

"I didn't call you," I snapped.

"Oh? I just got in and found a message on my desk saying that you called and wanted us to return the call."

I was thunderstruck. I had wanted to telephone UCLA at four that day; actually I had wanted to speak to this assistant's boss. But most assuredly I knew that I had not made the call.

Questioning the assistant further, I learned that someone had called and spoken to one of the Institute's volunteers while most of the regular staff was out of the lab. The caller had left my name and said I wanted the call returned. And that was all there was to the incident.

But this experience made a great impression on me. For years I had read about people who claimed they had spoken to friends who later denied ever having made the calls, or they had spoken with persons who they later learned actually were dead at the time, or they heard voices which mimicked their own. I had been wont to dismiss these accounts as a little too unbelievable. But then between 1974 and 1975 I was plagued by a mild rash of just this type of telephonic hijinks myself. I could no longer dismiss the phenomenon.

One aspect of this "phantom phone call mystery" is those cases in which a person claims to have spoken with someone, only to learn later that the caller was dead at the time the call was

placed. Frankly, this always has struck me as the most unbelievable aspect of the phantom phone call mystery. But it also is the most impressive for a very simple reason: so many persons believe they have spoken with these ghostly callers that there must be a tiny spark of fire within the proverbial smoke.

One account of this phenomenon is given by Susy Smith in her recently published book *The Power of the Mind.* The recipients of the strange call were two acquaintances of Miss Smith's, Bonnie and C. E. MacConnell of Tucson, Ariz. Here is their story.

The MacConnells had been friendly with a philanthropic authoress. In her old age the writer found she had given so much of her money away she didn't have enough left to cover her skyrocketing medical bills. The MacConnells had hoped she would write another book in order to stabilize her finances but the book never was written and her ultimate fate was the same as befalls so many of the elderly. She was hustled from one hospital or nursing home to another and eventually the MacConnells lost touch with her. This depressed the couple because they always had spent Christmas with her, taking her a bottle of blackberry wine as a present each year.

Several months after losing touch with their friend the MacConnells heard from her again. On a Sunday evening in May of 1971 they received a surprise phone call. Mr. MacConnell answered it and after speaking with the caller, handed the phone to his wife.

"Do you know who this is?" the voice queried.

Of course Mrs. MacConnell recognized their friend's voice immediately. She spoke in such a healthy, clear voice Bonnie MacConnell almost forgot the elderly authoress had been so sickly. The two women talked for quite some time. The authoress told Bonnie that she had been transferred to the Handmaker Jewish Nursing Home for the Aged, a Tucson-based rest home, and referred to their previous discussions about a new book, the annual gift of blackberry wine and so on.

"I've never been happier," the authoress said as their conversation ended.

On Friday night of that same week Mrs. MacConnell phoned the Handmaker Nursing Home and asked to speak with her friend. The operator was a bit taken aback as she dolorously reported, "Why, Mrs. Johnson died last Sunday morning."

From what the MacConnells could learn their friend had died at 10:30 A. M. the previous Sunday, several hours *before* they received the phone call from her. Mrs. MacConnell even ascertained that that particular Sunday was the *only* Sunday when her friend had been at that particular Home. So there could be no error about the date of the call.

As Mrs. MacConnell told Miss Smith, "So two of us talked to her for 30 minutes after five o'clock in the evening on the date she died at 10:30 in the morning, reminiscing over old times and verifying her identity repeatedly. She probably called deliberately at a time when we were both

home so that we would be able to confirm each other's data. We were so impressed that we wrote up the entire episode and had it notarized."

What can we make of this report? Were the MacConnells mistaken? Were they the victims of a practical joke? Were they lying? Or did this eerie incident really happen?

If the MacConnells' experiences were unique, the only one of its kind ever recorded, most of us would simply dismiss it. But the embarrassing fact is, there are numerous other cases involving phantom phone calls from the dead — almost identical cases — on record.

To my knowledge one of the first reports of this type of phone call was published by the late S. Ralph Harlow, professor of religion at Smith College, in his book *A Life After Death* which was published in 1961. Dr. Harlow didn't name the two women who took part in this strange drama but added that his correspondent, whom he calls Mrs. Smith in his book, was ". . . a woman of marked intelligence and common sense." And since the woman who originally reported the case also worked at Smith College we can assume Harlow knew her personally.

Mrs. Smith always spent her summers in a small New England town, Dr. Harlow explains. There she met and became friendly with the elderly son of the famous Civil War admiral, David Farragut. When the elderly man died Mrs. Smith undoubtedly thought his death would end their relationship.

On the day following his death, however, a relative of Mrs. Smith who was staying with her at her summer home answered a rather odd phone call. It was a long-distance call from San Francisco, from a man who identified himself as a retired naval officer.

"Is Farragut there?" He asked.

"Who? No," answered the relative.

Mrs. Smith's perplexed relative was about to tell the caller about Farragut's death but he interrupted almost brusquely.

"Well, where is he?" he asked. "He called me yesterday and we'd only started talking when the line went dead. I haven't heard from him in years. At first I thought he was here in San Francisco but he hadn't said when the line went dead."

The caller went on to say that he was sure it actually was Farragut on the line because the man had addressed him by a nickname Farragut had called him years ago. The naval officer had apparently spent all day trying to locate and phone him back. (Unfortunately, Harlow doesn't explain how the man came to call the Smith residence.)

As the relative talked with the officer she learned that Farragut's call apparently had been made three hours *after* his death.

Nor were these the only phantom phone calls Dr. Harlow was acquainted with. He comments in his book: "A similar case, in which I personally know the persons involved, happened recently. In this instance a young woman answered the telephone to hear her husband's voice clearly say only one word, 'Good-bye.' And then the phone went dead. A short time later she was informed that her husband had died of a heart attack

shortly after reaching his office. When she compared the time of his death with the time of the telephone message from the husband, she found that she had received the call about 30 minutes after her husband had died."

No conventional parapsychologist has collected or attempted to fathom the mystery of the phantom phone caller — with one exception.

Berthold Schwarz is a New Jersey psychiatrist who has had a long association with conventional parapsychology and is the author of several books and reports on ESP; his latest is *Parent-Child Telepathy*. Dr. Schwarz is a little unconventional, though, in that over the years he has investigated everything from UFOs to phantom phone calls. In 1975 he published an account of one phantom phone call case which he had personally investigated. His short report was titled "Telepathic Humoresque" and published in Dr. Stanley R. Dean's anthology *Psychiatry and Mysticism*.

The recipient of the call was a New Jersey woman named Marie D'Alessio. Although the phone call had been made years before, the details were still vivid in her mind when Dr. Schwarz interviewed her.

The episode began one night (Schwarz doesn't mention the year) when Mrs. D'Alessio had a dream in which she saw a childhood friend named Lana sinking into a pool of blood. Obviously, the dream was symbolic. Mrs. D'Alessio immediately realized that something horrible probably had happened to her friend and recounted the dream to her husband. To calm her the husband suggested that she contact Lana who, he reminded her, was only a phone call away. The distraught woman put the call through immediately and her husband witnessed it, thereby becoming the chief witness to this bizarre series of events.

Lana answered the call immediately. She admitted to Mrs. D'Alessio that indeed she had been sick and even hospitalized. She had been only temporarily released and was due back at the hospital the next day, she said. Mrs. D'Alessio listened to this very normal conversation sympathetically and suggested she would visit her friend in the hospital. Lana, however, asked her not to and promised she would call back later. She never did, though. (Mrs. MacConnell similarly had suggested to her writer friend that they get together on her elderly friend's birthday but the phantom caller had put a damper on this suggestion.)

Several days later Mrs. D'Alessio decided to call Lana again but try as she might, no one ever answered her calls. Finally, she called Lana's neighbor who was rather surprised at the call and informed Mrs. D'Alessio that Lana had died. She added that the deceased woman's husband, who was currently away on a business trip, could give her more information. Mrs. D'Alessio was understandably surprised but apparently hung up without finding out exactly when Lana had passed on. Later, Lana's husband told the D'Alessios that they must have been mistaken about the call to his wife. His wife, he said, had died a full six months before Mrs. D'Alessio first called her!

All four of these cases are almost identical. In each case someone emo-

tionally attached to a friend or relative received a call or spoke with, in answer to a call, that person just after his death. In three cases the calls were made within 24 hours of the death. In one case the conversation occurred several months after the death.

Although certainly bizarre and mystifying, perhaps these cases are only an aberrant form of a much more prevalent type of psychic phenomenon.

