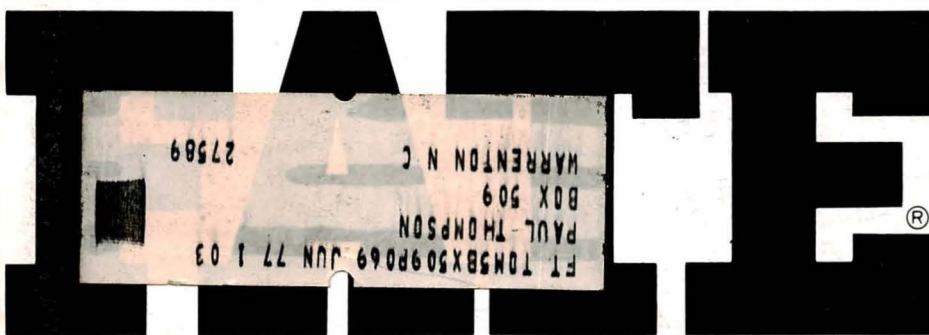


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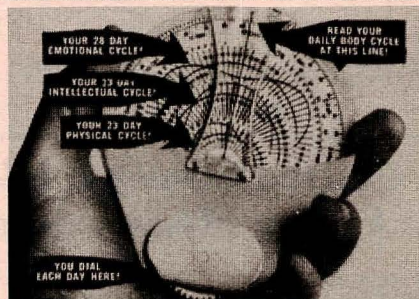
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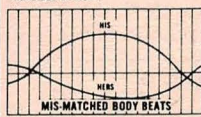
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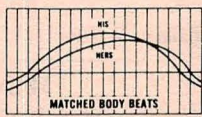


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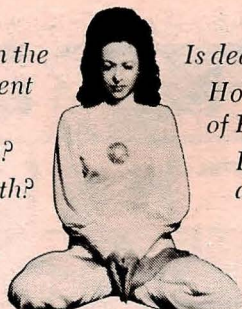
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# *I See by the Papers*

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Curtis  
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## QUOTE OF THE MONTH

*I feel well-documented scientific evidence of life after death is important. It brings death out in the open, into public discussion and, for those who need it, provides sound research data on the existence of an afterlife.*

— Dr. Billy Graham in a *National Enquirer* interview.

THE REV. Dr. Billy Graham used to oppose psychical research as a work of the devil and quote the Bible to prove it. More than 17 years ago, in our August 1959 issue, we published an article written by Dr. Edmund Dyett, then director of Spiritual Frontiers Fellowship, citing biblical references to refute Graham's attack.

Now it seems the Reverend Graham has come full circle. A recent interview with him by Lee Harrison in the September 7 *National Enquirer* indicates he has reversed his position. Billy Graham states he became con-

vinced of survival because of a childhood psychic experience he had at the time of his maternal grandmother's death.

He was sitting at her bedside as she lay dying; the room which was shaded suddenly filled with light. His grandmother sat up in bed and said she saw Jesus with his arms outstretched to her. Then she said she saw her husband Ben, whole again, although he had lost an eye and an arm in the Civil War. "I'm coming, Ben," she said, and died. The room returned to darkness.

"Personally, the only evidence I need is in the Bible," Graham told Harrison. "But there are many people who need something more. Only strong scientific evidence will convince them. And, thankfully, that evidence is being discovered now.

"Researchers have investigated hundreds of deaths. In many cases dying people have reported that deceased relatives or friends appeared before their eyes — to help them on their journey to eternal life.

"That's exactly what happened when my grandmother died."

It's ironic that after all these years Dr. Graham is expressing the identical viewpoint FATE always has taken in espousing the causes of such organizations as Spiritual Frontiers Fellowship — that religion can be made more meaningful by bringing the psychic back into the Christian churches.



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# Astral Projection Can Be Triggered by Certain Sounds!

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

## PROJECTION IS AUTOMATIC

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

## TRIGGERS VISIONS

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

## SEXUALITY STIMULATED

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

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A number of these tapes has been made available to the public for the first time. You can receive one by sending \$10 to: Astral Sounds, c/o The American Research Team, Dept. F-1, 250 South Robertson Blvd., Beverly Hills, Ca. 90211. Mailed postpaid, with instructions.

## HALFWAY STATE

**W**HAT DYING people see, what is a "ghost," still are subjects of debate among scientists and theologians. Dr. Donald Ward, acting director of the Center for the Study of Comparative Folklore and Mythology at UCLA, has worked with 300 subjects who believe they have seen ghosts. He concludes they have been hallucinating in a state halfway between sleep and wakefulness. But he would have a hard time proving it.

One of the problems is that he uses this simple explanation for all ghost sightings. Further, the halfway state he describes also produces the largest number of veridical dreams, according to psychical researchers. It is the state in which most precognitive dreams occur, for example, and it seems reasonable to suppose that it is probably in this state that many other psychic experiences take place. Dr. Ward would be hard put to explain a self-fulfilling dream as being due to an hallucination.

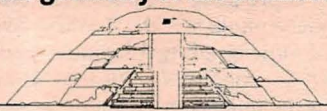
Simple explanations have their limitations. How would one explain the repeated reports of a "ghost hound" that is said to be terrorizing the 730-acre Gatcome Park Farm of England's Princess Anne?

Joe Hatherall, a neighbor, believes the farm is haunted by a gigantic black dog without a head. "I've seen it four times and it gave me a right fright," Hatherall says. "It is a big black dog, without a head, which brushes up against you."

The apparition usually is seen jumping over the estate's wall onto the adjacent country road. Then it disappears.



## Do the riddles of the ruins hide the geometry of the cosmos?



Deep in the jungles of Mexico and Central America loom the eerily beautiful remains of an ancient civilization—the majestic pyramids of Mesoamerica. Uxmal, Palenque, Copan, Chichen Itza, Tulum, and Teotihuacan's Pyramids of the Moon and the Sun—these, and hundreds of other strange, earth-encrusted structures have been a source of wonder to explorers, scientists, historians, and tourists for centuries.



Now, in a provocative, enthralling sequel to his best-selling *Secrets of The Great Pyramid*, Peter Tompkins probes the origins, history, and purposes of the Mexican pyramids. That the buildings were more than tombs or temples

is certain. Tompkins' extensive survey reveals that they were probably built centuries before Christ, by the ancient ancestors of the Aztec, Toltec, and Olmec Indians, the proto-Maya—a people whose Oriental, Negroid and Semitic characteristics link them inexorably with Asia, Africa and Europe, even perhaps with the lost continent of Atlantis. And hidden within the great buildings of these American master builders, carved into their mammoth, three-dimensional sculpture, painted into their detailed frescoes, written in their mysterious hieroglyphics, incorporated into the involved mathematical calculation of their constructions, there lies a science the modern world has yet to discover.

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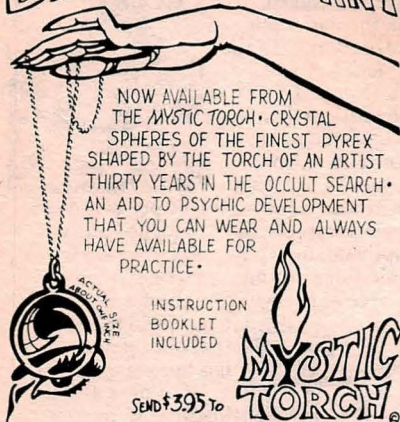
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Dr. Claus Bahnson, of the Eastern Pennsylvania Psychiatric Institute in Philadelphia, believes that bottled up emotions may be contributing factors in cancer. Bahnson and his colleagues devised a questionnaire to be used on cancer and noncancer patients in the United States and Germany. In both countries a psychological type emerged among cancer patients.

"The cancer patient is locked into himself and has difficulty with self-communication. He is unable to decode his own feelings and express them." He is a person who doesn't rebel against conditions that bother him.

If Dr. Bahnson is right, then a religious conversion, a successful analysis or a psychological treatment that would unlock the patient from himself might help cure his cancer.

\* \* \*

From Denmark comes another type of healing. Mrs. Elizabeth Sorensen, a 79-year-old grandmother, was watching Uri Geller perform on TV when suddenly she was without arthritic pain for the first time in four years.

"I felt his powers had entered me and made me whole again," she said.

Her physician confirmed the "healing" by stating, "Mrs. Sorensen was suffering from severe arthritis in her knee. There was nothing to be done



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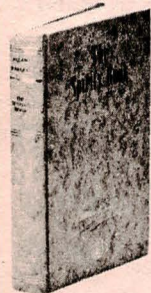


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that would help her. But after watching Uri Geller on television, there's no doubt that the knee was unstiffened and she was able to bend it without pain."



### HEALER OR HEALED?

SO WE COME again to the question: Is it the healer or the healed who does the work? At a recent healing conference in New York Gurudev Chitrabhanu, an Indian Jain leader who has opened a Jain Meditation Center, rebuked Western healers for excessive egotism. The Westerners believe that they heal, while the Eastern leaders believe the healing must come from within the sick person.

Chitrabhanu said, "I don't want to create any delusion that I have any healing power that the person himself does not have. Each person must slowly heal his own inside wound — anger, hatred, resentment that can cause disease.

"If we emphasize only the ability of the healer there is the possibility that many people who are not scrupulous will say they are healers and many people will be misguided."



### GROW GASOLINE?

NO LESS a personage than Nobel laureate Melvin Calvin, of the University of California at Berkeley, has outlined a proposal for growing energy-rich plants in deserts to solve our fuel problems.

Calvin told a recent meeting of the American Chemical Society he has high hopes that two species of a shrub

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belonging to the genus *Euphorbia* can produce "significant" quantities of a milklike sap called latex, which is an emulsion of hydrocarbons in water. Calvin says that the distribution of the hydrocarbons is so similar to that of hydrocarbons in petroleum that the raw latex could probably be used directly in existing refineries after the water is separated from it.

Don't be dismayed by the Latin name *Euphorbia*. One of the species Calvin favors is commonly known as the gopher plant, a small bush that grows wild in California. The other is a larger bush much used as a hedge in Brazil. Calvin estimates that the plants might be capable of producing 10 to 50 barrels of oil an acre each year. They could be simply cut down and run through a crushing mill. New plants would grow from the stumps. Replanting would be necessary only every 20 years or so.

Calvin already is experimenting with the gopher plant on his ranch to determine its water and care requirements and its potential yield. He estimates that even if he could produce 40 barrels an acre it would require an area the size of Arizona to meet our current requirements for gasoline alone.



## SAVE OUR OZONE

SOME scientists fear that the use of some spray can propellants such as Freon are depleting the ozone in the stratosphere, thus removing the ozone layer that provides protection from the most damaging wavelengths of the sun's ultraviolet rays.

Now, new studies described at a



## AN APOLOGY

WE WISH to apologize to our readers for the poor appearance and late delivery of the November, December and January issues. With this issue we think we are back on track.

During the past three years FATE advertising revenue and circulation have remained stable but paper costs alone have risen 70 percent. Postage has increased even more than that and there have been annual increases in printing costs.

As an economy measure we contracted to have FATE printed in a small town in Indiana starting with the November 1976 issue. That issue had not yet been mailed from the Indiana printing plant when we received a frantic letter informing us that the entire work force in the

plant was threatening to walk out because they believe FATE Magazine represents the work of the devil!

We discovered that many of these workers belong to a minority religious sect and are convinced (in this day and age!) that we are in Satan's employ. The most serious printing problems we have ever encountered soon were upon us.

Our printing schedule is such that three separate issues of FATE always are in various stages of production at the same time and it is impossible to change printers instantly. However, with this February issue we believe we have solved our extraordinary problems and we thank you for your patience. — *The Editors.*

special conference at the State University of Utah reinforce the National Academy of Sciences' conclusions that spray cans constitute such a hazard.

Another report to the conference indicates that the ozone may be further depleted by a steady increase in the atmosphere's nitrous oxide. Although nitrous oxides come from many sources, a major source now appears to be the exhausts of automobiles having catalytic converters. These converters were designed primarily to remove hydrocarbons from the exhausts but the Ford Motor Company warned several years ago that the catalytic converters would create this hazard. It is now estimated that automobiles contribute a million tons of nitrous oxide to the atmosphere yearly.



## SEARCH FOR BEGINNINGS

RECENT studies in Ecuador indicate that both the Inca and Mayan civilizations got their starts in northwestern South America. Donald Collier, recently retired curator of Middle and South American archaeology at the Field Museum, concludes in an article in the *University of Chicago Magazine* that "the cultural achievements in Peru and Mexico — and elsewhere in Mesoamerica — were based on diffusion from a common source: Ecuador."

If Dr. Collier is right then he has dealt another blow to the theories of Von Däniken and others like him who believe in an extraterrestrial hypothesis. And he probably has done the same to those who variously attribute American Indian civilizations to the Egyptians, Phoenicians, Thirteen Tribes, Culdees, Welsh, Irish or Norsemen.

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Ritual, and walked away from the track at the end of the day with over \$400,000!

The ultimate power is literally at your fingertips—power to bring exactly what you want. Says Frater Malak, "Somewhere in the pages of this book is a spell or ritual that will change any and all parts of your life into what you wish them to be. Try it—you're going to be surprised, delighted and blessed beyond your wildest dreams with health, wealth and happiness!"

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That's the kind of life Christine L. leads, but it wasn't always so good. She grew up in a dingy tenement building with an alcoholic father who barely supplied her with enough money for clothes. One day, while searching through the pockets of an old coat she discovered a crumpled piece of paper with the miraculous Gold-Creating Ritual written on it—Christine's life has never been the same!

She decided to follow the hand-written instructions and minutes later learned that she was to receive a \$500 share of an anonymous donation. The very next day her lottery ticket was picked, winning

he managed to learn about the thrilling secrets of the I-Can-Wow-Them Ritual from a top recording star whose initials cannot even be revealed. Literally overnight, Graham signed his first contract—for \$1,000,000—and that was only a fraction of what he received later on!

• Floyd Y. had used magic before and was constantly seeking to help others as well as himself with the marvelous powers it generated. When news reached him that the 8-year old son of a wealthy oil tycoon had been kidnapped, he decided to use the See-Where Ritual to come up with some answers. Floyd saw in his mind that the boy was alive and also where the kidnappers had taken him—he even told the police what was written on the ransom note that was about to be sent! The kidnappers were quickly arrested and Floyd received a \$100,000 reward for his information. Not bad for simply working the See-Where Ritual!

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- another man started out with \$20 and the Good-Luck-Is-Mine

her \$150,000! A few months later she sold her share of a business she had invested in for just under \$1,000,000! Today the money just keeps rolling in!

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- Betty J. used to suffer from anemia, excruciating back pains, a childhood shoulder injury, blinding migraines and spreading arthritis. After dragging herself from clinic to clinic, the doctors all told her she was incurable and must learn to accept it. Not Betty. She discovered the supreme Back-To-Health Ritual and in practically no time at all was bursting with good health and vitality. Says Betty, "I've come back to a new life and my relatives are amazed!"
- Graham D., a small-time guitar player who had made it only as far as dark little clubs and small dance halls, was just about to give up trying to make it big in show business. Tired and hungry,

That's what Victor G. advises, and you'll probably be saying the same thing in a short while. Victor used one of the special health-returning rituals to completely cure a disease that was causing excruciating pain and permanent exhaustion. Today he lives a life that's as full and satisfying—he's one person who knows the power of magic!

And so is Evelyn P., who went from a life of downtrodden misery to one of ultimate luxury. The day after performing the dazzling Ticket-Come-To-Me Ritual, a complete stranger walked up to her and put a state lottery ticket in her hand. Even Evelyn thought it might be coincidence, but when she won the grand prize of \$500,000 she had no doubts about how it happened. Whenever she finds herself running short of cash she just performs the ritual again and lets her chauffeur take care of the details.

Just remember, results are what this thrilling wizard's handbook has to offer you. Results that will make others yours to command, bring money cascading to you in glittering showers, revitalize you with vibrant good health and vanquish your enemies forever!

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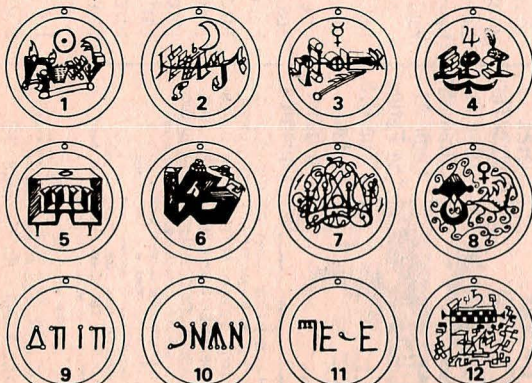
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Collier says it is too much of a coincidence that the "famous high cultures of the Incas in Peru and of the Mayas, Aztecs and Toltecs in Mexico should have flourished at approximately the same time and shared many similarities although separated by a distance of 2,000 miles."

Only recently has it been suggested that Ecuador is the common source of both cultures. Previously it was known that Ecuador had made some interesting innovations such as the difficult smelting and alloying of platinum but this was believed to have been only a local invention.



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**B**UT IT now seems the Indians of Ecuador were making pottery, farming and living in permanent villages 5,000 years ago — a thousand years before the same activities were going on in Peru or Mexico. Ecuadorean culture appears to have begun to move out into these other regions about 1,800 B.C.

Archaeologists always worry about the origins of any given culture and when they think they have found it in one place they then begin to seek it elsewhere. Dr. Collier says "we now believe that the first intensive agriculture, large villages, and pottery in the New World developed in the tropical forest east of the Andes, perhaps as early as 5,000 B.C. From there agriculture spread over the mountains to the coast of Ecuador, where early farmers were well established before 3,000 B.C. By then the coastal dwellers were growing a productive variety of corn, squash, gourds and manioc and living





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in villages of 2,000 inhabitants."

These ancient Indians lived in  
houses of timber and thatch. They  
had dugout canoes and reed boats and  
fished extensively. Some of their pot-  
tery shows identifiable designs of  
animals and birds. They played musi-  
cal instruments which included shell  
trumpets; end-blown flutes and pan-  
pipes. They made fascinating small  
ceramic vessels that whistled on one  
or two notes by air displacement  
when liquid was poured into or out of  
them.

One of the romantic problems of  
Mexican archaeology always has been  
the helmet-like headgear carved on  
the gigantic Olmec stone heads of La  
Venta. Ecuadorean stone carvings  
and whistling bottles show similar  
headgear.



## ANOTHER TRIANGLE VICTIM

**D**OES THE loss of a 590-foot cargo  
ship with a crew of 37 about Oc-  
tober 15 mean the Bermuda Triangle  
has claimed another victim?

Although the ore-carrier *Sylvia L. Ossa*, bound from Brazil to Philadel-  
phia, disappeared without sending out  
an SOS coast guard authorities believe  
the ship simply broke up in high seas.  
The ship was last heard from on  
Wednesday, October 13, when she re-  
ported gale-force winds and high seas,  
and expected to be late because of the  
necessity of reducing speed.

The "Bermuda Triangle," an area  
roughly connecting Norfolk, Va.,  
Puerto Rico and Bermuda, has been  
the graveyard of thousands of men,  
hundreds of ships and many air-  
planes. Many persons suggest that

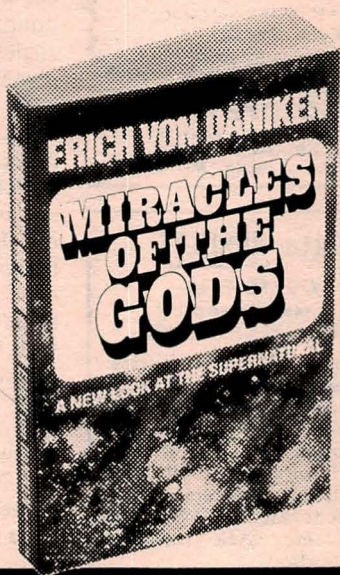


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there is a great mystery about these tragedies; they propose that unknown evil forces cause these accidents and many books have been written about the "mystery."

If there is a mystery about the *Sylvia L. Ossa*, however, it would appear to revolve around the ship's failure to send out an SOS, since she was, by her own testimony, in some difficulty.

It is possible that sufficiently slanted studies could show that every region in the traveled world is the site of mysterious accidents. Books could be written making out a case for hundreds of mini "Bermuda Triangles." Take Alaska: Thirteen airplanes have vanished there during the past seven years and never been found. Take California: More than 10 percent of the United States planes reported missing during the same past seven years have been over California. However, 17 percent of the nation's private aircraft traffic has been over California so that state really hasn't even met its quota! Compared with California's nine missing planes, the state of Washington has 10. Perhaps we should turn our attention to the mysterious disappearances over Washington and develop a "Washington Triangle." Or take the entire United States where at least 75 planes have been lost and never found. Is the whole United States one huge "Triangle?"

It is true that these planes literally drop out of the sky. That is why people can believe there may be something mysterious about their loss. But sometimes they are found years later. Last year the California Civil Air Patrol found a plane that had been miss-



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Saturday Review

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ing for 17 years. It had hit a mountain and the wreckage had fallen into crevasses where it wasn't visible.



### IDAHO'S "TRIANGLE"

**T**HE FOLKS in Idaho are laboring with their own mystery area — a 10-mile straight level stretch of road along Interstate 15 between Inkam and McCammon. The problem stretch, between mileposts 47 and 57, was pinpointed by Idaho State Police Lieut. Patrick J. Monaghan nine years ago.

Monaghan, noting the excessive number of accidents there, gathered data on their exact location, the time of day, the ages of the drivers, the traffic violations involved and similar possibly related factors.

He soon ascertained they were one-car accidents in which the driver lost control in the traffic lane and made no attempt to recover as the vehicle left the road.

The surviving drivers reported that the accidents occurred during an ordinary day when they had had sufficient rest the previous night. They stated they would be driving along normally and the next moment would find themselves upside down. There was no attempt to brake and tire tracks clearly showed no sudden turns had been made.

Monaghan, stumped, broadened the scope of his investigation, even asking the origin of the trips of the accident victims. He ordered blood sugar tests of the accident victims and had tests made for methane gas in the



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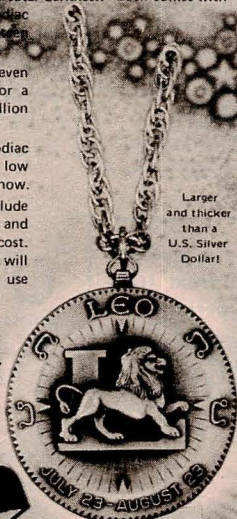
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area but nothing turned up.

More recently the Idaho Highway Department has tried publicity—warning motorists about the danger involved in traveling what should be an ideal piece of interstate road. Rumble strips have been added. Patrols in the area have been tripled and the 55-mile-an-hour speed limit strictly enforced. For a time the number of accidents fell to normal but then shot up again. Recently two German visitors were killed there. Another accident killed a four-month-old infant.



# A FLASH OF WHITE

ONE DAY last September two technical employees of the Missouri State Highway Department were crouched down examining a drill hole on Route E in Newton County, north of Granby.

As Allen Schnakenberg, a senior computer draftsman, and Lloyd Combs, a soils and geology technologist, inspected the hole other witnesses saw a flash of white in the sky.

Suddenly an airborne object grazed Schnakenberg's neck, ricocheted off his collarbone and entered Combs's arm near the elbow.

Schnakenberg staggered back. He said later he felt as if someone had hit him in the neck with a two-by-four. Combs felt little pain and did not realize he was injured until he saw blood dripping on his shoe.

The workmen who had seen the flash of white were unable to find anything in the area which could have caused the men's injuries. There was no evidence of a projectile of any kind. The two men were driven to the



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Is there a special way to a life of health, prosperity and total fulfillment? In this new book author Roy Eugene Davis says there definitely is. The way is to understand the nature of self and learn to work in harmony with natural laws. In **Health, Healing & Total Living** Roy Eugene Davis draws upon his own experiences, as well as the findings and conclusions of others both past and present. For instance:

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Correct meditation practice already has been found helpful and useful by people in all walks of life. Here an expert explains the process so clearly that you will be able to meditate right away. Since mental images and emotional states reflect in both body and mind, it is important that one be in charge of thinking and emotions.

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Three special chapters deal with proper nutrition, fasting, internal cleansing, guidelines to food selection and the action of subtle element-influences upon the body. Another chapter, largely based upon ancient Ayurvedic texts, explains the theory of work

gems and metals may be used with benefit. Here it is shown how to find one's true birthstone, how gems and planets relate to the Chakras, how planets influence mind and body, according to ancient seers.

Also revealed are techniques of self-healing through visualization, the value of prayer (for self and others) and the importance of true understanding of the Life Process. We influence our environment because of the quality of consciousness we maintain, thus it is important that we live a prosperous, healthy and fulfilled life. Roy Eugene Davis is known around the world for his previous 11 books, radio talks and meditation seminars in major cities. He is a direct disciple of Paramahansa Yogananda and the director of a Meditation Retreat in North Georgia. **Health, Healing & Total Living** already is proving to be one of the author's more popular and useful titles. Order a copy for yourself now. A free book list will be sent with your order.

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Ever since you were a child you were taught how to find happiness in the next world.

But has anyone ever told you how to find happiness in this world?

Wealth, Power, Success, Fame, Prestige, Strength, Respect, Creativity, Honor, Imagination, Nobility, Pleasure, Fun, Happiness and Love are all parts of this world, and very important parts at that.

It isn't a crime to achieve any or all of them, but it is a sin not to give yourself a chance to achieve them all to their fullest extent in this life; the only life in which you will be able to do so.

Your whole life you've been taught and shown only one side of the story. If you would like to be shown the other side, the side that will balance your life and allow you to cope with this world as it is, and not how we wish it was, then read *The Greatest Story Never Told*, "THE SATANIC BIBLE," the other side of the story.

This is a book of nature and natural laws, of reality, not fantasy. It shows us the way the world really is, not how we wish it was, and shows us how to survive and live happily in it.

Its laws are not self-sacrifice but self-mastery. This book will open your eyes not to horror but to truth. You will see how true Satanism rejects witchcraft, and contrary to what you may now think, even rejects so-called "Devil worshiping." The standards, philosophies and practices set forth in "THE SATANIC BIBLE" are employed by the most successful, most happy, most self-realized and most powerful people on earth. You will be taught how to attain true independence, self-sufficiency and personal accomplishment.

No, you will not be shown how to conjure up demons or spirits. It is not the purpose of this book to show you how to cast spells and create havoc. You will see for yourself that the "Devil," as you have been told he is, is nothing more than a mere



But there are people who would have you deny what is natural and normal, what is right, good and healthy, and have you take up a course that is unnatural, abnormal, wrong, bad and unhealthy for the human spirit to live by. This of necessity leads to a life of confusion and unhappiness, of sickness and failure. But now you no longer need fear sickness or failure, nor be confused or unhappy. For now life's riches await you. Now you have the chance to learn "The Greatest Story Never Told," "THE SATANIC BIBLE."

"THE SATANIC BIBLE" is not one or two, but four books in one volume that are designed to at last bring you the truth that has been kept from you all of your life, the truth that will finally set you free and allow you to do and achieve anything that you could ever want, now or in the future.

You will read and learn of the nineteen keys to getting anything you'll ever want. These keys were untranslatable and kept secret from the outside world since before man's earliest known languages. They are finally revealed to the outside world after centuries of secrecy. For example, if you are a male seeking the sexual favors or love of a particular female, "THE SATANIC BIBLE" will show you how to become irresistible to her. If you are a female seeking the love and warmth of a particular male, "THE SATANIC BIBLE" will show you how to make your dream a reality. The methods you will learn have been successfully performed for thousands of years by only a select few that had until now known of the existence of these methods.

