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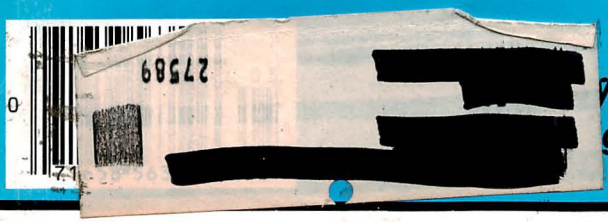
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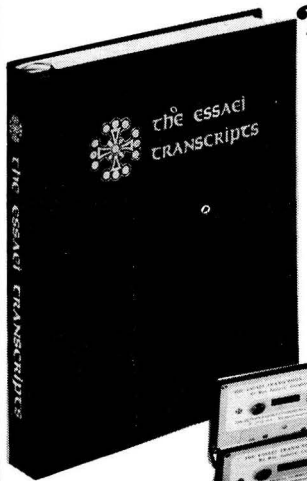


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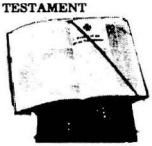
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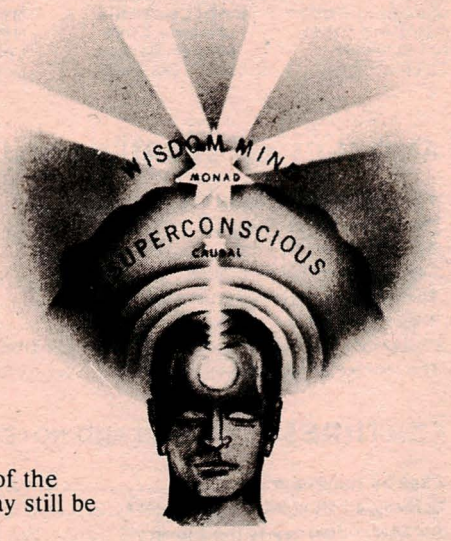
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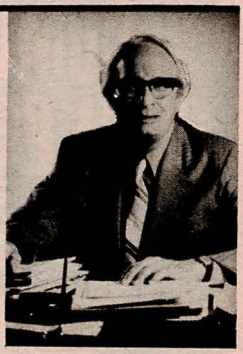
"An Astarian In Need Never Walks Alone"

I See by the Papers

QUOTE OF THE MONTH

The whole history of scientific advancement is full of scientists investigating phenomena the Establishment did not believe were there.

— Margaret Meade, in a talk to the American Association for the Advancement of Science



Curtis Fuller

A REPORT from Robert Lindsey in the *New York Times* of December 15, 1976, tells us "psychics" are flourishing in southern California and gaining acceptance among the middle classes. Lindsey believes California is leading this "psychic boom" which is less pronounced in such cities as New York, Houston, Phoenix and Denver.

"No one knows what's behind the fad, although the stock answer is to ascribe the trend to California's customary affinity for the socially bizarre. Whatever the reasons, more people are owning up to consulting psychics today and in some social groups it is as fashionable to tell about one's favorite psychic as it is on New York's Upper East Side to talk about one's favorite psychiatrist," Lindsey wrote.

He quotes estimates that about 100 full-time psychics are working in southern California's suburbs with fees running up to $250 an hour.

Any way you explain what these "psychics" are doing, their real activity is in the narrow field of fortune-telling — production of the sort of information that used to be confined to mediums in Spiritualist churches. So now you know what has happened to the psychic boom!

∞

ADVICE FOR HIRE

WHAT IS fortune-telling? If it is done successfully it certainly must include a combination of precognition and telepathy or clairvoyance.

But are there really 100 "readers" in southern California who have the psychic ability to produce "messages" on call? Are there 100 anywhere? The box scores we have kept on psychics' predictions certainly lead us to have serious doubts. If you think we might be wrong about this keep a year-end copy of the *National Enquirer* and see for yourself how many of the published predictions actually come true.

The discouraging thing is not so much that any person with charisma can set him- or herself up as a psychic but that their enormous successes be-

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tray the shallowness of the public interest in the whole field.

On FATE we believe we are dealing with matters of ultimate reality, with world-shaking events which, if true, can (will) affect the foundations of our beliefs and concepts of reality. To have such serious matters regarded as no more important than questions involving a job, a girl friend, a business decision, a rival in love, makes it as trivial as advice to the lovelorn.

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BY THE SAME token, following the advice of a casual psychic can be pretty risky. It can lay us open to the kind of dangers discussed in Allen Spraggett and Lamar Keane's book *The Psychic Mafia.*

Robert Lindsey pointed out that giving psychic "readings" often violates local ordinances although they are not enforced and there are few arrests. Nor should they be enforced; such ordinances probably are unconstitutional.

However, southern California police are looking for one 40-year-old woman psychic who advised her clients to invest their monies in property — some of which she owned and some of which did not even exist.

Jenita Cargile of Los Angeles — one of the few women licensed to operate as a private investigator in California — told Lindsey that the woman being sought is believed to have defrauded clients of more than $300,000. "She conned and humiliated many millionaires and doctors, and there is one couple who mortgaged their house so they could raise $5,000

Is It Possible to . . . Control the UNCONTROLLABLE?

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If you're like I am, this headline probably intrigued you to the point where you want to know more about **Controlling the Uncontrollable**.

In my lifetime I've purchased more books, pamphlets and audio tapes on the subject than I'd care to mention—only to find that the advertising claims were grossly exaggerated. Of course, some contained very good inspirational information. Some offered good techniques for *Mind Control*—but the vast majority were filled with just plain nonsense. Having spent over 20 years in the field of Metaphysics, I found that I had become increasingly disenchanted with the kind of information being presented to the general public in the guise of miraculous methods and cures.

The question I continually asked myself was:

"Is there some kind of dynamic Principle underlying all these various systems that causes them to work for some people and not for others?"

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You will be *ABSOLUTELY AMAZED* at the clarity of this teaching technique—and how **YOU WILL BENEFIT** *IMMENSELY* after listening to this one-hour program **FOR THE VERY FIRST TIME**. You will suddenly understand why you haven't always experienced the benefits you expected from previous systems you have tried.

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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.

EASY TO DO

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

SEND FOR YOURS TODAY

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

Mailed postpaid, with instructions.

to invest. She was incredible; she could make you believe anything she wanted," Miss Cargile says.

On a different scale, 32-year-old Rose Marie Yanis of San Bernardino, Calif., was arrested in late December on the grounds that she was promising to cure clients of evil spirits. Tiodola Loera of Redlands, Calif., said she paid Miss Yanis $1,500 to free her of evil spirits.

Miss Yanis diagnosed her victims' ailments as caused by "dead meat" put into their bodies by enemies. Among her cures was the recommendation that the victim wrap three tomatoes in 10 $10.00 bills and rub them over their bodies — after which tomatoes and money were to be delivered to Miss Yanis — naturally! She in turn gave her client the "dead meat" thought to be causing their ailments, with instructions to bury it in a graveyard at midnight.

However naive this cure sounds we suspect it was just as effective as most other advice served up by southern California psychics.

It's a world of mystery and wonder. Reality assumes strange and unexpected disguises and those of us who are seriously interested in its ramifications should understand that it is much more illusive than we imagine — and hardly to be controlled by self-proclaimed psychics.

∞

THINGS THAT MOVE

CONSIDER the case of 3½-year-old Jason McIntyre of North Vancouver, Canada, around whom a variety of psychic phenomena seems to occur. Jason's mother Avril says



Cucumber and Beauty

by ANA MAHER

Every woman, at some time in her life, faces the spectre of an aging skin. Most women never solve the problem, and finally become resigned. A fortunate few find the answer and are rewarded with a complexion that remains fresh and youthful all their lives.

Ten years ago, I had this skin problem. Nothing very serious, but when I took my mirror over to a bright light, I could detect evidence of dryness and tell-tale signs of advancing years. And I didn't like it. I knew that these were danger signals that warned of an aging skin.

I was also very bewildered. I had always taken the best care of my skin. And no matter what I did, my complexion showed no improvement. Finally I became resigned. After all, everybody gets older and most of us show our age.

Then one day I had a visit from an elderly widowed neighbor. This charming lady was about seventy, but she had the most beautiful, moist, youthful skin. I remarked about it and mentioned my own skin problem.

She told me she used a marvelous cream which had been formulated by her late husband, a physician, and that she made it herself. "Try it," she said, and then she left and returned with a jar of this cream.

So I tried using my neighbor's cream.

In only three weeks, I began to see a marked improvement. My skin was fresher, clearer, smoother. After two months, my former dry, dull skin was revitalized. My skin now had a youthful, almost translucent quality. I was thrilled with my neighbor's formula.

For six years, this kind lady kept me supplied with this cream. And I want to tell you that my skin was more vital and younger looking than it had been when I first started to use it, six years before.

Then my neighbor died suddenly – and with her went that wonderful cream and its secret ingredients. I was saddened by the loss of a good friend – and dejected by the loss of a miracle cream. Her family told me that her personal papers revealed no formulas of any kind. I was desperate. But I did have three jars left from the last batch she had made.

So I took the cream to one of the best known analytical cosmetic chemists. The cost of the analysis was enormous, but I got what I wanted. I had the wonder cream formula.

It had a base of pure cucumber juice, two super-moisturizers, three natural lubricants, and a special component to keep the cucumber juice fresh. My chemist told me that the formula consisted of only safe, pure ingredients – no hormones, estrogens or steroids.

I made a batch of cream for myself, following the chemist's instructions. Then my friends and relatives began using it. And in every case, the results were absolutely astounding.

Soon friends began insisting that the cream should be made known and available to all women, since the problem of aging skin is universal.

So my cream was put on the market four years ago, with the financial help of an uncle. It is called Cucumbre Frost.

The same wonderful results experienced by me, my friends and relatives were repeated time and time again by women all over the country. I have in my file hundreds of letters from grateful women telling of the remarkable results obtained with Cucumbre Frost.

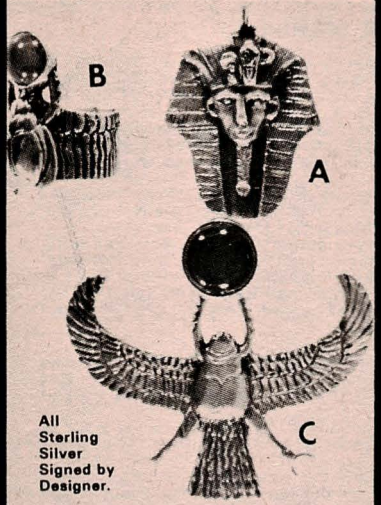
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The Prophet

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the activity began when Jason was only four months old and she discovered him sitting up in his bed "roaring with laughter . . . completely exhausted," according to the Associated Press.

One night when Jason was two his mother went into his bedroom and found the bedding ripped, toys smashed and the legs of his bed torn off.

"I had heard no noises prior to entering his room. I spanked him but I regret that now. I realize he couldn't have caused the damage."

Jason has a ghostly friend whom he describes as looking like a more-than-six-feet-tall blond Daniel Boone wearing buckskins. Mrs. McIntyre says she has heard a man's voice talking to Jason and "I just hide under my bedcovers . . . it's really scary."

Eileen Foster, a neighbor, reports that she and two other friends were sitting at the kitchen table with Mrs. McIntyre who rose to empty some dirty water from a vase. When she returned to the table the vase had water in it again and "this happened three times in a row." Christine Foster, 15, says she has heard growling noises, watched pictures move and seen a lampshade spin in the McIntyre house.

What are we dealing with here?

Isabel Corlett, vice-president of the Vancouver Psychic Society, and John George, chief of the Burrard Indian Band, say the phenomena occur because the condominium in which Jason lives is built over an Indian burial ground and ghosts are protesting the desecration.

Dr. Lee Pulos, a Vancouver psy-

Where doctors failed, this book brought countless healings.