Many persons seem to have psychic experiences when someone close to them dies. Clocks may stop in their homes at the very moment of the death; they may hear odd knocking in their houses, receive telepathic impressions or dreams, or may even see the apparition of the deceased individual. When the Society for Psychical Research, a British organization founded in 1882 to study reports of psychic phenomena, began collecting cases of apparitions and "death coincidences," they uncovered a significant pattern in the accounts. Most people, the SPR learned, experience apparitions of the dead or dying within 24 hours of the physical demise of the person represented by the apparition. I might add that this finding also can be applied to other types of death coincidences, such as clock-stoppings. Is this merely coincidence? Or does this curious pattern tell us something important about these calls?

Let's take a typical case. Say your Aunt Hatty died at five o'clock one afternoon in some distant city and at that exact moment your living room clock stopped. Just what has happened?

Two theories can account for this phenomenon. Either your Aunt Hatty released some sort of PK at the time of her death which she projected to your home and which acted, in turn, on your clock. Or somehow you became unconsciously aware — telepathically or clairvoyantly — of the death, and your own PK (psychic energy) stopped the clock in order to bring this information to the attention of your conscious mind. It really doesn't matter which explanation you choose. In either case apparently someone's thoughts have controlled a physical object.

A similar process might account for these phantom phone calls. The telephone is a relatively simple device. When you speak into it you are talking into a diaphragm which vibrates and converts your voice into electrical impulses. These impulses then are transferred over the wires and reconstructed by the speaker in the phone of the person at the other end. What he is hearing is not really your voice but a series of electrical impulses which mimic you.

We know that PK can affect electrical appliances and for that matter telephones. In 1967 German parapsychologist Prof. Hans Bender investigated a poltergeist which was plaguing some law offices in the city of Rosenheim, Germany. Among other things the poltergeist was disrupting the electrical system and the phones were singled out for the greatest amount of mischief. Their call buttons would activate wildly, phone calls which never had been placed were billed to the office phones and so on.

Since PK can affect electricity it seems plausible that it might also

manipulate the electrical impulses sent over telephone wires. So these alleged telephone calls from the dead might be a very bizarre form of PK — either carrying out the dying person's last wish to contact us or projected by our own minds onto the phone system.

Such a process could account for those cases in which people apparently receive phone calls from the dead. But what about those cases in which legitimate calls were answered by the voice of the dead? Could the caller have projected his or her own PK over the phone in these instances? Mrs. D'Alessio was certainly distraught. Could her own psychic energy have caused the phone to mimic her friend's voice in order to keep her from hearing the awful news of her friend's death? Such a process strikes me as no more unlikely than the PK which must lie behind psychic photography or the production of those curious voices people seem to receive on their tape recorders.

We know the PK force seems to exhibit some innate intelligence. We know PK can disrupt random number generators, magnetometers and all sorts of complicated gadgetry. Now, the typical PK subject (the proverbial "man off the street") has no conscious knowledge of how these machines function. If you ask him how a random number generator works he can't tell you. Yet by merely willing it, he might well be able to disrupt the machine. I've seen this happen many times during the hours I've spent in parapsychology laboratories across the country. In other words, the PK force seems able to manipulate complicated apparatuses even when the subject does not possess this knowledge. I see no reason why PK couldn't intelligently manipulate the telephone system as well.

However, this theory is probably only part of the answer to the phantom phone call mystery.

It strikes me as odd that these ghostly voices always act out a charade. They never directly explain that they are speaking from beyond the grave. Yet, they do discourage their contact from trying to meet with them. Why?

A RAILROAD CAR NAMED K-19

By Richard Bauman

FAMOUS novelist Thomas Wolfe never could get together his ideas on a book he felt would probably be his best-seller. His idea for the book (which he titled simply *K-19*) was to have all the action take place in a Pullman railroad car bearing that designation. All the successes and failures of the characters were somehow to be fulfilled in the car. Yet for some reason his ideas for the plot just wouldn't mesh.

He discussed *K-19* with Maxwell Perkins, the editor with whom he worked on *Look Homeward, Angel* and *Of Time and the River*. Perkins suggested that Wolfe pursue another novel or two and then return to *K-19*. Wolfe agreed — but never had the chance to do it. He died unexpectedly of a heart attack in 1938.

His editor, Perkins, took the responsibility upon himself to see that Wolfe's body was shipped to Asheville, N. C., for burial. As the train pulled out of the New York station, the editor watched the car bearing Wolfe's casket. Only as the car started to pass out of sight did Perkins notice its number: K-19.



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A CHANCE TO HELP

By Clifton J. Noble

IN THE early 1950's, after a year of do-it-ourselves remodeling, my mother Minnie Noble and I moved into an old country schoolhouse 10 miles from Westfield, Mass. Mother liked to spend one or two days a week in Westfield visiting her friends and particularly Edith Turner, a 74-year-old widow.

For years Mrs. Turner had had to endure cramped dingy rooms because she couldn't afford anything better but at last in 1951 she was able to move into a pleasant third-floor room in the Professional Building in Westfield. It was the largest block in town, a five-story monster built in 1895. Two stores, a barbershop and shoeshine parlor occupied the ground floor and doctors, lawyers, a beautician and a dance instructor shared the upper floors with the roomers. Mrs. Turner was delighted at having the convenience of one of Westfield's few elevators.

On Sunday, January 6, 1952, as we arrived home from evening church services Mother commented that she had not seen her old friend for several days. It was a very cold evening, so clear we could see the lights of Westfield reflected from a thin high cloud cover outlining the top of Mount Shatterack. Across the road in that direction stood the little well house protecting the well I had dug. I spent the first hour after we arrived home starting the well house stove to keep our pump from freezing, stoking the living room wood stove for the night and heating the old-fashioned flatirons which we wrapped in flannel to warm our beds.

By nine o'clock I was ready to take my flatirons and lantern (electricity came in 1954) and go to my attic bedroom. My bed was just beginning to get warm when I had what I can only describe as a vision.

I saw myself on the upper floor of the south side of a large building, urging a frail old lady to follow me along the corridor toward a door at the back. Smoke roiled through the corridor and flames raced along the edges of the dry wood floor. I thought of Shadrach, Meshach and Abednego in the fiery furnace as I ushered my companion swiftly beyond the flames and out onto a fire escape.

"Now you'll be all right," I heard myself say — and the vision faded.



Clifton J. Noble



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Always one to worry about fire I was at once wide-awake and concerned about our stoves. I checked them all and found everything all right. When I climbed the stairs again I was so shaken by my vision it was some time before I fell asleep.

The next morning we heard on our battery-powered radio that the Professional Building had been gutted by a disastrous fire which had broken out Sunday evening at 9:15. Immediately we tried to find out if Mrs. Turner was all right. Someone thought she had not been in the building, that she was staying with a friend, but after more than two weeks had passed she was one of six persons still unaccounted for. The intense cold, tons of rubble and the threat of collapsing walls hindered the searchers, but on the afternoon of January 22 the remains of Edith Turner were finally found.

As time dimmed the horror of the experience I began to feel grateful that in her hopeless situation I may have been privileged in some way to accompany Edith Turner part of the way, possibly to make her transition easier. — *Huntington, Mass.*

AUNT LIZZIE'S "SPOOKIN'S"

By Erdeane M. Foster

POOR UNCLE Charlie died of typhoid fever in the attic loft he had converted into an extra room in his Seattle, Wash., home. He was only 55, but that was old for those days — the early 1900's. My grandfather said Aunt Lizzie should have sent her husband to the pesthouse where he might have survived. The loft was drafty for a sick man but Uncle Charlie had crawled up there himself.

"He can get even now," Grandpa said. "He'll probably come back and haunt her."

I remembered how Uncle Charlie always teased Aunt Lizzie about what he called her "spookin's," her Ouija board, table raisings and seances.

"You and your wall tappin's," he'd say. "What bosh! Probably just the wind whippin' the branches of that big old apple tree."

It seemed Aunt Lizzie was deliberately keeping us away from him but I know now that it was only to protect us from the fever. He got it from the Mullins family when he went to milk their cow when Mr. Mul-

lins got hurt at the lumberyard. The whole Mullins family came down with the fever and Uncle Charlie must have drunk contaminated milk.

Even when Uncle Charlie was very ill he could still joke. He told Aunt Lizzie if she heard three taps on the wall after he was gone she'd know it was him. Aunt Lizzie nursed him night and day and I think she really believed he'd soon be up and around. Faithful Doctor Travers also spoke with conviction of his recovery. But Uncle Charlie didn't make it.

Aunt Lizzie was broken up for a long time after she lost him but finally decided to take roomers into the big empty house. She got my father to partition off more bedrooms which she rented to the men from Frye and Company's new meat-packing plant nearby.

About that time the queer tappings began. One after another of the men complained of hearing three taps on their bedroom walls. Aunt Lizzie slept in one of the rooms after it was vacated by a man too spooked to stay. And she heard it too.

"Is that you, Charles?" she cried. "Tap three times again and I'll believe you meant what you said!"

As soon as she said the words there was a measured "tap, tap, tap" and then silence. Aunt Lizzie wasn't frightened but the rest of us felt all prickly when she told us.