You will learn the truth about how and why religions evolved the concept of a fiery, although in reality non-existent place called Hell.

Satanists, contrary to popular beliefs, believe that you should love strongly and completely those who deserve your love, but never waste your love on your enemies or those who hate you.

You will see vividly how society is structured and be shown how to be a leader in-



fairy tale designed to scare you out of your wits, and created to keep you from the truth.

You will instead be shown how to live and how to prosper in this world, today, not in the next world where all material things are meaningless.

The following is a listing of the nine commandments of Satanism. Read for yourself what it will teach you, and more importantly, how it will balance your life so that you can live successfully in this world, right now.

"THE SATANIC BIBLE" shouts indulgence, instead of abstinence!

"THE SATANIC BIBLE" calls for vital existence, instead of spiritual pipe dreaming!

"THE SATANIC BIBLE" represents undefiled wisdom, instead of hypocritical self-deceit!

Satanism represents kindness to those who deserve it, instead of love wasted on ingrates!

"THE SATANIC BIBLE" teaches vengeance (to those who deserve it), instead of turning the other cheek!

Satanism represents responsibility to the responsible instead of concern for psychic vampires (people who prey on your good nature!)

"THE SATANIC BIBLE" presents man as just another animal, sometimes better, more often worse than those who walk on all-fours, who, because of his "divine spiritual and intellectual development," has become the most vicious animal of all!

"THE SATANIC BIBLE" teaches all the so-called sins, as they all lead to physical, mental, or emotional gratification!

Satan has been the best friend the church has ever had, as he has kept it in business all these years.

# THE GREATEST STORY NEVER TOLD!

As you can plainly see, what Satanism really is and what you have been told it is are two very different things. We are not in any way suggesting that you reject the teachings of the Holy Bible or the teachings of your own particular faith and replace them with the teachings of "THE SATANIC BIBLE," because then the scale would be simply tipped off-balance in the opposite direction.

We are, however, saying that using them together will balance your life and make it richer, fuller, happier, filled with more fun and purpose than it could possibly be by learning only one side of the story, for "Half truths are as good as lies," and "The Truth (The Whole Truth) will set men free."

The myths and misconceptions of Satanism that have been perpetuated through the years are at long last abolished. You'll see how it took mankind thousands of years to create the "Devil"

Centuries ago in Greece, Pan was the god of fun and lust. Down through the years Pan, who was half man and half goat, became the perfect candidate to become the "Devil" as we know him today. As religion grew in power, so did its adversary of necessity have to grow and become worse and more menacing all the time, in order for organized religion to grow with a purpose — for if religion had no adversary to give it purpose, it would surely soon become extinct and useless. Therefore a "Devil," an evil Devil, had to be created in order to make religion strong. Even if the Devil did not exist, religion made very sure that people were convinced that it did.

What exists in reality in place of the "Devil" are man's own natural ways, his own natural instincts with which nature is in total agreement, and so is God, because "God made man in His own image."

stead of a follower. You will see that not only is there nothing wrong with being and acting human but if you truly indulge in the art of being human you can find true happiness and be rewarded with life's riches.

**WARNING:** After you've read this book through, you will never again be able to be taken control of by any other person, you will never again be in a weak or undefeatable position, you will never again be a follower or a failure — you will instead become a leader. You may feel (as we hope you do) that these are good things. However, there are many people who like being taken advantage of, who like playing the fool, who thrive on being hurt and receiving no reward for their efforts, who love to follow and fail. If you are this type of person, and want to stay that way, then **DO NOT** order "THE SATANIC BIBLE" because the knowledge within it will give you a distinct advantage over everything you do, an advantage you've never had before.

Due to the tremendous demand we are experiencing for "THE SATANIC BIBLE," we request that you limit your purchase to not more than two (2) copies at this time. The demand has been overwhelming and we don't want anyone to have to wait longer than absolutely necessary to receive the lifebringing truth offered in its pages. So if you are ordering one copy (or even two), fine; your order will be sent to you the same day it is received — but please do not order any more than two copies per person at this time.

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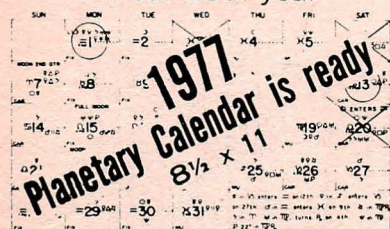
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hospital and X-rayed but the doctors could find no foreign particles in Comb's arm which the missile had penetrated. And there appeared to be no place where whatever had entered his arm could have exited from it.

We hear of ice meteorites. Could this have been one?



## FROM BROWN TO BLUE

**J**OHAN Papierowicz is a fireman in Perth Amboy, N. J. On September 8, 1976, he was fighting a fire at the Witco Chemicals Company plant in Perth Amboy when there was an explosion and a combination of flames and caustic acid seriously burned him. Papierowicz was treated at Perth Amboy General Hospital for burns on his face, neck, arms and legs and later transferred to St. Francis Medical Center in Trenton.

When he was released from St. Francis three weeks later his wife hardly recognized him — his eyes, which had been brown, had turned blue.

Dr. John Flood, Jr., director of burns services at the medical center, said there was no known record of a change in color of human eyes. Papierowicz was bemoaning the fact that he would have to change his identification papers.



## THE THIRD CIVILIZATION

**I**T IS AS if we had ignored that Rome existed and suddenly found out about it and the Roman Empire," said David Noel Freedman, a University of Michigan biblical archaeologist in speaking about the discovery of



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bol along. Before I went into casino I concentrated on her—and, can't believe it, I won a substantial amount." Participant #196. **\*\*\*"I can't believe it. My husband came back to me saying he loved me when I thought all hope was gone. Lady Luck granted my wish completely."** Participant #0065. **\*\*\*"I asked for money and I received it almost immediately. Asked for better health and have felt much better since receiving Lady Luck."** Participant #0257. **\*\*\*"I won bingo for \$400. Thank you and God bless you for sending Lady Luck."** Participant #0138. **\*\*\*"After receiving Lady Luck my whole life changed. You see, I'm just 18 years old and never had much luck with boys, but Lady Luck changed that. I've had lots of them. She's the best thing I've ever had."** Participant #0098. **\*\*\*"Last week I won \$50 at bingo, but tonight I rubbed (Lady Luck) and kept saying, 'I want to win more than I ever had.' I won \$285—the largest amount ever."** Participant #0025. **\*\*\*"Since Lady Luck came into my life I have won 4th prize in Johnson's Wax Contest; 5th prize in Raleigh Contest; 2nd prize in Friday Future Contest. I'm really grateful I found Lady Luck."** Participant #634.

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Make check payable and mail to:

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( ) Please send me two Lady Luck symbols so that I can give one to someone I love. Here is \$5.00 for the two.

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Ebla, a city that barely is mentioned in  
Middle Eastern inscriptions.

Previously scholars have believed  
that in ancient times the Middle East  
was dominated by Egypt and the  
Mesopotamian kingdoms. But now,  
at Tel Mardikh south of Aleppo in  
Syria, a third great civilization has  
come to light.

We already have referred to it  
briefly in these columns but as more  
information comes to light the discovery  
becomes an increasingly exciting  
one.

The initial discovery included  
15,000 tablets from the royal archives.  
Prof. Paolo Matthiae, one of the Ital-  
ian team that made the discovery, said  
the clay tablets once had been stacked  
vertically on wooden shelves. When  
the armies of King Naram-Sin of Ak-  
kad finally conquered Ebla in 2250  
B. C. they looted the palace and  
burned it. The wooden shelves of the  
archive room also burned but most of  
the clay tablets were undamaged al-  
though many broke when they fell.  
Eventually swirling sands and dust  
covered the ruin and today it is buried  
to a depth of 13 feet.

King Naram-Sin returned to Akkad  
to inscribe on the walls this descrip-  
tion of his conquest: "The city that  
had never been conquered from the  
time man was created."



## COMMERCE AND TREATIES

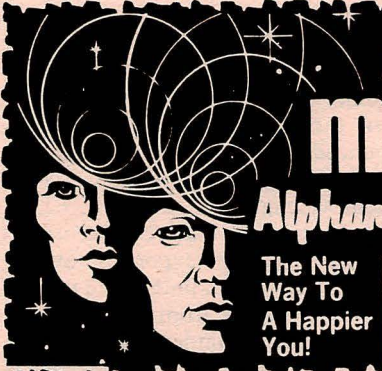
**A**S THE business of translating the  
tablets proceeds many biblical  
references are being confirmed but it  
is a tedious process; the largest of the  
tablets have as many as 1500 lines on  
each side.



The archives cover a period of about 150 years, between 2400 and 2250 B.C., and tell us that Ebla was the center of a great kingdom which dominated the Central Midwest from the Red Sea north to what is now Turkey. Most of the tablets describe commercial transactions but there are international treaties, military reports, religious texts, descriptions of rites

and sacrifices and stories of the creation and the great flood.

They are written in a language dubbed "Eblaite" which is related to the biblical Hebrew spoken more than 1,000 years later. One Italian scholar, Prof. Giovanni Pettinato, says they shed a great deal of light on Jewish history. From photocopies of the tablets he has read the names of



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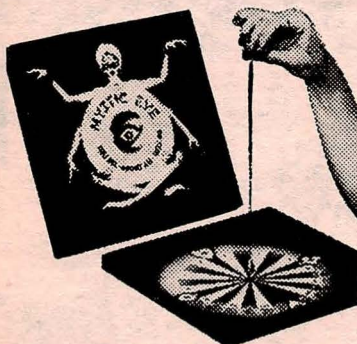
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Abraham, Ishmael, Israel, Esau and Saul many times. For the first time in ancient records he has encountered the name "Daudum," which is "David." He regards this discovery as significant because David is the only man with that name mentioned in the Bible and there was no firm evidence that the name had been used elsewhere in ancient times.

Particularly important among the tablets, according to the Associated Press, is one containing a vocabulary of Eblaite and Sumeric words — including an explanation in Eblaite of how the Sumerian words were pronounced. The Sumerians are generally credited with having developed cuneiform writing.

Among the commercial records is mention of the city exports of textiles, metals, marble and timber and the import of copper from Cyprus.

Obviously our understanding of the whole history of the Middle East is going to be changed by these discoveries. Are there more to come?

"We dare hope we may find the royal library after having found the archives," says Matthiae.



## PSYCHIC LOCATES BODY

**W**HEN JOHN Julian Rodriguez, 26, of Redwood City, Calif., disappeared last July 26 his family reported him missing to the San Mateo County sheriff's office. Official investigation turned up nothing although according to Inspector Rudy Siemsen, "We did all the usual things."

When sheriff's police could find no clues the Rodriguez family decided to



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take other steps. They remembered an article they had read in 1975 about a psychic who lives in Pinole, Calif. The article described how Jeanne Borgen had "seen" the body of a Hillsborough woman which later was found near Tunitas Creek.

When the Rodriguez family consulted Mrs. Borgen she went into deep concentration: "I concentrated and put myself into his (John Rodriguez's) body," she says. "I saw myself leaving Redwood City and going toward the ocean. I saw a rock and a particular house and I told the family where to go from that house."

Mrs. Borgen felt Rodriguez was dead because "I came to a point where I had great difficulty breathing and then I was no longer moving."

She drew a rough map showing a granite outcropping known as Handley's Rock and said where she believed the body could be found. She advised the family to take the map to the police, not to search for their son themselves.

One clue turned out to be relevant immediately. The house that Jeanne Borgen had "seen" was that of Rodriguez's former wife Patsy.

Sheriff's deputies searched the area for two days but gave up on August 11. The family, however, continued the search and early Thursday night, August 19, Julian Rodriguez, the missing man's father, found the decomposed body of his son buried on the hillside only a few hundred feet from the spot Jeanne Borgen had pinpointed. John Rodriguez had been murdered; a leather belt still was knotted around his neck.

Inspector Siemsen described the



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**5980—I was skeptical . . .**

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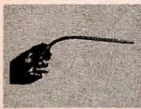
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## RACE TO DIE

AT POWNAL, Vt., last September 11 Jockey Thomas Arroyo told his fellow jockeys that if anything happened to him the next day they should send his belongings to his girl friend in Puerto Rico.

On the following day, Sunday, September 12, Arroyo was thrown from his horse and trampled to death in the fifth race at Green Mountain Park Horse Race Track. Witnesses said that Arroyo, aboard the horse “Just Needlin’,” was running second when his mount’s front hooves clipped the rear hooves of the lead horse. Arroyo was pitched over “Just Needlin’” head and kicked by at least two of the other horses as they streamed by. He died of massive head injuries. As this is written authorities are trying to reach his girl friend in Puerto Rico.



## THE UNMIRACLE

AFTER EIGHT days of fruitless prayers last May the traditional ceremony associated with the dried blood of St. Januarius in the City Cathedral of Naples, Italy, was declared over and the vials containing the blood were locked in the chapel. For the first time in more than a century the blood of St. Januarius failed to liquefy. St. Januarius is a martyred Fourth Century bishop whose blood, preserved in two vials, traditionally liquefies on the first Saturday in May each year. Neapolitans believe the



blood's failure to liquefy is a sign of impending disaster.



### THE WHITE CLADS

ON OCTOBER 25, 1976, a 200-pound Black Angus calf was found dead in a field near Norwood, Mich. The right ear, the tongue and the whole left side of its face had been neatly removed.

Two months earlier, in Pratt County, Kans., farmer Arthur Beck told the local sheriff's office that someone had killed one of his cows, severing a 10-by-12-inch rectangle from its rib cage to its shoulder.

And so it goes — the continuing mystery of the cattle mutilations. Although answers are few, theories are legion. The most popular holds satanic cultists responsible for the depredations. Certainly the killings have that appearance but concrete evidence is scarce to nonexistent.

So the reported sightings of "white clads" — as the local people referred to them — are especially interesting. Their relationship to the cattle mutilations is only circumstantial but some persons in the Red River Valley of western Minnesota and eastern North Dakota do not hesitate to suggest a connection.

The incidents began last summer near Valley City, N. Dak., when a number of rural area people claimed to have seen white-robed figures carrying candles. At the same time a local farmer discovered one of his cows had been mutilated. Another said some of his sheep had disappeared.

In August an Enderlin, N. Dak.,



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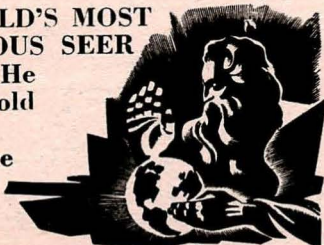
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man driving home from nearby Kindred on State Highway 46 allegedly saw several figures dressed in white robes and carrying candles. A week later similar figures were seen on a bridge over a railroad near Millsite Park, not far away. Shortly after that a bull died mysteriously.

Then a man from Lake Park, Minn., said that he had had to take the ditch to avoid hitting 10 white-robed figures who were blocking a country road late at night.

On the evening of September 11 a farm boy fishing alone on the Sheyenne River near Millsite Park saw "a person . . . in white, with a hood kind of puffed up by his ears. He was standing there, just looking at me. He was standing perfectly still. He didn't move. I'm sure it was a human being because it had shoulders."

He screamed and ran 100 feet to his house. When he and his parents looked out, the figure was gone.

The boy's sighting brought law enforcement officers from three North Dakota counties to the scene. Their investigation, Kindred Police Chief Ray Boyer told Hal Simons of the *Fargo Forum*, "turned up absolutely nothing. It's kind of hard working with shadows."

But another search, sparked by a similar report near Frazee, Minn., did turn up something: an altar on a sandy stretch of beach along Eagle Lake.

The altar was rectangular in shape, six by eight feet in length, and marked off by stones. In the middle was a tripod from which hung a dead mudhen. On one side of the rectangle investigators found a dead cat, on the other a dead fish. — *Curtis Fuller.*

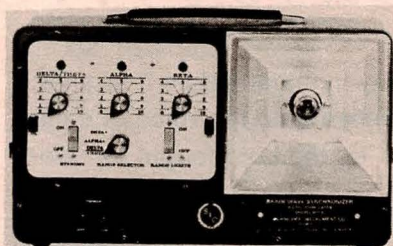


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And there was no day like that before it or after it,  
that the Lord hearkened unto the voice of a man:  
for the Lord fought for Israel.

*Joshua 10:12-14*

## *Part One*

**By Arnold L. Kent**

Photographs courtesy James B. Pritchard

**T**HE RUINS of Gibeon lie near the modern Israeli village of el-Jib, about seven miles northwest of Jerusalem. Today Jerusalem is a thriving modern city but in Joshua's time it was an unimportant village. The greatest city in Canaan then was Gibeon.

Scholars had suspected the ruins of Gibeon would be found near el-Jib since A.D. 1666 when Franz Ferdinand von Troilo, a Silesian nobleman, first suggested it. But his theory was not proven until Dr. James B. Pritchard began scientific excavations there in 1956.

Dr. Pritchard, then a professor in the Church Divinity School of the Pacific in Berkeley, Calif., had surveyed the area in 1955 and obtained a three-month lease on the land he wished to examine. The deal included Pritchard's promise to pay the local farmers 25 cents for every tomato plant he destroyed and up to \$15.00 for every tree and vine. He

also promised to fill in most of his excavations at summer's end. Fortunately, the ruins of Gibeon were not under el-Jib nor its cemetery but were buried eight feet deep in nearby farmland.

The first full-scale expedition left California on May 25, 1956, staffed by 40 supervisors representing several nations: Jordan, Germany, England, Canada, Taiwan, Iceland and the United States. A work force of up to 150 el-Jib citizens was hired during each of the five summers Dr. Pritchard spent excavating Gibeon. He finished his work there in 1962.

The University Museum of the University of Pennsylvania at

Gibeonites quarried 3,000 tons of rock to form cylindrical pool 33 feet deep and 37 feet across. It is large enough to hold 300,000 gallons of water, roughly the volume of a three-story house.







## FATE

Excavations took five summers and a work force of 150 recruited from el-Jib. Here men are cleaning floor of room near Iron Age wall.

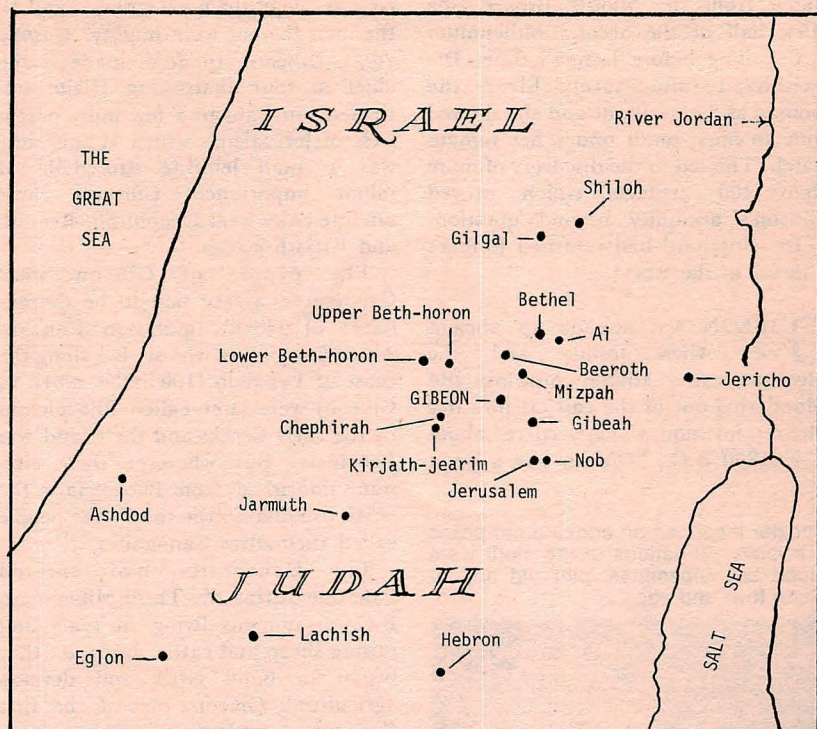
Philadelphia was the main sponsor of the project and the Church Divinity School of the Pacific was a joint sponsor for the first two seasons. The American School of Oriental Research in Jerusalem provided workroom facilities, field equipment and housing for the expedition staff.

Jordan's Department of Antiquities cooperated by making some of its staff members and services available to the expedition. The artifacts found at the site were allocated to the University Museum and to the Jordan Archaeological Museum in Amman.

Gibeon's 2600-year-old winery covered 1100 square yards and kept 36,000 gallons of wine at a constant 65-degree temperature the year around.







During the third day of digging, the top of a 26-foot-thick stone wall came into view; then a small hole appeared in the ground leading to a cavern below. A workman was lowered into what proved to be the upper end of a stepped tunnel leading from the city square to a cistern room near the base of the hill. This was one of the two separate hydraulic systems that once made water accessible to the Gibeonites from within their own city walls. The second was a great cylindrical excavation which may have been the biblical pool of Gibeon.

Later on, in August 1956, a young

Arab boy named Suleiman—Arabic for Solomon—found a broken pottery jar handle with some letters inscribed on it. He handed it to Dr. Pritchard saying, "Is it any good?"

He had found the first of 31 broken handles inscribed with the Hebrew word for "Gibeon." These ended the centuries-old quarrel about the city's location.

Proof that Gibeon was there before the Hebrew invasion recorded in the *Book of Joshua* came when an Arab woman offered to sell two pots to Pritchard. One look told him they



dated from the Middle Bronze Age (first half of the Second Millennium B.C.), long before Joshua's time. Dr. Pritchard immediately hired the woman as a consultant and she showed him an open tomb under her tomato patch. This led to the discovery of more than 400 artifacts which proved Gibeon's antiquity beyond question.

Dr. Pritchard had returned Joshua's Gibeon to the world.

\* \* \*

**G**IBEON was already an ancient city when Joshua and the Hebrews came killing, burning and plundering out of the east. Before this Hebrew invasion, which occurred about 1225-1200 B.C., "Gibeon was a great

Rooster inscribed on cooking pot poses a mystery. Variations of the motif were found but Gibeonites' diet did not include fowl and eggs.



city, as one of the royal cities. . . and all the men thereof were mighty" (*Joshua 10:2*). Gibeon's 16 acres made it the chief of four flourishing Hivite settlements in Canaan a few miles northwest of Jerusalem—which at this time was a small Jebusite stronghold of minor importance. Gibeon's three satellite cities were Chephirah, Beeroth and Kirjath-jearim.

The people of Gibeon were Canaanites, a race said to be descendants of Noah's grandson Canaan. Those Canaanites who settled along the coast of Lebanon (100 miles north of Gibeon) were later called Phoenicians by the early Greeks and their land was Phoenicia. But wherever their city-states flourished, from Phoenicia in the north to Edom in the south, the people called themselves Canaanites.

The Canaanites had entered Palestine during the Third Millennium B.C. as nomads living in tents and raising sheep and cattle, but soon they began to build cities and develop agriculture. Gibeon, one of the first Canaanite settlements, dates from about 2800 B.C.

Jericho was the first Canaanite city-state to fall to Joshua, Moses' successor as leader of the Hebrews. The second, according to the Bible, was the small village of Ai—and here we find one of the rare instances when archaeological discovery does not corroborate biblical record.

Ai means "the ruin" in Hebrew, an apt name for the site because the city was destroyed about 2400 B.C. and never inhabited again. Yet, in the eighth chapter of *Joshua*, we are given a detailed account of the devastation Joshua inflicted on Ai—12 centuries after its actual destruction!





Site of Gibeon had been occupied during parts of Early and most of Middle Bronze Age (first half of Second Millennium B. C.). Burial dated Middle Bronze Age.

Three theories have been put forth to explain the battle of Ai. The first says the biblical story was invented to explain the ruins. The second says the people of nearby Bethel temporarily occupied the ruins in an effort to check the advancing invaders. The third theory, a combination of the other two, holds that Joshua actually attacked Bethel and the story was applied to Ai to explain the ruins. But none of these holds water, for while Joshua supposedly demolished Ai, Bethel was not actually destroyed until later (*Judges 1:25*). The battle of Ai remains a biblical mystery.

Like most Canaanites the people of Gibeon preferred negotiation to battle.



Large ewer removed from tomb also dates from Middle Bronze Age.



They already feared the Hebrew God so when they learned about Joshua's destruction of Jericho and Ai, so the chapter reads, the Gibeonite elders conspired to trick him into a peaceful alliance before he reached Gibeon. They sent ambassadors to Joshua at Gilgal where he had been encamped since before his attack on Jericho. These emissaries were dressed in old clothing and carried patched wine bottles and ragged food sacks partly filled with dry moldy bread. Thus disguised, the men passed themselves off as representatives of a faraway city-state instead of their own Gibeon just 20 miles away. Joshua believed them and granted them a treaty of alliance and friendship.

When the truth came out three days later (*Joshua 9:16*) the Hebrews at first wanted to "smite" Gibeon as they had Jericho but the tribal leaders had to honor the alliance because it had been sworn to before the Lord. Nevertheless, the Gibeonites paid for their deceit. They were made bondsmen and forced to cut wood and haul water "unto all the congregation" from then on (*Joshua 9:27*). Thus began the tie between the Hebrews and the Gibeonites which eventually made them one people.

The Canaanite kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon felt the Gibeonites had sold them out to the invaders and placed Gibeon under siege. When Joshua learned this he marched all night to crush the conspiracy. The five kings escaped and hid in a cave while the remnants of their armies fled in a disastrous rout down Beth-horon Pass to the west. Huge hailstones began to fall among the retreating Canaanites killing more men than the Hebrews had. In the midst of this melee Joshua commanded the sun

to stand still over Gibeon so he would have enough daylight to finish the massacre. And indeed the sun did not set until Joshua had found and killed the five kings and hung their bodies in trees (*Joshua 10:26*).

\* \* \*

MODERN el-Jib and Gibeon share a long hill whose two rounded peaks tower 200 feet above the plain. El-Jib occupies the northern crest and Gibeon the southern. ("Gibeon" is Hebrew for "hill city.") Gibeon's 16 acres made it the greatest city in the Jerusalem hills, exceedingly large for such ancient times. It would have been a much greater prize for Joshua than Jericho and the apocryphal Ai.

The hill is belted by eroded terraces and artificial rock-cut scarps. Cornfields and olive yards nearly surround the hill and vines run down its terraced sides. One of the eight springs that bubble from the base of the hill serves modern el-Jib.

A rock-cut altar and some libation cups still may be seen on Mount Nebi Samwill, a mile south of Gibeon. This pointed peak is 400 feet higher than the city and is believed to have been its "high place."

The most spectacular features of the ruins are a water system with two tunnels, a winery, a necropolis and the great cylindrical well which is believed to have been the biblical pool of Gibeon. Along with the 31 jar handles stamped with the letters "gb'n" (Gibeon) which pinpoint the site of the city, 80 jars were found inscribed "LMLK" (to the king). These prove it was one of the royal cities of Canaan.

Perhaps the city's most sensational artifacts are some slingstones from the time of David who ruled Israel from



1,000 to 965 B.C. and an Assyrian cylinder seal from the Eighth Century B.C. Less spectacular items include jars, a metal plowshare, copper coins, bronze knives, pottery animals and figurines, a golden earring and plaques with drawings of birds. Gibeonite household utensils included ovens, lamps, hand grindstones, metal implements, pottery jars and various types of bowls.