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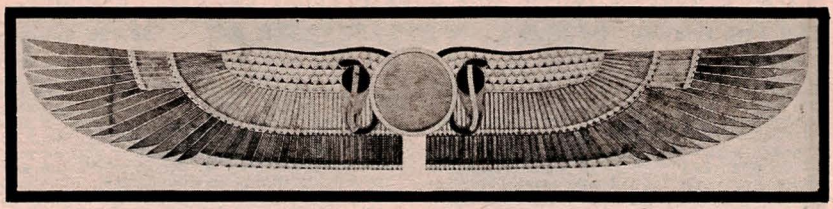
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MARK IT ON YOUR CALENDAR

The staff of FATE is arranging what it believes will be the most important public UFO conference ever held — on June 24, 25 and 26 at the Pick-Congress Hotel in Chicago.

More than a dozen UFO authorities already have agreed to participate, including Prof. James Harder, Betty Hill, Prof. David M. Jacobs, Coral and James Lorenzen, Dr. J. Allen Hynek, Raymond A. Palmer, Prof. Frank Salisbury, Dr. R. Leo Sprinkle, Dr. Berthold Eric Schwarz, Jacques Vallee, Curtis Fuller and Jerome Clark.

The dates of this International UFO Congress have been chosen to coincide with the 30th anniversary of Kenneth Arnold's first sighting of UFOs over the Cascade Mountains in Washington State on June 24, 1947. This was the crucial event that began the whole series of modern UFO sightings. Arnold, a skilled mountain pilot, coined the term "flying saucers" based on his description of what he had witnessed.

chologist, was planning to investigate the case. He feels it is unusual to find poltergeist phenomena clustered around such a young child. However, there are other obvious foci for the poltergeist and Dr. Pulos no doubt will consider these facts: most of the phenomena seem to center on Jason's bedroom, occur at night, and appear to frighten his mother very much.

∞

CHRISTMAS POLTERGEIST

AN EVEN more unusual poltergeist case was under way in Pearlsburg, Va., late in December — unusual because it follows such a classic pattern.

It began in the home of Mrs. Beulah Wilson, a 65-year-old widow caring for a nine-year-old foster son whose name cannot be revealed because he is a ward of the state.

Just before Christmas on December 18 the boy asked Mrs. Wilson to teach him the 134th Psalm of the *Old Testament*. "He said he wanted to learn it. I read it over to him two or three times," she said.

The Psalm reads:

"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.

"Lift up your hands in the sanctuary, and bless the Lord

"The Lord that made heaven and earth bless thee out of Zion."

The verses seem harmless enough and after the lesson, the two went to bed. And that's when it began!

About 8:30 P. M. apples and oranges started falling from a table for no known reason.

"I thought it was the cat because the cat has been turning over things for years," Mrs. Wilson said. "Then everything started coming down all around us."

The Christmas tree fell on the boy. Mrs. Wilson set it up and it toppled over again. Other things began flying about.

Mrs. Wilson telephoned a neighbor,

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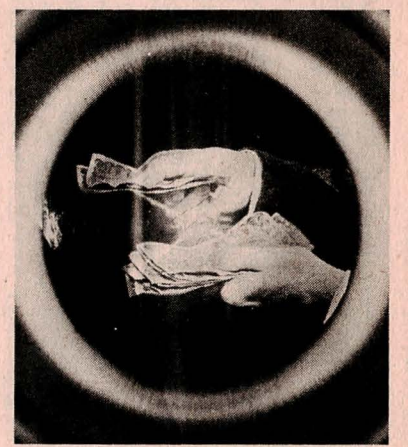
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When you receive it, quickly open to the Mystic Chant the man used to attract $150,000. You'll find it with all the words filled in! Or perhaps you desire a healthy, strong body with unlimited energy? See the Chant on page 64 for protecting yourself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

Are you one of the lonely? If peace of mind, happiness, or love fulfillment is what you want, repeat the Chant on page 33 exactly three times just before the moon rises.

What's more, you'll find another Mystic Chant on page 100 to be used only by those who believe! This Chant may send your soul into the cosmos through amazing astral projection, backwards into history, or forward into the uncharted areas of the future!

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Try this Chant for Riches (see page 53) without risking a penny. See details below.

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

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

Q. Must these Chants be memorized?

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

Q. Are these Chants hard to read?

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

Q. Are these Chants Black Magic or White Magic?

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

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

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

Q. Are these Chants dangerous?

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

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

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

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

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

Q. When is it best to use Mystic Chants?

A. As soon as possible. Mail the No-Risk Coupon. We'll send you your book so you can start using Mystic Chants right away!

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Within a short span, she met and happily married a young and handsome attorney. See page 47 of this amazing guide!

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

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

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

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

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

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

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

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

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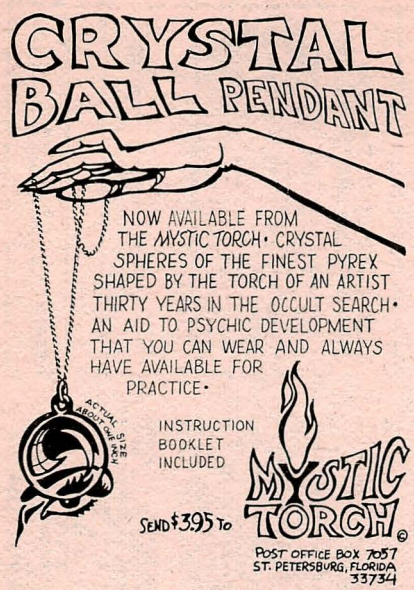
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Lake Cardwell, and asked if he had felt an earthquake. When Cardwell said no, Mrs. Wilson said that something was tearing her house to pieces. Cardwell could hear things falling in the background.

Not knowing what was going on he armed himself with a .38-caliber pistol and raced next door.

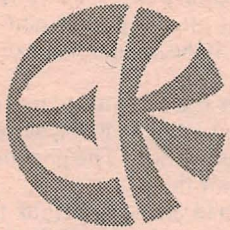
"Everything was turned over it seemed like, except the Frigidaire," Cardwell said. "While I was there I heard a noise out where the boy was standing. I asked what it was and he said an armchair had flipped over . . . then out of the side of my eye I saw this old pedal sewing machine topple over way down the hall. He wasn't anywhere near it. I didn't know what to think. I told her to call the law."

∞

THE LAW VIEWS THE MESS

TROOPER R. M. Pritchett arrived with two sheriff's deputies a few minutes later. Pritchett had assumed he was responding to a domestic quarrel but instead found such a strange mess he didn't know what to make of it.

Pritchett told Ken Ringle of the *Washington Post,* "All the furniture that was moved was toppled or moved forward into the center of three of the rooms. Nothing in the other three rooms was touched. Curtains were ripped off the windows but knick-knacks on the window sash weren't disturbed. The furniture was big . . . old-timey chairs . . . and the kitchen cabinets must have weighed 200 pounds or more. She and the boy and Cardwell couldn't have moved them . . . all pulling together."



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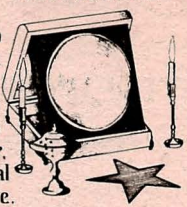
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Pritchett found a steel thermostat twisted almost off the wall. When he took hold of it he couldn't make it move at all.

Mrs. Wilson and boy moved in with her natural son Donald, a 40-year-old state corrections officer. The phenomena moved with them.

"The boy had just come into the room where my son was," Wilson said. "My son said he went to shut the TV off and the table moved. Then an 18-inch trophy in the room fell to the floor. The boy did not touch the table nor tip over the trophy.

"I called the local church people in and we prayed."

The next day, Christmas Eve, Wilson's two children and the foster son were allowed to open their gifts early. That night after the foster boy went upstairs things began falling again.

"Books from an upstairs bookcase in the hallway were coming down the stairs like someone was throwing them," Wilson told Athelia Knight, also of the *Washington Post*. Wilson said he could see the lad was not throwing the books. "I shouted, 'In the name of Jesus, stop it!' and took the boy outside the house."

The disturbance stopped when the boy went outside.

∞

DR. PRATT'S VIEWS

MEANWHILE Dr. J. G. Pratt of the University of Virginia Medical School was called and offered the conventional explanation for poltergeist phenomena, which typifies hundreds of similar documented cases.

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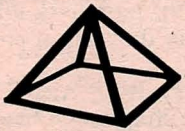
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Such phenomena, according to conventional wisdom, tend to occur around unhappy children, most often adolescents. The child somehow releases a form of psychic energy which moves objects.

"There is no conscious awareness on the part of the child that he is the cause of the disturbances," Pratt says. He agrees that many persons are skeptical of such phenomena and admits they don't happen too frequently, "but it's not strange. None of these cases is exactly like any other but they have typical features . . . they usually begin unexpectedly, run their course, then unexpectedly stop."

Reports to Bill McKelway of the *Richmond Times-Dispatch* parallel Pratt's description. Donald Wilson told him, "I don't think he ever realized that he may have been the one who caused this. We would be standing around and he would say, 'Granny, here it comes again. The bookcase is going to fall over.' And then it would fall. My wife talked to him about it one night and he said he was frightened but he didn't know what was happening. Each time it happened at night just as we were going to bed."

"It didn't scare me a bit because I knew the Lord and I knew the Lord knew me," Widow Wilson said. "My husband and I built that house 33 years ago and I've never wanted to be anywhere else. There's nothing to be afraid of there. If the Lord is with us, there can't be anything against us."

After hearing Pratt's explanation of what happens in poltergeist cases, the family decided to return the boy to the authorities — late on Christmas Eve.

Secret Air Force report admits the threat is real.

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Ever since the first UFO sightings (shortly after the atomic bomb was dropped on Hiroshima) the government has been calling the UFOs a hoax. *Yet all the time, Air Force intelligence was working frantically to discover where the UFOs were coming from!*

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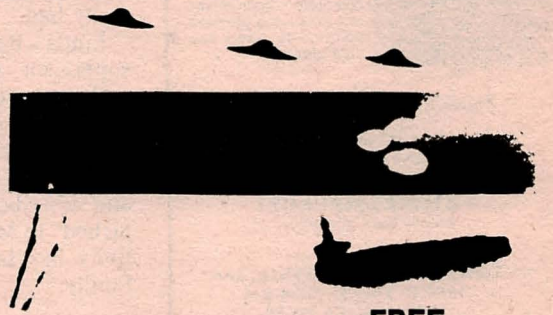
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He spent the remainder of Christmas Eve in an upstairs room of the sheriff's office.

"I hated to do it. But my 12-year-old daughter was in hysterics and I had to protect my family," said Donald Wilson. "We're terribly concerned about what will happen to him, what all this has done. This was to have been the first Christmas the boy ever really had."

Linda Boggs, a county welfare supervisor, said the boy was placed with another family on Christmas Day. She refused to identify the family but added that the boy didn't understand the reason for the move and described him as being "very attached" to Mrs. Wilson. No similar activity has taken place with his new family.

∞

OUR COOLING EARTH

A GENUINE breakthrough in predicting long-range climatic changes seems to have been made by a scientific team under the leadership of Dr. James D. Hays of Columbia University.

The team concludes that the fundamental cause of the ice ages which have so mysteriously descended upon the northern parts of Europe, Asia and North America over the past million years has been periodic changes in the earth's orbit.

The Hays group, through painstaking research, reconstructed a history of the earth's climate over the past half-million years and compared the cycles of climate change with the cycles of changes in the shape, tilt and seasonal positions of the earth's orbit.

They conclude that the earth is now in one of its warmest periods and that a long-range cooling trend will continue for perhaps 20,000 years and substantial ice will build up on the northern continents.

The researchers found cycles of 23,000, 42,000 and approximately 100,000 years. Each cycle has a peak that accounts for 10 percent, 25 percent and 50 percent respectively of the climatic variations. If the peaks coincide one can expect more severe effects. The changes in the earth's orbit, the scientists explain, are caused by the gravitational pull of the other planets, particularly Jupiter.

∞

MYSTERY AT WAKEFIELD, N. H.

WHAT REALLY happened at Wakefield, N. H., during the second week of January is not clear. The summary of the events we have put together obviously cannot all be true but the chronology runs something like this:

William and Dorothy McCarthy own a farm in Wakefield and on this farm there is a man-made pond about 50 feet across. On Monday afternoon, January 10, in five-degree weather and in the midst of a blizzard, the McCarthys saw from the family room window that the pond was melting despite the near zero temperature.