"Oh you know Liz," said Grandpa, "she's full o' them tales."

She invited us all to her house one night to hear for ourselves. In fact we all had a

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party with lots of food and games. I began to wonder how she expected to hear any tapping with all the merriment going on. As if in answer to my unspoken question she declared, "Charles always liked happy folks around."

With her sense of the dramatic she was only setting the stage and getting us in a relaxed mood. About 11 o'clock Grandma said we young 'uns should be in bed but we pleaded that we wanted to hear the tapping! But Lizzie wouldn't even take us into a room where they usually occurred. We all sat in silence in the parlor — waiting. Suddenly I felt the hair at the nape of my neck beginning to prickle. As distinctly as a knock on the door came three even raps. Grandpa went to answer the door — no one was there. Then Aunt Lizzie said, "If that's you, Charles, rap three times again and we'll know it's you."

"Speak for yourself," grumbled Grandpa.

After a long silence we all heard the unmistakable rapping as if bony knuckles were striking the wall: tap, tap, tap.

I think everyone was convinced — but we all had had enough. Grandma, who never locked a door, cautioned Lizzie to "bolt the doors and windows up tight." Then we hurried up the dark shadowy path from Lizzie's secluded house as though banshees were after us.

The tappings at Aunt Lizzie's eventually stopped as mysteriously as they had begun. Lizzie believed to her dying day that it had been Uncle Charlie and that now he knew, from wherever he had gone, that her "spookin's" were not all "bosh." — *Highland, Calif.*

HARBINGER OF HOPE

By Barbara Durkin

ONE AFTERNOON in the midst of the Depression (before I was born) my parents' 10-month-old son Harry was suddenly stricken with a dangerous fever of unknown origin. Despite all efforts to save him he died after a few days, leaving my parents Della and Carl Wernecke desolate, discouraged and exhausted.

Before the baby's funeral in late October 1936 the large family gathered in the airy sunlit dining room of my grandparents' home in Manitowoc, Wis., to gather

strength for the ordeal to come. Suddenly they all heard a light tapping on the porch windows. Outside a small black and white bird was pecking determinedly at each window in turn. Amused by what seemed an effort to gain entrance, my father's brother Karl opened the window and the bird quickly hopped inside.

It visited first one person, then another, allowing itself to be picked up and held by each and pausing to look intently at each person before moving on to the next. It made no sound and stayed calm and unruffled throughout. Finally, after having visited everyone the bird went back to the slightly open window, hopped through and disappeared.

In hushed tones the family spoke of the little visitor. Was this bit of feathery fluff a dream, an illusion? Everyone had to admit that if he'd been alone, without the word of the others to confirm that it had happened, he would not have believed it. Nevertheless, the bird had been there as they all knew.

To my mother and father, where it came from and where it went were of no consequence, for the tiny bird brought them a measure of courage and serenity on that unhappy day. — *Rochester, N. Y.*

"MY PLAN TO HEAL YOU!"

By Olive A. Johnson

IN SEPTEMBER 1975 I left my Florida home to spend a month visiting relatives in New England. Going by bus from Enosburg Falls, Vt., to Boston, Mass., I took a bad fall in the aisle of the bus and wrenched my left knee. I spent a painful two weeks in bed, then my sister-in-law Vera Johnson accompanied me back to Florida. She had planned to be my guest anyway but as it turned out she became my nurse and general helper for most of October. When she flew back to Connecticut I could walk without a cane but my hip and back still bothered me. I realized I had wrenched my back and leg badly. My back always troubled me anyway because my right leg was shorter than my left due to an ice-skating accident when I was 22.

When I wrote to relatives I always talked about my troubles and in early March 1976 I wrote my stepson Charles W. Johnson,

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Olive A. Johnson

Jr., in Haddam, Conn. Almost by return mail he sent me a Xerox copy of Joseph J. Weed's article on Ben Bibb which appeared in the May 1976 issue of FATE. I immediately wrote to Mr. Bibb asking for his help but that evening as I prepared for bed I wondered if it was foolish to hope for help from him. Instantly a voice sounded, saying, "This is the first step in *my* plan to heal you!" I was nonplused. It was my husband Charlie's voice — and he had died on July 8, 1975.

Before a week had passed my short leg seemed to have lengthened a little. Then at the end of the week I received word that the Bibbs would try to help me.

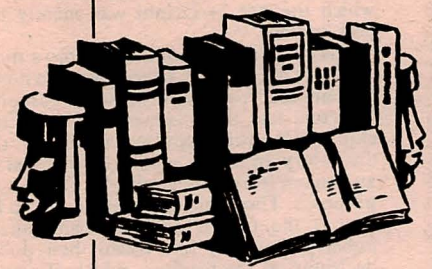
In May 1976, after breakfasting in my robe as usual, I returned to the bedroom to dress and make the bed. The instant I stepped into the room I had shared with my husband it seemed as if the room was electrically charged. The atmosphere fairly crackled and my hair felt as if it stood on end. Then my husband's voice sounded again, not weak and mumbling as it had been in his last years, but clear and strong. He said, "I have interceded with our Lord to help get you healed."

For many years I had had to wear a lift in the bottom of my right shoe. Even before I heard from the Bibbs I had a shoemaker remove half the lift, then a few weeks later, all of it. My leg is no longer shorter and I believe my back is gradually straightening.

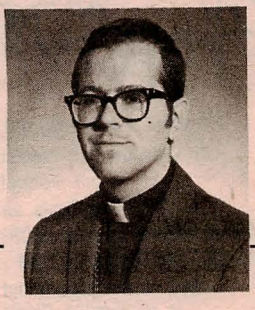
I am grateful to the Bibbs for taking my case and grateful to God for the healing — but I think my husband Charlie had a lot to do with it. — *Holiday, Fla.*

New Books

NEWS and REVIEWS



J. Gordon Melton



EXPLORING THE PSYCHIC PAST

RASPUTIN, ONE of history's most infamous characters, comes to life again in the long-awaited biography by his daughter. Maria Rasputin and Patte Barham's *Rasputin, The Man Behind the Myth: A Personal Memoir* (Prentice-Hall, Englewood Cliffs, N.J., 1977, 266 pages, $10.00) depicts the powerful adviser to the last of the Russian czars as a fully-rounded human being, not just the living personification of evil most other histories have made him out to be. Rasputin usually is portrayed as a sexually insatiable, mystical fanatic who controlled the czar through the czarina and his ability to stop the bleeding of their hemophiliac son.

Previous books have given us the details of Rasputin's career and his daughter adds little new information. She does tell us what she learned of her father's final hours, hours during which Rasputin was tortured, mutilated and finally drowned. More important, however, she presents Rasputin as a father and family member. She remembers anecdotes her grandmother told her about Rasputin's childhood and she describes his sufferings as a young illiterate peasant. Sensitive, clairvoyant, with a healing gift and little understanding of his power, sexually naïve, Rasputin was shaped and manipulated by forces in his environment. Those forces, not Rasputin, are responsible for the evil he came to represent.

This briskly-written *Personal Memoir* takes one into the world of Maria's father, a man whom some people worship as a reincarnation of Jesus. Author Patte Barham shows us how the imperial family responded to the social upheaval about to tear Russia apart. This upheaval helped shape Rasputin and eventually killed both him and the czar. In the end it produced the Revolution.

The *Memoir* is an enthralling account of a psychic who changed the course of the modern world. It is one of those all too rare books that are impossible to put down.

Another worthy treatment of psychic phenomena in history is Robert Flaceliere's *Greek Oracles* (Paul Elek, London, England, 1976, 92 pages; U. S. distribution by Merrimack Book Service, 5 S. Union St., Lawrence, Mass. 01843, $7.95). Those familiar with classical literature have heard of the Delphic Oracle and of Socrates, revered by the Oracle for his wisdom, who possessed a *daimon* or divining spirit. This concise but richly illustrated volume traces the story of divination in ancient Greece.

Flaceliere tells us that it existed in two forms: inductive and inspired. Inductive divination involved the reading of various signs which the Greeks perceived in animal entrails and astronomical phenomena. The inspired divination came



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from dreams and soothsayers (clairvoyants) who gave their answers at the oracles, their prophetic sanctuaries, of which the one at Delphi was merely the best known.

Flaceliere corrects one of history's most enduring myths: that Greece was the home of democracy, rationality and philosophy. In actual fact these ideals existed for the elite only. The populace clung to the divinatory practices which their generals and rulers learned to employ for their own purposes. They paid the soothsayers to interpret the omens and then announced publicly that they had based their policy decisions on the readings, which of course became the rationale for capricious or self-serving decisions. If as often happened, the decision proved erroneous, the oracle could be blamed for it.