Gibeon's earliest dwellings cannot be clearly described. Only some house walls, pottery and tombs remain to indicate that the city was even occupied during the Early Bronze Age. The site was most extensively occupied during the Iron Ages, 1200 to 600 B.C., when it burst into biblical history. One elaborate dwelling from the Seventh Century B.C. had three rooms built around an open courtyard.

Sections of two impressive stone walls remain. The earliest one was standing when Joshua invaded Canaan. Shortly thereafter, a stronger wall was built around the entire hill crest. It was 10 feet thick, broadening to more than 20 feet in places.

Gibeon's 2600-year-old winery covered 1,100 square yards and kept 36,000 gallons of wine at a constant 65-degree temperature the year around. Wine was stored in jars deposited in 66 bell-shaped, rock-cut cellars. The winery was equipped with rock-cut ferment vats, winepresses, dipping basins and filling channels along with clay funnels and jar stoppers.

There were also some olive presses in Gibeon's winery—and for good reason. Although the clay stoppers were perfectly fitted to the jars they did not provide airtight seals. So ancient wine-makers often protected their product by

floating a film of oil on its surface.

Gibeon's merchants were among the first to use trademarks—and possibly the first returnable containers as well. Fifty-four jar handles from the Seventh Century B.C. were inscribed with phrases like "the walled vineyard of . . ." followed by such biblical names as Azariah and Amariah. With businessmen plugging their products in this manner, Gibeon must have been a famous wine center in its day.

The necropolis (cemetery) is about halfway down the west side of the hill. Tomb sizes vary but all are similar in plan. Burial chambers which open from cylindrical shafts cut vertically into bedrock are about four feet in diameter and average eight feet in depth. Many of these tombs contained artifacts older than Joshua's Late Bronze Age.

\* \* \*

**I**N THE hot dry summers, water was a precious commodity in ancient Gibeon. It was Canaanite custom to furnish each house with its own cistern but Gibeon was sitting on solid rock. Its city engineers therefore hewed out two ingenious hydraulic systems which provided water for the entire population.

They quarried 3,000 tons of rock, thus forming a cylindrical pool just inside the city's northeast wall. This pool is 33 feet deep and 37 feet across. A circular stairway spirals down around the perpendicular sides of the pool and plunges into a tunnel at the bottom. Both the stairway and its protective handrail were hewn from solid rock. Within the tunnel the stairs continue downward, following the contour of the pool. Seventy-nine steps end 82 feet beneath Gibeon in an underground rock-cut spring-room. This kidney-



shaped chamber is 23 feet long and 11 feet wide and in its floor is a basin which still collects water from nearby springs. The spring-room is lighted by sunlight which filters down through two straight vertical shafts from the floor of the pool above.\*

Dr. Pritchard's staff found a pottery jar still lying under water at the bottom of the spring-room where it had been abandoned 25 centuries ago. Most of Gibeon's artifacts were found in the pool above, however, which probably was used as the city dump sometime after the Babylonian King Nebuchadrezzar II ravaged Judah.

The pool, which dates from 1200 B.C., is the largest known hydraulic excavation from such an early period. It could hold 200,000 gallons of water (or a three-story house). It has been called a perfect container for storing water from winter rains. Many authorities believe this was the biblical pool of Gibeon, but situated high on a hill, inside and near a thick stone wall, it seems too confined to have ac-

commodated some of the biblical dramas enacted near "the great waters that are in Gibeon."

However, Gibeon has another body of water that might have served this purpose. A fine spring flows from the east side of the hill into an old reservoir on the plain below. This pool measures 120 by 100 feet and has rock-hewn stairs in one corner. Its age is uncertain so we can't say for sure that it held the "great waters" but it does have more space around it than does the cylindrical pool on the hill.

The ancient Gibeonites had access to a second water source from within their city walls. During the Seventh Century B.C. engineers hewed out an underground cistern room near the surface of the hillside and connected it to a spring 60 feet beneath the town by hewing a 134-foot feeder tunnel through the solid rock. The cistern-room has a storage pool much like the one in the spring-room. A second tunnel begins inside the city walls near the cylindrical pool and slopes downward 80 feet to the cistern-room. It is 167 feet long and has 93 well-worn steps and a series of wall niches for the oil lamps that once lighted the way. The stepped tunnel continues beyond the cistern-room onto the plain below. In times of danger, this opening could be blocked with stones to protect the city and its water from hostile visitors.

*( This is Part I of a two-part article.)*

\* Author's note: If the pool were full of water the spring-room would have been flooded not only through the vertical shafts but through the circular stairway tunnel as well. I believe this pool was never full, at least not for long. Winter rains may have filled it but I doubt that this water source was dependable. In my opinion, the pool was quarried in the hope of hitting a high water table and when it was still dry at 33 feet the Gibeonites redirected their efforts to build the spiraling tunnel. Hitting water some 50 feet farther down, they enlarged the tunnel to create the spring-room at that level.



### A PAIR OF HOT PANTS

**A** SAN ANTONIO, Tex., man who was struck by lightning survived with no damage to his person. However, his nylon socks melted and the electrical charge welded his fly shut.



# 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.**

## "YOU'LL NEVER COME BACK!"

By Dorothy Hurd Mason

**M**Y FATHER Hurd Clarence Hurd in 1914 was a civil engineer who proffered bids and accepted offers from the United States and foreign governments to superintend the construction of bridges and aqueducts. Of his five children I was the youngest — two and a half years old — and my brother Norman, aged 10, was the oldest. We traveled extensively and had just returned from France and Spain to settle on Chesapeake Bay for a summer holiday.

The day that changed our lives was July 8, 1914, when he was 44 years old. It was bright and windy and early that morning my father was standing lean and tall near a large double bed, casually tossing coins on the bed, one at a time, while talking to my mother Grace. This went on, it seemed to me, a long time, the coins clinking against each other. (This is my only recollection of my father.)

My parents were preparing to leave the cottage for a walk along the seawall but my brother Norman suddenly gripped my father's arm. His small face was distorted.

"You must not go. You will never

come back," he screamed, as tears streamed down his cheeks. He repeated these words over and over while our parents looked at him in amazement.

"Only yesterday you were cavorting around and sailing Victrola records into the sea," my father said, "some of them pretty good records, too."

Norman stood solidly before him, "That was yesterday."

"And the day before . . ." Father's voice was amused.

"Not today. You can't go out today." His face showing both rage and fear, Norman blocked the doorway. Father gently moved him away and said, "We are going out for a harmless



Norman Lewis Hurd



walk. I expect you to calm down. I depend on you."

Dismissing the incident as childish whim, Mother and Father went out, picked up the mail at the rural delivery box, then went on their way along the seawall. The mail contained an order for an engineering project in Russia and Father tucked the welcome letter into the brim of his hat — a "skimmer."

He talked excitedly to Mother about the pending trip to Russia and then a sudden gust of wind sailed his skimmer into the bay. Small loss — except for the papers. As an expert swimmer, Father did not hesitate to dive into the choppy waters to retrieve the floating skimmer but he disappeared. Long moments passed and Mother could see no sign of him. She raced along the beach in a futile search for help with only the wind and the sea gulls to hear her. In the agonizing hours that followed, Norman's childish cry echoed and reechoed, "You'll never come back." — *Sherwood Forest, Md.*

### THE BIG DOG

By Iola B. Parker

AS I SAT in my Bradenton, Fla., home one morning in 1946 relaxing over a second cup of coffee, I scanned the *Tampa Tribune* for interesting items of news. One story caught my attention and I read it through. It was a human interest story about a little girl in Tampa who had a large dog which she would ride like a pony. For some time the dog had been lost and the child had been heartbroken. The day before, however, the dog had been returned and the little girl was happy again.



Iola B. Parker

I tossed the paper aside and went upstairs to rouse our five-year-old son Walter and get him ready for kindergarten. I found him sitting up in bed still half asleep. He was looking out the window. "Mama," he said, "there's a big dog in our yard."

"No, there's not, honey," I told him but I felt a tingle moving up and down my spine. "You've been dreaming."

"No, I haven't," he insisted. He crawled over to the window and scanned the backyard. "There was a big dog out there! It belonged to a little girl. It's so big she rides him. It was lost but it's found now."

I was dumbfounded. My five-year-old son, who couldn't even read, was repeating the newspaper story! Apparently in his half awake state he had mentally picked up the story I had been reading and "seen" it take place in our backyard. — *Pittsburgh, Pa.*

### ABOARD THE JO-JAC

By Tonie Q. Carpenter

FROM THE TIME I was four years old (in 1954) until I was about seven I had the same dream almost every night. It seemed that my



father Harvey J. H'Lavac, my mother Iris, my brother Harvey, Jr., and I were on a large yacht for a day's cruise. Toward the end of the day we would go down a long wide canal with perfectly trimmed hedges and sparkling green and white tea pavilions on either side.

Although I dreamed of this canal many times I never thought to tell anyone about it.

When I was 13 we moved from Brookville, N.Y., to Islip. On the way to our new house we passed through Bayshore — where I saw the canal of my dreams. When I told Mother that I had often dreamed of traveling down this canal on a yacht, she looked stunned. She told me they had owned a large yacht named *Jo-Jac* and often had traveled down the canal — but the yacht was sold in the summer of 1949. I was born January 14, 1950.

I often think about that canal but I've never had the dream again. — *Miami, Fla.*

## THE WHITE MANSION

By Tena Riggins

**I**FIRST saw the white mansion one afternoon in May 1959. Its glowing beauty so struck me that I almost didn't see my youngest brother, L. B. Graham, who was also present in the vision. But when I did notice him, he quickly vanished and I saw in his place a black car that turned over and over, spilling bodies everywhere. When I walked to the body farthest from the wreck, I found L. B. He was dead. An ambulance appeared to take him and the others up to the mansion. Then the vision faded.

Two months later, on July 26, 1959,

two cars collided at Myrtle Beach, S.C., some 40 miles from my home in Galivants Ferry, S.C. Eight persons were killed; three of them were in a black car. The one thrown farthest away — exactly as I had seen in the vision of the white mansion — was my brother L. B.

In June 1968 I had another vision. In this one I saw my husband Fred Riggins entering the glowing white mansion. Two weeks later, on July 1, 1968, he died.

My last vision of the white mansion came late on the afternoon of June 12, 1969. I was in my bedroom, alone and awake, when the huge building appeared before me. As always it sat high on a hill and glowed with a strange, beautiful light. My mother, Liza Graham, stood beside me in the vision and I saw myself help her into the house. Inside, someone said, "It is too late," and took her away. The vision had hardly faded when the telephone rang and my niece told me my mother had been taken to the hospital. Seven hours later she was dead. — *Aynor, S.C.*



Tena Riggins



## WATCHING HOLY ROLLERS

By Ann Gallant

**I**N 1938 my husband David and I were sitting on the front steps of a house we had leased in Centralia, Ill., waiting for my sister and her husband to arrive from Chicago to spend the Labor Day weekend with us. In anticipation of their arrival I had prepared our dinner, set the table, and now had nothing to do but wait.

Directly across the street from our house was a church where a Holy Roller revival meeting was in progress. We watched the people through the church windows and listened to their hymns as they became more and more emotionally caught up, their bodies swaying to the rhythm of the music. In their frenzied excitement, some of the participants ran in and out of the church waving their arms and screaming, "Hallelujah! Hallelujah!"

Never having seen anything quite like this, David and I were enjoying every moment of it when suddenly a terrible sadness came over me. I began to cry as if my heart would break. My husband was frantic, for I was eight months pregnant. He jumped up saying, "I'll call the doctor!" But I grabbed his leg and said, "No, no, I don't need a doctor. Can't you see? They've been sideswiped; their car went into the ditch. My God! It's turning over . . . oh, it's upright now and they are all right. They didn't get hurt! What time is it?"

"It's 5:30," David said, resuming his seat beside me. "What in the world are you talking about?"

"Jane and Bill's accident. Didn't you see it?"

The feeling of sadness was gone — as quickly as it had come — and again I was laughing at the antics of the Holy Rollers.

My sister and her husband drove up about an hour later. I went running to their car and as my brother-in-law got out I said, "Bill, you were sideswiped by another car and went into a ditch, didn't you?"

"Yes," he answered, "but how did you know?"

"Your car turned over and over and then came upright and it happened at 5:30."

Bill looked amazed. "Yes, the car clock stopped at that time but how in the world could you know?"

"I can't explain it," I said, "but I saw it happen." — *Long Beach, Calif.*

## DREAM TELEPATHY

By Kathryn Shappley

**F**OR THREE NIGHTS straight I dreamed about beds. There were three of them in one room and they were jammed together. They were single beds without headboards and they had no spreads on them.

One morning, when I complained



Kathryn Shappley



to my family that my dreams about beds were becoming monotonous, my 11-year-old daughter Kathryn remarked in surprise, "I dreamed about beds last night too. They were like cots and they just had sheets on them. I saw Carol in the room with them."

Carol Gassaway was my teen-aged son's girl friend.

During the third week of August 1975, a week after the conversation about the dreams, my father-in-law Arnold Shappley, Sr., suffered a heart attack and was hospitalized. The next day my mother Katye Harrison had a heart attack and entered the same hospital, St. Joseph Hospital East, in Memphis, Tenn. When I visited her room I was shocked to find that her bed was identical to the ones I had dreamed about. One day later Carol's father William Gassaway became ill and was admitted to the hospital for an emergency operation.

That seemed to explain our dreams of three beds in one place and

Kathryn's vision of Carol in the room with them.

Fortunately the story had a happy ending — the patients all recovered.

This was not the first time Kathryn and I had similar dreams. One night about two years earlier I dreamed that a rooster had its claws embedded painfully in my back. I was afraid my flesh would tear when he was pulled loose and I was quite relieved to wake up before that happened. I did not mention this dream to anyone, dismissing it as a wild fantasy caused by indigestion.

A few days later my husband left town on a business trip. Kathryn was delighted to have the chance to sleep with me while her father was away. She slept on the side of the bed I usually occupied.

In the night she woke me up, yelling, "Something had its claws in my back and it hurt!" When I asked her what it was, she said, "A rooster." — *Memphis. Tenn.*



## HOUDINI AND THE SUPERNATURAL

*By Don Kerr*

**H**ARRY HOUDINI spent many years trying to make contact with the spirit world. He made pacts with 14 people who died before him that the first to die would contact the other; he heard from none.

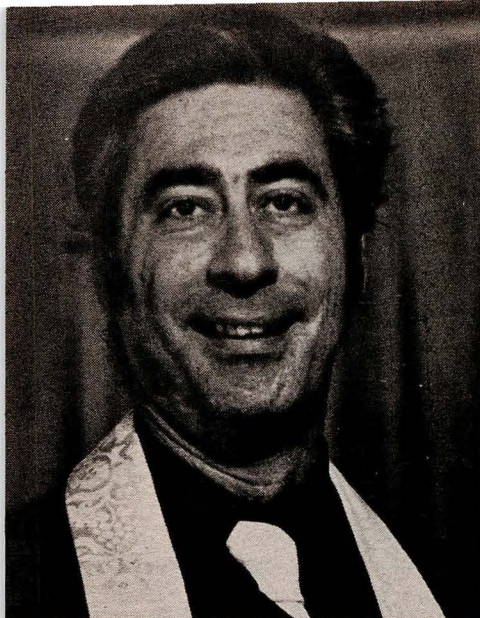
"Such an agreement I made with both my parents," he said. "They died and I have not heard from them. I thought once I saw my mother in a vision but I now believe it was imagination."

As a result of this lack of success he became a formidable foe of spiritualism. But it is not true that he never made contact with the other side.

Houdini once told an interviewer, "A thing that seemed almost supernatural occurred at the death of William Berol, a

mystifier and close friend of mine. We had worked together on the stage and had a private telegraphic code for signaling messages. We made a compact that the first one who died should use that code to communicate with the other. At his deathbed I held Berol's hand. He had been unconscious for some time. He showed no outward sign of a return to consciousness. His eyes remained closed. But just as he passed away I could feel his hand making a faint pressure on mine. That was repeated at intervals and I could recognize that the man who seemed unconscious and at death's door was talking to me in code. I received and understood his message. But I held it sacred and have never repeated it."





Reverend Solomon discovered his psychic gift while under hypnosis.

My work as an instructor of Eastern philosophy at Guilford College in Greensboro and as a psychic researcher had brought me into contact with many supposed psychic readers whose readings invariably proved disappointing.

Paul Solomon conducted his reading in a well-lit room with no hocus-pocus or mood setting other than a few minutes of silence and prayer. Instead of reciting religious platitudes

Paul Solomon's Source claims to have unlimited knowledge of both the past and the future — and it also knows how to heal.

## PAUL SOLOMON . . . ANOTHER CAYCE?

By William Beidler

**I** FIRST heard of the Rev. Paul Solomon when he visited my friend Mrs. Melvin Clanton of Greensboro, N.C., in September 1973. Mrs. Clanton had heard Paul speak at a Spiritual Frontiers Fellowship conference and asked him to present his two-week course in psychic and spiritual development in her home. I arranged to have a private reading there on September 13, 1973.

Certainly I didn't expect Paul Solomon to be a second Edgar Cayce.

Paul prayed, "Allow that all pre-formed thoughts, prejudices and limitations of personality be set aside and my consciousness totally given up to Thee. May this body become an instrument, a vessel totally emptied of self, available for divine use.

Then Paul lay down as if to sleep but his eyes remained open, staring intently at a fixed spot on the ceiling. I recognized this as an hypnotic technique which would let his mind block awareness of others in the room. But





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suddenly to my surprise he stretched his arms upward, fingers laced, knuckles against the "third eye" in the center of his forehead. At this point his breathing changed noticeably, shifting from chest to abdominal breathing in long slow breaths. His jaw muscles relaxed, his mouth fell slightly open and I realized he actually was asleep. As if in confirmation Paul began to snore lightly. I was prepared for communications in a very sleepy tone, if indeed any communication was possible.

Next I was alarmed to see Paul's body heave violently as his solar plexus muscles tightened in a sudden spasm. Then I realized he was leaving his body — projecting in the classic sense. From the moment of the convulsions all apparent breathing stopped.

I was later to learn that electroencephalographic readings taken by Don and Maxine Rhoads of Atlanta, Ga., show that Paul Solomon's brain waves drop into the delta range just prior to and during this exit from the body. Delta waves normally occur in the very deepest stage of sleep or

when the body is in a comatose state or a state of suspended animation.

The sudden body spasm seemed to be a signal to begin. His assistant John P. Treadwell, who served as "conductor" for the reading, proceeded with the formula for eliciting the records. "You will find before you the life and the inquiring mind of William Beidler," he said, then stated my birth date and place.

"There has occurred in the present in this lifetime a repeating, almost in small detail, of the life in Atlantis and those that were the purposes there," the entranced psychic began, explaining that I had been a scientist involved with harnessing powers for the reconstruction and revitalization of the human body. These same powers were used to control the weather and to create destructive weapons. Solomon explained that one day I finally felt compelled to repent of the work and dedicate the remainder of my life to spiritual teaching with an almost evangelistic zeal.

I was amazed. How could the psychic describe my life so accurately? Only I knew how I felt that day in the



lab when I held up a test tube with a chemical agent and realized that in a space the size of a fountain pen cap there was enough deadly chemical to kill 14 billion people. I was a chemist during the Korean War and had found it impossible to avoid doing research for the military, so I had left the field and turned to philosophy, especially Eastern philosophy, and psychic research.

This was only a small part of my reading. Solomon also commented on my yoga practices and techniques of development, subjects he could hardly have known interested me without an intimate knowledge of my personal habits.

\* \* \*

ONLY IN his 30's, Paul Solomon holds a bachelor's degree in psychology and a master's degree in religious education from a Southern Baptist seminary. He did not discover his psychic gift until his marriage broke up in 1972. Following the divorce he went through a period of extreme depression. To help him deal with his emotional problems he sought out hypnotist Hary Snipes III of Decatur, Ga.

The first hypnotic session in February 1972 seemed to be going normally with Solomon speaking in mumbling, incoherent tones when he suddenly jerked violently as if some unseen force had struck him in the solar plexus. Snipes' anxiety increased when a powerful, stern voice began speaking through Solomon. "You have not attained sufficient growth or spiritual awareness to understand contact with these records!" it said. "That which you perform is a foolish experiment,

for you attempt to harness powers you do not understand and to contact sources, records or intelligences you are not familiar with, and how will you try the spirits, should you attain that which you seek? Would you recognize Him whom you do not know, have not been familiar with?"

After another stern warning the voice ceased as suddenly as it had begun. Solomon's body doubled up as if hit in the abdomen again and then he lapsed into an apparently normal sleep. Trying hard to conceal his excitement, Snipes began patiently counting his subject up out of his hypnotic sleep.

Dazed, Solomon awoke clutching his stomach and needed help to stand. Although his abdominal cramps soon abated, Paul was irritable and certainly did not share Snipes' enthusiasm about repeating the procedure in order to record the voice.

Eventually Snipes persuaded Solomon to undergo hypnosis a second time. They drew up a list of questions and test procedures and invited a skeptical friend to sit in. As soon as the voice came in it announced that this skeptical friend was in trouble with the authorities and they would be glad to instruct him in correcting the problem but would not do so until he was ready to correct the situation. For the present the "Source," as they began to call the trance intelligence, would only heal his physical condition which was the result of drunken flight — and it did this instantly.

Thereafter it explained how Solomon could avoid the pain that was associated with his leaving his body and it outlined a rigorous program of men-



tal, physical and spiritual discipline so that Solomon could use his gift to help himself and others.

Since then, in more than 400 hours of trance readings, Paul Solomon has learned the method by which every human being can develop his latent psychic abilities. The Source has stated often that spiritual gifts, from clairvoyance through spiritual healing, are available to anyone willing to discipline the self and follow instructions for realizing divine guidance.

\* \* \*

**M**Y NEXT encounter with Solomon's clairvoyance came two months later in November 1973 when I invited him to my Greensboro home. I had arranged a trance reading for my friend Doug, who had arrived from Boston that evening with his wife Judy. I had told Paul nothing about Doug but the Source immediately zeroed in on a recent dramatic incident in which Doug had been clinically dead for 15 minutes.

Doug was a clerk in a Boston drugstore and on a night before he was to leave for a trip to Europe a narcotics addict shot him through the heart at close range. Police declared Doug dead at the scene but 15 minutes later doctors in a hospital three blocks away succeeded in restarting his heart. The Source gave an interesting account of Doug's soul's decision to reenter the body. It then described Doug's talent for political commentary and advised him to study law, not with the idea of practicing but rather as background for a career as a political writer.

At that time Doug was a fourth-year college student majoring in politi-

cal science and debating with himself as to whether to enter law school or do graduate work in political science and work on his writing. Despite the reading Doug took the law school entrance exam and failed it. I am sure the Source foresaw this and had tried to guide him accordingly.

My friend Carolyn Beckham also had a reading that fall, in September 1973. The information she received was for her husband who had contracted a serious foot infection while serving in the Orient. The fungus (if that's what it was) stubbornly resisted medical treatment. The Source's formula was extremely simple and involved increasing the circulation to his feet, first by plunging them into distilled water as hot as could be endured, then switching to extremely cold water. Within three days his foot condition was relieved and has not returned.

In February 1974 Carolyn brought her sister to Atlanta where Paul Solomon was then living. Her sister insisted that Paul not be told the real problem and she pretended that the reading was for herself. Once Paul was in trance, however, they took away the original set of questions from the conductor (the Rev. James Wharton in this case) and substituted a set dealing with the sister's five-year-old son, who was believed to be suffering from muscular dystrophy. Nothing in the questions suggested that the boy even had a health problem but the Source immediately started describing his physical condition.

The child did not have muscular dystrophy, it announced; rather he



suffered from a spinal maladjustment, the result of measles having settled in the base of the spine. The Source mentioned the year it happened, which corresponded with the year the lad had contracted measles. It predicted that doctors at Crippled Children's Hospital in Memphis, Ala., where the parents planned to take the boy, would confirm that the problem was not muscular dystrophy. When Carolyn's sister asked if the Source could recommend doctors to treat the boy's condition, it named two, one a medical doctor, the other a chiropractor.

The mother took the young boy to Crippled Children's Hospital and as the reading had foretold the doctors there stated the boy did not have muscular dystrophy. As a result his mother felt growing confidence in Solomon's reading and set out to find the medical doctor mentioned: Dr. Fred Dove of Columbia, S. C. However, a search through telephone directories and other listings failed to turn up a Dr. Dove in Columbia.

Since so much of the reading had been accurate, the parents called Paul Solomon in Virginia Beach, Va., where he had moved in 1974. Paul immediately went into trance and the Source tracked down Dr. Dove. Instead of giving the doctor's address the Source described the neighborhood where the family home was located. It then took them block by block, toward their destination. Street names were spelled out so that there could be no confusion.

Carolyn's sister followed the directions carefully and found all the streets the Source had named. But she

could not find Dr. Dove's office. She asked for directions in the neighborhood and learned that a Dr. Dove had indeed practiced at that location but at the time of the reading he had been dead for three years.

We can only surmise from this case that the Source pays little attention to time and space.

\* \* \*

ONE OF THE most evidential readings involves a secretary at the Fellowship of Inner Light, a foundation for the promotion of the Reverend Solomon's work.\* Janet Chizek, a student from Antioch College in Yellow Springs, Ohio, was doing volunteer work for the summer when she requested a reading on her skin condition.

The skin condition, the reading said, resulted from poor elimination and could be relieved by the use of two preparations. She should apply "Dermatone" externally on the rash and take "Sulflax" internally to aid elimination. When Janet was unable to locate such preparations at drug counters, someone suggested she contact Heritage Store\*\* in Virginia.

Tom Johnson, operator of Heritage Store, had discovered in the Edgar Cayce files a formula for external skin medication and also a gentle preparation for elimination. He arranged to have the formulas produced and bottled and decided on the trade names "Dermatone" and "Sulflax." But before he even had the labels printed for the bottles he received a mail order request for both preparations! Johnson

\*The current mailing address is: Fellowship of the Inner Light, P.O. Box 206, Virginia Beach, Va. 23458

\*\*See "Edgar Cayce Cures Still Baffle Science" by Reba Ann Karp, February 1976 FATE.



naturally wondered about this and contacted Janet to ask where she had learned the names of these preparations which weren't even on the market yet. Johnson and Paul Solomon since have become close friends.

I have heard Paul Solomon's Source explained as a collection of records (the Akashic records) rather than as a person or entity "out there." Yet it claims to have unlimited knowledge not only of past incidents and future plans but also of things as they are happening. This can be disconcerting, as for example on the occasion when Paul's assistant John Treadwell asked the Source for instructions in giving therapeutic massage. The Source gave precise instructions and referred to "the charts and graphs you were

studying early this afternoon in the library."

Somewhat startled, Treadwell gasped, "Do you always observe what I'm doing?" The Source explained that because Treadwell had been preparing his questions by studying graphs and diagrams of massage techniques his inquiring mind had attracted the attention of the Source. The Source said it often is drawn to persons who seem to be calling on it or who have a particular need. Essentially Treadwell's question had been answered before he asked it, which brings to mind Jesus' remark, "The Father knows what things you have need of before ye ask Him."

These are only a few of many strange episodes. We have not heard the last of Paul Solomon or his Source.