McCarthy and his daughter Kathy bundled up and walked out to the pond where they discovered a hole in the ice about three feet square. This amazed them because, they said, they had driven a team of horses over the same spot the day before and the ice was two to three feet thick.

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Joined by Mrs. McCarthy, they got a long pole and poked about. Beneath the ice they saw what seemed to be a black flat object about two feet square "with a round, bubble-like protuberance." McCarthy prodded this with his pole, according to his wife. Meanwhile the pond continued to melt, they said, and at one point McCarthy fell through the ice.

The McCarthys then reported the situation to the authorities and the fun began. State police, the National Guard, and representatives of the state attorney general's office swarmed over the scene. The governor declared a news blackout. Excessive radioactivity was reported.

When it was all over and done by the end of the week, the governor took full blame for ordering the news blackout and said all investigations had drawn a blank.

- The melting ice, it was affirmed, had been caused by a spring.
- The purported object under the ice had been an illusion resulting from shadows reflected through ice cracks.
- The radioactivity report was a result of false preliminary instrument readings.
- Water had been pumped out of the pond and its level lowered. Soil

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from the bottom was examined and showed nothing unusual.

This is the official story but the people of Wakefield, according to an investigation made by Robert Keely of the *Boston Herald,* did not all agree.

First, no spring exists according to William McCarthy. He dug the pond himself about four years ago and groomed its bottom with heavy equipment. It wouldn't have been possible to do this if it had not been dry, McCarthy said.

Second, Wakefield Police Chief Michael Senecal told reporters that something had been retrieved and he knew what it was. But to questions he answered "no comment."

Third, after workers had cut a six-by-three-foot rectangular hole in the ice unidentified eyewitnesses in the crowd said they saw the workmen retrieve something and place an object in a metal box. The box was carried to what was believed to be a National Guard van and driven off.

Problem: The National Guard kept the crowd of spectators at a distance estimated to be 300 yards from the pond so obviously it would be difficult to see exactly what was going on.

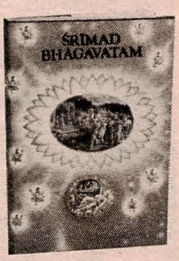
Comment: Whether there ever was anything in the McCarthy pond may never be known by us, but the cover-up by state and local officials arouses already deep-seated suspicions about our government. Officials believe that we the people are not entitled to know anything. Consequently, when the chips are down we don't believe what the officials are saying. Mysterious object or not, the New Hampshire officials are a bunch of bumblers from Gov. Meldrim Thomson on down.

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Consider this story from Whitehall, N. Y., reported in the *Glen Falls Post-Star*. An upright-walking giant hairy creature, seven to eight feet tall and weighing between 300 and 400 pounds, is being seen around there — and not just by fearful people. Paul Gosselin, a patrolman on the Whitehall police force, said the creature came within 25 feet of his squad car before a state trooper flashed a light in its eyes. Gosselin reported that the creature covered its eyes to shut out the bright light and ran away screaming.

This seems pretty impressive evidence for the existence of an animal unknown to zoology at the present time. The sound is described as "a loud pig squeal, or a woman's scream, or a combination." The footprints are much wider and three times the length of a man's footprints. The eyes are reported to be pink or red. If the animal did not walk upright this

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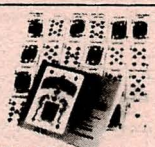
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description would fit a bear but as things stand Whitehall Police Sgt. Wilfred Gosselin, father of Patrolman Paul, concludes that "it's not an animal that belongs in the northern part of this state."

* * *

IN FAIRFIELD County, Ohio, the monster takes the form of a cougar, despite the historical fact that the last known cougar to be killed in Ohio died before the turn of the century. A three-month-old Angus calf was mauled nearly to death by some animal on the Don Manuel farm. An examination showed broad claw marks on the calf's left ear and deep lacerations on the skin of the neck. Directly over the spine at the back of the head was a deep single hole.

Footprints made by a large cat have been found on the Rudisill farm where Freddie Rudisill saw the animal in one of his fields. Later Rudisill's son saw the animal's paw beneath a covered hay baler in the field and he went for his father and a gun. The cat was gone when the hunters returned. The footprints are about the diameter of the end of a soft drink can and about a half-inch deep. Up to this point it sounds like a bobcat but another (unnamed) farmer reported seeing a large pale orange-colored cat with a long tail near a highway intersection. It was accompanied by a smaller cat, possibly a kitten.

Only Manuel's calf has been attacked by the creature but Richard Tesi, the county dog warden, said other wild animals have disappeared from the area of the sightings. He assumes that "something has chased them away."

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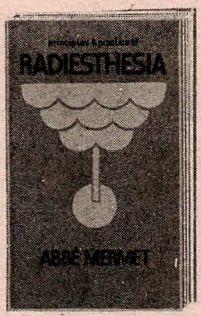


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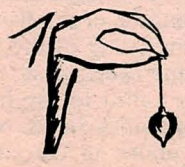


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MEANWHILE, in Australia, farmers have been hunting an animal that seems to have a better chance of actually existing than the elusive monsters of this country. The aboriginals call it a "yokyn" and it is described as a native Australian dog, different from any other species.

The yokyn is said to have been seen frequently by early settlers and to vary in color from gray to brown, to chocolate, ginger, and even brindle. Its stripes apparently have led some observers to confuse it with the Tasmanian tiger, now believed to be extinct on the mainland. The yokyn, reportedly, is not as large as the well-known Australian dingo but is more compact, thicker and more muscular. The paw prints are similar to dingo prints except that the toenails are longer.

Lloyd Offer of Wellington told a reporter on the *Sunday Times of Scarborough* that yokyns have been seen hundreds of times in the past 20 years and he believes one eventually will be captured.

∞

"THE WEIRDEST THING"

IN PRINCE George County, Va., late in December a young couple was discovered lying fully clothed on a bed in what authorities at first described as a two-day religious trance.

Vernon Thompson of the *Washington Post* said the father of the young husband became worried after the son's employer called to say he had not been at work for two days. No one answered the phone in the couple's apartment and the father drove there but could get no response. He could

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hear their six-month-old baby crying inside.

Officer Clifton Brinkley obtained a key to the apartment and they found the baby in the crib, unfed and with diapers unchanged. The young husband and wife were lying fully dressed on a bed, holding hands, unconscious.

Officer Brinkley applied cold towels to their faces. The husband revived briefly and began to chant in an unintelligible language. Then the wife revived and also began to chant. Then both relapsed into unconsciousness.

They were rushed to Greater Southwest Community Hospital where spokesmen the following day reported they were "alert but very quiet." On a table in their bedroom Officer Brinkley found a number of religious items including a Bible and a list of prayers, some of them underlined. Both police and hospital ruled out drugs or alcohol.

The young man's father said religion had assumed an important role in the couple's lives in the preceding month.

Their names were not given because no charges were placed by police.

"It's the weirdest thing I've seen in my 12 years of police work," said Officer Brinkley.

∞

LEARNING TO DOWSE

IF YOU visit Rindge, N. H., this spring and see a man with an odd-looking stick in his hands wandering through the woods and fields, it well could be William Jack, Professor of Psychology at Franklin Pierce College.

Jack recently described experiments he has been conducting with students in a class in experimental parapsychology. He took six of them to a new housing location that previously had been dowsed by a successful New Hampshire dowser. The correct water site had been noted together with the supposed depth and flow of the water. Then a total of 25 false sites were staked out on the property.

Still, four of the six students picked the identical spot the professional dowser had picked. The students' report of the depth at which water should be found and the amount of flow also were very close to the expert's prediction.

We see a minor hitch to any conclusions here; the well hadn't been completed as this was written. But Professor Jack doesn't consider this significant. What is important, he believes, is that an unusually large proportion of the student dowsers selected the same spot, depth and flow of water — "results that cannot be discounted by chance."

Jack teaches two courses in parapsychology at the college and says that nine out of 10 of the students he has trained show at least some dowsing ability. Two or three students out of 10 have strong dowsing reactions and appear to be good subjects.

He believes, of course, that dowsing is a psychic phenomenon.

— *Curtis Fuller*

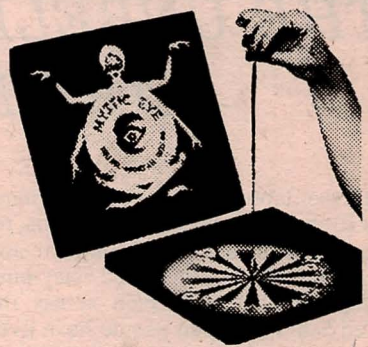




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By Andrew E. Rothovius

Centuries-Old Ethiopian Mystery

THE UNBELIEVABLE COLUMNS of AKSUM

SITED IN no particular pattern among the numerous ruined structures of Ethiopia's ancient former capital, Aksum, are some of the world's most puzzling archaeological mysteries — about a dozen tall narrow columns, each hewn from a solid block of granite, towering up to 70 feet in height but only three to five feet across at the base.

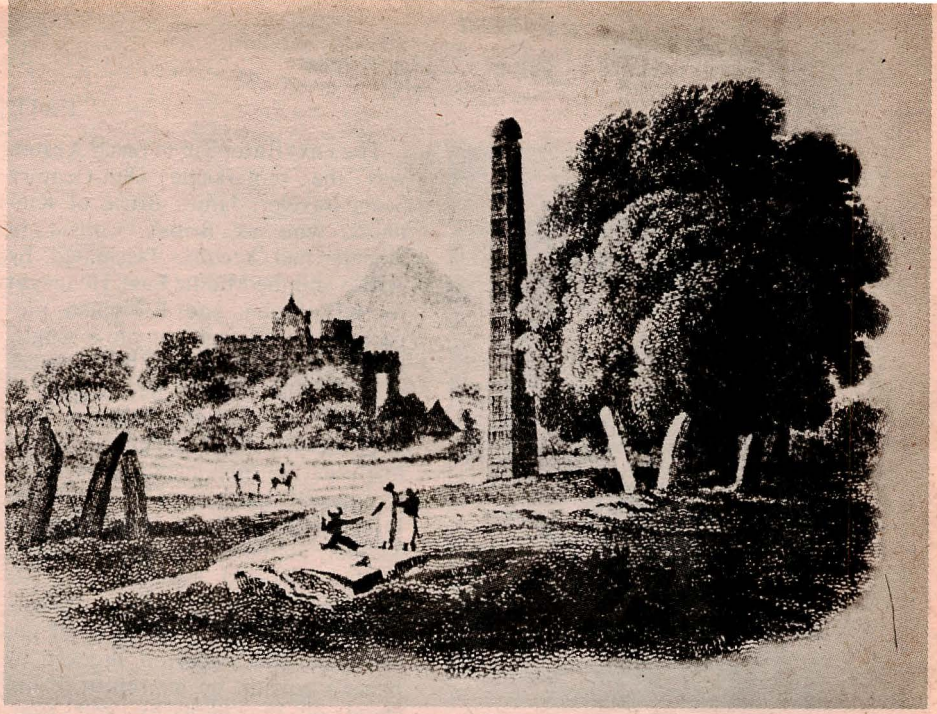
All of these monoliths bear carved representations of windows, as many as 10 stories on the tallest columns, resembling those that admit light and air into the multistoried clay-built "skyscrapers" of Yemen across the Red Sea. In Yemen people have lived in these whitewashed mud buildings for more than 20 centuries; they are the world's earliest high-rise apartments. Whoever carved and raised the stone pillars of Aksum must have intended to imitate the Yemenite builders — but how and why did they do it?

Into granite so hard it can hardly be chipped by any but power tools, the ancient builders carved "windows" with decorative framing so realistic in appearance that from a short distance away they appear to be real apertures. What was the purpose of this labor? Were the monoliths objects of worship? How long ago were they raised and by whom?