Psychic and divinatory practices permeated Greek society, Greek politics and even Greek philosophy. Just as it does today, the idea of the psychic stood in fundamental opposition to the reductive world of pure reason. It attempted to penetrate the terror we feel in the face of the unknown — death, the future and even life itself.

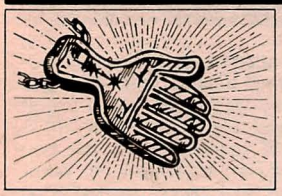
A *History of Magic* by Richard Cavendish (Taplinger Publishing Co., New York, N.Y., 1977, 180 pages, $9.95) joins a shelf of books recently published on witchcraft, alchemy and sorcery. Author of the *Encyclopedia of the Unexplained* and editor of *Man, Myth and Magic,* Cavendish knows psychic history well and has produced an able account of the men and movements of the magical tradition.

Unfortunately the book suffers from selectivity and shallowness. It is not so much a history of magic as a record of Western magic from Roman times to modern times. Egypt, Africa, China, India and pre-Columbian America are mentioned only in passing and play a very minor part in the story. Nor does Cavendish touch on such important matters as the growing magical tradition or magic's social role.

He also leaves some important questions unanswered. Why for example did the three peaks of magical activity occur in the early Christian era, the Renaissance and the last century? If such peaks did occur we must understand the social forces —

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Recently, while travelling through Central America on vacation, I again encountered this mysterious symbol. It was around the neck of an old man I had encountered at the famed Irazu hotel. He was meticulously well-dressed, sitting by the pool drinking a tall, cool drink. The strange silver hand seemed almost out of place with his attire, and I was compelled to question him about it.

TALES OF HAPPINESS AND JOY

"Since I was given this hand," the man said matter-of-factly, "I never take it off. Not even to shower. It has brought me such incredibly good luck and wealth, that to remove it would be betrayal. I have had it over twenty years now, and before I acquired it I was a man so broke and depressed that I never, not in my wildest dreams, had thought I could experience the good fortune I have had since."

The old man proceeded to tell me a story so strange and so wonderful, that I could scarcely believe it. He said he was originally from England, and settled in Central America to start a business. It was a dismal failure that left him penniless. As a final hope, he heard of a wealth of ores and treasures buried deep in the Yucatan jungle, and set off by airplane with four others to search out this treasure. The plane crashed, and he was the sole survivor. He wandered around aimlessly in the jungle for days, week and starving, until he encountered a small hidden tribe of Indians. They were all happy, healthy and had their own small but abounding culture, he claimed. And all of them wore these magnificent silver hands–**The Hand of Venturi.** They fed him and nurtured him back to health, and, as a parting present, fashioned

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a **Hand** for him. They saw him safely to the end of the jungle, and gave him three pieces of gold so he can return to where he came from.

"Since that fateful expedition, my whole life changed," he says.

He started afresh in his business, prospered, fell in love, and since then has had a very fulfilled and happy life. He then offered to take me to a master metalcrafter who would fashion a replica of The **Hand of Venturi** for me to wear.

GOOD LUCK? IT WORKED FOR ME!

I have been wearing my **Hand of Venturi** ever since that day. Why? Because I believe it has brought me the same good luck as it brought him. I had immediately found a better paying job on my return to the States. I have been feeling good, and money and good health have not been a problem with me. I used to suffer incredible headaches. I haven't had one for a year, now. I had found a skilled jeweler and asked him to recreate the **Hand** I wore. He did, and I passed them onto friends of mine.

GOOD LUCK? IT WORKED FOR THEM!

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the rise of science, the disruption of social mores, the degree of religious freedom, the emergence of an intellectual elite, or whatever — that caused the peaking.

His treatment of that most basic category, "Magic," is especially shallow. He defines the term as meaning "an attempt to exert power through actions which are believed to have a direct and automatic influence on man, nature and the divine." This thoroughly inadequate definition is supposed to explain what magic has been all through its history but it misses the very important point that significant shifts of the magical world view, particularly since Paracelsus, have kept the concept alive. Over the centuries magic has changed from supernaturalism to a Mesmeritic perspective and now in our time to a Jungian psychoanalytic framework. Cavendish's failure to understand the basic dynamics of magical people and groups causes me to want to retitle the book *A Chronicle of Western Magic.*

TOWARD BETTER HEALTH

C. NORMAN SHEALY has attained near-legendary status in psychic circles. A respected doctor, he has conducted some exciting research in holistic medicine and in the nonconventional treatment of illness. His preliminary findings appeared last year in his first book, *Occult Medicine Can Save Your Life*. His latest, *90 Days to Self-Health* (Dial Press, New York, N.Y., 1977, 178 pages, $7.95), goes beyond *Occult Medicine* to detail a three-month program which almost anyone can follow and which will help you to improve your health.

Shealy believes that emotional stress is responsible for most diseases. In other words our ability to deal with the inevitable stresses of life determines our health. Biogenics, the name Shealy gives his system, teaches us to control our body processes, particularly the autonomic nervous system. The program begins with simple relaxation and visualization techniques but moves to attitudinal training, diet control and physical exercise. Shealy opposes processed foods, sugar, nicotine, artificially hydrogenated fats, chlorinated water and nitrate preservatives.

Shealy warns the reader in his introduction that it isn't going to help him much just to *read* the book. *90 Days* is meant instead as a student's guidebook, with a daily printed lesson followed by dietary and mental homework. Of course the book is also subversive. If everyone followed his plan, a large part of the medical establishment would become dysfunctional and many of us, bored with ourselves, would have no aches and pains to complain about.

MYSTICISM

MYSTICISM: Window on a World View by Margaret Lewis Furse (Abingdon Press, Nashville, Tenn., 1977, 220 pages, $5.95, paperback) is the best book published on mysticism in years. Furse takes on two tasks: to say what mysticism is and to explain how it works in a Christian context. She succeeds on both counts, laying to rest many of the misconceptions surrounding mysticism — a term that has lost all meaning in the psychic community and elsewhere. People who know little of real mysticism use the expression to describe everything from *any* religious experience to a trance encounter with spirit guides.

Furse goes straight to the core of mysticism and stresses its "immediacy." Immediacy means presence without spacial barriers, without temporal disjunction, without the need to search further. Mysticism involves us in a two-stage world in which one seeks then finds union with the transcendent state.

While mysticism has a long and honorable history within Christianity, most modern Christian thinkers have held it in low esteem, complaining that like rationalism mysticism leads inevitably to an impersonal world view. This impersonal world view serves to sever the seeker from his fellow human beings.

Furse disputes this familiar argument and counters it with the vision of a personal mysticism that grows out of the I-Thou relationship of Martin Buber. Most of us who seek the mystical pathway will find the end of our search in a Western Christian mind set and for us Furse's treatment will be a helpful guide along the way.

EVEN FICTION

I SELDOM mention novels in this column but two that appeared recently



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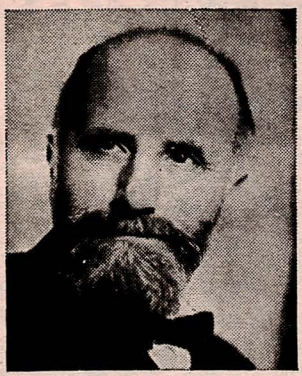
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might be worth your time if you enjoy both a good suspenseful tale and a comtemporary nonsupernatural treatment of the psychic. As one who is tired of demons and exorcists I for one welcome such alternatives as Stephen King's two novels *Carrie* and *Salem's Lot*. And his latest, *The Shining* (Doubleday and Co., Garden City, N.Y., 1977, 447 pages, $8.95), is his best book to date. It establishes him as a fine storyteller who knows how to use the psychic and the occult in a believable way. He does it without having to resort to either demons or miracles.

The Shining concerns a little boy who "shines," that is to say he possesses clairvoyant powers. The boy travels to a summer resort hotel for a long cold winter with his parents who care for the monstrous building in the off-season. His father, a would-be novelist, discovers that the hotel has a shady past — murders, gangland conclaves and a reputation as being haunted. As winter closes in and the snow isolates the hotel, it begins to come alive. Slowly the boy who shines becomes aware. And from there King keeps you on the edge of your chair for the next 400 pages.

Interview with a Vampire by Anne Rice (Ballantine Books, New York, N.Y., 1977, 246 pages, $1.95, paperback) signals — along with *Salem's Lot* — a new thrust in vampire literature. Vampires no longer inhabit the mysterious "undead" world of the Dracula movies but suffer from a natural, if odd and detestable condition that makes them sensitive to sunlight and fire. This theme has been taken up by the several vampire investigation societies which have sprung up across the country.

Interview purports to be the biography of a 200-year-old vampire who is afflicted with a fatal flaw: he retains his human emotions and loves and desires companionship. That doesn't make him any less frightening, though. If you are prone to nightmares, don't read this just before bedtime.