## INSTINCT OR REASON?

*By Buel B. Buzzard*

**R**EASON IS that faculty in man which can deduce a conclusion from the facts set before him. In the light of this definition, some animal behavior seems to show that reasoning ability is not man's alone.

A farmer friend of mine had two dogs, one black, one white. In the foundation of his old farmhouse there was a hole just large enough to admit the rabbit who lived there. Every morning the rabbit would come out to tease the dogs. After running gaily around the house with the dogs at her heels she would duck into her hole.

One morning my friend noticed his two dogs standing with their noses only inches apart for a few minutes before they took up their usual stations to await the rabbit. When she appeared, this time only the white dog gave chase and the black partner

crouched near the hole and waited. And this time, the rabbit was caught and killed. Was only instinct at work? It seems more like reasoning — and surely, the two dogs communicated.

Some fox hunters I know couldn't understand how one old fox could keep running in a great circle all night without tiring while the pursuing hounds were soon exhausted. One night the hunters took up their post at the crest of a hill. Below them, about halfway up the hill, there was a tree with a huge forked trunk. As they watched, the fox completed a circle, then leaped to the fork in the tree, whereupon his mate jumped to the ground and continued to lead the hounds in the same circle. All night the foxes kept it up — running a little, resting a little. Instinct? More like well-planned strategy.



We are spending many millions of dollars trying to find extra-terrestrial life but evidence indicates it has already found us.

By A. B. Turner

*At the February 1976 meeting of the American Association for the Advancement of Science six programs designed to search for extraterrestrial civilizations with radio telescopes were described. All six program reports were negative. Nothing that could be ascribed to space intelligence had been heard by any of the giant electronic ears.*

*One scientist in the audience described Project Ozma II (named after the Wizard of Oz of Yellow Brick*

*Road fame) as "looking for a needle in a haystack."*

*There are 250 billion stars in our galaxy and there may be 100 billion other galaxies. That's a lot of stars. Some of those stars have planets. And there could be life on any one of these planets. Based on the age of the cosmos, some of this life must be capable of radio communication. The problems are: Where do we aim the radio telescopes? To what frequency do we listen?*

# **ARE UFOS TINKERING with OUR SATELLITES?**

**F**INDING intelligent extraterrestrial life may not be as difficult as the scientists have thought. Extraterrestrial Intelligence (ETI) may have found us!

Shortly after the first atomic explosion swarms of UFOs appeared. And the obvious question is whether the post-World War II increase in UFO sightings was due to the ETIs' interest in our rapidly advancing technology. Circumstantial evidence would seem to indicate that this is true.

In 1955 the Atomic Energy Com-

mission began a program to develop nuclear powered systems suitable for use in space. These SNAP Systems (Systems for Nuclear Auxiliary Power) utilized small, compact reactors or radioisotope heat sources. SNAP-10A was the first nuclear reactor to be sent into space. It weighed 960 pounds and was powered by a fuel containing 10 percent U<sup>235</sup>. A mixture of sodium and potassium (NaK) metal was heated in the reactor core to 1000° F. and circulated to a thermoelectric converter. The converter produced elec-



trical power from the heat in the NaK.

SNAP-10A was launched from Vandenberg Air Force Base by an Atlas-Agena Vehicle at 1:24 A.M. Pacific Standard Time on April 3, 1965. It achieved a nearly perfect orbit with an apogee of 717 nautical miles and a perigee of 699 nautical miles. The reactor reached full power at 1:45 A.M. April 4, 1965, and thereafter operated flawlessly for 43 days.

On May 16, 1965, during orbital revolution number 552 all contact with the spacecraft was abruptly lost. Neither tracking nor telemetry signals could be detected. SNAP-10A had vanished.

The malfunction of a satellite, especially the first of a kind, is not unusual. What was unusual, however, was SNAP-10A's reappearance. On revolution 574, 22 revolutions and some 40 hours after it disappeared, SNAP-10A reappeared. Almost as if someone had switched the power back on, the tracking and telemetry transmitters again began broadcasting.

The data received by ground stations indicated the spacecraft was operating on a reserve battery. The command system was inoperative; the vehicle would not respond to ground commands. The backup AC power supply was dead. The reactor reflectors had been ejected causing the reactor to shut down and causing the converter power to drop to zero. The vehicle attitude control system was out, but strangely, the craft did not tumble.

Writing in the October 1965 *Journal of Astronautics and Aeronautics* R. F. Wilson and H. M. Diecamp of Atomics International, builders of the

SNAP-10A reactor, stated, "The data which are available indicate the SNAP-10A system did not fail but rather responded in a normal manner to spurious signals from failed electronic components on board the spacecraft. Additional experimental work is underway to better define the failure modes of these components and may ultimately lead to a better definition of the cause of shutdown."

But we still don't know what really happened to SNAP-10A.

And SNAP-10A was not the first nor was it to be the last satellite to suddenly stop functioning and then restart for no apparent reason.

In October 1962 a geodetic sphere named Anna was launched into orbit. The sphere was equipped with four brightly flashing lights to enable trackers to follow its orbit optically. The sphere was designed to determine the exact shape of the earth. "Firefly," as the satellite came to be called, operated for four months and then died. But in August 1963, after seven months of darkness, the lights on Firefly again began to flash. "We have no explanation for the lights coming back on," Richard Kerschmerof of Johns Hopkins University, builders of the satellite, told newsmen.

On May 7, 1963, Telstar II was placed in orbit. On July 16, 1963, it ceased to function. On August 12 it was again operating normally.

Frank Edwards reported that in 1964 four United States satellites stopped working without apparent cause, then started up again. Through the years the list has grown. The planetary probes Mariner and Pioneer have experienced odd malfunctions



but in most cases have returned to "life" in time to perform their primary functions

The latest of these restorations occurred on February 19, 1976. This time it wasn't a satellite but an instrumented test package which had been left on the moon by the crew of Apollo 14.

All the lunar landing parties except the first left behind devices known as ALSEPS (Apollo Lunar Surface Experiment Package). These instruments are designed to measure the charged particles which reach the surface of the moon from the sun, the magnitudes and frequency of moonquakes, the moon's magnetic field, as well as other data. Power for the instruments is supplied by radioisotope heated thermoelectric converters. The converters and power supplies were designed to last one year; all ALSEPS have exceeded their life expectancy.

The Apollo 14 ALSEP was placed on the moon in 1971. Although its receiver failed the year before (in 1975), it continued to transmit data to scien-

tists at the Johnson Space Center in Houston, Tex., until January 18, 1976. On that date it shut down.

Then on February 19, 1976, signals again began to come from the Apollo 14 ALSEP. And this was no ordinary resurrection. The system's performance had improved. The receiver, which had not worked in over a year, now functioned perfectly. The ALSEP could receive ground commands. Also, the device's charged particle counter, which never had worked during any hot lunar day since its implacement in 1971, now collects data both day and night. According to perplexed Johnson Space Center scientists Apollo 14 ALSEP operates better than ever.

These strange off-again, on-again workings of our space machinery may have some yet to be discovered mechanical explanation. Or is someone or something tinkering with the hardware to see what makes it go? If so we should be thankful they put it back together so that it works better than it did before they took it apart.



## THE OCCULT IN SPORTS

*By Jim Miles*

**E**ARLY in the fall of 1973 Bill Battle, head football coach for the University of Tennessee, received a letter from a woman fan warning him that Alabama would spring a big surprise play in the annual clash of the two teams.

Said Battle, "I got a letter from a lady who said she had never written a coach before but she had a dream to tell me about. She dreamed Alabama would score a long touchdown on the first play of our game the next week."

Coach Battle ignored the warning but remembered it vividly as Alabama's first

play from scrimmage unfolded. Quarterback Gary Rutledge faked into the line and uncorked an 80-yard touchdown pass to wide receiver Wayne Wheeler. The Tennessee defense was totally unprepared. Alabama went on to win the game 42 to 21.

"I was not smart with that letter," Battle said afterwards. But he profited from the experience. In the 1974 season opener against UCLA, on the second play of the game, Tennessee's Conredge Holloway faked into the line and threw the ball to Stanley Morgan for a 74-yard touchdown play.



"Something puzzling is sickening your dog," the vet said. "He should be muzzled for the safety of human beings around him."

A CASE that makes it seem animals too are vulnerable to black magic involves Bimbo, a Himalayan mastiff, whose death followed a curse called down upon his head by a Hindu priest.

In the early 1900's Russell Afzal, an Englishman living in India, bought Bimbo as a pup and reared him on the Indian plains. Bimbo's Himalayan forebears had kept leopards and hyenas at bay but down on the plains Bimbo

monkey-god Hanuman and thousands of big langur monkeys swarmed everywhere. The priests regarded the langurs as sacred, fed them daily and treated them with respect and awe.

On the last evening of the two-week stay, Afzal was in his tent reading when he heard a sudden burst of squealing and growling outside. Rushing out he found that Bimbo had seized a huge langur by the throat and was shaking the animal mercilessly. When Afzal

# BIMBO . . .

## Dog Accursed

By Eileen W. Newkirk

had to content himself with chasing rabbits, hares and an occasional jackal.

When Bimbo was four years old, Afzal took the now huge dog on a shooting trip in the hills on the border of Nepal.\* As soon as the tents were pitched Bimbo took upon himself the roll of guardian of the camp.

The site Afzal had selected was near an ancient temple and in the evenings he often sat in a deck chair watching the priests as they walked around the building, chanting prayers and ringing bells. The temple was dedicated to the

finally forced the dog to release his grip the monkey was so far gone Afzal had to shoot it.

That evening one of the guides came to Afzal in distress.

"Sahib," he said, "we must leave as early as possible tomorrow morning. The priests have heard about what happened and they are very angry. The head priest has solemnly cursed Bimbo and they may try to kill the dog if we delay."

The next morning the party left without incident. Once again down on the plains, living in the Rae Bareilly district, Afzal thought no more about the matter.

\* The story of Bimbo, written by his owner, was first published in the February 1928 issue of *The Wide World Magazine*.



But about a month later, as Afzal was sitting down to dinner, Bimbo started to growl, looking toward the door into the next room. Neither Afzal nor the servants could find anything amiss in the room. The window was open and Bimbo rushed to it, growling, but nothing suspicious could be seen outside in the bright moonlight.

In the days that followed Bimbo acted more and more strangely, sniffing and growling when there was no apparent reason for such behavior. He became nervous and irritable and seemed to have lost his high spirits. As if he didn't want to be alone he followed Afzal more closely than ever. Finally Afzal took the dog to a veterinarian.

"The dog is obviously sickening from something puzzling," the veterinarian said. "He should be muzzled for the safety of the humans around him." Reluctantly Afzal agreed.

A short time later, returning from an evening out, Afzal was greeted solemnly by his *chowkidar* (night watchman).

"Sahib, the dog Bimbo is dead!"

Afzal felt a choking sensation in his throat and tears sprang to his eyes.

"What happened?" he demanded. "Where is Bimbo?"

The dog lay with a deep gash in his

throat, as if some big animal had bitten him. The muzzle which had made him helpless was still in place. As Afzal bent over the great dog, the *chowkidar* began to tell how he had found Bimbo.

"Sahib," he said, "heaven only knows how it is possible but when I saw Bimbo lying here a huge langur was hanging onto his throat. I tried to kill the monkey but he dodged me and vanished."

"You must be mistaken," Afzal said. "There are no langurs here in the Rae Bareli district!"

"I only know what I saw," the *chowkidar* insisted, vowing by all his gods that the beast he had seen was a langur monkey.

The *chowkidar* was a man of intelligence and integrity and Afzal was forced to believe him.

His thoughts went back to the monkey temple on the borders of Nepal and he recalled the head priest's curse. Afzal was not a superstitious man but he could not help but remember how strangely the dog had acted in his last days. Now he was dead, the victim of an impossible enemy—for one fact could not be disputed: there were no langur monkeys in the Rae Bareli district. The nearest langur was 500 miles away.



## DRUMMING UP SUPPORT

By Steve Collins

ACCORDING to an Associated Press report circulated in June 1975, Haitian drummers dressed in ceremonial garb appealed to their chief voodoo god, Dumballah, to end the seven-month drought which affected more than 350,000 people in the Caribbean island's northwest hill country.

Although the United States Agency for International Development and other world food agencies had responded with enough shipments and pledges of food to answer Haiti's needs, inhabitants of the stricken area seemed to think a direct drum appeal would bring more meaningful results.



**I**F WE could let the world know that there is a life after death — I don't mean that people should *believe* in a life after death but that they would *know* — we could help millions of people."

The speaker was Elisabeth Kubler-Ross, medical doctor, psychiatrist, author, lecturer and, perhaps most of all, minister to the dying. Not minister in the religious sense but health minister, healing minister, hand-holder and confidant of hundreds, thousands of dying patients over the last 10 years. A small, slim woman of 50, she sat across from me in her living room, sipping tea. Her voice was low and intense, her English flavored by her native Swiss accent.

Elisabeth Kubler-Ross was not anxious to discuss her "new research" into a life after death. Twice she had declined my requests for interviews, as she has turned down requests from numerous others.

"If I were to do a book or a report on my findings now," she said, "there would be thousands of people who would say: 'Well, she's flipped. She's worked too long with dying patients.' Or they would say, 'How can a reputable scientist begin to talk like a minister?'" But what really concerns me is that suicidal persons might read my research and it might be enough to push them over the brink. And I would feel responsible for the deaths of these people who might have done something very creative, made some major contribution if they had lived."

But word of her strange research is out, a published fragment of one of her lectures here, an answer to the questions of a persistent reporter

there. She was alarmed at being quoted out of context, she wanted more time to analyze more data, she was not ready to show her findings to anyone. But in the end she was more concerned that the fragments would give a distorted view of herself and her work. That was when she agreed

# There is LIFE after DEATH

By John H. Lavin

"They experience a beautiful sense of peace and wholeness. Then they are greeted by someone who has died before them."

to talk with me of her clinical investigation into a life after death. But I would have to be satisfied with a talk; her files would remain closed.

We sat facing each other across a coffee table shaped like a huge black-leather-and-wood bellows in the living room of her magnificent old Frank Lloyd Wright house, its walls hung with tiers of American Indian rugs, paintings of Indian women, its fire-



place lined with small stone statues and carved wooden figures of Indian warriors. She sipped her tea as a thunderstorm began to break overhead, lit a cigarette, one of many she was to smoke during the afternoon, and began to speak.

"When you work with dying patients over a long period of time," she said softly, "you occasionally meet people who have had the 'death experience' — people who have died clinically, who have had unsuccessful resuscitation attempts and then suddenly started to come back. One of these patients who had this experience shared it with me, and I thought: We should collect such data and if it could be verified by dozens or hundreds or thousands of people — of different religious backgrounds, different cultural backgrounds, to be sure that this is a universal phenomenon — we could let the world *know* that there is a life after death."

She described the patient as a woman in her late 40's, seriously ill and alone in her hospital room. "The patient saw a nurse come in, take a look at her, and dash out. *Then she floated out of her body.* She floated a few feet above her body and watched her corpse in the bed. She was surprised at how pale she looked. She had this beautiful feeling of peace and equanimity. Then she watched the resuscitation team come in, and she described to me in minute detail who came into the room, what they did to her body, who behaved how, who was sent in to tell the resuscitation crew what to do, very specific detailed things. She had no vital signs — no heartbeat, no blood pressure, no res-

piration. She had this urgent need to tell them to relax, take it easy, let go. She was almost frantically trying to convey to them that 'It's O.K., it's beautiful.' In her words, 'The harder I tried, the more frantic they became.' In my language, the longer she didn't respond, the more they tried to bring her around. Then, again in her language, which is actually a lack of language to describe these events, she 'lost consciousness.' When she regained it she was again lying in her hospital bed."

In silence I sipped a soft drink her housekeeper had brought me. On the one hand, I had the eerie feeling of being a witness, twice removed, to something supernatural. On the other, I had the reporter's instinct for wanting to see the files, to know the names, the places, the dates, that I had already been told would have to remain closed for the present. And yet the reasons for her refusal to open her files seemed to lend credibility to her account.

"I have tons of material," she told me, for instance, "but I have to screen it very carefully. How much comes from kooks, from people who have had hallucinations, from people who have read about my research somewhere and want publicity or who have some messianic need to help people know that there is a life after death? How many are genuine? And then among the genuine, how many showed no vital signs and in the old days would have been considered dead, and how many would qualify according to present-day criteria of the definition of death, including cessation of brainwave activity. To get



scientifically valid cases is extremely difficult."

Although many of her patients were not "fully hooked up" to check on brain wave activity, some of her cases do provide such evidence, she says. And in others, patients who were apparently dead for up to four hours revived with no signs of brain damage or other injury that would normally accompany cessation of heart and other vital functions. Dr. Ross points out carefully that those on whom she collected data were either the terminally ill or persons who met with sudden, tragic accidents.

"What happens in tragic car accidents," she said, "is that the spirit moves out of the body and is able to observe the damaged body. And the person is pain free. Only when they come back into the physical body do they experience pain again."

The reports she receives from patients are so similar that they offer her another kind of evidence just by their numbers. Almost without exception, she said, a patient writing to her or being interviewed by her will begin with: "This is the first time in my life that I've shared this with anybody because people would think I was crazy." Then they go on to tell their stories.

"I was giving a lecture not long ago in a large auditorium," she said, "and I was asked by someone in the audience if I had any concepts about what happens to people when they die. I said I had some excellent examples of a life after death. Suddenly a woman stood up in this huge, crowded auditorium and grabbed the floor microphone and

had this dialogue with me as though we were alone in the world.

"Eleven years ago, the woman said, her two-year-old son was given up for dead. He had no heartbeat, no vital signs. But he was revived. Afterward he told her that he did not want to come back. He said it was beautiful there and that he had seen Jesus and Mary and he wanted to stay. And Mary became very firm with him and said, 'Peter, you really have to go back. You have to save Mommy from the fire.' Peter thought that his mother was in trouble and that he had to dash back and pull her out of the fire. At that moment when he consciously dashed, he came back to life."

The woman feared that the reference to the fire meant she was doomed to hell. "I told her that what Peter had experienced was what we had heard from many, many patients all over the world," Dr. Ross told me, "but that I didn't agree with her interpretation of the fire. 'What would have happened to you if Peter hadn't come back?' I asked. 'I would have gone through hell,' she said, and then she stopped and gasped, and suddenly saw a whole different interpretation of the experience."

She sipped her tea and we listened to the rain beating down. I waited quietly for her to resume, fearful that if I spoke I might break her train of thought. In a moment, she picked up the conversation again.

"The universal common denominator for all the patients we have interviewed," she said, "is that they have this beautiful feeling of peace. Sometimes there is music, but the most common feeling is of peace — no



pain, no fear, no anguish. And wholeness. People who are blind can see and people who have had leg amputations can walk.

"The next phenomenon is that they are greeted by someone who has died before them. They float away, usually physically out of the room or away from the accident scene, away from where the death occurred. They are greeted by an important next of kin — for a parent it would be a child who died before them, if they have had such a loss. For someone who has followed the religious life or for a very young child who was not preceded by any close relatives, they very often see some religious figure, Jesus or Mary. Sometimes the dying patient sees this person before he actually crosses. Many times psychiatrists call this hallucination. These are not hallucinations. These patients are already prepared for the transition. The person they supposedly hallucinate is the person who greets them after death."

None of these patients will ever again be afraid to die, she said, lighting another cigarette. "That's another common denominator. The experience really changes the quality of life. People who have had the death experience really appreciate life. They appreciate meaningful personal relationships. They don't worry about all this baloney we carry around with us because it's so trivial and unimportant. Their whole value system changes."

What about your value system? I

asked her. Do you believe in God and a hierarchical structure in another world?

"You cannot be in this work nor have had these experiences without becoming a deeply religious person," she said. "But not in a conventional way; it's not a church kind of religious feeling. I'm not here to convert the world. I'm here to collect data, which I not only know to be true but which I feel will help thousands, perhaps millions, of people."

Then at this point in your work, I said firmly, you *do* believe in a life after death?

"I don't *believe* it," she said, "I *know* it. Beyond the shadow of a doubt. If we lose someone we will see that person again and be together. And for me to be able to say that on the basis of clinical findings is really beautiful."

She rose from the small sofa, signifying that our interview was over, and I stood up with her, some doubts apparently showing on my face.

"You know," she said, smiling understandingly, "an odd thing happens to you when you open your mind to things that you are taught are totally contrary to academic, scientific thinking. And you give it — what is that English expression, the benefit of the doubt? Once I opened my mind to some of these patients, at least allowing for the possibility that what they were saying might be the absolute truth no matter how it sounded, doors opened that you would never believe."





# *Fingers of Fate*

**By Harold Helfer**

Nicholas Smith, a 12-year-old London boy, saw an exhibition of free fall parachuting and that night dreamed he himself was jumping. He woke to find he'd leaped out his bedroom window and broken his wrist and ankle.

For years the Rock Hill, S. C., country club offered a new car to anyone who got a hole in one during its annual golf tournament. Nobody ever came close so they decided to eliminate the prize. During the next tournament there were two holes in one.

Louie D. Hairston, a Washington, D.C., drugstore security guard, habitually reads from the Bible every day and carries the book in his left breast pocket. In early 1975 his habit saved his life when a knife-wielding bandit attacked him. In the ensuing hand-to-hand struggle the bandit slashed at Hairston with a foot-long butcher knife before the guard drew and fired his revolver. Afterwards Hairston found the hard cover of his Bible had been cut in two, having absorbed a furious stab in the region of his heart.

H. L. Marston was born in Fishing Creek, Pa., and grew up in Beech Creek, Pa. He now lives in Black River, N. Y., and works in Watertown, N.Y.

Kathryn Ballou, making a telephone survey in St. Petersburg, Fla., called one Anthony Shostak. As she started talking Mr. Shostak, aged 69, suddenly interrupted, saying, "I'm having a heart attack." Miss Ballou saw to it that help was rushed to Mr. Shostak; perhaps this is what saved his life.

You'd have to admit that the Gay family of Central City, Neb., believes in equality of the sexes. Mrs. Gay has reared eight children — four boys and four girls. Of her 26 grandchildren 13 are boys and 13 are girls — and her 26 great-grandchildren are also equally divided.

Pam Puckley of Houston, Tex., mistook the double door of a loading dock for a parking garage exit and drove off the dock. On the bumper of her car was a sticker reading, "Don't follow me. I'm lost."

Ermin Bennes of Valparaiso, Neb., and his two sons went duck hunting and got 13 mallards without firing a single shot. The three men were caught in a downpour and while they waited out the rain, the 13 ducks came thumping to the ground at their feet. Slightly singed, the ducks apparently had been stunned by lightning.



# The Phantom Trail of Colonel Fawcett

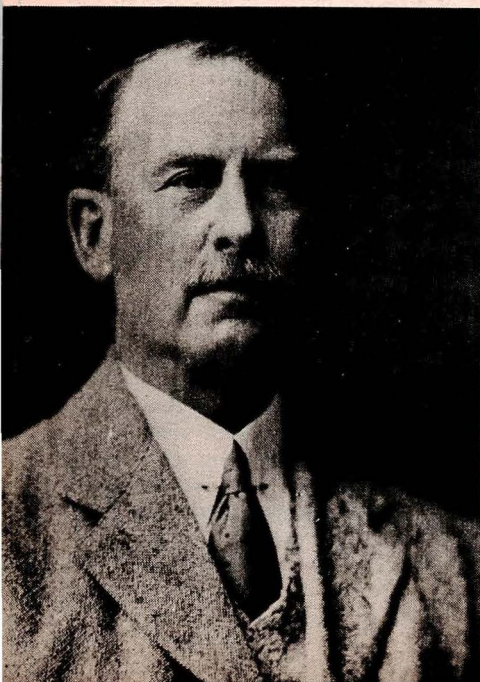
By Paul Donovan Kigar

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in English, Spanish and Portuguese

Fawcett's disappearance a half-century ago remains the greatest mystery in the annals of exploration. No trace of his expedition ever has been found.

IN THE FIRST quarter of the 20th Century, before air travel became commonplace, the Amazon basin's faraway jungles were largely unknown to civilized man. Although by then much of Brazil had been explored and to some extent settled, Amazonia and northern Mato Grosso lay undisturbed, shrouded in mystery and legend.

They were strange legends indeed: of ancient stone towers with lights that never went out; of barbarous white Indians with blue eyes and blond hair called Morcegos, or Bat People, who lived like ape-men in caves during the day when they were blinded by the sunlight but being possessed of night vision, made nocturnal sallies to attack nearby slumbering tribes. Not least strange was the legend of a fabulous Lost City built in the Greco-



This photograph of Lt. Col. Percy Harrison Fawcett was taken in 1924, the year before his disappearance.





In the company of his father, Jack Fawcett's first journey of exploration to Brazil was fated to be his last.

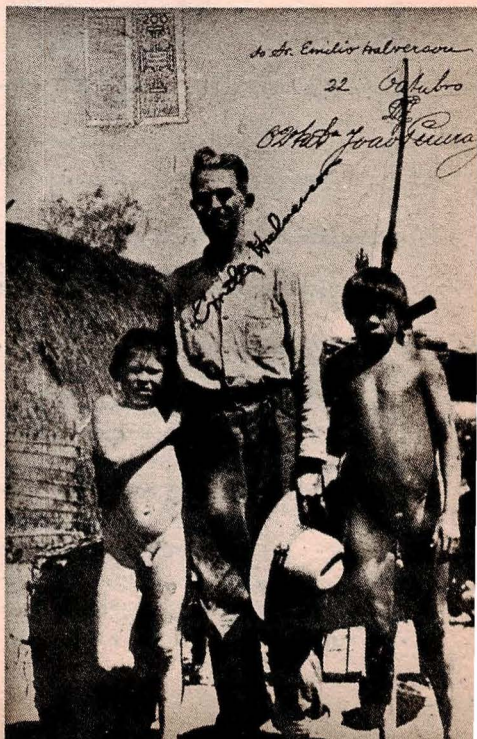
Dulipé, aged about eight, alleged to be Jack's son, stands at left beside the Rev. Emilio Halverson, missionary who first saw him in 1926. Photo bears Halverson's and notary's signatures.

Roman style, half buried in the drifted silt of centuries, yet glittering like silver under the Brazilian sun.