Archaeology has no satisfactory answers to any of these questions despite extensive excavations begun at Aksum in 1954 by a joint team of French and Ethiopian scientists. They have learned that the city existed at least 500 years before the Christian era and that it was built by Semitic immigrants from Arabia but it is not old enough to have been the Queen of Sheba's capital city, as Ethiopian tradition holds.

None of their discoveries sheds any light on the origin of the carved monoliths other than to indicate that the Aksumite builders were familiar with the Yemenite style of tall windowed buildings. According to most archaeologists Yemen was the real Sheba from which the Queen went to visit King Solomon in Jerusalem 3,000 years ago.

But if the Aksumites raised these columns, by what technique did they copy the Yemenite facades in granite?



Henry Salt, to illustrate his book *Voyage to Abyssinia* (London, 1814), sketched 70-foot Aksumite column as part of panorama including cathedral of St. Mary of Zion as it was rebuilt after second destruction by Moslems in 16th Century.

Ethiopian folklore, still current in the Aksum area, claims that in dim antiquity, even before the time of Solomon and the Queen of Sheba, men knew how to "boil" stone to make it soft and plastic. In this state, the legends say, the stone columns with their fake windows were molded inside huge wooden frames and then propped into position. After the stone solidified the frames were knocked away. Of course science does not recognize such a farfetched process and can only shake its collective head at the enigma of the Aksum monoliths.

Another puzzling mystery is why the columns were not mentioned by travelers to Aksum when it was still a flourishing city. An anonymous Greek who wrote an A. D. First Century *Guide to the Red Sea* tells us of Aksum's extensive maritime trade with Roman Egypt but says nothing about the columns, nor does the Byzantine monk Cosmas who visited Aksum about A. D. 500. It was then ruled by a Coptic Christian monarch and Cosmas described its points of interest, including a massive marble throne erected a couple of centuries earlier to commemorate the Aksumite conquest of most of today's Ethiopia.

When the rise of Islam in the Seventh Century cut off Ethiopia from contact with the Christian West, Aksum declined — but the city was still inhabited when the first Portuguese



James Bruce of Kinnaird first described the Aksumite columns.

traders and Jesuit missionaries reached it in the 16th Century. An invasion by the Moslem Galla tribes soon drove out these Europeans. On their return to Lisbon and Rome they told of the imposing cathedrals built in Aksum during its centuries of isolation and the even more venerable monuments of crumbling antiquity on every hand — but not a word about the columns can be found in their accounts. Yet they must have been there. Perhaps because the monoliths were not associated with the legendary Christian kingdom of "Prester John," as Ethiopia was known to Europe during the Middle Ages, they did not attract the attention of these first Western visitors.

The next European to reach Aksum was the remarkable 18th-Century Scots traveler, James Bruce of Kinnaird, who as British Consul in Algiers had become fascinated by Africa and the Middle East. He taught himself Arabic and Ethiopian preparatory to setting out on a single-handed search for the fabled sources of the Nile. When he arrived in Ethiopia in 1770 the Moslems had only recently been driven out of the major part of the kingdom; it was still remote and unknown to Westerners. Intellectuals such as the renowned Samuel Johnson, however, persistently visualized Ethiopia as a sequestered realm of happy philosophers — as in Boswell's classic *Rasselas*. They were so shocked by Bruce's account on his return to England of the barbarity and near-savagery he had found that they labeled him a liar who probably had never been to Ethiopia at all.

Especially they hooted at the description — which he was the first to give — of the great granite monoliths of Aksum. If these columns existed at all, London's arm-chair explorers opined, they must be Egyptian obelisks and hence covered with hieroglyphic carvings from top to bottom. Why, this fellow Bruce could not even relate his tall tales with a semblance of plausibility! The windows he insisted were carved on the shafts had to be something else — if he hadn't imagined the whole thing.

Bruce himself did not realize how ancient Aksum was. By his time the city had fallen into decay and its once magnificent structures were mounded over with earth and overgrown by trop-

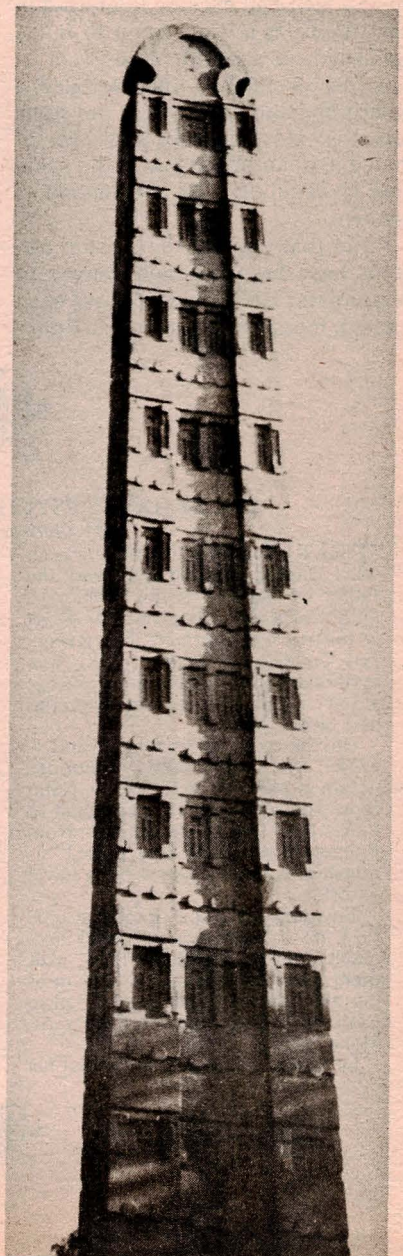
ical brushwood. He conjectured that the columns were the work of Egyptians who had found their way that far into unknown Africa but he could offer no explanation for the carved windows.

Bruce was so angered by the incredulity he encountered, when he had expected acclaim and honors for his discoveries, that it took more than 15 years for friends who believed in him to persuade him to publish the full story of his journey. It finally appeared in five volumes in 1790 and for the first time the world at large came to know of the Aksum columns.

Skepticism still dogged Bruce despite the fullness of detail in his published account. His was the first book to name and picture giraffes and since it was not until a generation later that they were understood to be the same animal as the cameleopards of the ancient Greeks and Romans, Bruce was again attacked as an inventor of imaginary creatures.

His blustery scornful temper did nothing to help him gain acceptance and he died in 1794 at the age of 64, embittered and disappointed. Although later travelers confirmed practically all of Bruce's statements, this first great modern explorer of Africa was soon forgotten. To this day he remains almost unknown.

Thus few persons recalled what he had written about the Aksum monoliths when in 1814, Henry Salt, a semi-official envoy of the British govern-



Modern photo furnished by the Ethiopian Government Travel and Information Ministry shows approximately the top half of one of the tallest Aksumite columns with representation of windows.

ment which had become interested in East Africa as a way station to India, published an account of his visit to Ethiopia in 1809-10 and included a description and drawings of the stone columns. He dismissed the idea of their Egyptian origin but at the same time he could offer no explanation of his own.

From that time on the Aksum columns have been generally known to Westerners. The monoliths have been studied, measured, sketched and photographed but still they have not yielded the secret of who carved and raised them or when or how.

In today's Ethiopia, ravaged by civil strife, few tourists visit Aksum to stand enthralled and puzzled by the sight of these needle-like stone columns fretted with false windows towering over the mounded ruins of the ancient capital. But long after peace is restored, it is likely they will still be there to mystify future generations of visitors.



COLERIDGE'S PSYCHIC DOUBLE EVENT

By George Wagner

THE REV. JOHN Coleridge was an English schoolmaster and the father of Samuel Taylor Coleridge, author of *Kubla Khan* and *The Rime of the Ancient Mariner*. The Reverend Coleridge's death in 1781 was remarkable in that it involved precognition on his part and telepathy on the part of his son.

On the night of October 3 and 4, 1781, the Reverend Coleridge dreamed that death came to claim him. The schoolmaster-clergyman at that time was returning from Plymouth where he had placed his midshipman son Francis on a naval vessel.

Coleridge arrived at Exeter at 6:00 P.M. on October 4 and friends suggested that he spend the night with them. But remembering his dream of the night before Coleridge decided to push on to his home in Ottery St. Mary.

Later that evening he arrived at his house to find the household still up except for the future poet who was then nine years old. Mrs. Coleridge prepared a bowl of punch and while the Reverend Coleridge sipped his drink he entertained his family with an account of his trip and told them about his dream.

Finally, in cheerful spirits he went to bed. When he awakened in the night with stomach pain Mrs. Coleridge gave him some soothing peppermint water.

"I am much better now, my dear," he said — but a minute or so later he made a noise in his throat. His wife called his name several times and when he did not answer she feared he was dead and she screamed. Her wordless scream awakened Samuel Taylor Coleridge in his bed.

"Papa is dead!" he called out.

Until that moment he had not even known that his father had come home.





THE BATTLE OF THE BLIPS

By delaying invasion of Kiska, a still-unexplained World War II radar contact may have saved 15,000 American lives.

By George W. Harper

KISKA is a 110-square-mile piece of wasteland surmounted by a 6,000-foot volcano 1,500 miles west of Anchorage, Alaska, far out in the storm-battered Aleutians. In July 1943 it was scheduled to be the next battlefield in the war against Japan. No one, save perhaps somebody in Washington, wanted a battle there. Fogbound more than 300 days a year, whipped by gusting williwaws whose force often exceeds 100 knots, a barren land where no tree grows, where the ground quivers jelly-like in summer and freezes rock-hard in winter, it is an unappetizing island at best. To fight over it seemed pointless.

Most of the troops destined for the battle said openly we ought to give the whole chain to the Japanese and hope they garrisoned it. It would save having to fight them elsewhere. But Kiska, technically part of the western hemisphere, is an offshore island of the North American continent. It also was United States territory physically occupied by a hostile nation. Pride demanded we retake it at any cost. In addition, some of the armchair generals looked at the map and saw in the Aleutians an arrow pointing straight at the heart of Japan. Lacking knowledge of the land and devoid of any will to learn, they were convinced the islands could be used as a staging area for a direct assault on the main Japanese islands.

Kiska was strongly garrisoned. Intelligence estimates were roughly two months out of date because the island had been fogged in for 63 consecutive days, but at last observation there had appeared to be roughly 6,000 Japanese on the island. Since then picket ships had intercepted and sunk three Japanese submarines apparently engaged in ferrying troops and supplies to the island. It was estimated

the garrison might well number over 8,000. If our experience on neighboring Attu, where American losses had amounted to 3,829 men, was any indication, as many as 12,000 to 15,000 Americans might be lost in the proposed invasion. It was a sobering thought; of the 34,500 combat troops poised for the invasion, over one-third could expect to become casualties — all for a piece of real estate which was essentially worthless as a military installation to either nation.

There was no way of knowing it at the time, of course, but American intelligence estimates were wrong. We were assuming the Japanese had more ships, power and supply capabilities than they actually possessed. More important, we assumed the Japanese high command was as oblivious to the difficulties of operating in the Aleutians as our own high command. The facts were different. The Japanese already realized the impossibility of maintaining a supply line and were seeking to withdraw the garrison so it could be used more effectively elsewhere. The submarines thought to be ferrying in troops were in fact taking them off!

But it was a slow process. The Japanese had only eight 5,000-ton I-Class U-boats available. To withdraw the entire garrison would require 40 or 50 round trips and time was running out. Nevertheless, the evacuation was ordered on June 9, 1943. On June 10 the Japanese submarine I-24, carrying 150 evacuees, was sunk a few miles offshore from Kiska. Three days later the I-31 was lost. On June 22 the I-7 was holed and beached on Kiska. Three submarines of the original eight had been lost and only 820 men had been evacuated and of these 300 were at the bottom of the sea. There were still 5,183 Japanese soldiers left on Kiska, every one of them a fighting man, when the American fleet rendezvoused on the morning of July 22.

Also unknown to American intelligence was the Japanese high command's final desperate decision to send surface ships, under cover of fog, directly to Kiska to remove the entire garrison at a single stroke. To achieve this the Japanese mustered all available ships at their northern base at Paramushiro. It was a ragtag fleet of three cruisers, an oiler and 11 destroyers, the best they had. Orders were for the fleet to steer due east to a point 500 miles directly south of Kiska, refuel and wait for the fog. When it got thick enough to conceal the fleet the commander had orders to dash to the island, load and slip away.