BACK IN PRINT

KEEP YOUR eye open for several older books which have just been reissued. One of them is a fifth edition of Leon Davidson's *Flying Saucers: An Analysis of the Air Force Project Blue Book Special*

Report No. 14 (Blue-Book Publishers, 64 Prospect St., White Plains, N.Y. 10606, 1976, 194 pages, $5.95, paperback). Dr. Davidson long has argued — without much success — that the saucers are secret American devices, real but not extraterrestrial.

The Spirit Unto the Churches from the psychic readings of Ray Stanford (Association for the Understanding of Man, P.O. Box 5310, Austin, Tex. 78763, 1977, 212 pages, $8.50, paperback), although not about UFOs, is by a famous UFO personality who heads his own national organization. This volume contains a collection of his psychic readings relating the *chakras* (the Hindu occult anatomy points), the endocrine glands and the seven churches of the biblical *Book of Revelation.* It continues discussions that began in theosophical circles and were given fresh impetus by Swami Yogananda earlier in this century.

Finally John A. Keel's most forgettable book, *The Eighth Tower* (New American Library, New York, N.Y., 1977, 202 pages, $1.75, paperback), has returned. I missed it in the original and reading Keel's other books did not prepare me for *Tower,* an incredibly disorganized hodgepodge of material which seems to have been put together not with pen and ink but with a shovel. The first chapter, in which he launches into a short religious history, is so full of factual errors that it puts the credibility of the rest of the book in serious question. Keel is a better writer than this. Let's hope his next book proves it.

OTHER REVIEWS

JESUS CHRIST SUPER PSYCHIC by T. N. Tiemeyer, ESPress, Inc., Washington, D.C., 1976, 200 pages, $5.95, paperback.

Persons engaged in spiritual pursuits often say that psychic phenomena are mere incidentals — minor events which should be ignored. Yet religious traditions abound with tales of miraculous events and paranormal occurrences. How can one deal sensibly with such happenings and not lose touch with the main thrust of spiritual development? Where can the scientifically-inclined spiritual seeker turn for understanding?

I suggest *Jesus Christ Super Psychic* as

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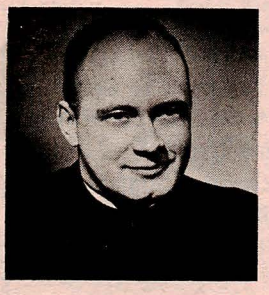
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one excellent resource. Even with its unfortunate title it is the best book I have read on the psychic aspect of Jesus' life and teaching. The Rev. T. N. Tiemeyer, who deals in an enlightened manner with paranormal phenomena in the New Testament, does not subordinate them to the ethical or theological aspects of Christianity. Rather he shows that they are integral aspects of the higher consciousness of Jesus. They cannot be set aside.

Drawing on many years in personal psychic research, with an emphasis on mediumship and healing, Tiemeyer thoughtfully examines the question of Jesus' miracles. In the opening chapter, "Seance on a Mountain Top," he discusses Jesus' transfiguration and the appearance of Moses and Elijah speaking with Jesus. Tiemeyer writes, "Here is a clearly described, obvious demonstration of the paranormal powers of mediumship, including materialization, clairvoyance, clairaudience, and communication with discarnate entities."

Later chapters deal with the healing miracles, walking on water, the materialization of food, spirit possession, reviving the dead and — most important of all — Jesus' resurrection. Jesus' return from the grave is the primary fact on which Christianity rests, of course. Tiemeyer's examination of this event — and all the other miracles — is clear-minded and persuasive.

What is the significance of this book? Tiemeyer puts it this way: "In presenting the Master of Nazareth as a Super Psychic, I do not visualize him as unique in the sense that he accomplished what was impossible to others. His uniqueness lies in the astounding ability to use a great many varieties of psychic powers in such a short period of time, and in such a manner that could turn the people's minds from his amazing deeds to a firm belief in the Supreme Source. Our current interest lies in the possibility of this same Christ Power being available to perform psychic wonders and spiritual phenomena through people of our own generation."

I couldn't agree more. For those on the spiritual path — Christian or otherwise — as well as those interested in psychic research, *Jesus Christ Super Psychic* is an enriching book. — *John White.*

THE DEVIL AND KAREN KINGSTON by Robert W. Pelton, Portals Press, Tuscaloosa, Ala., 1976, 165 pages, $7.50.

Mankind has been chasing devils longer than it has had a history. Aboriginal peoples continue to drive out demons with rituals, incantations and "words of power." Such beliefs and practices, however, are not confined to "primitive" societies. Incidents of so-called demonic possession occur even in modern-day America.

A 13-year-old retarded girl who could neither read nor write — but who could do so under the control of "demons" — is the subect of *The Devil and Karen Kingston,* a remarkable account of the expulsion of (coincidentally) 13 possessing entities over a three-day period in an east Tennessee children's home. At age seven Karen saw her mother murder her father and the resulting trauma presumably made her vulnerable to demonic invasion.

Robert Pelton, a superb reporter, recounts the dramatic, sometimes horrifying exorcism scenes which he, a physician, a psychiatrist, a psychologist, several nurses and three Christian exorcists witnessed. The exorcists were a unique group: a Holiness minister, a Catholic priest and a Baptist evangelist.

The book is not always pleasant reading but it is never dull. The poltergeist-like phenomena, for example, are spectacular — not only the usual flying objects but the levitation of the 63-pound girl from the floor to the ceiling while two heavyset men, the priest and the evangelist, struggled to hold her down.

Were these entities who "possessed" Karen Kingston nonhuman "demons" or simply, as some would say, earthbound "unlearned souls?" The graphologists who studied the handwriting concluded the entities were disturbed and distressed types with human frailties, despite one personality's insistence that he was Satan himself. The analyses do little to support the usual descriptions of "devils" as powerful, clever superbeings in command of their nefarious senses (although a male personality was clever enough to write equally well with both hands).

Readers may wish to compare the Karen

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case with that described in the 1973 book *Sybil* in which psychiatrists successfully integrated 16 apparently autonomous personalities and also with the "Sally Beauchamp" incident recorded by Dr. Morton Prince in his classic *The Dissociation of Personality* (1906).

In *Thirty Years Among the Dead* (1924, republished in 1968) the late Dr. Carl Wickland described his use of a gentler type of exorcism which involved coaxing, persuading and educating a possessing entity through a medium.

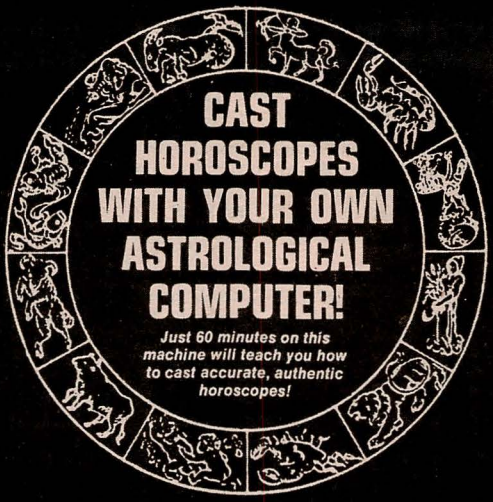
In Karen's case and in many others like it exorcists chant loudly and condemn the entities. They ignore the piteous pleas for help which sometimes alternate with arrogant blasphemies. So as the text clearly indicates the "demons" are sent forth without help, hope or compassion to seek other hosts to inhabit.

Nevertheless, an early experiment by British psychical researcher G. H. Lock suggests that a quasi-religious approach can be extremely effective. He said that the symbol of the cross mentally projected toward a possessing spirit or an entranced host had a definite mystical power to repel an invading entity but it was sometimes necessary to draw the symbol on the chest and back of the affected person for greater power. — *James Crenshaw.*

MAGICAL AND MYSTICAL SITES: EUROPE AND THE BRITISH ISLES by Elizabeth Pepper and John Wilcock, Harper and Row, New York, N.Y., 1977, 304 pages, $10.95.

As the current revival of interest in European (particularly British) antiquities and folk beliefs continues, a number of fine publications have appeared. In *Magical and Mystical Sites* Elizabeth Pepper and John Wilcock, best known for their annual *Witches' Almanac,* have produced a remarkable volume for occultists, folklorists and readers who are just simply interested.

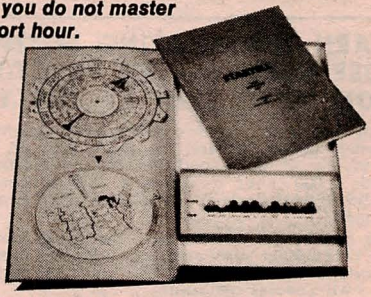
Fortunately *not* written as a guidebook, *Magical and Mystical Sites* explores the occult lore of Delphi, Malta, Granada, Chartres, Wales, Ireland and 22 other European centers of enchantment. The authors bring the familiar names and



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places of much of Western culture's occult tradition into geographical perspective with an emphasis on surviving practices and remaining sites.