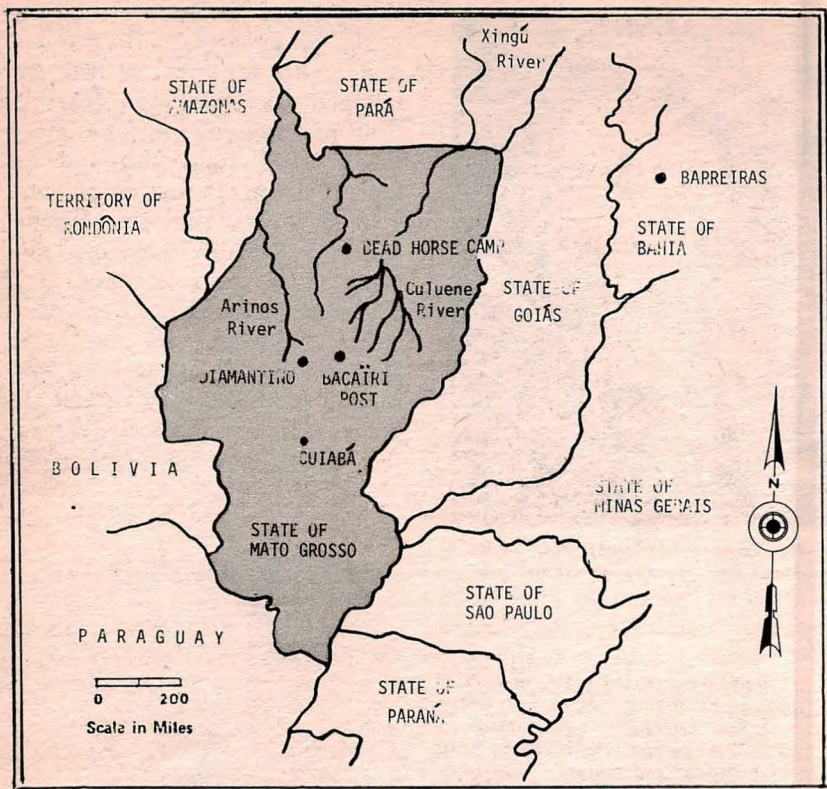
Such a prospect attracted the daring explorer, Lt. Col. Percy Harrison Fawcett of the British Royal Artillery (Ret.). In 1920 and again in 1925 he went to seek the stone towers, the Bat People and the Lost City. A competent surveyor and explorer, Fawcett was deeply interested in archae-

ology and — as his writings reveal — in mysticism. He first visited South America in 1906 and mapped the Bolivian-Brazilian frontier. Subsequently he made seven more surveying and exploration trips to that continent.

In Rio de Janeiro's National Library Colonel Fawcett first read about the Lost City. It is described in a curious document, which I have seen, numbered 512, now locked in the rare book section of the library's vault. Its yellowed pages purportedly bear the writing of some member of a







Fawcett's last communications came from the northern part of Mato Grosso but his falsified coordinates confused and hampered rescuers who tried to find him.

Brazilian exploratory expedition, or *bandeira*, of 1753. While seeking the lost silver mines of Muri-beca, the expedition accidentally had come upon the mysterious city described as having a central arch, built of large stone blocks and inscribed with strange characters, which was the gateway to wide streets, rows of ruined columns, a public

square, grand stairways and statues. One statue was of a young man, his head crowned with a laurel wreath like the statues of ancient Greece and Rome.

The 1753 expedition reported finding the remains of a magnificent palace or temple with bits of color still visible on its elaborate decoration. Bats and





Reporter Edmar Morel, who headed 1943 rescue expedition in search of Fawcett, shows photographs of the colonel and his son to Chief Izari of the Apalakiri.

strange short-legged jumping rats inhabited the ruins. The far side of the square ended at a river which flowed from the northwest and vanished into distant forests—from which it emerged in a mighty waterfall. Absolutely deserted, partially devastated by an earthquake, high-gated, walled and strewn with the fabulous fragments of other ages, the city's silent ruins spoke eloquently of a departed greatness and a vanished culture.

At the end of Document No. 512 appear reproductions of part of the city's inscriptions. According to one of Fawcett's biographers, the Colonel was astounded to

note that they were identical with some undeciphered inscriptions he had found in Ceylon years before! Thus he was impelled to seek the legendary city, no matter what the cost.

The time was propitious. As late as 1911 Hiram Bingham had discovered Machu Picchu. A few decades earlier Edward Thompson had discovered the Sacred Well in Yucatan. These discoveries revived the thesis that the pre-Columbian cultures were merely remnants of the once-greater civilization of the lost continent of Atlantis. Furthermore, geologists believed Brazil's central plateau was the earth's most ancient continent.







the *Ciudad de los Césares*, the City of the Caesars. According to Chilean tradition, there was some magic about the place that made it visible only to a few initiated seekers from outside but invisible to all undesirable adventurers. Fawcett noted that many had set out in search of that city, never to be heard of again. He was convinced that it — and others like it — really existed.

\* \* \*

**C**OLONEL Fawcett set out in 1920 to find the mysterious ruins of the Lost City described in Document No. 512. Going inland from the coast of Bahia, his expedition penetrated the northern Mato Grosso where, according to his geographical coordinates (now believed to have been deliberately falsified so that no one could follow him) his horse died at 11° 43' south, 54° 35' west. To this place he gave the name "Dead Horse Camp."

The 1920 expedition failed — but along its route the British explorer heard more tales about ancient abandoned cities sleeping somewhere in the interior. These increased his zeal and he immediately sought financing for another try.

Late in 1924, through the auspices of several scientific societies and the North American Newspaper Alliance, the 58-year-

old Fawcett finally organized what was destined to be his last expedition. He believed in traveling light and the expedition consisted only of himself, his eldest son Jack and the latter's friend, Raleigh Rimell, both of whom were under 25. They arrived at Cuiabá, Mato Grosso's capital, on March 4, 1925. Here Fawcett told a friend, Eufrásio Cunha, that he had a map which would lead him to a cyclopean city of the lost Atlantis.

Leaving Cuiabá on April 20 the spartan expedition, accompanied by porters, two extra horses, two dogs and eight mules, struck out overland in a generally north-east direction.

The next word of the expedition came from a small Brazilian military outpost located approximately at 14° 10' south, 54° 15' west, called Bacaïri Post, where they arrived on May 15. In his letter from Bacaïri the Britisher expressed concern about Rimell's ability to continue, since one of his feet was badly swollen and infected from the bites of ticks and insects. Fawcett was toughened for the hardships of the Amazonian wilds but his two companions were tenderfeet. Nevertheless, they left Bacaïri on May 20, moving north.

The last authentic communication from them, dated May 29, 1925, came from Dead Horse



Camp. Brought back to Cuiabá by the returning porters, the Colonel's letter implied they were deserting him but according to the porters' testimony Fawcett had ordered them back, for he wanted no one to accompany him into the "absolutely unexplored country" as he neared his hoped-for goal. That last letter complained about the trail's discomforts, particularly insects, expressed increased worry about Rimell's leg, and said he expected to encounter Indians and the great waterfall in about 10 days.

The rest is silence.

No subsequent legitimate communication ever came from him, nor has there been a really reliable report of his having been seen, dead or alive, since then. His disappearance half a century ago remains the greatest exploration mystery of the 20th Century.

\* \* \*

**C**OLONEL FAWCETT had told his youngest son Brian and the German Consul at Cuiabá that he probably would not return until 1927. So although an estimated 40 million worldwide newspaper readers had been avidly following his itinerary, which abruptly ceased, there was no great concern when the rest of 1925 and even 1926 passed with no word of him.

Early in 1927, however, his

family and friends became seriously concerned. Was he dead? Had he found that ancient civilization in which he had so strongly believed and was he remaining there? Was he a prisoner of the Indians? Had he failed completely in his quest and — ashamed to admit it — returned incognito to civilization?

Interest was heightened in 1927 by a report from a Frenchman who called himself Roger Courteville. He said that while driving westward across South America in Minas Gerais he had come across a ragged sick old man, mentally confused, who told him his name was Fawcett. Courteville alleged he never had even heard of the Fawcett saga until he learned of it after arriving in Lima. Later, however, Courteville gave so many different spellings of his own name and so many different versions of his story that it lost credibility.

Nevertheless, while it seemed unlikely that Fawcett was still alive a relief expedition was organized and financed by the North American Newspaper Alliance late in 1927. Its leader was United States explorer and navy commander George Miller Dyott. In contrast to Fawcett's three-man expedition Dyott's relief column was like a Cecil B. DeMille safari; he took no less



than 26 men and three tons of food and equipment. They moved north from Cuiabá in May 1928.

Dyott soon concluded that Dead Horse Camp could not possibly be at Fawcett's coordinates but considerably south of there — at about 14° south, 54° west — near the Batovi River and fairly close to Bacairi Post. It would have been impossible for men in excellent physical condition to go overland the distance from Bacairi to Fawcett's location of Dead Horse Camp in only nine days' time and since Rimell's leg was already a handicap it would have taken Fawcett's party much longer.

After a fortunate encounter with a Bacairi Indian called Bernardino who had been one of Fawcett's last guides, and after talking to other Indians in sign language, Dyott eventually reached an Apalakiri (or Calapalo) village on the Culuene River. These Indians said that the Fawcett group had been there three years before and then had moved east of the Culuene. They had seen Fawcett's fires for four days. After that, Dyott learned, there had been no sign of him.

En route to the village on the Culuene, Dyott found an Indian child wearing around his neck a brass tag bearing the name "W. S. Silver and Co.," the man-

ufacturer of Fawcett's trunks. He also found a small metal trunk which he was convinced was the Colonel's.

Now confident he was getting close to Fawcett, Dyott planned to make the five days' journey east of the Culuene — but he had run out of gifts for the Indians and his food supplies were getting low. Surrounded by increasing numbers of apparently hostile Indians he decided to abandon the search. After midnight, when the encircling Indians were all asleep, the expedition slipped away in canoes down the Culuene to the Xingú. They reached Belém at the mouth of the Amazon on October 22, 1928.

Meanwhile Dyott had telegraphed to the press his conclusion that the Fawcett group had been killed by hostile Indians in July 1925, five days' journey east of the Culuene. Thus the general locality of Fawcett's disappearance seemed to be clarified. But the Fawcett family refused to accept Dyott's conclusion, saying that the trunk and metal tag he had found may have been abandoned during the 1920 expedition and did not necessarily mean Fawcett had been there in 1925.

In the 1930's legends multiplied. Fawcett was reported seen now here, now there. Tales proliferated and a Fawcett folklore



came into being. But it is a mass of unreliable testimony. Almost any adventurer who went a few leagues north of Cuiabá came back with a story about having seen Fawcett dead or alive. No less than 50 depositions were recorded with Cuiabá notaries public, all attesting to Fawcett's whereabouts. Many of the reports were contradictory: one gold miner saw three vertical skeletons in a cave and believed these were the Britishers. A trapper said he had run across the Colonel alive and urged him to return to civilization but he had refused to face public admission of his failure. One man saw him on the Tocantins River married to four Indian women and worshiped as a god. Another avowed he had seen his dried and shrunken body hanging from the rafters of an Indian's hut.

In 1930 an American newspaper reporter, Albert de Winton, went to find Fawcett and he too disappeared somewhere in the Mato Grosso *sertão* (backlands). A Swiss trapper, Stefan Rattin, claimed to have talked with Fawcett, held prisoner by some Indians, on October 18, 1931. In 1932 Rattin and two companions went back to rescue him and they too vanished.

In 1937 a missionary, Martha L. Moennich, brought out of Brazil a story about a halfbreed

"white" Indian boy called Dulipé. Found in 1926 at an Indian village by an evangelist, the Rev. Emílio Halverson, Dulipé was believed to be the son of Jack Fawcett and a Kurukurú Indian woman. Miss Moennich had seen Dulipé in 1926 and again in 1937. The Fawcett family always refused to accept this story. If Dulipé had a white father, they held, it was certainly not Jack Fawcett.

In 1943 the Brazilian newspaper chain *Diários Associados* organized a research expedition headed by reporter Edmar Morel. It concluded that the Britishers had been killed by the Apalakiri Indians.

In April 1951, Orlando Villas-Boas, the Brazilian *sertanista* (expert on the backlands) and Indian authority, had a long conversation with the Apalakiri and obtained a "confession" from their Chief Izari that he had clubbed to death Fawcett and his two companions. He had buried only Fawcett near a lagoon beside the Culuene. He led Villas-Boas to a shallow grave where human remains indeed were found. The news was given to the world press that Fawcett's bones had been discovered and the enigma was finally solved.

The bones were sent to England for comparison with records of all three man's mea-



surements. Fawcett had left there an extra pair of false teeth which did not fit the skull found at the grave, nor did the bone measurements correspond with those of any of the three men. Experts at the Royal Anthropological Institute in London and the Brazilian National Museum in Rio unanimously agreed that these were not the remains of any of the Fawcett party. The mystery was not solved.

In January 1952 came what might be termed the last of the formal publicized investigative expeditions. Sponsored by two Brazilian newspapers and led by reporter Antonio Callado, it included Orlando Villas-Boas and Brian Fawcett. They talked to many Indians and visited the site of the alleged grave, which Brian was convinced was not his father's.

\* \* \*

**W**HAT THEN of the legends? For more than three decades pilots on night flights over north-central Brazil never have reported seeing strange ever-burning lights possibly emanating from stone towers, nor has any *sertanista* run across them.

However, in October 1973, at long last, a tribe of white Indians with blue eyes and red hair was discovered near Altamira on the shores of the Igarapé Ipixuna

River in Pará State. But they are not the Bat People. They don't live in caves, their daytime vision is normal and they make no night sallies. Today leading authorities on Brazilian Indians are convinced the Bat People are a myth.

And what of the Lost City? As early as 1869, Document No. 512 was believed to be the work of an imaginative adventurer. It speaks of earthquakes but in historical times earthquakes have been almost nonexistent in Brazil. It speaks of a river flowing from the northwest, yet all the rivers in the region flow generally toward the north.

Some say the 1753 story was a romanticized version of a much more primitive place that one Teodoro Sampaio later came across in 1879. After sleeping one night in a cave near the Serra do Sincora in Bahai, Sampaio found artistic designs and strange inscriptions on its walls. There were many large rats and bats, just as described in the 1753 document, but no city.

On Bahia's central plateau north of Barreiras there are many strange rock formations that could be taken for ancient ruins. Farther north, in Piauí State near Piracuruca, lie "The Seven Cities of Stone" said by some to be geological rock formations, by others the ruins of



a Phoenician city, and by still others, a mixture of the two. Any or all of this may be the basis for the legend of the Lost City — if indeed Document 512 is not entirely fiction.

On the 1952 expedition Brian secretly hired a plane and flew over the general area where his father thought the City might be. He saw no trace of it, nor has any been reported since by commercial or military pilots.

Fawcett's fate? Probably he was murdered by either the Suya, Nahuqua or Apalakiri Indians somewhere near the Cu-luene. This is essentially the conclusion of several research expeditions despite the lack of conclusive evidence.

Another theory is that the party simply died of starvation, thirst and exhaustion due to their weakened physical condition. The Apalakiri told some Fawcett-seekers that both Jack and Raleigh had infected legs and had wanted to rest for an indefinite period in the Apalakiri village but the Colonel stubbornly insisted on moving east. Five days' journey might have been the limit of their endurance.

After talking to Brazilian geographers I venture to suggest another hypothesis. Mato Grosso's rivers are treacherous; even their shallows are full of holes. Their currents possess tremendous force and their rapids batter and easily overturn the strongest canoes. Some geographers believe that even 50 years ago the river Indians of that area were not wild and hostile, that they considered the white man possibly a source of help, not trouble, and that therefore, Fawcett's group was not massacred but perished in the swift currents and rapids of a Mato Grosso river.

Yet — one likes to dream. Perhaps Fawcett, the initiate, did find the city of his quest, invisible like the City of the Caesars to all uninitiated seekers. Perhaps now at the ripe old age of 108 he lives on there as a high priest or grand lama, like Father Perrault in *Lost Horizon*. Perhaps in this world or the next he has found the light that never goes out.

Whatever the truth, Colonel Fawcett has walked out of Mato Grosso history and into legend.

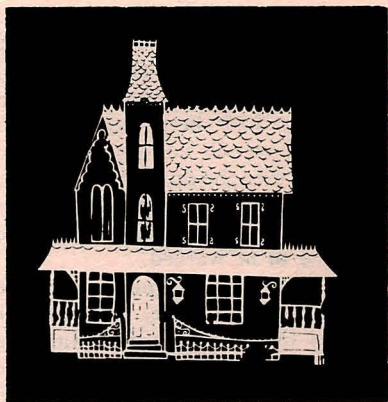
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### LOADED LOOT

IN NEWBERG, Ore., Linda Bare explained to police that someone broke into her car in August 1975 and stole her pet skunk Blossom from his cage. The thief may be in for a surprise; while Blossom is cuddly and wears a red collar, the animal has not been descended.



# Our HOST the GHOST



... shattered my mother's nerves, put my daughter into shock — and our cat simply moved away.

By Billie McNutt

**T**HIRTY-SIX years ago, in 1940, I lived with my family for three long months in a haunted house in Dallas, Ore. I don't know what would have happened if we had stayed there longer. Twelve weeks were enough to put my mother Gladys in the hospital with shattered nerves, frighten my two-year-old daughter into shock and cause our cat to move to the neighbor's.

Our experiences in that house made believers of my unimaginative husband Al, my father Johnnie Myers and his younger brother Swede and confirmed my own belief that such things can and do happen even in these so-called enlightened times!

The men in the family had kept their

jobs back in Valsetz where Al was a baker and Dad and Swede worked in the Johnson lumber mill. We found a house in Dallas almost immediately, one large enough for all of us, where mother and I could share the 11 hours a day the men were gone. Actually, it far surpassed our expectations and hopes.

The three-storied house was on a corner with huge shade and fruit trees along the side and across the back. Two large bedrooms and baths, an enormous living room and a big kitchen with a washroom and large pantry adjoining it made up the ground floor. One small and three large bedrooms occupied the second floor and the third floor was divided into two separate attics by a hall which ran the width of



the building. All the rooms had 12-foot ceilings.

The owner of the house was an 82-year-old woman who lived with her daughter in Seattle, Wash. She told us the house had been her mother's wedding home; all the furnishings had been hers, even the carpeting. I suppose we should have been suspicious because the rent was so low but we were too delighted to be warned.

We were given permission to use everything in the house, including the contents of the two attics, with the exception of a few pieces of furniture and one set of china. These we put into the small bedroom on the second floor, padlocked the door and gave the key to Mrs. Ebby who took it back to Seattle with her.

Although the room in which the furniture was stored had only one very small, round, stained-glass window 10 feet from the floor, the owner asked us to put a lovely red velvet platform rocker in a corner so the "sun wouldn't fade it." A large marble-topped table, with curved claw legs, was placed in the middle of the floor, but not to stay as we were soon to learn.

We noticed immediately that Spanky, our large blue Persian cat, was apparently uncomfortable in the house. While we were moving in he stalked from room to room, growling. We assumed it was because the place was strange to him and that he would be all right once he had adjusted to the change.

The following afternoon Mother and I were measuring curtains in the living room and Spanky was stretched out on the daveno watching us. Suddenly his head jerked up and stared toward the stairs. At the same time we heard the

stairs creak as though someone walked on them. As we stared the handle of the front door turned and it swung open. Spanky leaped up, back arched, every hair on end, and jumped behind the daveno. A moment later he shot out the open front door. By the time I reached the porch he was gone.

A few minutes later our friend Ann Bjornson who lived half a block away came in carrying our poor trembling cat. But as soon as she put him down he ruffled up, spit and headed right back to her house. And there he stayed until we moved again.

The teasing Mother and I took from the men about this episode ceased abruptly the next Saturday night. The baby was asleep and Mom, the men-folks and I were playing cards in the living room. We all stopped talking when the stairs began to creak. Step by step, it sounded as if someone was coming down toward us. As the five of us watched, the front doorknob turned and the door swung open. But now the creaking continued across the living room toward the kitchen. The kitchen doorknob turned and that door, too, swung open. My husband, father and uncle all tried to come up with a logical explanation but there wasn't any.

Thereafter, the stairs creaked and the doors opened frequently, even when we had visitors. On several occasions the sequence ended with the flushing of the toilet next to my bedroom.

Another strange thing happened—in the pantry. Our "cat-sitter" friend Ann helped us put several boxes of home-canned fruit and vegetables onto the shelves. We agreed with Mom that some pie cherries should go on a high shelf and pears on a lower one which didn't require the use of a ladder. One evening



I went to the pantry to get some pears for dinner and instead of turning on the light I simply picked up a jar from the shelf on which I knew the pears to be and took it into the kitchen. Mother asked me why I had climbed up to get pie cherries and sure enough that was what I had!

I supposed the jar of cherries somehow had been put on the wrong shelf, so I went back into the pantry to exchange it. This time I turned on the light and then just stood there with my mouth open. Every shelf had been neatly rearranged. I called Mother and she was just as nonplussed as I. We made several tries at having the fruit on the shelves we wanted it on, only to find the jars completely rearranged the next morning. Finally we gave up and simply looked for what we wanted.

Not long after moving into the house Uncle Swede and I investigated the attics. We found an old Edison Victrola and 24 discs in leather cases and carried them down to his second-floor bedroom. We were thrilled when the machine played beautifully. Our enchantment faded rapidly when it began to play by itself in the middle of the night, although the discs always were placed back in their cases and never left on the machine. We finally were forced to return the Victrola to its place in the attic in order to get some sleep.

I also found a tall bamboo easel in the attic. And in a trunk I found the perfect picture to put on it. It was an oil portrait of our landlady's mother as a bride. I put the easel in one corner of our bedroom and Swede and Al carried the heavy ornate portrait downstairs and placed it on it. We thought it looked at home there but apparently "someone" didn't agree with us for the

next morning the easel stood empty and we found the picture back in the attic trunk. Swede and Al returned the picture to me several times but I finally had to agree it was wasted effort, so we left it where it was—packed away.

Mom and I tried to get Uncle Swede to sleep downstairs on the daveno as we were becoming more and more apprehensive about his being upstairs alone at night. We got our way only when the furniture in the locked room began moving around in the night. The only key to the padlock on the door was in Seattle and the only window in the room, high up on the wall, two stories above the ground, was too small for anyone to crawl through but that didn't keep the furniture from crossing and recrossing the room.

Several nights the five of us sat in the living room in our pajamas and consumed coffee and aspirin until the moving stopped and we could get to sleep again.

The morning after our two dear friends Bob and Wanda Johnson had joined us in a "coffee and aspirin session" they packed their bags, said to let them know when we had moved and departed.

Mother had become so nervous and we all were so like zombies from lack of sleep that we called Seattle and told Mrs. Ebby we were going to move. We had found another house and were waiting for her arrival when the final blow fell.

We had just finished lunch when we heard someone come in the front door. Two-year-old Judy thought it was her adored Ann and ran into the living room to meet her. Mom and I sipped our tea and waited for them to come in. But there was only silence.



Suddenly I felt frightened. I sprang from my chair and ran to the kitchen door. Mother was right behind me.

Judy was just standing inside the living room, her back to us, facing the now open front door. There was no one there. But Judy continued to stare and did not move even when I called her name. Mother seemed frozen, too; she just stood beside me, crying.

I ran to Judy, took her in my arms and shook her as I continued to call her name. She finally blinked her eyes and seemed to see me for the first time. Then, throwing her arms around my neck and burying her face against my shoulder, she began to scream. I hope I never again see such terror on a little face or hear such bloodcurdling cries.

I wanted to take my baby and run out of that house but I had just enough sense left to know I couldn't leave Mother. By then she was hysterical and completely helpless.

This was the scene that Ann walked into when she arrived a few minutes later. Sensing that our state had something to do with the house—for by then I couldn't tell her what had happened—she somehow got the three of us out the door and down the street to her home.

Judy's screams gradually changed to whimpers and finally from sheer exhaustion she fell asleep. She would require a night-light and an open bedroom door for several years to come.

Ann called our family doctor for

Mother. He administered a hypo, called an ambulance and accompanied her to the hospital where she remained for four weeks. Judy stayed with Ann and the rest of us stayed in the house but I left for Ann's as soon as I could each morning.

When Mrs. Ebby came we told her what had happened. She then admitted that was why she had gone to live with her daughter. It had gotten too much even for her! She also told us we had stayed longer than any other tenants. This was confirmed by a neighbor who said, when asked why he hadn't told us about the ghost, "Well, you seemed to be doing all right and we wanted to see how long you would stay."

Poor Mrs. Ebby had begun to think the manifestations had finally ceased.

We told her the furniture in the locked room had moved around and at our request she unlocked the room in our presence. Nothing was as we had left it! The little velvet rocker sat squarely under the window; the marble-topped table was in a corner and tea for two had been laid upon it with the fragile china set on a lovely tatted cloth which was supposed to be in a trunk in one of the attics.

We locked the door and left.

A few months later Mrs. Ebby died and the house was sold. It was remodeled into a two-story modern house before it was lived in again and somewhere along the line, somehow, the ghost was dispossessed.



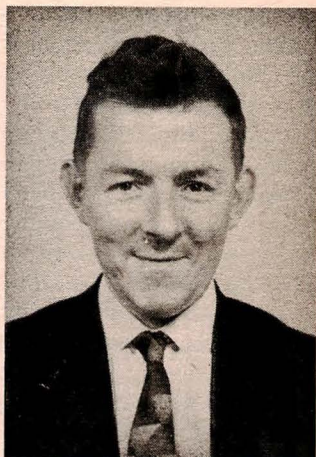
### TOO MANY WIVES

THE UNITED States Census Bureau recently admitted it had missed counting over 5,300,000 people during its 1970 census. Harder to explain is how the Bureau came up with 51,805 more married women than married men.



Considering "precall" the mirror image of "recall," experimenters prove statistically that you can improve your precognitive abilities with these simple exercises.

## YOU CAN "REMEMBER" THE FUTURE



By Sean O'Donnell

**Y**OUR MIND — by a mechanism I call "future-memory" or "precall" — is capable of knowing the future just as it recalls the past but this capability goes unrealized largely because it is not used.

Occasional intuitions, premonitions and the like suggest that a sort of future-memory sometimes occurs in everyday life. Nearly all these experiences reduce to two essential elements. First a thought pops into your head, sufficiently unusual to stay at the forefront of your consciousness. Then some later incident relates directly to that thought. Suppose, for example, you suddenly think of a long-lost

friend, for no obvious reason. You may then feel rightly surprised if a wholly unexpected letter from that friend arrives the next day. You probably will feel justified in ascribing some paranormal connection to the two events.

Most paranormal intuitions thus can be seen as present thoughts concerning future observations, just as memory involves present thoughts about *past* observations. Hence I proposed the term "future-memory" to cover the paranormal case. However, the idea of future memory is a contradiction in terms as we understand "memory" today. How could I arrive at



a more precise term?

The term "precognition" is of no help. It inevitably suggests the temporal opposite of "recognition." But recognition embraces three essential elements. Consider what happens when you recognize someone you last saw long ago. You see him now; you saw him before; and memory bridges the years between.

In a case of paranormal intuition, however, you do not see anything now. You merely have a present thought and a later observation apparently linked to it. I hypothesize that this paranormal process may be compared to some normal function of memory.

*Recall* is the obvious answer, for in normal recall you do not see anything before you either. You merely have a present thought about a past observation, much as paranormal intuitions appear to contemplate the future. A new term — *precall* — almost suggests itself. Precall is a future-oriented act of mind in direct time opposition to the familiar recall faculty. To recall means to summon to mind again *afterwards*; to precall means to summon to mind *beforehand*.

I tend to picture precall as an exact mirror image of recall. Just as recall ability diminishes with time, precall ability dimin-

ishes with time distance into the future. Length of time is only one factor affecting recall, however. Important or high-interest events are remembered much longer than are trivial events and hence can be recalled over a longer time span. By analogy, it should be possible to precall high-interest events from further into the future. This is, in fact, in line with studies that show that premonitions of disasters often occur months or years ahead of time. Conversely, intuitions of trivial events usually come only a few minutes before they occur.

Another point naturally follows if my mirror-image concept is accurate. Normal recall ability can be increased by memory training methods. This suggests that precall ability similarly can be strengthened by training and I have found this to be true.

The capacity to precall tomorrow's happenings inescapably implies that the future lies somehow "already written" before us. Such notions are of course inherent in all concepts of fate or destiny. In the end they reduce an individual's life-span to a strangely passive journey along a predetermined course.