On the morning of July 19 the entire United States North Pacific Fleet, consisting of the battleships *Idaho, Mississippi* and *New Mexico,* the cruisers *San Francisco, Portland, Louisville, Santa Fe* and *Wichita,* and a covering screen of nine destroyers, raked the south coast of Kiska with one of the heaviest naval bombardments in history — 424,000 pounds of high explosive shells battered the island to "soften" it up for the main assault which was scheduled for August 15.

As a bombardment it was a flop. Japanese records recovered after the war showed there was not a solitary casualty among the defenders but the intensity of the fire convinced the gar-

rison that invasion was imminent.

So far all this represents only routine military maneuvering but it was at this point the whole complexion of matters changed abruptly and one of the most baffling episodes in modern military history was about to occur.

* * *

To review: On the afternoon of July 19 there was a scattered force of five Japanese I-Class submarines in the waters off the Aleutians. There were also six smaller Japanese U-boats in the general vicinity. There was the huge American fleet. And there was a Japanese surface fleet which would not steam out of Paramushiro for another 12 hours.

Apart from these there were no other ships of any sort within 1,000 miles — except a few American picket ships and their locations were well known.

The first indication that all was not as it should be came from a distant PBY radar patrol aircraft cruising southwest of Attu, some 350 miles west and south of Kiska. For six full hours, from 12:24 to 6:25 P. M., it had been in continuous radar contact with a "fleet" of seven ships cruising east toward Kiska on the fog-shrouded waters below. For these six hours the course and direction of the blips was observed and it was concluded the "fleet" was en route to Kiska by the most direct route.

Less than an hour after the shelling of Kiska on July 19 was completed the American fleet was ordered to "proceed in a westerly direction to intercept a Japanese fleet believed attempting to reinforce the Kiska garrison." To assist in this action the two destroyers blockading Kiska harbor were ordered off station to join the North Pacific Fleet. The American force now consisted of three battleships, five cruisers and 11 destroyers, all steaming westward at top speed to engage a fleet being monitored on radar. The harbor at Kiska was left wide open and unguarded.

For two days the fleet steamed west, unsuccessfully sweeping the seas with radar. It became evident the fleet somehow had missed the enemy. To make matters worse, repeated PBY patrols now failed to pick up the seven blips; possibly the enemy fleet had turned back. But what if the enemy had somehow managed to slip past the American forces and even now was approaching Kiska with thousands of fresh troops? At this point Admiral Kinkaid, commanding the North Pacific Fleet from Kodiak Island, ordered the fleet to reverse course and proceed to Kiska at top speed to "cover the southerly and westerly approaches to Kiska until contact is made."

Unfortunately ships do not have unlimited range at sea. The strike fleet had steamed to Kiska, fired 424,000 pounds of ammunition, had steamed west at top cruise speed for two days and was now steaming back at top combat speed. Fuel reserves were low; there was a very real danger the entire fleet would run dry and drift helplessly at sea while the enemy sailed by just out of range. To forestall this Admiral Kinkaid ordered the oiler *Pecos* with a destroyer escort to a point southeast of Kiska and signaled the fleet: "Orders for rendezvous and

fueling of task groups will be issued later." This was on Sunday, July 25. By nightfall the task force had reached a point 90 miles south-southwest of the island.

At this precise moment the Japanese fleet lay 400 miles due south of the American forces, 500 miles south of the island itself. It had full fuel tanks and was awaiting foggy weather. But the night was amazingly clear, Japanese and American logs read the same — wind west at eight knots, sky cloudless, barometer at 30.00 and steady, sea calm, air temperature 52°F., water temperature 49° — almost freakishly good weather for the Aleutians.

A few minutes before 12:43 A. M. and about an hour before moonrise on Monday, July 26, *New Mexico* was steaming at fleet center with *Mississippi* a half mile astern. The cruisers and destroyers had fanned out over a wide front, some as distant as 12 miles from the battlewagons. *Idaho* was on station about four miles west of *Mississippi.* The night was crystal-clear and dark.

At 12:43 A. M. *Mississippi*'s radar abruptly picked up seven echoes to her northeast, 15 miles off the starboard bow. Within moments *New Mexico*'s radar picked up the same images. In quick succession *Portland, San Francisco* and *Wichita* recorded them. *New Mexico*'s radar log reads, ". . . seven distinct images on the screen . . . plotting room tracked target first on course 140° T, speed 17 knots."

Bullhorns squawked general quarters and men dashed to battle stations. The big guns were loaded and swiveled toward the radar images. Throughout the widely scattered fleet dozens of mammoth guns converged on a point some 12.5 miles off *Mississippi's* starboard bow at a bearing of 58°.

Task force command called for a fleet turn to the left to intercept the targets on their southerly heading and as the ships made their slow turn the guns fired their first massive salvo. Great gouts of flame laced across the sky. Destroyers fanned out to launch attacks. Radar plot rooms indexed corrections as the fall of the salvos was mapped. Sailors below decks felt concussions like near-misses by enemy fire. *Portland* sighted what appeared to be a torpedo wake. Soon after she reported "illumination by star shells, source unknown."

New Mexico's radar failed after the 20th salvo when concussion jarred a tube loose. It took seven minutes to diagnose the trouble and shove the errant tube back in place but during this time *Mississippi* continued tracking the blips on all three of her radar systems.

The concussion of the battlewagon's guns put the catapult planes out of commission aboard both *New Mexico* and *Mississippi.* The premature explosion of a shell ruined one of the 14-inch guns aboard *New Mexico.*

Twenty minutes after commencement of fire the targets made a turn. *Mississippi* logged, "Target changed course to 340° true, zigzagging about 20°." *Wichita,* with the targets still on her screen, made radar contact with Kiska Volcano, 76 miles away. The image was distinct from the seven moving blips at which she was firing.

Up to this point no human eye had seen a target. It was all on radar. Now the radar images were beginning to behave peculiarly. If a ship sinks the radar might show a gradual reduction of strength as the metal of the hull slips below the waves but these images were behaving differently. They had become weak but they were winking in and out on the screens. Finally, by ones and twos, they disappeared. A half hour after the first guns had fired the last blip vanished and firing ceased.

At 2:13 A. M. the moon rose to shed a dim but usable light. But neither moonlight nor the light of illuminating star shells showed any sign of wreckage or debris on the water. At dawn *Wichita* launched an observation plane which cruised the entire area and saw nothing!

The fleet commanders were baffled. What had been out there? One fact was quickly established; despite the reports from *Portland* and the impression of some of the men below decks, whatever it was it had not fired back. The only damage to the American ships had been caused by their own salvos.

A number of officers speculated the echoes could have been caused by radar reflections off ionized clouds . . . but there was not a cloud in the sky. Others suggested they were caused by a strange bending of radar beams which caused the ships to pick up mirages of far distant peaks in the Aleutians. But this was not borne out either. Radar may give faulty indications of distance but it does not err on bearings. And the ships of the fleet all had received echoes which converged at a single point. In addition, most of the ships' radars had been pointing in a direction in which there were no mountains for thousands of miles. And distant mountains do not give multiple blips and change course and speed!

Still other officers claimed the whole affair must have been a radar malfunction. *Idaho,* a few miles west of the main fleet, had detected nothing and had not fired a gun. Not a single destroyer had made radar contact! Other officers were quick to point out that if there had been a target in the area indicated it would have been surprising if the *Idaho* or the destroyers *had* detected it. *Idaho* was several miles west of the fleet, out of surface radar range. The destroyers, with their shorter masts, were equally out of range.

But the key factor is triangulation. Examinations of the logs of the two battleships and three cruisers actively involved all show them reporting bearings and ranges converging at a point 22,000 yards off *Mississippi*'s bow. This cannot be explained by malfunction, ionized cloud layers or mirage reflections from distant mountains. It can only be explained by the actual presence of seven distinct metallic objects on the ocean surface 22,000 yards off *Mississippi*'s bow. A whale, for instance, would not give this sort of reflection.

But to this day the United States Navy refuses to concede this. Even after a full board of inquiry and a follow-up investigation after World War II they still cannot bring themselves to accept what would seem to be self-evident.

A conceivable explanation might involve the Japanese submarines. None of the Japanese evacuation fleet was anywhere near the battle site but a number of subs were. Counting those recently ordered into the area to assist with the evacuation there were 11 Japanese submarines in Aleutian waters at the time and five others, I-21, I-169, I-171, I-175 and I-2, were in waters nearby. Of these only one, I-2, survived the war and her Capt. Mitsuba Ikatura later recalled, "On July 22 I received information that the evacuation would take place, so I should start weather reports again. I received a message that I was to return to Unori Island by the same route. On the way back we heard firing off the southeast end of Amchitka Island. We saw the flashes of the guns. We submerged immediately to avoid being hit."

This is odd in itself because Amchitka Island is more than 110 miles from the site of the battle and there were neither Japanese nor American ships in the vicinity at that time. One is tempted to conclude that Ikatura's recollection was at fault and actually he was passing near Kiska.

After the war Japanese submarine fleet commander Vice Adm. Shigeyoski Miwa remembered, "During the operations Northern Force submarine group patrolled without fighting the enemy, though a few of the submarines were subjected to enemy attack."

Later Miwa told Capt. James S. Russell, "On the operations in the Aleutians, the Japanese Navy found out your radar was very good because our submarines received much gunfire from your ships."

Whether this referred to the Battle of the Blips or the earlier submarine losses in the first phase of the evacuation is not clear.

The log of the *San Francisco* carried this item, "It is considered that if enemy units were present, they most probably were submarines bound for Kiska on the surface, submerging upon commencement of fire and possibly resurfacing at intervals because of uncharged batteries and low air supply."

There are a number of serious difficulties in seeking to explain the "battle." For one, there is no evidence that Japanese submarines ever worked in close company during the Aleutian campaign; on the contrary, the Japanese high command clearly envisioned the U-boats patrolling a wide swath to the south of Kiska, not together on the surface to show up as seven distinct blips. At this stage the Japanese were no longer using submarines either for supply or evacuation of Kiska, so even the premise on which this suggestion was based was false. And last but not least, although *New Mexico*'s radar was briefly out of commission, no fewer than six other radar units reported continuous radar contact with the seven objects until almost the very last. Submarines moving in and out of the water, submerging and resurfacing repeatedly, could not make this sort of track.

We cannot ignore the possibility of a trick or decoy. Imperial Headquarters Directive No. 246 dealing with the Kiska evacuation explicitly stated: "Decoy convoys or the like, depend-

ing on the situation prevailing, will make feints;" and ". . . dummy convoys will simulate a decoy maneuver . . . ." Can this explain the mystery?

Unfortunately this does not appear very likely either. No one in the Japanese military remembers such an event; nor were the four lost I-Class submarines lost during this portion of the war. Three were lost before this and the others were lost on later missions. Besides, the Japanese submarines in this theater of operations had a maximum surface cruising speed somewhat under 15 knots while the United States fleet's radar units unanimously reported a speed of 17 knots for the "enemy" fleet — faster than the hostile submarines could manage. So the mystery remains.

The Battle of the Blips had one highly satisfactory outcome so far as the Japanese were concerned. The American fleet now was out of fuel and almost out of ammunition. It was absolutely necessary to rendezvous with the *Pecos* and resupply. This rendezvous took place the day after the Battle of the Blips and refueling required nearly 24 hours. During these critical 24 hours the fog descended and the Japanese evacuation force steamed directly to Kiska, picked up the entire garrison and steamed back to Paramushiro without the loss of a man on either side.

The day after the Japanese evacuation another PBY on sector patrol made radar contact with seven target blips on the ocean southwest of Kiska. Contact was sustained for two hours. This marked the last appearance of the mysterious "enemy" force.