Although the material Pepper and Wilcock include is of uniformly high caliber, I have one criticism concerning material not included. While Mediterranean locations, France, Germany and the British Isles are well represented, the Lowlands, Scandinavia and the Slavic countries are all missing. This despite the authors' listing of Atlantis as European!

I also question some statements made about Irish sites (and lament those Irish sites not mentioned) and I wonder if the authors actually visited all the places they wrote about. Still, I must give them credit for the considerable scholarship that went into this book. It's certainly good enough to deserve a place on your shelf next to Coxe's *Haunted Britain* and Underwood's ghost gazetteers.

I hope the authors will soon present us with a companion volume on the more neglected areas of Europe, a long overdue project. — *Richard T. Crowe.*

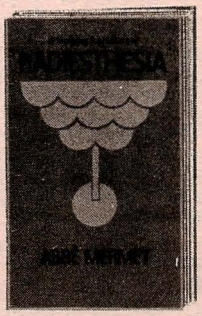
MAGIC: SCIENCE OF THE FUTURE by Joseph F. Goodavage, New American Library, New York, N.Y., 1976, 198 pages, $1.50, paperback.

Magic: Science of the Future is a popular treatment of various controversial inventions, with occasional digressions to other subjects. The devices discussed include the Hieronymus machine, Irving Krick's rainmaking and weather-predicting projects, the Abrams and Drown healing machines, and Kirlian photography.

A book of this sort, if well-researched, would be valuable and informative. Unfortunately Joseph Goodavage has not done his homework. He writes with great enthusiasm about Abrams' and Drown's medical devices although a little research would have shown that they are both frauds.

The man whom Abrams hired to manufacture his machines confessed to a doctor who inquired about them that there was no way the devices could do anything. A supporter of Ruth Drown persuaded her to demonstrate her machine, which Drown

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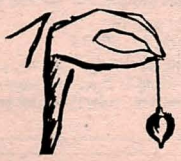


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said could diagnose and heal all disease and injury, before a group of medical professors at the University of Chicago — then broke into tears when the machine misdiagnosed every person the professors presented and failed to stop a dog from bleeding to death.

Goodavage regards the "psionic machine" of Galen Hieronymus as a major advance in science but its inventor has been unable to provide a coherent account of its workings or to demonstrate any effects from it that anyone else can comprehend. It may be a device beyond the power of a normal man to understand but it could just as easily be a complete fake. Whatever the case, it's clear that Goodavage's judgment on it is rash.

Goodavage's interest in unconventional inventions and investigations is admirable; his lack of thoroughness in researching his interests is not. — *Charles Korbas.*

TWO WEEKS WITH THE PSYCHIC SURGEONS by Marti Sladek, Doma Press, Box 1995, Chicago, Ill. 60690, 1977, 273 pages, $8.95.

Reading the cover and overleaf of this book one immediately becomes suspicious. Why all the out-of-context quotations describing the book as "engrossing," "very human," "intriguing?" Why does the book require such hard-core hyping?

Once one has actually opened the book and plowed through a few pages, the answers are painfully apparent. *Two Weeks with the Psychic Surgeons* needs all the help it can get. The subject of psychic surgery is an engrossing one, all right, but the way it's presented here, it's about as engrossing as a grocery list.

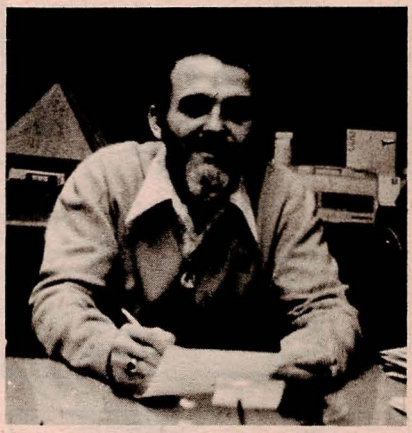
The Sladeks, accompanied by other family members and friends, journeyed to the Philippines to research the healers. This book describes that journey. And does it ever — down to the last morose, sordid detail, including purely personal matters which only detract from the immediacy of the book and its subject matter.

At best *Two Weeks* provides evidence that psychic surgery deserves further exploration. It might even cause the more curious (or desperate) readers to take a trip to the Islands to see if they can be healed.

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tive seekers to avoid the Diplomat Travel Agency and to leave their in-laws at home. The book is full of this and other travel advice which is only marginally related to the major topic. Marti Sladek includes this background material in an effort to make the book "down-to-earth" and more personal but succeeds only in turning the story into a soap opera with an Oriental background. — *Patrick Williams.*

Editor's Note: A second book on the Philippine healers, Julie Whitescarver's The Truth Behind the Spiritual Surgeons of the Phillippines *(Awareness Research Center Publications, Box 146, Butler, N.J. 07405, 120 pages, $3.95, paperback), recently has appeared. In it the author describes how she and her companions visited several healers and how some of the group were dramatically healed. As documentation the author offers slightly-blurred pictures of their operations.*

Books such as Whitescarver's and Sladek's inevitably make one wonder why after so many years the Philippine healers remain so controversial. I understand the ambiguities of straight spiritual healing, which is difficult to test. But the surgeons claim to open a body and then close it without leaving a scar and they perform their operations in the open. They have been variously charged with fraud and supported by glowing testimonies of miracle healings. While these two books add fuel to the controversy they take us no closer to resolving the questions.

Possibly we should call a moratorium on all discussion of the healers, cease all empty speculation about how they could do what they claim, until some solid evidence is produced to show that someone somewhere has psychically opened a body, removed human tissue and closed it without scar or infection. Frankly I never have seen such evidence. — J.G.M.



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.



YOUR VIEW OF DEATH

The Psychical Research Foundation, Inc., of Durham, N. C., is starting a project to research dying, death and survival after death. To study the whole question of survival and postmortem communication, including possible psychic experiences associated with death and dying, we need a great deal of information from a great many people.

Whether or not you believe in survival or postmortem communication your participation in the project will be helpful.

In the course of the study we will undertake mediumistic readings and other means of establishing communication with deceased persons. Also, participants may learn, if they wish, such methods for self-development as how to meditate and procedures for psychic healing.

Any FATE reader who wishes to help with our research is invited to write to me. *— Joan Krieger, Research Assistant, Psychical Research Foundation, Inc., Duke Station, 2013 Erwin Rd., Durham, N. C. 27706.*

ONE CHANCE IN A BILLION

My drapes had just come back from the cleaners and I proceeded to stick those S-shaped pin-hooks into the appropriate places so that I'd be able to hang them. To my dismay I found that I was one pin-hook short. I was puzzled, because when I had taken the drapes down the pin-hooks were all there. I looked around on the floor, thinking I might have dropped one. Then I searched drawers in the kitchen, in the dresser, in my desk — there had to be an extra pin-hook somewhere. No luck.

"Well," I sighed, "I'll just have to drive over to the hardware store and buy pin-hooks."

I went out to my car which was parked in front of my house, put the key in the door lock, and happened to glance down — lo, on the curbstone lay three pin-hooks. I must confess that I do not believe in a kind fate that provides pin-hooks for a retired widower who keeps house for himself. When I saw those S-shaped bits of metal at my feet I was astounded.

I picked up the pin-hooks and found they were not much different from those I already had pinned to my drapes. I returned to my apartment and attached one of the hooks where it was needed, almost expecting it to vanish — but it didn't.

Later that day I related my experience to my son who had been a high school mathematics teacher before he became a school principal. He too was awed. Finally he said, "Do you know the mathematical probability of your finding such unlikely objects as pin-hooks at that particular moment, at exactly the spot where you couldn't miss seeing them — do you know what the probability is? Not one in a million but one in a billion!"

Well, it gave *this* nonbeliever something to think about. *— A. S. Flaumenhaft, Lawrence, N. Y.*

FOR THE RECORD

Have you had a prophetic dream or vision lately? If it involves a major event or a famous person you should register it before it appears in a news article. Include all the details you can remember and send it to us. *— Central Premonitions Registry, Times*

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KEY TO THE MYSTERY

The Public Broadcasting System's excellent documentary "Key to the Universe" telecast a number of times in the spring of 1977 offers an interesting theory that may apply to the mystery of the Bermuda Triangle.

If the "black holes" recently found in outer space are in fact electromagnetic fields drawing material objects into their centers and compacting them into oblivion, isn't it possible that the Bermuda Triangle may have similar electromagnetic fields operating in the same way but on a smaller scale? It is the general consensus that some sort of electromagnetic field does exist out there. — *Gardiner James, Redington Shores, Fla.*

SUPPLIES ARE EXHAUSTED

It is unfortunate that our long-awaited supply of books and tapes has not been received. Our supply is exhausted and we are returning monies to all persons who have ordered any of these items from our Lively Stones World Healing Fellowship.