Opponents of this viewpoint affirm that time inevitably brings change and the future is affected by free will. The debate between these two positions is



currently quite unresolved. On one side are the proponents of a static or predestined world where fate holds sway. Against them are ranged the believers in a future — or destiny — under man's control.

No one has pointed out the weak foundation underlying all these arguments — namely, that our general notion of time is intimately linked to memory. Yet the common notion that the memory function of the mind can contemplate only the past is strictly an assumption. It lies deep in the foundations of all thinking on psychology, philosophy, mind, consciousness and time; yet no one has ever bothered to determine whether this assumption is correct.

Paranormal experiences hint that an opposite or future mode of memory occasionally occurs. If so, the problem lies not in supposed violations of our muddled views of time. The question is rather why such precall impressions are so rare and weak compared with the more usual recall capability.

Again the simplest answer seems the most appropriate. Precall experiences may be unusual not because of limitations of the human mind but because the precall function has not been exercised.

Conventional psychology lends

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Currently he is a science lecturer at the local college in Hamilton, Scotland. Since 1964 he also has been science correspondent for Dublin's "Irish Press." He contributes articles to professional journals and magazines such as "New Scientist" and "Parapsychology Review."

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credence to this view. Psychologists generally agree that newborn infants inhabit a comparatively timeless world. Only later, as their memory coherence grows, do they adopt prevalent adult notions of time. Thus it may be simply accidental that the mind learns to recall only the past, but on this bias all later notions of time are erected.

In fact, the precall learning exercises I have devised demonstrate that learning future-memory or precall skills is not at all difficult. Perseverance and keenness are the main requirements for success, together with a willingness to suspend judgment until you have gained a little experience.

\* \* \*

**I** BEGAN these exercises in the simplest way. I started by carefully observing my general frame of mind at the time sporadic intuitions occurred and then deliberately tried to reproduce



the same frame of mind insofar as possible. This resulted in a gratifying increase in the number and variety of sporadic intuitions.

Many of these intuitions were initially rather trivial, often no more than the apprehension of what someone was going to say or a slight inkling of tomorrow's news. No matter how trivial these incidents were I wrote them down and then analyzed each case together with as many variables as I could find.

Other observers have kept such records. J.W. Dunne began to note everyday intuitions after his striking experience with premonitory dreams. C. G. Jung did something similar although his reports were mainly second-hand materials gathered from the public at large.

As my records grew two general changes became inescapably clear. The frequency of observations each week increased quite dramatically. So too did their general level of importance in everyday affairs. Where many incidents were at first quite trivial a goodly number now were so striking as to shake even the most skeptical minds.

I won't discuss the details of such mainly irrelevant coincidences here. Instead I recommend that you start collecting

your own coincidences. Get a good thick notebook and write down the details of any coincidence that comes your way. At first you probably will notice no more than one or two a week. At the end of six months, however, you should note a startling rise in frequency. In fact, by that time you may have convinced yourself that you possess at least some paranormal skill.

Science demands the reduction of diverse natural observations to simple basic patterns. In my case I needed to apply the general intuitive state of mind to simple guessing games so that I could analyze and measure the results in strict mathematical terms.

Eventually I conducted nine different precall experiments with the assistance of my colleague Peter R. Murphy. In all of them I found it possible to develop future-memory to a high degree. Several also showed various secondary effects that confirmed my analogy with past recall. (Readers interested in the details and statistical analyses may write me at 13 Carron Ct., Hamilton, Scotland, for reprints of my original papers describing these experiments.)

Later I reduced some of these exercises to a simple system for precall training. A few colleagues who have tried this system also



have found that anyone can develop future-memory. With the aid of a Parapsychology Foundation grant, extensive trials are now under way.

Meanwhile, you may test your own precall ability. A good way to start is with roulette guessing. Your first need is a good toy wheel which you can buy for a few dollars. Your aim is to predict the result *before* the wheel is spun. This sounds impossible at first but rapidly gets easier as you practice — a fact that provides one proof for my future-memory theory as a whole.

Precalling the exact number on the roulette wheel is far too ambitious at first; start with a simple precall of red or black. About 10,000 separate "guesses" over some 50 hours may be required before you attain a decent competence.

It helps to follow these detailed instructions:

(1) Remember that deliberate precall is a delicate, subtle and initially demanding exercise at every single step.

(2) You must gradually learn to recognize the mental state in which prior contemplation corresponds with later observation.

(3) You must also learn to know the opposite, more confused mental states in which your guesses are likely to be wrong.

At first these two opposing processes will be so evenly balanced that you are likely to obtain almost random averages. Gradually however your total scores will rise as you learn to reproduce the desired mental state and to eliminate its opposite.

(4) Do not expect much progress beyond increased awareness in the first five hours or 1,000 single attempts. Thereafter your score totals should rise by something like five percent for every 1,000 attempts.

(5) Always keep full records, preferably subdivided and totaled for every five, 20 and 100 attempts.

(6) Your general psychological conditions must be severely standardized at first. Always conduct your early precall learning in privacy.

(7) Continue to practice at least one hour each day. Otherwise progress painfully attained may dissipate.

\* \* \*

**I** WILL discuss only in general terms the somewhat startling results I obtained by applying these procedures. In the red-or-black precall using the roulette wheel where 50 percent accuracy is chance expectancy, I have attained better than 80 percent correct scores. Other persons who have tried these same



learning procedures have reported scoring around 60 percent. None of these experimenters, however, have practiced for more than 50 hours whereas I have logged nearly 4,000 hours of precall practice.

All the persons who took part in the precall experiments agree that no special "psychic" or paranormal personality traits are needed, that precall is an outstandingly delicate and subtle exercise of the mind. This subtlety of precall can lead to many slips at first. For example, in the beginning, after I found myself quite expert at precall in private, I was hopeless when I tried public demonstrations. This embarrassing divergence ceased only after I had considerably more experience in public. Shyness before an audience always interferes with performance of any novel or poorly practiced skill.

Current parapsychology might usefully heed many of the lessons to be learned during precall experiments. In view of the precall function of the mind many common laboratory guessing routines just do not make sense. Neither do they seem likely to be changed until parapsychologists attain some firsthand experience. Only then can they start to *know* the object of their research.

The inherent delicacy of the future-memory process also tends to make serious practical application difficult. To precall roulette in relaxed studios surroundings is one thing; to do the same thing at a crowded gambling table would require far more control—and the higher the stakes the greater this problem is likely to be.

Precalling roulette results, moreover, is a small demonstration of fate at work. You know that the croupier will spin the wheel and the ball will land on one color or the other in a matter of seconds. But this same predetermination runs through many other precall experiments wherein the time and space variables are greater.

After achieving some proficiency in roulette precall I moved on to precalling three-digit numbers. The interpretation of these results requires special scoring systems. You may correctly guess the digits but not their position within the number, or you may guess only one or two of the digits. Thus, when the correct number is 742, you may guess 274 or 942. Chance probabilities exist for all these partial successes and even when you fail to guess many numbers completely, your overall results may be statistically significant. I guessed at several



hundred in a long series of random three-digit numbers before my precall results became statistically significant.

Once I had become proficient at guessing three-digit numbers I went on to the more interesting experiment of attempting to precall the last three digits of license plate numbers. At first I tried to precall the digits on the next vehicle to come down the road. As my skill grew I tried to "know" the digits on the vehicle I would pass on the highway one minute later, then on the vehicle I would see at noon on the following day. In each of these varying times and locations my scoring rate remained significantly above chance.

Here the problem of predestination becomes thornier. You have no normal means of predicting which vehicle you will pass at noon on the following

day. Indeed, you may not know where you yourself will be at that time. Despite such normal logical limitations the paranormal precall principal still holds good. And if people's random future movements can be predicted with routine mathematical precision, we have gone a long way toward proving the primary idea of fate. How far this parallel can be extended remains to be seen.

It is clear that our normal comprehension of time needs to be reviewed. Incorporation of the paranormal fact of future-memory requires a whole new viewpoint which many persons will not welcome. But a sudden large breach in the previously impenetrable barrier of time now has appeared. And surely, through this breach, new worlds of presently unthinkable promise await us.



## MAD CZAR PAUL

*By Bill Parker, Jr.*

CZAR PAUL I, the son and successor to Catherine the Great, was known as the "mad czar" and with good reason. He had a violent temper and was given to senseless, sometimes ruthless, acts.

One morning in 1799 while reviewing his bodyguard, he became displeased with a button on one of the soldiers' coats.

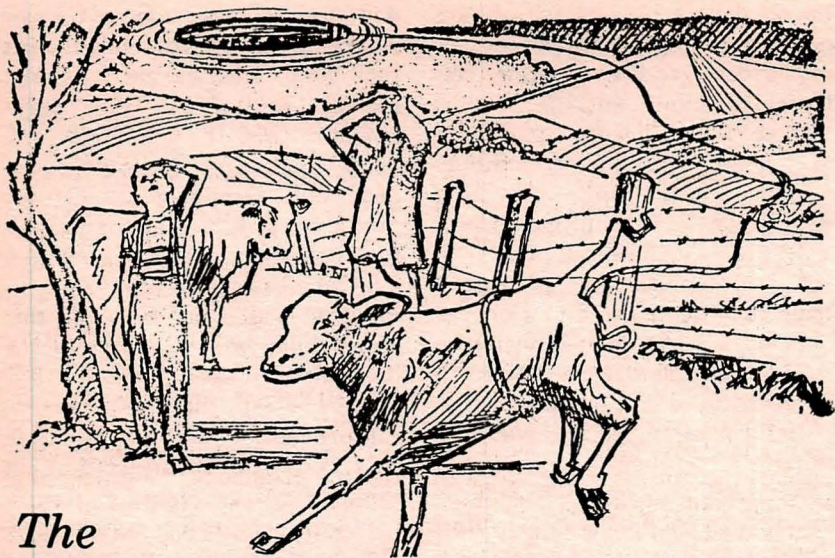
Trembling with rage he screamed, "About face, march!"

An officer inquired, "Where to, Your Majesty?"

"To Siberia!"

Without a word of protest the 400 top men of the Imperial Army started out on a 2,000-mile journey without food, water or heavy clothing. They never were seen again.





## *The* **GREAT AIRSHIP HOAX**

In April 1897 a Kansas rancher witnessed one of the  
strangest events in UFO history — or did he?

By Jerome Clark

**O**N APRIL 23, 1897, the *Yates Center* (Kans.) *Farmer's Advocate* published an amazing story which in the following weeks would be reprinted in newspapers all over America and Europe.

A prominent local rancher, Alexander Hamilton, testified that four days before, he, his son Wallace and hired man Gid Heslip had observed "an airship slowly descending upon my cow lot, about 40 rods from the house."

Startled, the three men had rushed out to the corral, where they discovered a calf caught in the fence, with some sort of rope or cable tied around its neck. The rope led up to the airship, which was "cigar-shaped . . . with a carriage underneath . . . occupied by six of the strangest beings I ever saw. There were two men, a woman and three children. They were jabbering together but we could not understand a syllable they said." The beings turned a powerful searchlight



on the men below, then flew away with the calf in tow.

The next day Lank Thomas, who lived several miles from the Hamilton place, found the hide, legs and head of a calf in his field. He recognized Hamilton's brand but he could not understand why there were no tracks in the soft ground around the remains. The explanation, of course, was that the airship's occupants had dropped them from the sky.

Hamilton's first-person narrative was backed up by an impressive affidavit.

"As there are now, always have been, and always will be skeptics and unbelievers, whenever the truth of anything bordering on the improbable is presented, and knowing that some ignorant or suspicious people will doubt the truthfulness of the above account, now, therefore, we, the undersigned, do hereby make the following affidavit. That we have known Alex Hamilton from 15 to 30 years and that for truth and veracity have never heard his word questioned and that we do verily believe his statement to be true and correct."

Five residents of nearby Burlington, Kans., also signed a statement which attested to Hamilton's honesty. In addition the *Advocate* noted that "Mr. Hamilton looked as if he had not entirely recovered from the shock and everyone who knew him was convinced he was sincere in every word."

In 1901 *The History of Allen and Woodson Counties, Kansas* described Hamilton, a former member of the state House of Representatives, as "one who has served the county faithfully and well . . . (His) pop-

ularity in the community is unmistakable not only on account of his fidelity to duty in public office but also because of his honorable business career, his fidelity to manly principles and his reliability in private life."

One could hardly ask for a more reliable witness to a UFO sighting.

Over the years the story was never quite forgotten and from time to time Kansas newspapers would revive it, featuring it as a marvelous episode from the old days. During the 1920's an English nobleman wrote members of the Hamilton family (Alex himself had died in 1912) and said he was thinking of writing a book about it. Wallace Hamilton's daughter Elizabeth Linde, who still lives in Yates Center, remembers that the story survived as a family legend and an inevitable topic of conversation at reunions. She says, "We always believed it was a true story," but she does not remember ever hearing her father or grandfather discuss it.

In 1965 Jacques Vallée brought the story into the UFO Age and in *Anatomy of a Phenomenon* called it an incident "we will all have to remember." The next year, in an article in the April 1966 *FATE*, Lucius Farish concluded that "this case (is) one of the most astounding to be found on record!" In the following decade practically every book on the subject of UFOs mentioned it and the Kansas "calfnapping" became a classic UFO report.

It is, however, a hoax.

The truth about the affair was published in the January 28, 1943, issue of an obscure Kansas weekly newspaper, the *Buffalo Enterprise*.



The week before it had reprinted Hamilton's account, which brought this letter from Ed F. Hudson, who in 1897 had been editor of the *Yates Center Farmer's Advocate*:

"I had just bought and installed a little gasoline engine, the first I believe to come to Yates Center, using it to run my machinery replacing the hand-power on the old Country Campbell press and kicking the job presses. I invited many of my friends into the back shop to see the engine work. Hamilton was one of them. He exclaimed, 'Now they can fly,' hence the airship story that we made up. After we had published it, the story was copied in many of the largest newspapers in this country, England, France and Germany, some illustrating it with pen-drawn (imaginings by) their staff artists. There were also hundreds of inquiries from every part of the globe. Soon afterwards their (sic) came the various experiments in flight, but I have always maintained that Alex Hamilton was the real inventor of human flight."

Ben S. Hudson, Ed Hudson's son and the publisher of the *Fredonia Daily Herald*, explained in an accompanying note that his father and Hamilton had "concocted that story following a Saturday afternoon pow-wow which was customary for Saturdays in those days."

An American correspondent of R. J. M. Rickard, editor of England's *Fortean Times*, discovered the article in 1976 while engaged in an historical research project. Rickard in turn sent me a copy of the story. Seeking confirmation for Hudson's claims, I published a letter in the September 16,

1976, *Yates Center News* soliciting further information.

In reply Mrs. Donna Steeby of Wichita, Kans., wrote that her 93-year-old mother, Ethel L. Shaw, had actually heard the tale from Alexander Hamilton himself. Mrs. Shaw, who is hard of hearing but otherwise fully alert, supplied this statement:

"How well I remember that beautiful afternoon almost as though it were yesterday. I, as a young girl about 14 years old, was visiting in the Hamilton home with Mrs. Hamilton and their daughter Nell when Mr. Hamilton came home from town, put up his team and came into the sitting room where we were visiting. He pulled up a chair and almost immediately began relating this story by saying, 'Ma, I fixed up quite a story and told the boys in town and it will come out in the *Advocate* this weekend.'

"He seemed quite elated over what he had done but Mrs. Hamilton was rather shocked at what he had told them and at times would remark, 'Oh, Alex,' or 'Why, Alex!' But it didn't disturb us girls as we felt it was just a fabricated story, yet I pondered a little over it as I walked along on my way home that evening. I told my parents about it but they gave it no concern saying, 'Pay no attention to it as it's just another of his stories.'

"It seems there were a few men round about who had formed a club which they called 'Ananias' (Liars' Club). They would get together once in a while to see which one could tell the biggest story they'd concocted since their last meeting. Well, to my knowledge, the club soon broke up after the 'airship and cow' story. I



guess that one had topped them all and the Hamilton family went down in history."

Mrs. Steeby adds that the men who signed the affidavit, friends of Hamilton's, "knew it to be a falsehood but simply went along with it for the fun."

Together they fooled the whole world and perpetrated the biggest

hoax ever known in UFO history.

*EDITORS' NOTE: Lucius Farish has asked us to convey his apologies to FATE readers for his unwitting role in publicizing this fallacious incident. He, like a great many other people (including us), was fooled by the story and until recently thought it was an authentic UFO encounter.*



## UFOs WINTER IN NEW ZEALAND

*By Donald Ramsay*

**I**N THE winter months of 1975-76 scarcely a month passed without a UFO sighting in New Zealand. Some of these turned out to be misidentifications of natural phenomena but many remain unexplained to this day.

Early Sunday morning, the ninth of November 1975, two nurses — Susan Huxtable and Violet Ferguson — were leaving Moerewa to drive to Kawakawa when they saw a bright light hovering above their car. The women were so terrified that they wakened a resident of Moerewa to ask for an escort for their trip. When they reached Kawakawa, the UFO still hovering overhead, they awakened Constable Quinn Turton and both he and his wife saw it.

Ten days later, Stephen Crow and his girl friend Jenny Nelson saw a strange orange object in the sky over the Lepperton-Waitara area at about 9:15 P. M. They were driving on State Highway 3 when they first noticed the UFO and stopped their car on a hill to obtain a better view of it. The object hovered for a time, then disappeared. Civil aviation spokesmen at New Plymouth said there were no aircraft aloft at the time.

A man who did not wish to be identified reported seeing a mystery light heading

toward Haumoana early one November morning. The light was red and first caught his attention when it reflected on venetian blinds in his bedroom. He awoke his wife and both stood at the window looking at it. They said the light was stationary and estimated it was about 1,000 feet above the ground. It suddenly brightened, then began to move and finally disappeared behind a hill.

Arthur Neale of Waiwera South was moving some sheep in December and in one paddock he found a circle of burned grass about 19 feet in diameter. No logical explanation could be found for the circular burn. Mr. Neale, who never has believed in the existence of UFOs, says now he's not so sure.

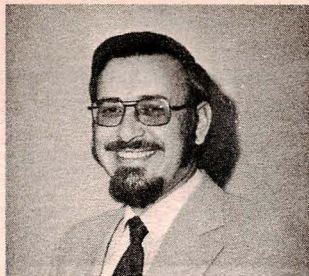
Several residents of Napier reported seeing a bright light near the Hawkes Bay Airport at 10:35 P. M. on January 23, 1976. One of the spotters, formerly an air traffic controller, said the light bore no resemblance to a distress flare. A police investigation turned up no explanation for the light.

Why so many UFOs visited New Zealand that winter no one knows — but that they did is fact.



**A**T A RECENT seminar for hypnotists and hypnotherapists Dr. George Honiotes, director of the Mid-Lands Institute, Ltd., 3077 W. Jefferson St., Joliet, Ill., told about a recent experiment in which he succeeded in increasing the breast sizes of 40 women solely through hypnosis. The experiment was 100 percent successful, with an average 1½ inch increase for all participants.

Dr. Honiotes, a gynecologist-obstetrician who now devotes full time



Gynecologist Dr. George Honiotes now devotes full time to hypnotherapy.

# *Breast Enlargement through Hypnosis*

Participants find that measurement increases bring  
heightened awareness of femininity and self-worth.

**By Henry Cole**

to hypnosis, structured the experiment as a 12-week study. He found 40 women willing to participate, some of whom had never been hypnotized before. Five dropped out before the end of the program; 35 continued for the full 12 weeks.

The women were examined, measured and photographed by the doctor's female assistants at the beginning and at the end of the third, sixth, ninth and final weeks. Measurements were taken across the bust (as for the standard brassiere size), longitudinally downward from the collarbone, over the pectoral muscles

and the nipple to the base of the breast; and around the rib cage just below the breasts.

Dr. Honiotes' technique was based on a similar pioneering program conducted in the summer of 1975 by Dr. Richard Willard of Ft. Wayne, Ind. It was designed to increase the blood supply to the tissues, causing them to swell and subsequently grow. The actual hypnotic suggestions consisted of telling the women to think of their breasts as "getting warm, very warm," which caused blood to flow into this area. This resulted in what some women called a "tingling feeling" and a



few said they felt some initial soreness. Twenty women had participated in Dr. Willard's study and 16 of them (80%) had showed a measurable increase in breast size.

Encouraged by his colleague's success, Dr. Honiotes used the original suggestions from the first study and included others which related directly to the participants' sense of womanliness, of pride in themselves and their figures. They were encouraged to become aware of their sensuality—to "think feminine." This brought about a change of attitude in most of the women which pleased them and in the case of married participants pleased their husbands too. They all stated that their husbands and/or boyfriends commented on the improvement in their relationships. Several women actually lost weight at the same time that the size of their breasts increased!

Dr. Honiotes believes it is important to emphasize, through hypnotic suggestion, pride in womanliness, increased awareness of the body and enjoyment of sensuality. He believes that at the time of puberty, when girls' breasts first begin to develop, many experience a subconscious rejection of this physical aspect of their entrance into womanhood. They may be subjected to subtle psychological influences from parents who wanted a boy instead of a girl. Under this and other subtle influences a mental crisis could have developed—but the breasts did not. In other cases girls may have developed ahead of their peer group and become so self-conscious about their breasts that they, again below the level of conscious thought, wished their breasts weren't there. Or, in an opposite situation, girls who develop early and thus attract boys



Before-and-after measurements prove success of experiment, show average increase is 1 1/2 inches.

early may have been termed "loose" by parents or by other girls envious or disturbed by the attention these early developers receive. This could cause some girls subconsciously to equate their breast development with promiscuity and disapproval. In sum, the young girl's attitude toward herself as well as her physical heredity could, according to Dr. Honiotes' theory, influence the size of her breasts.

At the outset of the hypnosis experiment the women were trained personally by Dr. Honiotes through hypnotic suggestions. They visited his office twice weekly for the first six weeks, once a week for the next five weeks and twice during the final week. In addition, they spent a minimum of



20 minutes a day throughout the 12-week period giving themselves the blood-flow and feminine fulfillment suggestions at home, as they were trained to do during the personal sessions with Dr. Honiotes.

At the end of the study some women reported—and their measurements confirmed it—that they had gone up to a larger bra size. Other women retained the same brassiere size but went to a larger cup. Still others happily reported that although their brassieres and cup sizes remained the same, they were “filling it out better.” It was the longitudinal measurement which seemed to show the greatest increase—up to a maximum of  $3\frac{3}{4}$  inches. All of the 35 women who completed the course were pleased with their results.

Three of the women agreed to be interviewed for this article provided their names were withheld (they are on file in the FATE office). Of the three one is divorced, one is married and the third is single; thus they make up a representative cross section. The first two women are in their early 30's and both have children. The third single woman is in her mid-20's.

One of the women works on the doctor's staff while the other two learned of the program from neighbors or friends. They asked to participate because they “wanted to see if it would work.” Both women “always wanted to be larger” and one had even considered accomplishing this with surgery at one time but had never pursued it.

The first woman started out being “very skeptical” but she said, “It worked for my neighbor and I wanted to see if it would really work for me. In three weeks you could see and feel a difference.” Since “I don't wear a bra and

never wore one,” she stated that her one-inch enlargement in longitudinal measurement ( $36\frac{3}{4}$  inches before to  $37\frac{3}{4}$  inches afterwards), combined with a nearly two-inch reduction in the circumference of her rib cage at the base of her breasts ( $32\frac{1}{2}$  inches before to  $30\frac{3}{4}$  inches after), was “quite an improvement.”

The second woman reported very little change in actual size (her bra remained the same, 34C) but she lost an inch around her rib cage and this, combined with a slight weight loss, made her say, “I am slightly fuller.” Surprisingly, she had lost nothing in breast size while undergoing a general figure improvement.

The third woman interviewed said, “Before beginning the program I had lost a lot of weight (75 pounds) and with it a lot of breast tissue.” She felt that “hypnosis was the quickest and easiest way” to regain it. Her bra size before her weight loss had been 38B and with the loss in weight it went to 34A. Following the hypnosis project she needed a 34B brassiere, she said, “a very gratifying” full cup larger.

All three women reported increased sensitivity, especially during their menstrual periods, and one of the women actually suspended her hypnotic exercises during this time due to the retention of excess water in her breasts.

One interesting thing to come out of this study is that the three women interviewed are continuing their mental exercises. They are doing so with further breast enlargement in mind of course, but more significantly, to pursue the goals set down in the “fulfillment” suggestions: to heighten their awareness of their femininity and self-worth as women.



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Under Dr. Honiotes' tape-recorded guidance and their own sustained efforts each has found increased strength and improvement in areas of weakness. The first woman, involved in an unhappy marriage, gained sufficient insight and fortitude to begin divorce proceedings. She reported that she did not experience the deep levels of guilt and remorse usually associated with such action. The second woman, already happy with her marriage and children, had become quite nervous. She now finds herself "much more relaxed, much calmer," and notes that this is reflected in her children who also appear calmer. She also states, "My sex life has improved immensely." The third woman had a rather negative image of herself because of excess weight she had carried. Now she finds her self-concept better, her attitudes brighter and she continues the exercises in order to continue to improve in these directions.

The five women who dropped out gave various excuses ("too busy" was the most common) but all of those who kept up with the study were also very busy. Dr. Honiotes believes the five dropouts weren't ready, that their excuses were a rationalization of their inability to accept some of the things they learned about their inner selves while they were

under the influence of hypnosis.

When asked why he undertook the experiment, Dr. Honiotes explained, "If we could prove that we're able to control these parts of the body, the extensions are unlimited."

He eventually wants to do some work with cancer sufferers, using hypnosis as an adjunct to allopathic medicine, not as a substitute for it.

In the meantime, he is sufficiently encouraged by the results of this first experiment to continue the research—with some major revisions. A project which is now just beginning involves 30 women: 10 are being measured only, another 10 are receiving the "feminine fulfillment" suggestions only, while the last group is undergoing the complete program. In addition, Dr. Honiotes is monitoring these subjects with biofeedback instruments in an attempt to measure accurately any differences in blood flow and heat which may occur and to correlate external measurements with possible internal body activity.

Dr. Honiotes naturally is reluctant to anticipate the outcome of this latest study but it is safe to predict that if it is as successful as his first he will have taken a big step toward making breast enlargement through hypnosis a standard practice in medical hypnotherapy.

## A SMALL BUT STEADY SHOWER

*By Marguerite C. Steedman*

THE CHARLESTON, S. C., *News & Courier* for October 8, 1886, published a small item datelined Dawson, Ga., October 5, concerning a strange rainfall:

"A wonderful phenomenon may be seen at the home of Mr. H. P. Hoyle, who resides only a few hundred yards beyond the corporate limits of Dawson. It is a constant fall of rain from a cloudless sky, the

area in Mr. Hoyle's yard that is covered by the shower being about 25 feet square.

"Many citizens have been out to see the remarkable sight and all testify that there is a genuine and ceaseless fall of raindrops. At times, the supply of water seems greater than at others. Mr. Hoyle first observed the unusual sight three weeks ago. He cannot explain the mystery."



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## LONG DISTANCE VISITOR

By Jacqueline Shiver

**I**N MAY 1965 I had just recovered from a serious attack of tonsillitis. Lack of nourishment had weakened me and sleepless nights had brought me to the point of exhaustion. I entered my small apartment in New York City after my first day back at work and fell asleep on the sofa.