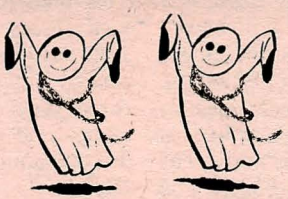
For two more weeks the American forces tightly patrolled the waters surrounding the now evacuated island. Ten times during the next two weeks task forces shelled the island. The 11th Air Force, 359 bombers strong, carried out round-the-clock raids for three weeks. On August 4, 1943, alone, 135 bomber sorties rained 304,000 pounds of high explosives on Kiska.

On the night of August 14 the transports gathered offshore in a light (for Kiska) fog. Before dawn on the morning of the 15th the battleships and cruisers slammed massive broadsides onto the island and planes circled overhead dropping bombs.

At last the landing ships began inching their way toward shore carrying their loads of nervous combat troops. Landing was almost without incident. Combat troops, 7,300 of them, moved onto the main beaches and headed inland, listening expectantly for the first rattle of enemy gunfire. One unlucky soldier triggered a booby trap and died. At the sound of the explosion tense soldiers commenced firing blindly at the slightest sound. One infantryman boldly attacked an "enemy" patrol and was gunned down by his friends. Twenty-four men were killed by their own men in the mists; four others were killed by booby traps and mines; 50 others were wounded by booby traps or shot by mistake. The destroyer *Abner Read* struck a mine and ultimately sank, with 71 dead and 34 injured. In all, the United States lost a destroyer, a half dozen landing craft, 99 men killed and 214 injured assaulting an empty island!

And through it all runs the mystery

of the blips. Possibly 15,000 lives on both sides or 30,000 lives in all were saved because of them. And 30,000 lives would have been a high price to pay for the tiny piece of real estate that is Kiska Island.



AN ASTRAL JOURNEY TO THE LIBRARY

THE FRENCH mathematician and philosopher Rene Descartes (1596-1650) described in one of his letters an extraordinary experience he had while living in Sweden and instructing Queen Christina in philosophy. The Queen had recently created a royal library in which she took great pride and it was often the meeting place for her lessons in philosophy.

Descartes' extraordinary experience concerns that library and Jack R. Vrooman in his book *Rene Descartes: A Biography* (G. P. Putnam's Sons, New York, 1970) describes it:

". . . It appears that at Dijon (France) a learned man had struggled all day with a key passage from a Greek poet without being able to understand it. Tired and annoyed by the fruitlessness of his long effort, he went to bed. While deep in sleep, his spirit was transported to Stockholm where he was introduced into the palace of the queen and led into her library. He looked at all the books and his eyes fell upon a small volume which he opened. After having glanced through 10 or 12 pages, he ran across 10 lines of Greek verse that completely resolved the difficulty which had troubled him for so long. The joy he felt at this discovery woke him up. He repeated the verses . . . and then wrote them down on a scrap of paper. . . .

"The next morning he thought about this nocturnal adventure, one of the most extraordinary of his life, and sent a letter to Descartes . . . to inquire if the queen's library, her palace and the city of Stockholm were such as he had seen them in his dream. He asked Descartes to look for the volume he had read to see if it did indeed exist and if it contained the 10 lines of Greek. . . .

"Descartes was quick to answer the savant's inquiry, telling him that even the most talented engineer could not have described the plan of the city more correctly, that the library was exactly as he had depicted it, and that he had found the book in question and read the verses. Even though the book was extremely rare, one of his friends had promised to obtain a copy which he would send to Dijon as soon as possible. . . ."

The story can also be found in Descartes' *Correspondence* edited by Charles Adam and Gerard Milhaud (Felix Alcan, Paris, Vol. VIII, pp. 309-310) and it is known to have been recounted in books published in the 17th and 18th Centuries. Author Vrooman continues: "While it remains one of those curious sidelights that literary historians employ to entertain their students, no attempt at a rational explanation has ever been given."

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.

FAST TRIP

By R. J. Young

DURING THE years from 1936 until 1941 I lived about a mile north of the town of Fonda, N. Y., with my mother, sister and grandmother. One of my boyhood chums was Harry Burke.

But soon after World War II broke out I went to stay with my other grandmother in Canajoharie, N. Y., where she was employed as a practical nurse. One day my mother came to visit and told me Harry Burke had died on July 28, 1942. He was just my age, a little more than 10 years old. Mother said he was laid out in his home, which was the custom of the times. I begged to go and see him but no one would or could take me.

I slept very little that night remembering the happy times Harry and I had had together. And finally I came up with the idea that I would go anyhow.

I got up early, about 6:30 A. M., and carrying a peanut butter sandwich and mounted on my old high-pressure-tire bicycle, I was off. I got a map from a service station and decided to take Highway 5 to Fonda but there were so many big trucks and so little space to ride a bike that I finally chose an alternate route which went over and behind Big Nose Mountain. This small mountain stands almost alone; it is past the Catskills and not quite into the Adirondacks. There are — or were — deer there and I saw two that day but its biggest claim to fame was its violent thunderstorms and its diamondback rattlesnakes. Many local residents had jars full of rattles they'd saved and rattlers were to be found in hardly any other area for hundreds of miles.

I had been riding about two hours or more and was really having it rough in that hilly country, coasting down one hill and pushing the bike up



R.J. Young

another, when suddenly the sky behind me became black. A large storm was moving in and it came on very fast. Drops of rain began to fall as I coasted down another small hill. In front of me rose a steep hill and I was anticipating getting very wet as I pumped up the half-mile-long incline. I'd made about 75 yards and was making the last few hard pumps before getting off and pushing when a blast of wind hit me. Lightning was flashing everywhere but there wasn't much rain. I became aware that I was still steering the bicycle, only now I was going faster — much faster. I was scared to death but I held on and kept steering.

There's no way to establish time but all at once I was on top of the hill. It was the last hill of any size. From there it was all downhill to Burke's house.

The storm came no farther; the bright sun was shining as I coasted on to my destination. Looking back I could still see the black cloud and the lightning flashing in the mountains.

This happened on July 30, 1942. I got to Burke's sometime after lunch. Mrs. Burke gave me a piece of pink cake and a glass of lemonade. I saw Harry Burke laid out and remember his mother saying he was five feet tall when he died.

As the cars lined up for the funeral I left unobserved. Through the hills it was anywhere from 15 to 25 miles from Canajoharie to Fonda and I got home about 7:00 P. M. My grandmother was worried sick but I told her where I'd been so she wasn't mad.

To this day I do not know what happened. If it was a small tornado with extremely strong winds why wasn't I just blown down or over instead of being propelled up the hill?

I can't figure it out *but it happened.*

I like to think God reached down and gave a small, tired, scared 10-year-old boy a needed push. — *West Palm Beach, Fla.*

OF FAIRIES AND GNOMES

By Cynthia Montefiore

I WAS IN the garden with my mother at her home called "Highways," on Wells Road in Somerset, England, when this occurred. Mother wanted to show me the correct way the take cuttings from rose trees. She stood behind the finest rose tree we had with a pair of scissors in her hand, while I stood in front of it. Thus we faced one another with the rose tree between us.

Suddenly Mother put a finger to her lips to indicate silence and then pointed to one of the blooms. With astonishment I saw what she was seeing — a little figure about six inches high, in the perfect shape of a woman and with brilliantly colored diaphanous wings resembling those of a dragonfly. The figure held a little wand and was pointing it at the heart of a rose. At the tip of the wand there was a little light, like a star. The figure's limbs were a very pale pink and visible through her clothes. She had long silvery hair which resembled an aura. She hovered near the rose for at least two minutes, her wings vibrating rapidly like those of a hummingbird, and then she disappeared.

"You saw that, didn't you?" asked my mother. I nodded and we both went back to the house astonished

and enriched by our mutual experience and having forgotten entirely our rose-cutting.

Perhaps the most surprising aspect of the experience was the way in which the little creature we both saw corresponded in practically every detail to the archetypal fairy of folklore and nursery stories. I know now that these descriptions are firmly founded on reality.

This was proven to me once again by a second experience I had when I was alone in the same garden. I was sitting reading under a tree when my eye was caught by a sudden movement in front of me. A little figure, about 18 inches tall, ran from the lawn on my left, across a path and onto another lawn, finally disappearing under a young fir tree. The sturdily-built figure seemed to be dressed in a brown one-piece suit. I was not able to see the face because it was turned away from me. I immediately jumped up to investigate the area around the fir tree but there was no longer any sign of this gnome.

Not long after this episode a man friend of the family, who was obliging my mother by digging in the vegetable garden, saw the selfsame gnome and described it to me.

In the past, great scholastic theologians such as Thomas Aquinas, Bonventura and Albertus Magnus believed that demons were able to form physical bodies from the air, the earth and waters and in these bodies they could have intercourse with mortal women. However ridiculous this idea may appear in our age, it does prove that those learned doctors of the 13th Century knew of the existence of superworlds and accepted as true the folklore of their times, of which gnomes, undines, sylphs and salamanders were a part.

Gervase of Tilbury who died in 1235, in his story entitled *De Antipodibus et Eorum Terra*, speaks of fairyland and its people. Virgilius, Bishop of Salzburg, was condemned by Pope Zacharias in the Eighth Century for his doctrine concerning a subterranean world in which there is a sun, a moon and tiny creatures resembling men. St. Godric, a 12th-Century hermit, claimed that a male fairy appeared to him and asked him for some apples but then threw away the apples which Godric gave him and promptly disappeared, leaving behind "an unspeakable odor" which made the saint's "hair stand on end." These citations are merely a random selection from a vast and fascinating treasure-house of "submerged tradition" which has yet to be collected and reduced to order. If this is undertaken the resultant picture of evolving human beliefs will be very different from the one presented by self-conscious churchianity.

We may be able to look forward to a time when gnomes, undines, sylphs and salamanders will be accepted as easily as findings about the atom, the genetic structure of human beings and the possibility of life on other planets.
— *Bath, Avon, England.*

FALLING STATUES

By Rita Galluzzo

ONE NIGHT in December 1970 I went to bed concerned about my 13-year-old daughter Ivy, who was not feeling well. I hoped she would



Rita Galluzzo

soon be better because she was supposed to play an angel in a school play and I knew how much she wanted to be able to perform.

Before long I drifted off to sleep. I dreamed that I was sitting in church in the third pew from the front. I could see all the statues in front of me. Then when I happened to look sideways I saw a coffin in the aisle with candles burning brightly all around it. Even though the lid was closed I knew that inside the casket lay the body of my daughter. Then I started to cry.

In a grief-stricken rage I ran up to the statues and pulled them down with my hands, one by one. I saw them fall to the ground at my feet. At that moment I woke up.

Three weeks later Ivy entered Sutter General Hospital where the doctors diagnosed her illness as leukemia. Two years later, when she went into the hospital for the fifth time, she told me she thought she would not make it home this time.

She had been there for two weeks when on June 8, 1973, as I sat next to her bed holding her hand, I felt a numbing coldness all around me. I got up from the bed and went over to the window thinking that a chilly wind had blown through. The feeling left me and I returned to Ivy's hand once more. Then it happened again, then once more.

As I watched her fall asleep I realized that her time was short. All the times she had been near death before, I seemed to know somehow that she would be all right. But now I did not have that inner certainty. I started to panic just as Ivy's brother and father came into the room.

Saying I would be back soon, I made my way to the waiting room. As I did so, I had to pass the nurses' station and there a nurse asked me if my daughter was going to eat. "My daughter is dying," I responded. "How can she eat?"

In the waiting room I slumped into a chair next to my friend Pat Webb. "I will not go back into there and watch my daughter die," I said to her. "I have no strength left. I've never left her side before but now, when I know it's the end, I can't face it."

I stayed there for over an hour expecting that at any moment someone would come in and tell me it was all over. Suddenly I felt that coldness around my legs; in seconds it covered my whole body. I turned to my friend and said, "Would you mind walking with me to my daughter's room? She wants to hear my voice for the very last time."

Ivy's brother was sitting next to her while her father stood by the window. I took her hand and started to sing a song I had always sung to my children when they were very young. I felt a strong tingling, almost a burning sen-

sation, in my hand and it went up to my arm. I felt then as if I should leave the room. I bent down and kissed her and told her I would be back. Even though she was in a deep sleep, I somehow felt she could hear me.