I want FATE readers to know that this was only an added service that we kept available because of the demand for it. We regret that we can no longer do so.

Brother Willard Fuller's ministry of prayer to all who ask continues to be freely given as always. — *Amelia Fuller, The Lively Stones World Healing Fellowship, Inc., P. O. Box 7556, Jacksonville, Fla. 32210.*

NO TRACE OF TRUTH

I wish to warn FATE readers that a hoax has recently been repeated in Charles Berlitz's book *Without a Trace* (Doubleday & Co., 1977).

On pages 149 to 151 Berlitz tells of the alleged disappearance of the "First Fourth Norfolk" British infantry regiment at "Sulva Bay," Gallipoli, Turkey, on August 28, 1915 (World War I). He states that the entire regiment was lost and that it could have been 800 to 4000 men.

Documents which the Ministry of Defence in Whitehall has sent to me, however, do not bear this out. According to the

Ministry, the First *Fifth* Regiment marched out on August *12*, 1915, at *Suvla* Bay, while the First Fourth waited on the beach. The Fifth infantry regiment was decimated in the battle and 180 men unaccounted for were listed as missing in action until 1919 when a graves registration unit located their remains in a small ravine.

Berlitz's book quotes a signed statement by alleged eyewitnesses to the event without saying where the statement came from or how long after the fact it was taken. It is therefore impossible to determine its veracity or the credibility of the witnesses. — *Ron Dobbins, Tempe, Ariz.*

A CASE OF THE SILLIES

Re "The UFOs That Led Us Home" by Joseph J. Brewer (June-July 1977 FATE) I have only one word for such a ludicrous tale — *ridiculous!*

I am an ardent believer in UFOs but to think of them as "personal angels" is laughable. I can possibly understand a UFO helping lost travelers pass through an Alaskan snowstorm but the idea that a UFO sent them "pillars of cloud" and actually kept the pavement dry is just plain silly.

I cannot see how even the deepest fanatic can believe such a story, much less give it more than a passing thought. It is so full of holes as to be totally unbelievable.

We have reached a time when UFOs are finally being taken seriously and studied, something for which we should all be grateful. But this won't last if we give UFO critics such ammunition as Brewer's silly tale. — *Erwin Dale, Lonsdale, Ark.*

THE HIGHEST MOUNTAIN . . .

Bob Ater's article "Dowser Finds White Mountain Hikers" (July 1977 FATE) contains an error which I'll bet no New Englander will spot.

Mount Washington (elevation: 6288 feet) is *not* the highest mountain east of the Mississippi. Mount Mitchell in North Carolina is. Its elevation is 6684 feet. — *Hal Speer, Sea Cliff, N. Y.*

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("Report from the Readers," June 1977 FATE).

If Mrs. Bukrym had only known it there are dozens of healers in her area (Cassadaga, Fort Lauderdale, Jacksonville, etc.) and dozens more along the East Coast (from Baltimore to New York and northward). Furthermore, you have published various articles about healers over the years — Alberto Aguas of California is one that comes to mind. A letter to him, even a postcard, would have brought some kind of response and assurance that the Reverend Bukrym was not alone in his suffering and that help would be forthcoming.

To hold the editors of FATE responsible for the Reverend's physical deterioration is like blaming the fox for stealing the chickens when there was no door on the coop. — *David St. Clair, New York, N. Y.*

WHO'S "CHARLEY"?

I have a first edition of the song "When You and I Were Young, Maggie" and I can assure you that its second and third verses are well known and nothing like Peter Freudenreich claims in his story "Do You Know a Second Verse?" in your June 1977 issue. — *Lois F. Rivard, Placerville, Calif.*

* * *

I learned all three verses of "When You and I Were Young, Maggie" from a book that belonged to my grandmother. The verse about "Charley" quoted by Peter Freudenreich was not in that book and I believe it was written by someone other than songwriter George W. Johnson who wrote the original lyrics. The music, incidentally, was written by J. A. Butterfield. — *Mabel George, Holt, Mo.*

CARD (EXTRA)SENSE

Lately my husband and I have been playing two or three hands of Michigan rummy each evening and I have been amazed at how many times (usually four out of six or three out of five) when I silently ask that he discard a certain card so that I can win, he does so!

How does he get the message? How come he has that card?

I always felt that I was more hep than he but lately he has been silently asking me for a card and occasionally I will discard what he asks for. Even an occasional re-

sponse is proof of telepathy. — *Virginia Daly, Berkley, Mich.*

CAN ANGER SHATTER GLASS?

In the June 1972 issue of FATE I read Donald W. Smoot's article "The Mystery of the Breaking Glasses" which reminded me of my own strange experience with glass breaking.

It happened in May 1972 when I was in Rome, Italy. Through my interest in psychic phenomena I know that poltergeist activity often is associated with some emotionally disturbed person. One afternoon in Rome's Borghese Museum I was extremely perturbed — because of a lost map. I had left my guidebook and map in the *gabinetto* and went back to get them only to find the room occupied. Waiting, I had the clear feeling that whoever was in the room — a woman, as it turned out — was examining the book and map and would take them. When she left I found the book but no map.

Frustrated and angry I started the long walk back to my hotel. On the way I stopped for refreshment in a *tavola calda* (a kind of stand-up eatery). Standing at the counter I felt a sharp sudden pain in my right arm. *At the same time* there was a loud crash of glass in front of and above me. Looking up I saw that a wine bottle on a high shelf had broken. Wine and glass fell straight down the back counter and part of the upper neck of the bottle still had the cork in it.

When I got over my initial surprise the conviction grew that somehow my unresolved anger had found a psychokinetic outlet. — *Erwin Krieger, Cincinnati, Ohio.*

TWO ARE HEALED

In the summer of 1975 my stepdaughter Marcy was riding her bike without shoes although her mother had admonished her not to. She took a fall and scratched and bruised the inside of her left knee. We washed the scrapes and medicated them but the next evening an ugly bruise was evident. My wife and I had been meditating when Marcy came into the living room complaining about how sore and tender the bruise was.

"Marcy," I said, "come over here and sit on my lap." Not knowing exactly what im-

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pelled me, I felt a tremendous sense of empathy and compassion. "Would you like me to take the hurt away?"

"Oh, yes. Can you?" she asked.

My wife spoke up. "If he says he can, he will."

"Marcy, I'll take the bruise and the hurt away but I'll leave the scratches to remind you not to ride your bike without shoes."

I placed the cupped palm of my right hand about an inch above the bruise and concentrated on sending healing energy to help rearrange the bruised tissue. My arm began to tingle and the palm of my hand grew very warm. I lifted my hand to blow away the heat about five times and each time the composition of the bruise changed until at last it was completely gone.

Marcy touched the area and exclaimed, "The bruise is gone; it doesn't hurt anymore." Approximately five minutes had elapsed.

Another time the healing was my own. In April 1976 my wife and I were sitting in our living room after dinner and I was in an alpha state. We had two dogs at the time, a brown three-year-old sheltie and a two-year-old German shepherd I was training as a guard dog. Marcy was in the front yard playing with the two dogs.

It was about dusk when a great commotion erupted. I was out the front door like a shot. The sheltie had gotten jealous of the shepherd and the two were tearing into each other. I called the shepherd off and he obeyed but the sheltie would not quit. I grabbed the sheltie by the scruff of the neck and shook him. When I released him he promptly tore into the shepherd again and before I could grab him properly again he raked two long jagged gashes on my left forearm, from the elbow almost to the wrist. I caught him once more by the scruff of the neck and called to my wife to get the shepherd into the house. Then I released the sheltie and went inside where my wife washed and medicated the gashes.

When my wife and daughter retired I decided to meditate. I was soon in an alpha state and the thought came to mind that my sore arm was unjustified because I had received it doing good — separating the fighting dogs. I began to call on God's help to remove my affliction and soon I noticed that the gashes were healing themselves,

their edges slowly coming together.

I felt that my wife had entered the room and I said, "Look what I'm doing." The healing immediately stopped. Pondering this occurrence I have come to the conclusion that the moment I said "I" the ego got in the way of God's healing power.

In the morning I was startled to find that my wife had no recollection of returning to our living room after she had retired the night before. She was surprised to see that my arm was almost healed except for the scratches on my wrist. I still have two tiny white scars to remind me that it's God's power — not "ego" power — that heals. — *Don Schurer, Clearwater, Fla.*

THE LADY AND THE LIGHT

A few years ago I was deeply in debt. One night as I lay in bed wondering where I was going to get some money a blue light appeared in my bedroom, then moved directly over the box where I kept my unpaid bills. Framed in the light I could see the face of a woman with arms folded and head bowed. The light stayed most of the night.