Suddenly it seemed I wasn't asleep but was drifting upward. I stood without my feet touching the floor and stared down at my other, sleeping self. Then I sort of glided or floated toward the window and was caught up in a breeze which carried me out over skyscrapers, then over trees and grass. I was moving and yet I had no sense of time or speed; there was only space, earth and sky, and I was one with it all.

I traveled hundreds of miles to my father's family home in Faunsdale, Ala., where his sister and her son still lived. There I stood among the rustling oaks awhile before advancing towards the lighted kitchen window and entering the house.

My aunt Beatrice and cousin Richard sat opposite each other, eating. "Look!" I yelled. "I'm here!" But neither of them seemed to hear me, nor did they respond when I touched them.

"Isn't it a shame about Maybelle?" Richard was saying. "It's very sad."

"Yes, it is," Aunt Bernice shook her head. "No one has been there to see about her."

"Don't worry, Mother," Richard replied,

"I'll stop by in the morning."

At that moment I was overcome with an urgent need to return home. A kind of wind picked me up and I went hurtling back through space, over treetops, then skyscrapers to my Bronx apartment where I saw my still body and heard footsteps racing down my hallway. Someone was trying to reach my body before me and I swiftly reentered it.

When I awoke an unusual chill hovered over the room and I dared not close my eyes again until daybreak.

Even now, I recall the experience with awe and fear. I called my cousin the next day and found out that they had said exactly what I'd heard them say; Maybelle had just lost her only son and was grieving alone.



Jacqueline Shiver



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This spiritual journey gives me reason to believe we survive after death. — *Bronx, N.Y.*

## ELISHIA'S GOOD-BYE

By Ann Peters

As told to Angelika Derrda DeJong

**I**N 1918 MY parents Katherine and Mickale Donaluke took the family to the Ukraine where we were to care for the country home that belonged to the local nobility to whom we were related. The old castle was run-down and so huge that most of it was closed off. But still there was much work to do — a large spread of land to tend and 40 acres of cherry and plum trees. My brother Walter, 15, worked with my father in the fields while my sister Sofie, 10, and I helped Mother in the house with food preparation and cleaning.

Most of the responsibility fell to me, for I was 14, the oldest girl. One thing I had to do was keep a sharp eye on my brother Pete who was always running off into the hills to play. Luckily our nearest neighbor had a little girl his age, Elishia, who continually trailed after Pete, and my job would have been impossible. She followed him everywhere, even though he tried desperately to lose her. He would say, "Keep Elishia from following me today. I want to play with Timothy." But Timothy lived too far away for Pete to go by himself and I could seldom spare the time to take him.

One day when he wanted to go to Timothy's I was preparing lunch and could not stop my work. When Elishia appeared at the back door as usual I told them to run along and play. Papa would be home from the fields soon and angry if his food weren't ready.

I hurried to finish preparing his lunch and soon Papa came. Every day he would walk in, weary and dusty, and I would pour his fresh-made lemonade. Then he would have his meal and go back into the fields. This was the same as every other day. Soon he had eaten and I was alone again, clearing the table and putting away the dishes.

Suddenly I sensed I was not alone. Something stirred behind me. I hoped it was Pete so I wouldn't have to go scouting for him. Turning around I was startled to see Elishia standing there, silent as usual.

"What are you doing here, Elishia?"



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Where is Pete?" I asked. "I'll bet you're hungry for some of the strawberry jam we made today!"

As I talked she just stood there motionless, looking sad. And while I peered at her, her blond hair fell over her eyes and she seemed to melt away!

She was gone. A horrible feeling of dread came over me. I dashed out into the fields calling my brother's name, hardly thinking which way I was going. Then in the distance I saw my father and some children standing under a large tree. When I reached them Father was holding Elishia's limp form. She was dead.

The children had been playing in the tree and somehow Elishia had lost her grip and fallen through the rough branches. She had died instantly and it must have happened at exactly the time she appeared in our kitchen.

When my parents asked why I had run out into the fields I didn't tell them what had really happened. All I said was that I was suddenly frightened. When they asked me about going to her funeral I said I didn't want to go.

I knew Elishia had already said goodbye. — *Montrose, Calif.*

## TWO IN THE ROAD

By Victoria Six

ONE AFTERNOON in June 1966 my mother Jean Morimoto and I started out to pick up my father Thomas — as we did almost every day. He was farming in West Mitchell Valley in the southeast corner of Nebraska about 10 miles from our home in Scottsbluff. The weather was hot and dry and as we traveled down the old dirt road we could hardly breathe. Dust scattered up from the sides of the car and came through the windows, plugging our noses and dimming our vision of the road.

Even so, Mother was driving pretty fast because we had gotten a late start. All of a sudden she braked to a screeching halt. Two children were sitting right in the middle of the road in front of our car. They looked up, then jumped to their feet and ran into a nearby farmhouse.

Mother was a nervous wreck. She felt we had frightened the children and wondered if they had been injured by flying gravel.



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Victoria Six

We decided to follow them into the farmhouse. By the time we arrived at the door my heart was beating so hard I felt as if it were trying to leave my body. It was an eerie feeling which I can't explain.

The woman who answered the door introduced herself as Mrs. Livingston. When we told her about our experience she looked as if she didn't believe us. She said she had no children.

Having seen the children enter the farmhouse, Mother grew suspicious and decided to drive into town to notify the authorities. An hour had elapsed before we returned with the police. After intense questioning, they had to believe the woman was telling the truth.

About three days later Mrs. Livingston telephoned my mother to say that she had learned a strange thing. Her neighbors had told her that a few years before she moved into the farmhouse, a family with two children had lived there. According to her neighbors the children had been playing in the road and were killed instantly when hit by a car. — *Wheatland, Wyo.*

#### HE WENT ON AHEAD

By D. G. Condon

As told to Erica Condon

**I**N THE long-ago Australian pioneering days my grandfather John Condon took a second wife. His deceased first wife had borne him eight children who now needed a mother and he married Frances Susan Higgins, a neighbor's daughter. Not pretty by chocolate-box standards, but

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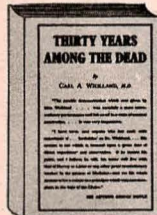


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handsome and strong and a splendid cook, she was an ideal wife for a New South Wales farmer.

The marriage had been one of expediency but it quickly developed into love. The children of the first marriage confessed that their father loved this warm capable woman more dearly than he had his first wife — and they loved her too. Under her guidance the boys grew into self-reliant men and the girls became expert housekeepers. The half-brothers and sisters readily accepted and helped bring up the six younger children who were born of the new union.

To the extent that he could in those hard days Grandfather tried to make life easier for his wife. Was it a new gown she wanted? She would have it. Pretty material for new drapes? He'd harness the horse to the sulky and smartly drive her to town. They were lovers to the end — although he often had to fight his way to her side, for children were forever clamoring at her skirts.

Frances had her last child late in life, long past the age when it was wise to do so. This child, this unexpected blessing, had a special place in her heart. Although far from well she was determined to live to his maturity. And soon after his 21st birthday in the early 1930's she went into the hospital, dying of kidney failure.

Grandfather was distraught and took to his bed. Knowing there was nothing wrong with him, the family urged him to get up, but he turned away and said, "I'll just rest awhile."

While her 14 children waited sadly, Grandmother lingered on, dozing fitfully. A couple of times she said, "There's a man ahead of me. He's waiting for me to catch up." After the doctor told the family she would be gone in a matter of hours she wakened twice. The first time she said, "He's only a little way ahead now." The last time she said distinctly, "There you are, John. I hoped it was you." She smiled joyously, for death for her was a glorious reunion. It came at 3:00 P.M.

When the family got home they were greeted by a neighbor who told them Grandfather John Condon had died quietly in his sleep — just before three o'clock that afternoon. The doctors were baffled; they



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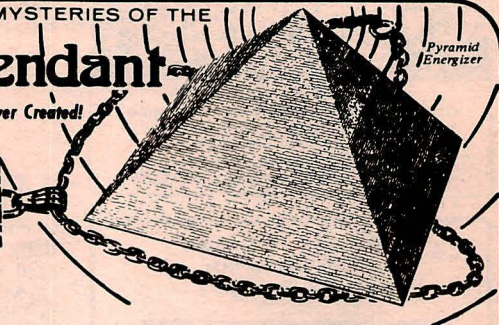
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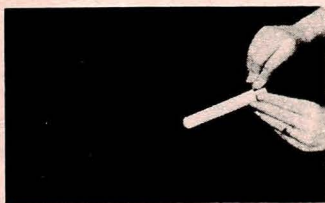
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could find no medical reason for his death. But the children knew he had gone on ahead to greet his wife. — *Mosman, N.S.W., Australia.*

**BOB CAME ALONE**  
By Rosemary Calkins

As told to Ruth Gerstenkorn

**M**Y HUSBAND Donald and I were living in Fullerton, Calif., in May 1970 when I dreamed that my brother-in-law Bob, a physician, was treating a middle-aged male patient for some rare disease. On Mother's Day that year when Bob came to Fullerton to visit I told him about my dream and asked him if it meant anything to him. Looking bemused, he questioned me at length about the dream but did not commit himself as to its accuracy.

In June of that year Don and I moved to Tahlequah, Okla., to care for Don's ailing father and Bob came home for a rest. At that time he revealed to all of us that he had a rare form of leukemia. He had suspected it for some time and had been attempting to treat himself.

On February 25, 1971, Bob died in Riverside, Calif., with his mother Lillian at his bedside. About three days before his death I was sitting in my kitchen when something prompted me to get a pencil and write. The message that came through was: "Mother will be home on the last day of the month."

On the night of the 27th, the day of Bob's funeral in Riverside, he appeared at my bedside and spoke the words, "Rosie, I'm coming home alone."

When I told my husband about this the next morning he assured me that arrangements had been made for his mother to accompany the body home to Tahlequah and both would arrive on the same plane.

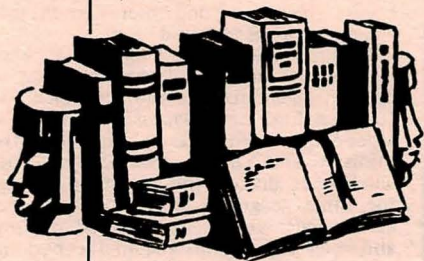
We went to the airport the next day, the 28th of February, to meet Mother and learned that Bob's body had arrived on an earlier flight and was already at the funeral home.

Mother did come home on the last day of the month and Bob did come home alone. I believe Bob communicated with me after his death and his facts were correct. — *Vacaville, Calif.*



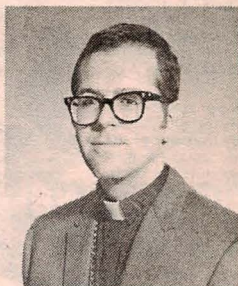


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## NEWS and REVIEWS



### THE WITCHES SPEAK

**“WITCHCRAFT”** AND “magic” are words that cause a wealth of images to spring from the unconscious. Both of these words unfortunately are widely misunderstood and much maligned. Many conservative Christians, for example, profess to see them (along with psychical research and all things esoteric) as expressions of “satanism,” which they are not. Such misrepresentation can be the result of ignorance or viciousness. The fact is, witchcraft, magic and exorcism are complex phenomena which deserve at least to be understood before they are criticized.

Those who seek a well-rounded understanding of witchcraft should consult Arnold and Patricia Crowther's book, *The Witches Speak* (Samuel Weiser, New York, N.Y., 1976, 145 pages, \$3.50), which finally is available in an American edition. The Crowthers speak with such authority on the subject that even witches listen. Their book is especially valuable because Arnold Crowther knew Gerald Gardner, the famous Manx witch whose career marks the rebirth of modern wicca, probably better than anyone else knew him.

The witchcraft's belief structure is pre-Christian. Witches worship a pantheon of deities headed by the female Mother Goddess (fertility and rebirth) and the male Horned God (hunting and death). This sexual emphasis, which was supplanted by Christianity's concern with good and evil

(God and the devil), finds expression in a number of polarities: male/female, positive/negative, earth/sky. The Crowthers explain all of this in simple, understandable language.

*The Witches Speak* vigorously attacks the church for its persecution and slander of witches. Their saucy language may offend many of my Christian brothers and sisters but the Crowthers do not misrepresent the church in any major way and on the whole their presentation is a fair one.

The discerning reader cannot fail to note the extent to which the modern magic of Aleister Crowley has come to dominate the theology of the witches. While witches may reject parts of Crowley, sometimes called “the wickedest man in the world,” still his basic magical system has managed to infiltrate wicca thought. This has occurred in part because wicca is largely without a written tradition and without a scholarly enclave to hold in check the kinds of theological changes the growing Crowley influence has brought.

### WITCHES IN HISTORY

**A**NYONE WHO dares to write on the well-worn topic of Salem witchcraft must be both sophisticated and prepared to make a genuine contribution to the field. In recent years Chadwick Hansen's *Witchcraft at Salem* has stood alone as a signifi-



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cant new work. Now we have *Salem Possessed* by Paul Boyer and Stephen Nissenbaum (Harvard University Press, Cambridge, Mass., 1976, 231 pages, paperback) which everyone interested in the Salem witch trials should read.

In their fascinating book Boyer and Nissenbaum argue that the scare was a product of community conflict which focused on three major issues: Salem village's independence from Salem, Samuel Parris ministry and church membership. The witch scare divided the community along the same geographical lines as had the earlier controversies; the accused witches and their defenders lived in the eastern part of Salem village while their accusers lived to the west. If the Boyer-Nissenbaum thesis is correct and the events at Salem had more to do with sociology than with occultism, perhaps the claims of modern witches who say that in an earlier life they were "burned" at Salem may not seem quite so glamorous.

Few areas of historical scholarship are so lively as the ongoing academic war over the European witchcraft persecutions. Richard Kieckhefer's *European Witch Trials* (University of California Press, Berkeley, Calif., 1976, 181 pages, \$13.50) provides the latest word from the trenches. Kieckhefer examines the relationship of learned notions to popular notions about witchcraft and shows how they interact.

In the popular Old World mind a witch was one who practiced sorcery, maleficent magic, with the intention of harming someone or making him act against his will. An individual hauled into court for witchcraft usually was accused of sorcery. And when the court assumed authority over the case the charge that one had practiced magic became an accusation of satanism because learned jurists incorrectly viewed witchcraft as diabolism — and that misconception remains with us to this day.

### THE OCCULT REVIVAL

**MIRCEA ELIADE** speaks with authority about magic, shamanism (mediumship) and comparative religion. In *Occultism, Witchcraft, and Cultural Fashion* (University of Chicago Press, Chicago, Ill., 1976, 148 pages, \$8.95) Eliade has given us the core of six projected books, books



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activities with an enthusiasm never known before! Furthermore my abilities and my mind for business seem to have tripled! And of course with delightful success! My family is very content again, and I spoil them all like never before! And to you I will be ever thankful!" Do wear this wonderful ornament and you will see. You will be surprised by a true series of joyous happenings!

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- If your financial position has not been rosy up to now, if you never were able to fulfill your wishes... from now on you will always like by a miracle seize all favourable opportunities! You will earn more appreciation! You will obtain a better position! Better pay! Work up to your talents.

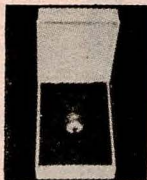


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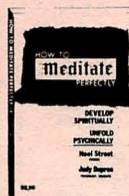
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which he now feels will never be written. Too bad — the book length treatments of witchcraft and occultism would have been valuable. But apparently we will have to be content with this slim volume whose interesting essays trace the origins of modern occultism and magical religion.

Eliade makes two important points which have been overlooked by most observers: one, that the modern occult explosion could not have occurred if it had not been preceded by a century of well-written studies of magic, and two, that in its rejection of Christian tradition occultism represents a radical turn toward a sacramental view of life.

But Eliade needs to elucidate to be more convincing. Most followers of the occult revival are former Roman Catholics or Conservative and Orthodox Jews who have consciously rejected their parents' faith while they sought to recapture an alternative sacramentalism. Only rarely does one find a former Protestant in occult movements. Protestants have not been taught a need for sacramental ritual.

Next to witchcraft, ceremonial or ritual magic is the most popular expression of the new magical-occult religion. The rebirth of the alchemical tradition (the direct precursor of ritual magic) follows the introduction of tantrism, Tibetan Buddhist sexual magic, into the West. In the late 19th Century a sexual magic group, the Ordo Templi Orientis, emerged on the European continent. The modern head of this group, or at least of one of its factions, is Kenneth Grant. Grant is also the author-editor of a number of magical books which detail the history and practices of the OTO and of its most famous leader, Aleister Crowley.

If one wished, one could draw sinister conclusions from the phenomenal growth of secret sexual cults that have sprung up and flowered on OTO's fertile field. They include at least four OTO's, an Order of Thelema (thelema is an important bit of OTO jargon), the Cult of Ma-Ion, some voodoo and numerous tantric sex cults. These are the groups of the left-hand path or, as Grant calls them, *Cults of the Shadow* (Samuel Weiser, New York, N.Y., 1976, 244 pages, \$12.50).

Practitioners of the left-hand path use sexual energies to awaken what is pop-



*"As a man thinketh in his heart so is he."*

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You are poor because you were programmed to be poor. You were conditioned to slave and die with a cheap casket and a few cheap flowers. But I know you can be reprogrammed. You can learn the truth through the magic of a prayer. You are to know the truth and be free. You are going to have power.

To rejoice in the prosperity of another is to partake of it.—William Austin.

THE MONEY PRAYER is a spiritual way of life. It will show you how to think and what to think. It will magnetize you to attract money. It will help you draw opportunities of business and money into your life. It will be the magic mirror through which you walk into a new world of experience. You will begin to feel a difference in yourself the moment you start using this prayer. THE MONEY PRAYER is going to do things for you and help you to do things for yourself.

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ularly called kundalini, the snake power. Do not equate kundalini snake power with the snake who gave the apple to Eve. The Christian idea that Adam's sin had to do with a sexual act probably has something to do with that confusion; it does show, however, that left-hand theology existed in pre-western thought.

*Cults of the Shadow* studies several sexually-oriented groups which currently exist and practice in the United States and Europe. On the whole it is a well-written book, although in spots it is unnecessarily repetitious and somewhat boring. I know some of the people whom Grant discusses and in my opinion he presents an accurate picture of the secret life of the sexual magicians. Grant is a trustworthy, sober guide and his book is certainly worth our attention.

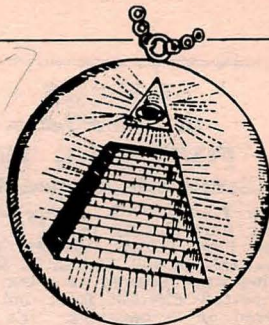
Austin Osman Spare is one of the "saints" of sexual magic. Spare began his career in magic when a self-proclaimed descendant of a line of Salem witches (as I said, they're everywhere) helped launch him into an exploration of the inner life through sex and sorcery. He was an accomplished artist and he left us his visions on canvas, some of which Kenneth Grant has collected, along with Spare's writings, into a significant limited edition publication, *Images and Oracles of Austin Osman Spare* (Samuel Weiser, New York, N.Y., 1976, 96 pages, \$27.50). Only a thousand copies of this "art book" will be available, but if you are interested in the subject (and have the money to afford it) you will find the pictures and text present a revealing portrait of a magical pioneer.

### THE NEW DRUIDS

**T**HE CURRENT revival of magical religion is not limited to witches and ritual magicians. There also are the neopagans who follow in the footsteps of the various Mother Goddess cults of Europe and Egypt, although some of them have even made up new systems out of whole cloth. The second oldest of these neopagan groups, The Reformed Druids of North America, grew out of a student protest against compulsory chapel at Carleton College in Northfield, Minn. Drawing on some descriptions of druidism in library books, the early leaders made up a religion of



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nature mysticism and psychic revelation, all administered by a sort of occult hierarchy.

Even after the administration dropped compulsory chapel the new Druids kept the idea going and although they never received any official recognition they would not go away. Year after year they reappeared and the movement caught on in other places. Eventually the Druids found their way to Berkeley, Calif., where a young student, P. E. I. Bonewits, became the leader of the Berkeley Grove. Since those earlier days Bonewits has become the first person ever to be graduated from the University of California with a degree in "magic."

Now Bonewits has collected the scattered materials produced by successive Druid groups over the years into a "book" (I use the term loosely). The "book" actually is a set of pages held together with a rubber band. The covering letter explains that it is designed to be punched and placed in a notebook so that pages can be added or subtracted as the need arises. The title of this collection, quite appropriately, is *The Druid Chronicles (Evolved)* (Berkeley Druemeton Press, Box 9398, Berkeley, Calif. 94709, 211 pages, \$6.00). *The Chronicles* will give you a feeling not only for the RDNA but for modern paganism's attempt to rediscover earth rhythms, femininity and ritual. Watch it, however. Once you sample this stuff you may find it is irresistible as did those kids at Carleton.

#### OTHER TITLES WORTH NOTING

**H**AROLD SHERMAN, author of *How to Know What to Believe* (Fawcett Publications, Greenwich, Conn., 1976, 224 pages, \$1.50, paperback), is a senior statesman of the psychic world. He is one of the few psychics who have reached their mature years and yet never have had their integrity questioned. He has written fine practical books on ESP and at least one classic in psychical research, *Thoughts Through Space*, which described his telepathic communication with Sir Hubert Wilkins during the latter's Arctic explorations in the 1930's. In addition he repeatedly has demonstrated his clairvoyant ability, on one occasion to me as I sat in his living room in rural Arkansas.



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It is obvious that Sherman wrote *How to Know What to Believe* from his heart. Those who know him will recognize stories he has told over and over again but never before put on paper. The book reflects Sherman's deep concern with a fundamental issue of paranormal research: just how we make sense of the conflicting claims, belief systems, pseudoscience and assorted hogwash that continue to confuse the issues. His answers are authoritative because he has 40 years of experience, proved expertise and psychic ability going for him.

Don't look for any startling revelations in the book. They aren't here. There is a lot of hard, solid advice by a man who knows what he's talking about. And there are some good stories. I have been waiting a long time for him to publish the details of his experience with Edgar Cayce. That story alone is worth the price of the book. The chapter on *The New Revelation Book* is essential reading — especially for those who have spent time in a circle listening while a channel received material.

This is, in short, one of the best books Harold Sherman has ever written.

I don't know if William Nolen's book *Healing: A Doctor in Search of a Miracle* prompted H. Richard Casdorph to write *The Miracles* (Logos International, Plainfield, N.J., 1976, 173 pages, \$5.95) but Casdorph could not have penned a more direct answer: he defends literal theological miracles.

Like Nolen, Casdorph is a medical doctor with outstanding credentials (it takes five pages to list them). Like Nolen, Casdorph turns to the claims of "miraculous healing" that surround the ministry of the late Kathryn Kuhlman. Unlike Nolen's search Casdorph's investigation leads him to believe that there truly were "miracles," which he carefully documents.

But while he is responding to Nolen's naive attack by showing that some extraordinary healings have occurred, Casdorph displays a naivete of his own. He fails to grasp the true significance of these unusual healings, which he sees as miraculous events ordained by God. The documentation of a few such healings certainly provides no real substantiation for a miracle theology. Neither does it prove the existence of spiritual healing; without support-

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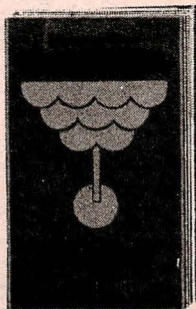
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ing data these must remain not miracles but anomalies.

Casdorph's Pentecostalism makes him see a "miracle" as a direct act of God which changes a material condition in the physical world. This, however, is not the Bible's definition. The Bible called such events "signs and wonders" that accompanied the vision of God by individuals — which was the true miracle. The signs and wonders provided only a signal that God is present.

So individual cases cannot by themselves prove that spiritual healing takes place. They are too few and it is all but impossible to isolate the variables. Only laboratory work of the kind Bernard Grad and Oscar Estebany have attempted can make or break the case for spiritual healing.

#### OTHER REVIEWS

**BEWITCHING JEWELRY** by Carl H. Giles and Barbara Ann Williams, A. S. Barnes & Co., New York, N.Y., 1976, 159 pages, \$12.00.

This book was written for the idly curious and the inexperienced. Most of it deals with various types of occult jewelry,

talismans and seals as well as a variety of spells and curses which accompany them.

The authors apparently believe — apparently with good reason — that people will buy just about anything with the terms *magic*, *witch* or *occult* in the title. While *Bewitching Jewelry* is heavily researched and contains an extensive bibliography, there is little evidence that the authors have had any firsthand experience with the subject they are writing about. Only when talking about the gem business and the relative values of stones do they approach lucidity, and they suggest continually that if you can't make your own talisman or seal ring, you can buy them from the various manufacturers or retailers cited in the text and appendix.

The authors do not take a very responsible attitude toward the use of spells and charms. They assume the reader is beset by numerous psychic enemies and describe spells for "counteracting" evildoers. To ward off "wicked people" the authors recommend the use of coffin nails and suggest that they may be procured by defiling graves!

There is very little useful information in



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this volume (if you're not thinking of taking up grave robbing) and none which isn't available at a fraction of the price in other, better books. — *Gwydion Pendderwen.*

**THE SECRET COMMON-WEALTH & A SHORT TREATISE OF CHARMS AND SPELS** by Robert Kirk, edited by Stewart Sanderson, Rowman and Littlefield, Totowa, N. J., 1976, 133 pages, \$8.00.

Whether seen as a classic work on folklore, on paranormal phenomena or both, *The Secret Common-Wealth* is a remarkable book. It was written in 1690 or 1691 by the Rev. Robert Kirk, a Presbyterian minister from Aberfoyle, Scotland, who wanted to preserve a record of Scottish supernatural lore, especially belief in fairies. Kirk, an educated man and a careful scholar, believed these things and in *Common-Wealth* he attempted to show that such beings were an intermediate race between men and angels.

Along the way, however, he also dealt with apparitions, poltergeists, doppelgangers, precognition, clairvoyance and healing. He was careful to note that those persons who see or experience these things are not necessarily possessed of the devil — certainly an enlightened view for his time.

Only in very recent years — actually since the publication of Jacques Vallee's *Passport to Magonia* which documented the parallels between fairy tales and modern UFO reports — have students of the paranormal begun to consider the possibility that the wee folk might have some sort of existence after all. Ufologists familiar with modern contact claims and abductions will find Kirk's account of great interest.

In his introduction (which comprises fully a third of the volume) British folklorist Stewart Sanderson notes, "There appears to be no country in the world where fairies by one name or another are not found, no traditional society, whatever its cultural patterns or historical development, where some such creatures do not figure in folk belief." That does not stop him from dismissing the numerous first-person fairy sightings as "mere delusion" or from labeling the Cottingley photographs "obvious fakes." In the latter case

he says that the 20th-Century garb the fairy figures are wearing in the pictures proves they are fraudulent, ignoring Kirk's observation that the little people's "apparell . . . is like that of the people and countrey under which they live."