No sooner had I left the room than my son emerged to tell me and the other people who waited outside that his sister had just died. It was 7:15 P.M.

On the day of her funeral we went to St. Philomenes Church, where an usher escorted us to our seats. I glanced to my left and saw the coffin in which my daughter lay. All around it candles burned brightly. We were sitting in the pew, third from the front. The scene was, I realized, just as I had dreamed it two and a half years ago.

I looked to the statues and began to tear them down — not with my hands but with my heart. I could see them falling, one by one. — *Sacramento, Calif.*

EVIL SPIRIT

By Ewing Dodgson

IN JULY 1975 my wife Fernanda Villa and I moved from Manila to Cebu in the Philippine Islands. Not long after we had done so — in September, to be precise — an elderly lady named Mrs. Sanchez died. Shortly after the midnight of her death we began to hear mysterious knockings. When I started suffering from nightmares, I knew there was an evil spirit loose in the building.

From then on things progressed from bad to worse. Almost every night we heard someone walking the stairways. It got so distracting that it was impossible to keep a maid — the sound would frighten them and they would quit. Between the nightmares and the walking ghost we never had a good night's sleep.

While all of this was going on, my mother-in-law Mrs. Villa and my brother-in-law Jesus Villa came to visit us. No sooner had they arrived than one by one everybody in the house got sick. For almost a month the doctor, L. Quihera, was at the house at least once a day. Finally we had to go to the hospital for help.

After all else had failed, I consulted a spiritualist named Minoy who told us to move as quickly as possible.

That very night something most disturbing occurred. My wife and I were awakened suddenly from sleep when our bed was lifted off the floor and violently shaken for a few minutes. This was enough, we decided.

We immediately set out to find another apartment and located one in short order. The morning we moved, I found one of my shoes full of small rocks. Perhaps the spirit wanted us to know that he was still around. — *Cebu, P. I.*

EASY OUT

By Beverly France

SEVERAL years ago, in January 1971, while at a party which I really had not wished to attend I found myself alone in one corner of a room, settled down on a sofa thinking of being anywhere but at that party.

Suddenly I felt a strange rising sensation envelop my entire body and found myself floating above the sofa, looking down at myself still seated there. I recall anxiously scanning my



Beverly France

physical body to see if it was breathing; reassured that it was, I floated across the room, through the wall and up into the sky.

I began gliding and soaring, going higher and higher, immensely enjoying my newfound freedom. At first I was somewhat afraid of getting out of sight of my physical body below so I hovered in the area above the house in order to keep my body in sight.

After an indeterminate period of time I ventured to look around me and saw many others also soaring and gliding through the air, smiling and waving in friendly comradeship. I use the word "saw" for lack of a more adequate term. Actually I did not "see" them nor did I recognize individuals as distinctive male or female persons in the physical sense, but rather as transparent ethereal figures who transmitted their thoughts, communicating in a telepathic, nonverbal, nonphysical manner. I did not recognize any of these travelers, yet I felt a very definite and enjoyable kinship with each of them.

Upon seeing that they were not afraid my fear suddenly dissipated and I eagerly soared farther and farther, wanting never to return.

Almost immediately upon thinking of *not* returning, I found myself returning to my body with a slight jolting sensation which felt much like a minor electrical shock.

After having returned to my body I had no sense of apprehension over what had occurred, only a general peaceful feeling and a desire to perform the same exhilarating feat again.

Since that first time I have had many out-of-body experiences but find I am able to do this only when I am trying to escape something unpleasant or something I don't wish to do. — *McGuire AFB, N. J.*



A KICK IN TIME

THREE-YEAR-OLD Paula Hope of Douglas, Isle of Man, saved her older sister a trip to the hospital in December 1971. Five-year-old Lesley had tripped and fallen on a concrete walk the month before, dislocating her nose. Doctors decided to wait three months before operating to straighten it out. But during a tussle over a toy Paula accidentally kicked Lesley in the face and thereby spared her the operation.

"The kick was accidental but Lesley says it was worth it," declared Mrs. June Hope, mother of the sisters. "The nose didn't bleed and Lesley didn't even shed a tear. Her nose is perfect now."

Ojibwa Vision-Quest

the search for a Guardian Spirit

In pursuit of his "life dream" the young Indian leaves this world and ascends to a wigwam in the sky.

By Ralph Christian Albertsen

THE OJIBWA INDIANS who live in northern Wisconsin, Minnesota and the Canadian forests north of Lake Superior see the world as a magic place. Furtive mermen live in the clear streams. Each species of animal has its guardian spirit who must be propitiated before he will allow an Indian to take one of his wards for food. Beneath the waters of any lake might dwell a *manitosh,* an ill-intended spirit who serves *Matche Manitou,* the Ojibwa version of Satan. Above all these things, in both a literal and a figurative sense, is *Gitche Manitou,* the Great Spirit, whose will is served by a host of lesser *manitous*, much as the Judeo-Christian Jehovah is attended by his angels.

In a world filled with all of these powerful forces, the Indian feels himself to be a small and insignificant part of the scheme of things, utterly dependent on beings stronger than himself. This humbling perspective colors all his hopes and fears in life. For if the health and strength he needs to hunt, if the very game animals he needs for survival, are gifts from beneficent spirits, then the Indian must be sure to stay on good terms with these supernatural beings.

He accomplishes this by embarking on the vision quest, the primary method by which the Ojibwas court the favor of the spirit world.

At some time, usually between his 11th and 15th year, each young Ojibwa male is expected to go out to some isolated place in the forest and make himself a bed in a tree, on top of a large rock or perhaps on the ground, and to lie there fasting until he receives a "life-dream" or vision in which one or more spirits visit him to offer him aid and to forecast his future. The fast will last anywhere from three to 10 days and end only when the vision has been completed.

There are strong sanctions against casually telling other people the contents of one's life-dream. But Johan Kohl, a German scientist and writer who lived among the Lake Superior Ojibwas for two years in the middle of the 19th Century, had a rare facility for eliciting such stories from his Indian acquaintances. He records several such

accounts in his 1859 book, *Kitchi-Gami*. One tale of this sort, which Kohl received from an old man named Agabe-gijik (Shining Cloud), is typical.

When Agabe-gijik attained the proper age his grandfather led him into the woods and helped him to build a bed in a tall Norway pine tree. "Then," said Agabe-gijik, "my grandfather said to me that I must on no account take nourishment, neither eat nor drink, pluck no berries, nor even swallow the rainwater that might fall. Nor must I rise from my bed but lie quite still day and night . . . and await patiently the things that would then happen."

Actually Agabe-gijik's regimen was a bit stricter than most; usually the young seeker is allowed water. In any case, the experience proved a bit much for young Shining Cloud.

"For three days I bore the lying, and hunger and thirst," he said, "but when I descended from the tree into the grass on the fourth day I saw the acid and refreshing leaves of a little herb growing near the tree. I could not resist it but plucked the leaves and ate them."

Now that the fast was broken the young Indian wandered about the forest and stuffed himself on all sorts of edible plants before going home to confess to his elders. How did his father and grandfather react?

"They told me I had done wrong, at which I felt ashamed; and as I had broken my fast it was all over with my dream, and I must try again next spring. I might now have been a man but would remain for another year as a useless fellow, which was a disgrace at my age."

A young Indian who has not yet acquired the blessing and succor of a guardian spirit is incomplete—"empty." Lacking the pity of a supernatural (the verb "to pity" is in Ojibwa identical in meaning with "to adopt and care for") he remains a burden on his parents.

Still smarting under his disgrace, the next spring Agabe-gijik set out again on his quest for a vision. This time he went alone, crossing the late ice of a lake to a small island where he again set up a resting place in a tree. For four days he again suffered the agonies of the fast but on the fifth day the pain of hunger and thirst was gone. He entered "a dreamy and half-paralyzed state" and eventually fell asleep.

Nothing more of note happened until the eighth night, when a thunderous crackling and rustling in the winter-brittle hazel brush and blackberry bushes under his tree frightened him. Just as he prepared to flee, he said, "A man . . . approached me, whoever he may have been, read my thoughts and saw my fears at a distance; so he came toward me more and more gently, and rested, quite noiselessly, on the branches over my head. Then he began to speak to me and asked me, 'Are you afraid, my son?' 'No,' I replied; 'I no longer fear.' 'Why are you here in this tree?' 'To fast.' "

The stranger then informed Agabe-gijik, "This very night consultation has been held about you and your welfare. And I have come to tell you that the decision was most favorable."

The visitor ordered the boy to follow him and they were off—through the air. They ascended until they reached a wigwam in the sky. Inside four men sat around a white stone. They told him to sit on the stone. This he did and then he looked around to discover that the wigwam was much larger than he had

thought. It was filled with people sitting as if in council. He was told to look down and there he saw the whole (square) world below. Then, instructed to look up, he saw the whole of the glorious heavens above.

One of the four men spoke, "You have gazed. Now say where you will go now—down below from where you came or up above? The choice is left to you."

"Yes, yes," Agabe-gijik replied. "I will go up. For that I have fasted."

The four men looked pleased and the white stone on which the boy had sat began to grow upward. Seeing notches appear on the rock, he began to climb up them and continued this ascent until another set of four old men (four is a magic number in Ojibwa symbology) told him to stop. These four promised the young Indian a long life and gave him a medicine box to avert illness.

"When you pray to us," they said, "we will help you and intercede for you with the Master of Life. Look around you once more! Look and forget it not! We give you all the birds and eagles and wild beasts and all the other animals you see fluttering and running in our wigwam. You shall become a famous hunter and shoot them all." Then finally, "Your time has expired. You can go no higher. So return."

Agabe-gijik returned to his pine tree and the body he had left behind and discovered that three (sic) days had gone by. He had now been away from his village for 10 days—long enough for the ice on the lake to have disappeared, marooning him on his island. The ordeal had so weakened him that he was unable to rise. His grandfather and father, to whom he had confided the site of his fast, were obliged to fetch him from the island with a canoe.

Once home, he did not eat until the next day and it took him three more days to recover his strength. But it was worth it. With touching humility Agabe-gijik concluded, "From that time I was, and remained, a perfect man!"

* * *

RECOUNTING THE privations which Indian children undergo during the vision quest, Kohl could not help exclaiming, "I say such things would appear to me incredible, did I not hear them spoken of everywhere as common occurrences. More surprising still is it when we remember that it is not merely some extraordinary youth who is capable of this, but that every Indian, without exception, displays such heroism."

Of course no Indian youth is sent out upon this taxing adventure without preparation. Training for the ordeal begins almost as soon as the child is able to walk. At this early stage the toddler's parents will offer it food in one hand and charcoal in the other at mealtime, and if the child accepts the charcoal it is rewarded with lavish praise, while choosing the food earns disapproval. If the child selects the charcoal, the parents will blacken its face with the coal and set it out without food for one meal. If the child wanders about the village begging, nobody else will give food to the sooty little face. Ojibwas, usually the gentlest and most patient of parents, will sometimes strike a child while "encouraging" him to go without a meal.

Sr. M. Inex Hilger, a Catholic nun who conducted an extensive study of Ojibwa child-rearing practices, paints an interesting picture of anxious

parents hovering about waiting for a sign of the child's potential superiority. "If parents had convictions that a child was giving signs of becoming 'something special,' they tested it by sending it to bed without food. In the morning such a child would be hungry and would be handed both food and charcoal. If it chose the charcoal and merely held it without eating it, it gave promise of being something; if it walked around nibbling the coal, it would most certainly be something; if he took the food first, it would only be ordinary."

As the child grew, he was expected to fast more frequently and for longer periods. All such childhood fasting, including that of the vision quest itself, is known as *gi-ik-kwi-shi-mod.* Like many other Ojibwa customs, it is mandatory for all males and optional for females. Understandably, many females choose to forgo the rite. For them the ritual which marks their passing into adult status is a less severe time of fasting and isolation in a small wigwam in the forest during their first menstruation. A life- or power-dream may or may not occur during this menarcheal banishment; in either case the girl is free to return to her family after her menstrual flow stops.