The following day in a game of chance I won enough money to pay all my bills. — *Evelyn Brown, Chicago, Ill.*

ROOM FOR DOUBT

In the June 1977 issue of FATE Curtis Fuller raises an arguable point in "I See by the Papers." In a segment entitled "Let Us Doubt Together" he tells us that the Group for the Advancement of Psychiatry has prepared a report claiming that a variety of psychological problems is the motivating force behind the present upsurge of interest in things mystical. Mr. Fuller dis-



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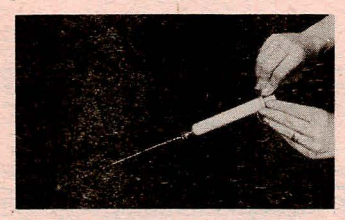
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agrees with this view, saying in closing, "Are we not also spiritual beings and shouldn't we learn spiritual disciplines?"

Of course Mr. Fuller is right. The quest for spiritual growth is not necessarily an indication of emotional ill health. But on the other hand there is much truth in the skeptical report. For evidence of this I invite an examination of the pages of FATE Magazine.

The articles are reasonable enough, the letters really enlightening in some cases, but how can there be so many people willing to spend money on so much abysmal foolishness as your advertisers are peddling? Isn't it clear they could not sell "lucky charms," "pyramid wastebaskets" and such other hocus-pocus unless a great many people who seek the mystical have confused, gullible minds and disturbed emotions? — *Di Searcy, Santa Barbara, Calif.*

MULTI-LEVEL AWARENESS

In the March 1968 issue of FATE I read a letter from William Swygard of Miami, Fla., offering free instructions for learning "multi-level awareness," "multi-plane awareness" and a third technique, "perfecting the spirit." I wrote to the address he gave at the end of his letter but my letter came back: Mr. Swygard is no longer at that address.

If any FATE reader has the information he offered at that time I would be glad to pay a reasonable amount for it. — *Billie Phillips, 143 S. E. Templin Ave., Roseburg, Ore. 97470.*

THE PURPOSE OF UFOs

Michael Cohen whose letter titled "Nuclear Danger From UFOs?" appears in the July 1977 issue of FATE is representative of the paranoid schizophrenics who probably would shoot one of our space brothers if he saw one.

I have had contact with a master who regularly communicates with one of the leaders of the space brothers. He assures me the purpose of UFOs is to drain off excessive radiation in our atmosphere caused by man's careless atomic testing. The level of radiation would be dangerous to all life if this were not done.

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 120)

It is preposterous to think that UFOs use nuclear power as we know it for propulsion. Their mode of travel is beyond our present comprehension. — *Michael J. Betlow, Medford, N. Y.*

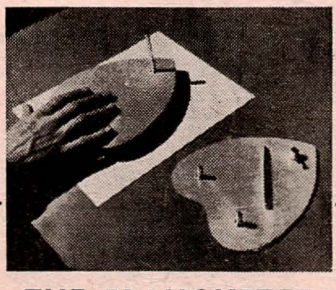
THE COMPANION

Cynthia Montefiore's story "Of Fairies and Gnomes" (May 1977 FATE) prompts me to repeat a story which I heard in August 1976.

While vacationing in Ottawa, Ontario, my wife and I met a charming young woman who told us she was the oldest child in a large family and often wanted more attention than her busy mother could give, especially while lying in bed before going to sleep. One night a little man appeared on the headboard of her bed. He wore bright-colored clothes which consisted of a crooked hat, jacket, knee britches, woolen stockings and shoes with

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large shiny square buckles. She particularly remembered his eyes which were black and shiny.

She told us he was not frightening to her and when he began to tell her stories she was delighted. He came every night for a while and told her stories until she fell asleep. Once she reached up to touch him and in a flash he had slid out of reach. He told her never to try to touch him.

Finally one night he said to her, "This will be the last time I will come to you. Another child needs me more than you do. You will always remember me." He vanished from her sight completely and she never saw him again. — *W. D., Yarmouth, N. S., Canada.*

THE GREAT GIVEAWAY

I have about 400 books and magazines dealing with the occult, metaphysics, psychic powers, prophecy and related subjects. A partial list follows:

Six Bibles in English, German, Italian, Spanish, French, Portuguese.

Yoga books, UFO books, science fiction.

Books about voodoo rituals, witchcraft rituals and spells, white and black magic.

Dream books.

Brotherhood of the White Temple books.

Archaeology Beneath the Sea by George Bass.

The First Great Civilization by Hawkes.

Foreign language dictionaries.

National Geographic Magazines.

Two books by Anne Besant.

Some FATE Magazines from the years 1950 to 1958.

All of this material is to be given away. First come, first served. — *A.R.V., Box 08223, Milwaukee, Wis. 53208.*

WHO ARE ELOHIM?

Psychically-gifted FATE readers may be able to help me with a verification and research problem. About 20 years ago my wife and I contacted a group of entities who called themselves the "elohim." This was done through an ancient form of esoteric hypnosis no longer understood by medical practitioners. It is used occasionally by advanced members of mystery schools to gain insight into the deeper mysteries of life.

These "elohim" gave much information and wisdom to us through the years, which we have always been able to verify accurately by cross-checking. However, several times we have tried to verify the "elohim" themselves and have run into a stone wall. This is our verification problem.

(1) Who, what, where and how ancient are the "elohim"??

(2) What is their connection with the *elohim* name given to God in the first part of the Bible?

(3) What is the "elohim's" connection to the ego if ego means everything included in the term "I"?

(4) What is Jesus' relationship to the "elohim"? — *Kenneth W. Willoughby, Fairacres, N. Mex.*

KALI YUGA WORLD CYCLES

I am writing a book in which I am attempting to confirm the information contained within the Kali Yuga World Cycles. If any FATE reader has information on these cycles, particularly on their origin, I would appreciate a letter. — *Dreane Swanson, 11 Lodus Ct., New London, Conn. 06320.*

GETTING IT ALL TOGETHER

Are there other FATE readers who are thinking as I am, that we should be getting set for what is to come? I think we had better be getting out of the rat race to a place where we can survive. Time is growing short.

Vast areas in Nevada may be the right place to go. Edgar Cayce said that food would be produced in Nevada for the survivors when things get really rough. Mining claims could be staked and water dowsers would have to locate wells before we would know where to settle.

I have used kerosene lamps and candles in the past and could do it again. Our survival settlement will take creative and courageous people, each one able to carry his own weight physically and financially. It's time we got together. — *Pauline M. Jefferis, Warrenton, Ore.*

Is this
THE HUMAN AURA?

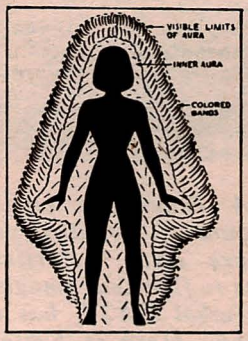


Diagram of normal aura based on W. J. Kilner, M.D.

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∞ Jim Angel, pioneering aviator-adventurer, flying a small plane over Oklahoma one night in 1930, was hopelessly lost, buffeted by a violent thunderstorm and badly in need of an airport. His psychic wife tells how she found one.

∞ What sort of sky craft comes in assorted shapes, sizes and colors, emits a dull thumping sound and sometimes has motor trouble? Curt Sutherly reports the strange 1973-74 UFO invasion of Boshkung Lake near Minden, Ontario.

∞ Carthage, a city of sinister splendor, was populated by merchants, ɔt warriors. But when the mighty ɔman Empire challenged it, its citens rose to arms and fought the ɔman legions to a standstill.

∞ George Ivan Carter is a master of "bone surgery," a psychic healing technique whose effectiveness he has been proving to believers and skeptics alike for a quarter of a century.



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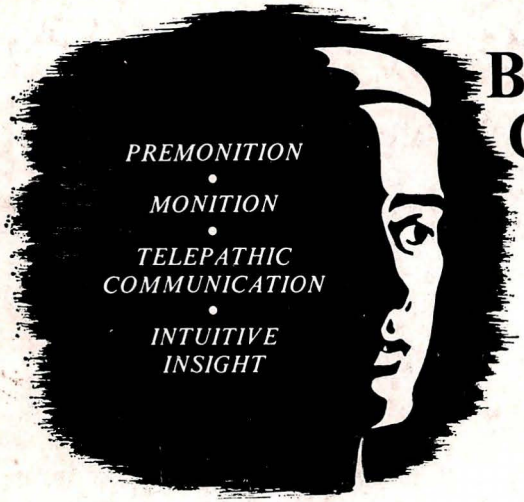
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Elizabeth Clare Prophet also conducts quarterly four-day retreats at the Summit University campus in Pasadena, California. Come for your initiation by Saint Germain, master of the Aquarian age! Don't miss next retreat on freedom of consciousness, Oct. 7-10.

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