As Kirk himself puts it, ". . . the Histories of all Ages give many plain examples of extraordinary occurrences . . . How much is written of pigme's, Fayries, Nymphs, Syrens, Apparitions, which tho not the tenth part true, yet could not spring of nothing?" — *Jerome Clark.*

**SEXUAL ASTROLOGY** by Martine, Dial Press, New York, N.Y., 1976, 213 pages, \$7.95.

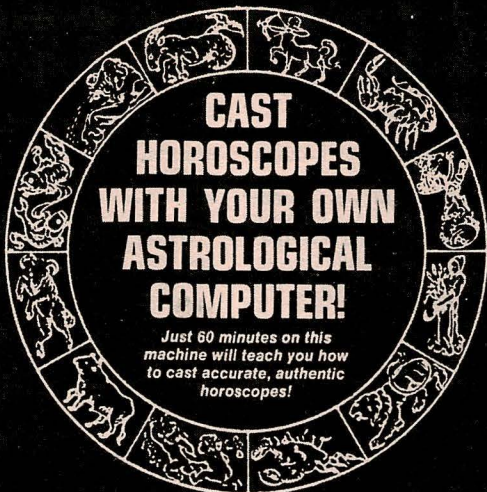
Martine, the astrology columnist for *Viva* and *Penthouse* magazines, has written the first literate and witty (if slightly off-color) book devoted to the sexual compatibilities for each sign of the zodiac. It may well become as popular as Linda Goodman's *Sun Signs*, especially among the sexually uninhibited. Those who object to reading what a Scorpio male should do with a Gemini female in the bedroom won't like the book at all. Others will read it and chuckle and then tell everybody they don't approve.

Martine does for sexual astrology what Mae West has been doing with sex for years. She winks at it, talks about it and laughs with it. She takes it seriously because sexual relations are serious business between two consenting adults, but she also knows that a couple must be compatible long after the honeymoon passions have cooled. She is concerned about persons born under incompatible signs trying to make a life together and gives explicit reasons why such affairs should remain exactly that: affairs.

Martine takes each of the signs and devotes a few pages to the female and her sex life, then to the male and his sex life. Next comes "First Moves" (how to approach someone of that sign), then "Erogenous Zones" (how to turn that someone on) and finally "Last Moves" (how to break a romantic entanglement with that someone).

If you are interested in a Libra female, for example, Martine reminds you that

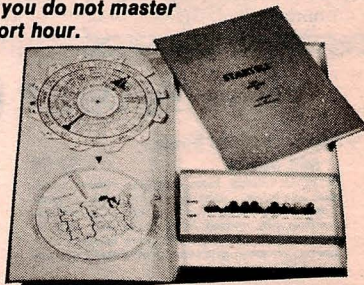




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Librans have "an aversion to whatever she considers unattractive. If you happen to be an out-of-condition male with sagging belly or flabby arms or if your bony knees knock, then make sure the lights are out when you get out of concealing clothes — or you may find your woman developing a sudden migraine or even fleeing to the bathroom to lock herself in."

If you want to get rid of your Cancer boyfriend: "Be dominating, make the social plans. Make indifferent meals, serve them while grumbling about how culinary matters are the least interesting thing in your life. Criticize his bedroom approach, his sex technique. He has a secret feeling he's dull in that department, so let him know you think so too. Unforgivable!"

Martine (that's a pen name — her husband is a well-known novelist and they live happily together in Los Angeles) was born near the Amazon River. Her father was a Baptist minister and her mother practiced a type of astrology she learned from the natives. When Martine, who looks a little like Elizabeth Taylor, moved to the United States, she took that jungle astrological lore and combined it with the best of both tropi-

cal and sidereal astrology to create a mixture that is uniquely her own and uniquely accurate.

Her clients come from all walks of life but several dozen of them are easily recognizable from the movie and television screens. In fact, one of the fascinating aspects of her book is figuring out what celebrity she is talking about when she uses a sexually explicit case history as an example.

At times her language gets a little salty and her sexual descriptions become X-rated, but she manages to do it all with class and tongue in cheek. — *David St. Clair.*

**THE SIRIUS MYSTERY** by Robert K. G. Temple, St. Martin's Press, New York, N.Y., 1976, 290 pages, \$10.95.

"Is the existence of civilization on our planet a result of contact from inhabitants of a planet in the system of the star Sirius prior to 3000 B.C.?" When you should read this dust jacket blurb on the cover of this book, *don't* dismiss it as "just another 'ancient astronauts' book."

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*The Sirius Mystery* is by far the most impressive volume yet written on the topic of historical extraterrestrial visitations. Robert Temple focuses primarily on the advanced astronomical knowledge of the Sirius star system which the Dogon, a tribe living in West Africa's Mali Republic, possess. The Dogon know the orbital period of Sirius B, the second component in the binary system of the "Dog Star." Since Sirius B is visible only through large telescopes, he asks, how did they learn of its existence, let alone its orbital period?

The Dogon say the knowledge was given to their ancestors by amphibious beings ("Nommos") from the Sirius system, who were also instrumental in the early development of civilization on Earth. Temple shows that the Egyptians and the Babylonians had parallel traditions about Sirius. Moreover, the Babylonians attributed the origins of civilization to "repulsive" amphibians who came out of the Erythraean Sea.

My only complaint about Temple's book is that, like several other writers on this general theme, he seems to consider UFOs unworthy of discussion. A pity, because he would have found some intriguing parallels between the Dogon beliefs and modern UFO occupant reports.

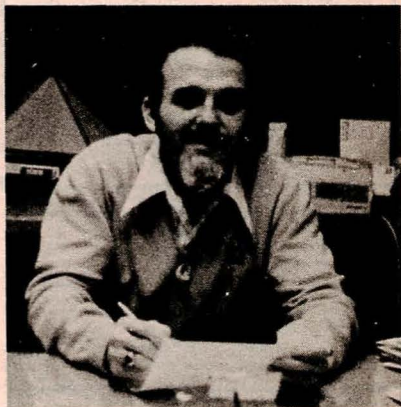
The reader is sometimes inundated with so many facts and figures that he may find it difficult to follow Temple's argument. But the author provides summaries of the various chapters and these are most helpful in evaluating the data. The book is well illustrated with numerous plates and drawings. Temple's magnificent research should not go unappreciated. *The Sirius Mystery* has my unqualified recommendation. — *Lucius Farish.*

**THE BOOK OF EST** by Luke Rinehart, Holt, Rinehart & Winston, New York, N.Y., 1976, 268 pages, \$8.95 (hardcover) and \$4.95 (paperback).

Although this book attempts to explain what the EST experience is, that is not something easily done. Even when Luke Rinehart has taken us through a simulated rerun of the 60-hour (two weekends) training session, we are still very much on the outside of any real EST experience. This is

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not the author's fault — the experience, like any personal aesthetic, religious or sensual happening, defies verbal description.

Still *The Book of EST* valiantly attempts to overcome the semantic problems and partially succeeds. Some readers will find it more or less enlightening; others may find it boring or nonsensical.

The EST experience is essentially a kind of Zen-like shock confrontation between the trainer and the students, an effort to make the subjects question their assumed beliefs. The trainer bombards them with "verbal" slaps and contradictory statements much like a Zen master attempting to break down or break through the pupils' existing viewpoints so that they can view things in a new way. Critics who cannot see the value of these methods or the cathartic effect of relieving root problems will naturally ridicule much of the EST experience.

Those readers who would like to consider a different viewpoint from the almost uniformly negative one *Psychology Today* and other periodicals have propagated should read this book even if parts of it, such as the simulated dialogue between trainer and students, sound a bit stilted. But this serves a larger purpose and on the whole the book is useful and enjoyable. — *Paul Severson.*

### ALSO NOTABLE

**THE LINK** by Matthew Manning, Ballantine Books, New York, N.Y., 1976, 184 pages, \$1.75 (paperback).

In his autobiography Matthew Manning, a rising young British psychic, recounts his childhood experiences, some remarkable mediumistic incidents and his Geller-like psychokinetic powers.

**THE NATURE OF PERSONAL REALITY** by Jane Roberts, Prentice-Hall, Inc., Englewood Cliffs, N.J., 1976, 516 pages, \$4.95.

This paperback reprint of the 1974 book in the popular Seth Material series focuses on the use of the mind as the formative agent in structuring the future. The book represents an important turning point in the Seth phenomenon because Roberts now considers herself an active participant in the production of the material, formerly dictated solely by her guide.





# 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.



## FAIRIES: FUN OR FAKE?

In an article in the October 1974 issue of FATE ("Exploring Fairy Folklore") I discussed the controversial Cottingley fairy photographs taken by two Yorkshire, England, girls — Elsie Wright and Frances Griffiths — in 1917 and 1920. The late Robert H. Ashby responded ("Report from the Readers," January 1975 FATE) that in 1971 the two women had replied ambiguously to questions a BBC television interviewer put to them about the pictures.

On the program Elsie said that once Frances' mother had slapped her daughter for lying. Afterwards Frances complained that adults lie about such things as Father Christmas and to comfort her, Elsie recalled, "I said even though we know there's fairies . . . we'll take pictures of fairies and . . . when we've convinced everybody there's fairies, we'll say there aren't, see?"

This curious remark led Ashby and others to conclude that Elsie was admitting she and her cousin Frances had faked the photographs. Although conceding that Elsie's statement was not competently clear, Stewart Sanderson would claim in the Summer 1973 issue of *Folklore* that it closed the case.

It does not, however. For its October 25, 1975, issue, the British magazine *Woman* interviewed Frances and Elsie, who stuck to their original story half a century after the fact.

Elsie explained in more detail what she had expressed so inarticulately on the television program. She said Frances had observed that parents lie about Father Christmas; they even "show you his picture, and then you find out there isn't a Father

Christmas." Elsie had suggested they photograph the fairies they were seeing; then when everybody got excited they would announce the photographs *weren't* real — although they were. Elsie said, "It was the Father Christmas thing in reverse . . . . But of course it fell flat, for they didn't believe us anyway."

The women said the photographs had caused them no end of trouble all their lives and they never have enjoyed the publicity. "I made up my mind that once I could get away from it all, no one was going to know," Elsie told reporter Walter Clapham, "and no one has known. . . ."

"Fairies to us were what you might call everyday bread and butter. You just accepted them. But here were people hornning in on it and making such a fuss about it."

In the BBC interview Elsie had remarked, ". . . We thought very deeply . . . and then that, you know, the fairies came. . . . I've heard somewhere that if you think . . . very deeply about a thing it'll actually . . . come . . . solid. . . ." Pressed to explain what she meant, she snapped, "I've told you that they're photographs of figments of our imagination and that's what I'm sticking to."

In my reply to Ashby ("Report from the Readers," June 1975) I commented, "This may be either a reference to spirit materialization or an admission of outright fraud. In my opinion the balance of evidence suggests the former."

It seems I was right. Asked to explain what the fairies were, Frances told reporter Clapham, "I've often thought about it. Could it be projection of thoughts? Can you photograph thought?" It may be signif-



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icant that the two women said they have had many psychic experiences over the years.

It now remains for the skeptics to explain (1) how Elsie and Frances could have faked the pictures in the first place and (2) why they continue to insist they did not, long after they have no reason to lie. — *Jerome Clark, Lake Bluff, Ill.*

### **UNEARNED CONTEMPT**

I was amused — and saddened — to read about the two women who encountered a UFO ("We Were Chased by UFOs!" October 1976 FATE) when I considered how many persons will scoff, deride and sneer at anything they have not personally experienced! To have their reports discounted must have had a devastating effect on Charlotte Staples and Geneva Carruth who are obviously educated, adult, responsible human beings.

In the same issue of FATE in Paul Martin's article on fasting, I found it ironic to come upon Herbert Spencer's observation: "There is a principle which is a bar against all information, which is proof against all arguments and which cannot fail to keep a man in everlasting ignorance — that principle is contempt prior to investigation." — *Jane C. Gerould, Burlington, Pa.*

### **MATTHEW MISQUOTED**

There is a mistake in Paul Martin's article, "Fasting for Mental, Physical, Spiritual Health" (October 1976 FATE). He has written "Matthew 18:21 speaks of the need for 'prayer and fasting.' . . ." No such thing is said in this verse but it is in several other places — *Matthew 6:16, Mark 9:29 and Mark 8:3. Luke 18:12* refers to fasting twice a week. Taken out of context it sounds like a recommendation for fasting but if you read the verses before and after it, you'll find Jesus is pointing out hypocrisy. — *The Rev. Carol Watson, Highland, Mich.*

### **TIME WARP?**

I have had many personal experiences that defy orthodox religious or medical explanations. I am a physicist by profession and my experiences go beyond rational textbook theories.

One thing has happened many times. I



have covered fantastically long earth distances in impossibly short times. A trip of 792 miles at an average speed of about 60 miles an hour in a 1955 Buick took only two and a half hours! This trip normally takes 12½ to 14 hours.

I have experienced bilocation, telepathy, clairvoyance and psychic healing and I believe these experiences are explainable and repeatable if one can consciously control ego function.

I would like to hear from FATE readers who have had similar experiences and I want to know their feelings and thoughts just before such experiences. If these are the same in every person, it lends weight to my theory that the ego is somehow coaxed into exercising psychic ability. — *Kenneth W. Willoughby, P.O. Box 317, Fairacres, N. Mex. 88033.*

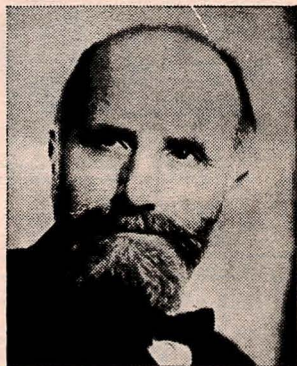
#### GHOST VOICES

During 1974 and 1975 my wife and I have obtained many voices of ghosts or spirits or whatever on audiotape. After reading an article about Dr. Raudive and his book *Breakthrough* in your magazine we started to experiment to see if we could pick up anything on our recorders. We used three reel-to-reel tape recorders, a small hand-held battery type, one small Sony and one large three-speed Sony.

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I am a retired Pacific Telephone Company executive and my wife has always been a housewife. We do not belong to any psychic, religious or paranormal study group and we live in a quiet adult retirement community.



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Our taping has been done in our quiet living room with only the two of us participating. Nothing is rigged or faked. And we are completely mystified by the voices. — *Chester Schertle, Walnut Creek, Calif.*

\* \* \*

On March 9, 1976, my wife and I were discussing Konstantin Raudive's book *Breakthrough*. Later in the evening I was recording straight music from an LP. I was alone in the room, all doors were closed, and there was no noise or interference. I was using a \$200 Sony recorder and a low-noise virgin tape.

After recording three selections I went to the kitchen to play back the tape for my wife. After the beginning of the second selection we heard voices over the organ music. We were astounded, to say the least. I played the tape again but that night we did not say to each other the exact words we heard. I guess we couldn't believe it.

The next day we played the tape for our daughter and son-in-law. He was sitting across the room and when the voices came on he became quite excited. He said, "I heard them say, 'Here we are.'" We played the tape a number of times and gradually came to understand what the voices were saying. (Raudive says in his book that it takes practice to make out the words.) This is what we heard behind the organ music:

Voices (indistinguishable), then "Here we are. Where are we?" Words (indistinguishable), then "O. K., we'll catch you over there." — *Wilfred Deveau, Yarmouth, N. S., Canada.*

**HASTY CONCLUSIONS**

Richard Szumski's article, "A New Hard Look at Kirlian Photography" (January and February 1976 FATE), reveals the development of two special interest groups. One believes Kirlian photography will have future use in observing changes in energy which radiates from living creatures. They think it will be a valuable tool with medical, biological and psychological applications. The second group holds that Kirlian photography is only the result of a disruption of a harmonious electrostatic field between a Tesla coil and a subject which produces changes in photographic emulsion and that these changes are not related to a physical or emotional condition but to a simple elec-



trical process: "corona." (The Soviets call it "cold emission of electrons.") It appears from Szumski's conclusions that he belongs to the second group.

Any new invention or idea needs to be proven, scientifically controlled and systematically checked. It will take a long time for physicians, photographers, electronic engineers and researchers in other disciplines to explore Kirlian photography thoroughly.

Kirlian photography depends on the thickness of the layer of air between the film and the skin of a finger or a leaf as well as on proper photographic darkroom techniques and many other factors. Mr. Szumski's darkroom technique was professional. However, what he called pressure was not pressure at all but force (or weight). Pressure is a measure of force per area and according to his article, this was not taken into account. Therefore two leaves of different sizes will exert different pressures if the same force (weight) is applied to them.

Today we do not know what accounts for the flares and colors in the Kirlian picture. Do they represent some form of energy or are they a corona? We can say with some certainty that these are not an "aura." The "aura" (if it exists) is farther from the body. Perhaps the Kirlian flares represent the Hindu prana . . . and maybe they are only coronas.

It is too early to come to any conclusions. Mr. Szumski controlled only a few variables and his conclusions must be considered as arrived at hurriedly. Kirlian photography is a project for many experts, not a single-field researcher. — *Borys Ivanycky, Ann Arbor, Mich.*

#### SPEAKING UP

There have been many complaints about people not reporting their UFO sightings in the United States and Great Britain, but I can readily understand why many witnesses prefer to remain silent. They risk ridicule at the hands of unscrupulous reporters and researchers. I have had numerous sightings in northern Texas but I am reluctant to become involved with UFO groups or researchers who may not be ethical. Yet my most vivid experience deserves to be told.

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Thanksgiving holiday in 1974. I was driving a new car, an early Christmas present from my parents, and as I was fresh out of driving school I was perhaps overly cautious. When I saw a light above me I barely glanced at it. But it seemed to stay with me as I drove along so I pulled over to the shoulder and parked. The light came closer and I wondered if it was a light from a helicopter searching for something.

When I rolled down the window I realized I couldn't hear a sound so it couldn't have been a helicopter. I didn't feel frightened, just curious.

Then the light moved away and hovered in front of me and I saw what I believed to be dogs (or animals of that size) running toward the light. I got a glimpse of a somewhat human-like form but suddenly the light, the animals and the form just seemed to disappear.

There were other cars in the area and traffic was moving normally but not one car stopped nor seemed to notice the scene I had witnessed. — *Dora Ellen Afelbaum, Dallas, Tex.*

## CROSS-COUNTRY COINCIDENCE

When we lived in Los Angeles a few years ago my two sons, Mike and Danny, had a playmate who lived across the street. Her name was Debbie. One day Debbie came over and announced that she and her family were going to move but she didn't say where.

A few months later I flew to Chicago with my children to visit my sister. From the airport we took a taxi to her apartment building. As we entered the lobby, to our astonishment we saw little Debbie coming toward us. She had moved all the way across the country to the very city and the same apartment building where my sister lived. — *Reseda, Calif.*

## CREMATION (UNINTENTIONAL)

National Institute of Creativity investigators have just completed a study of a case of spontaneous human combustion which took place in Hoquiam, Wash., three years ago. This case is unique in that the victim was dead and all other cases of SHC which have come to our attention have involved living persons.

In the Hoquiam case, however, not only



was the victim dead, he was embalmed and laid out in a casket at a funeral home. At the time our investigation was completed, there were four lawsuits pending against the funeral home filed by relatives claiming negligence. The funeral home maintains that someone must have dropped a cigarette or match into the coffin.

In view of this possibility and the unusual circumstances surrounding the fire, we are not prepared to make an unequivocal claim that this is a true case of spontaneous human combustion. However, a number of circumstances suggest that it is.

For one, all the cases we have been able to authenticate have certain common characteristics. One, the victims all seem to have been heavy drinkers and partially intoxicated at the time of the fires. Two, the victims were lardy-fat, not simply obese but draped with rolling layers of soft fatty tissue. The dead man in the funeral home was a fat alcoholic.

Furthermore, if we suppose that a cigarette or match was dropped into the casket we should also expect to find some evidence in the residue. No such traces were detected in this case. In addition, the victim's family deny that anyone was smoking and claim that if smoking materials caused the fire someone in the employ of the funeral home must be the careless culprit.

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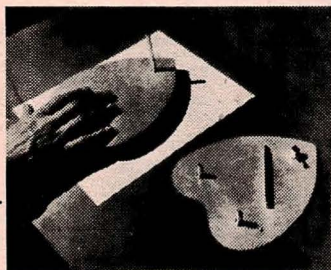
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The pattern of burning also suggests SHC. Evidently the bulk of the damage affected only the corpse. The damage to the casket was mainly scorch and sear marks while the body was virtually cremated. This is characteristic of SHC but not typical of externally caused fire. Several persons witnessed the combustion which apparently started in the man's abdominal region, then spread rapidly to include the chest cavity and neck. His legs were scarcely touched by the fire but the upper arms were quickly involved, the face and head only marginally.

This pattern is atypical but not really surprising. Most persons who have seen a case of SHC maintain that the head and face of the victim are heavily involved from the start — but in these cases the victim usually is sitting or standing upright and since fire tends to rise it is obvious the head would appear to be engulfed from the start.

Taken as a whole, we believe the Hoquiam case is probably genuine SHC. Whether SHC itself is a parapsychological phenomenon is open to doubt. We believe it may be an unexpected chemical reaction possibly involving alcohol and certain conditions of fatty degeneration — as if the body were a tallow candle merely waiting for the proper conditions to set it ablaze. The heavy, sooty smoke invariably reported in such cases tends to support this thesis.

Unfortunately, our records on SHC are not as complete as we would like them to be and we would appreciate any information FATE readers might wish to share with us regarding such phenomena. Please give us as much information as you can: name, address, details of the event, persons who can be contacted for more information, etc. — *George Harper, Parapsychology Division, National Institute of Creativity, Box 5439, Seattle, Wash. 98105.*

### LIFE ON MARS?

For many years rumors have persisted that NASA has not told the whole truth about the discoveries made in space. It is well-known that this agency has released to the public only a small number of the thousands of photographs taken by our space probes.

*(Continued on page 144)*



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## REPORT FROM THE READERS

*(Continued from page 136)*

There is now definite evidence that it is NASA's policy to withhold controversial information from the public. According to an article titled "Caution Stressed in Mars Life Analysis" in the May 24, 1976, edition of *Aviation Week and Space Technology*, "Viking scientists intend to maintain a high level of secrecy about positive life indications if any are found until the data can be verified to the fullest extent possible. Positive indications of life on another planet would be a finding with wide-ranging social and biological implications."

The article also states that the public will have to wait until 1977 before NASA reveals the final "truth" about life on Mars. *Aviation Week* quotes Dr. Carl Sagan of Cornell University, one of the scientists behind the censorship program, who has become famous in the past few years for denouncing the existence of UFOs.

Why are Dr. Sagan and his colleagues so worried about life on Mars? Here is one possible answer: The scientific establishment depends on the theories of Charles Darwin which state that new species of plants and animals originate through the action of natural selection based on chance variations. The odds are millions to one that life forms similar to those on earth can be found on any planet in our solar system. Photos proving the existence of earth-like plants, animals or intelligent beings would cause a tremendous upheaval in the scientific community.

Carl Sagan has good reason to be concerned about information sent back to earth by the Vikings. As the editor of the astronomy journal *Icarus* he edited an article entitled "Pyramidal Structures on Mars" which analyzed a number of previously unpublished pictures taken by the Mariner IX space probe. The two Virginia State College astronomers who wrote this article (published in *Icarus*, Vol. 22, pages 197-204, 1974) had a hard time trying to explain how natural forces produced triangular pyramids 13 times larger than those in Egypt. — *Michael Cohen, Bronx, N.Y.*

## SEARCH FOR A MEDIUM

When I am in England I am able to consult a reputable medium at a reasonable

cost through the Spiritualist Association of Great Britain. But in the United States I seem to be at a dead end in searching for such a service.

I would like to find as many sources for spiritual help as I can in the United States and perhaps compile a listing or booklet which I believe would be useful to many of us who find spiritual guidance helpful.

I ask that any reputable medium (or organization in touch with mediums) write me, giving name, business address, hours available, fees and any other pertinent information. I seek only reputable mediums who charge moderate fees and who give private personal readings. I am not interested in readings by mail. — *Miss C. Sparks, P.O. Box 1543, Green Island, N.Y. 12183.*

## AMPLIFICATION ON BAALBEK

In an old issue of your magazine I came across "The Mystery of Baalbek's Acropolis" by Arnold L. Kent (August 1973 FATE). Mr. Kent states: "Nothing we know or believe today can help us understand the imposing ruins in this ancient Phoenician city. . . . Many hundreds of years before the birth of Christ its name derived from the Canaanites' worship of Baal, a god they considered most important in the pantheon."

Referring to my *Reference and Pictorial Pronouncing Dictionary* for the Holy Bible (which has maps in the back) I came up with some clues to the "mystery."

Before Christ the Canaanites were given land to be divided among four tribes. According to the maps with Mr. Kent's article, it would be safe to assume Baalbek belonged to the Tribe of Asher and then was known as Baal-Gad. Baal-Gad's location was exactly the same as Baalbek's: 30 to 35 miles from the sea and in the Valley of Lebanon, approximately 12 miles from Mount Hermon, and approximately 40 miles from Damaskas.

Now, on the map of Palestine in the time of Christ, the name of Baal-Gad was changed to Caesarea Philippi. Its location matches Mr. Kent's data on Baalbek.

While Baalbek was still known as Baal-Gad, Sidon was an ancient and wealthy Phoenician city on the east coast of the Mediterranean Sea and Tyre was founded



by the Sidonians about 240 years before the erection of Solomon's Temple. It had its greatest prosperity about 600 B. C.

I notice that Mr. Kent mentions that the city was taken over by the Greeks in 331 B. C. and named Heliopolis. He does not state when the city became known as Baalbek. Everything he has written applies to Baal-Gad before the birth of Christ and later to Caesarea Philippi. — *Carolyn Snyder, Tucson, Ariz.*

### THE GHOST CLUB SPEAKS

Paul Tabori, vice-president of the Ghost Club and author of many volumes on the occult, died suddenly in December 1974. He was a valued psychic researcher who will be greatly missed, especially by his fellow-members of the Ghost Club.

Referring to Nan Cooke Carpenter's review of *The Ghosts of Borley* by Paul Tabori and Peter Underwood (June 1975 FATE) I do not agree that "perhaps the time has come to leave Borley and its ghosts and get on to something more rewarding."

Borley Rectory represents one of the best examples of psychic research in history. There is a wealth of information available to any serious student of the occult: photographs, drawings, personal testimony of witnesses and much printed material.

The answer to the Borley mystery may be only psychological, with suggestion playing a large part in the reported phenomena. But if ever there was a chance to explore the deep and hidden mystery of an unsolved "haunt" and compare the results with other similar hauntings, Borley represents that chance.

I visited England in the summer of 1975 and interviewed a free-lance journalist who with her husband visited Borley church some 30 years ago. They experienced what they described as "the smell of death."

I also interviewed a medium who had applied psychometry to a bit of brick from the foundation of the destroyed rectory. She was not aware of the brick's origin but her reading was at least 80 percent accurate.

Members of the Ghost Club intend to continue with our investigation; the time has not come to leave Borley and its ghosts.

— *Charles W. Doerr, Rochester, N.Y.*

## Is this THE HUMAN AURA?

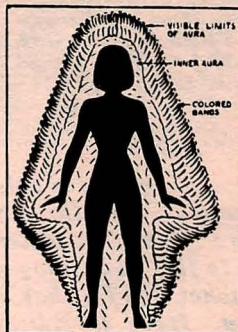


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∞The *Book of Mormon* is allegedly Joseph Smith's translation of ancient inscriptions on gold plates given him by the angel Moroni. The Latter-Day Saints believe in its divine origin but for 150 years, others have asked, "Who wrote the *Book of Mormon*?"



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