On the other hand, some girls have been known to go through fasts fully as trying as those of any male seeking contact with the supernatural, and this despite the fact that their society does not particularly approve of or reward their doing so.

In addition to building his physical endurance for the fast, the aspirant must make other preparations for his vision quest. Not all of the visions which come to the dreamer are good and the youth must learn to recognize a bad one so that he will know enough to reject it.

With some dreams this is not difficult. The Ojibwas recognize a variety of evil omens—owls, toads and snakes, for example. Any dream in which these animals appear is to be shunned. In other cases an evil spirit such as a *manitosh* or *windigo* (cannibal demon) may appear to beguile the young dreamer with promises of an easy life, power to harm enemies and the like. The Indian must be able to recognize these monsters for what they are, lest they persuade him to become an unwitting tool of evil.

The desirable spirits are the various lesser *manitous* who carry out the will of *Gitche Manitou.* The Great Spirit Himself does not appear in dreams, and He is ordinarily not invoked in prayers for aid; rather, He, the Creator, is simply to be worshiped. His lesser spirits, to whom sacrifices may be made and to whom pleas for help may be addressed, might be the spirits of thunder, lightning and the sun, the "oversouls" of any of the various species of animals, or any of the mysterious forces which may dwell in ancient trees, large curiously-shaped boulders, waterfalls or other landmarks.

These beings are customarily described as "supernatural" and this article follows that usage. We should note, however, that the distinction between what is natural and what is supernatural is forced upon us by European modes of thought and by the structure of the English language. In neither language nor belief do the Ojibwas distinguish between the two concepts. The soul or spirit of a thing is just as much a part of its reality as the thing itself. Thus, when Agabe-gijik returned from his vision without the

medicine box he was given, it did not matter. He had the spirit of the box with him.

Once the individual has received the favor of a supernatural guardian, he must protect this special relationship carefully. In general this means that he must show respect and gratitude to the spirit. He should not make frivolous requests nor should he reveal details of the dream to others. In particular, if the spirit has imparted some secret information such as a formula or ritual for healing, one must not pass this information on to another unless the recipient is made to pay a dear price in tobacco, blankets or other valuable goods. To charge too little is to show that one does not value the spirit's gift. This is not a ruse to boost the price of medicine and shamanistic secrets, for very often the person receiving the payment will immediately sacrifice it to his guardian spirit.

There may be special circumstances when the Indian is required to relate his life-dream. Formerly, in some groups young men preparing for the warpath were required to tell their war chiefs about their dreams. This custom, which does not seem to have been widespread, may have been borrowed from the Sioux, who also undergo a vision quest but who make public the contents of the dream so that their elders may help them interpret it.

Among the Ojibwa a more common instance occurs when a man falls ill. Under some circumstances a shaman may feel that he cannot treat the patient unless he can use the patient's life-dream to guide his ministrations.

Guardian spirits can and sometimes do desert their wards. One of the best examples we have of this comes from the narrative of John Tanner, which Edwin James, M.D., recorded and published in 1830. Tanner, who was captured by the Indians about 1789, lived among the Ojibwa and their allies in Ontario and Minnesota for 30 years. He became so enculturated to the Indian way of life that when he rejoined white society as a middle-aged man he was no longer able to speak English. Tanner had a guardian spirit who came to him many times in the physical form of a young man.

On one occasion Tanner was planning to accompany his Indian wife, with whom he was having difficulties, to the village where her family lived. "But," he says, "that night I dreamed, and the same young man whom I had repeatedly seen in the preparations for my medicine hunts came down as usual through the (smoke-) hole in the top of my lodge, and stood directly before me. 'You must not go,' said he, 'to the place you propose to visit tomorrow. But if you persist and will disregard my admonition, you shall see what will happen to you there. Look there,' said he, pointing in the opposite direction, and I saw (some) of my friends coming. Then pointing upwards he told me to look, and I saw a small hawk with a banded tail, flying about over my head." Then the young man in the vision went away.

Tanner's wife persuaded him to go, shaming him by claiming that the people in her mother's village would think he feared them. So he set out with her but "had not gone 200 yards" when a small hawk started flying over his head. It was identical to the one of his dream and he took it as a warning sign. He refused to go farther but his wife redoubled her persuasive efforts and he finally gave in.

That evening after they arrived at their destination an Indian who held a grudge against Tanner got in a sneak blow at him with a trade axe. The blow fractured his skull and he lay for 10 days, sometimes near death, in the lodge of a friend who protected him until he was recovered enough to travel.

Tanner was unusually reluctant to tell Dr. James about his wife but we can reasonably speculate that she had lured him to her mother's village to be killed. She also seems to have been involved in other attempts on his life.

Tanner's next and final encounter occurred during another great crisis in his life. He had just nursed his four children through a measles epidemic and one had died. Game was scarce and they were near starvation. Desperately Tanner beseeched his guardian to save their lives. The spirit responded in his usual fashion, coming down the smoke-hole.

But, Tanner tells us, "he reproved me with more than usual harshness for my complaints and because I cried for the child I had recently lost. 'Henceforth,' said he, 'you shall see me no more, and that which remains before you, of your path, shall be full of briars and thorns. It is on account of the many crimes and the bad conduct of your wife that all your coming days are to be filled with trouble. Nevertheless, as you have called me this time, I shall give you something to eat.' When he said this, I looked and saw before me many ducks covering the surface of the water, and in another place a sturgeon, in a third a reindeer. This dream was fulfilled, as usual, at least as much of it as related to my hunting and fishing."

Shortly after this Tanner came out of the forest to live among the whites. Sixteen years after Dr. James published the narrative, Tanner was accused (falsely, as we now know) of murdering the brother of a Michigan Indian agent and lived out his remaining years under a cloud of suspisicion.

Indians today still seek their life-dreams wherever the native culture is relatively strong and intact. Most such places are in the remote Canadian woodlands. In the United States the government for more than 60 years tried to suppress native beliefs and customs. Indian children were sent against their will to boarding schools where they were forbidden to speak their language and practice their religion. In many places native rite marriages were not recognized. These actions forced the native traditions underground but never succeeded in exterminating them.

In recent years there has been an upsurge of pride among the Indians, especially the young Indians. Government policies have changed and native religions now are granted legitimacy. Minnesota recently passed a law recognizing native rite weddings and each year more and more young Indians go out to the woods in search of private places where they may lie, fast, dream and become men.

BRIEF ENCOUNTER

IN CHARLES CITY, Iowa, in June 1974 Robert Staudt, aged 41, and his 39-year-old wife Elizabeth met by chance at the crest of a hill near their farm home. Unfortunately they were driving separate cars and their head-on collision sent them both to the hospital with bumps and bruises.

ABOUT THE AUTHOR

LILIAN O. FEINBERG is chairperson of business communication in the English department at Iowa State University. She is a former newspaper reporter, editor and advertising copywriter. A world traveler, she has taught English as a foreign language and has lectured and consulted in other countries. She is a member of Phi Kappa Phi and is listed in *Who's Who of American Women.* She has produced and written educational radio and television shows and movie films. With her husband Leonard she is coauthor of an English grammar textbook and has published widely in professional and popular magazines.



Sapphire Scrying in Ceylon

By Lilian O. Feinberg

ALTHOUGH THE sidewalks along Galle Road were filled with people, in the dusk I was aware of little more than swirls and drifts of movement as figures appeared, took on shapes and then receded. The bittersweet smell of curry mixed with the redolent tang of salt from the nearby Indian Ocean; this was twilight in Ceylon.

Five of us rode in the Mercedes: the nurse-driver, Dr. Gooneratne, his industrialist brother, my husband and I. Dr. Gooneratne had invited us two days earlier when we met at a Colombo party. He had glanced at me from his comfortable seat on the veranda sofa and said, "People with light eyes are usually exceptional receivers."

At first all I saw was a wavering blue flame. Then suddenly it broke into fragments and a recognizable face was clearly visible.

I looked at him, impressed by his strong broad shoulders and warm smile — vaguely disturbed by his failure to rise when we were introduced — and intrigued by his curious statement.

"Would you like to attend a 'light seeing' session Wednesday at my teacher's house?" he asked.

"Of course," I replied.

We had had many interesting experiences in Ceylon, both on this visit and during my husband's Fulbright

year in 1957-58.* We had seen enough to know better than to demand explanations for the inexplicable.

"It's agreed then. I'll call for the two of you around five-thirty." He nodded to someone behind me, a strong young peon, who handed him a pair of crutches, adjusted them beneath the doctor's armpits and gently lifted him upright. "Until Wednesday, then," he said over his shoulder as the two of them cautiously maneuvered the steps to the sidewalk.

The peon followed closely, not touching but intent on each movement. He opened the car door, silently accepted a crutch and watched the doctor swing himself into the back seat, legs dangling helplessly; then he caught the other crutch in midair and placed both crutches on the floor. They drove away.

My host joined me as I returned to the bungalow.

"I wanted you to meet," Mr. Sharma said. "Dr. Gooneratne has been negotiating for treatment with a Houston, Tex., hospital, and I hope you can help him. He's been paralyzed by polio for five years now, completely paralyzed below the waist. For a while we didn't expect him to live. But he did. He isn't operating or making house calls now, but he's back at the hospital behind a desk.

"He won't give up hope that someday he'll recover the use of his legs. He claims he's beginning to feel them again because of something he's taking. Something this teacher of his mixes up out of a great number of herbs and such. The doctors who have examined him say that the muscles are completely atrophied, but if this teacher gives him hope, so be it. Did he invite you to crystal gaze?"

I had a mental image of a large round crystal ball, gypsies hovering around it. "He called it 'light seeing,' " I said.

"Well, that's what it really is — light seeing. He believes in it completely. I've never seen it."

When he abruptly changed the subject I was puzzled. Had he arranged the meeting, our involvement with the doctor, in order to use our nonexistent influence with the Houston hospital? What about the light seeing? Had he planned that too, using us as intermediaries to satisfy his curiosity?

The Sharmas are two of our best and oldest friends in Ceylon. A Brahmin Indian married to a Buddhist Ceylonese, he was a former member of the C.I.D. and among those responsible for tracking down the assassins of the late Prime Minister Bandaranaike. Instead of rewarding him for his persistence and skill as a detective, Buddhists had been making fanatical attacks on him because he had exposed a chief Buddhist monk's involvement in the crime. He retired from the force several years before the age limit in order to avoid further harassment.

Now I was sitting next to Dr. Gooneratne, driving in the dusk toward the sprawling Mounta Lavinia Hotel, about to take part in something I'd read and heard about but hadn't known still existed in the 20th Century.

"I believe absolutely," Dr. Gooneratne said, breaking the thoughtful silence. "It has taken me a year and a

* *Fire Walking in Ceylon," May 1959 Atlantic Monthly.*

half but now I can see. What people don't understand is that this is basically scientific. There are waves of all kinds out there." He gestured toward the outside. "You can't see radio waves or X-rays or light waves, but they are there. You can't hear programs unless you have a receiver — a radio. And the same is true for other kinds of waves. You can't detect them unless you are tuned in with the proper receiver. That's all that light seeing is about. Some people are good receivers — are tuned in. Those with light eyes receive these waves more easily than people with dark eyes.

"Maybe it's something like the lead shield against radiation. The waves get through more often to light-eyed people and seem to bounce off dark eyes — until they are trained.

"Don't think of this as black magic," he continued earnestly. "This is electrical energy. Surely you know and accept the evidence of the electroencephalograph, charting the electrical impulses of the brain. What you will see, if you can, is light impulses. But here we are. You can 'see' for yourself!"

He laughed at his joke as we turned left off Galle Road, narrowly missed a crowded bus kiosk and followed a dusty single lane between rows of dusty plants laden with dusty okra pods.

Behind us was the crowded road where the driver had dodged cars, lazy bullock carts, bicycle riders, black fume-spouting city buses and the men and women who spilled off the sidewalks. Before us was a quiet okra garden surrounding a clay-tile gray-weathered stucco bungalow built in the shape of an inverted "L." It sat back from the road about 200 feet, far enough so the city sounds were muted. Hanging on its front was a faded sign: "English Teacher." Beneath the English letters was what I assumed to be the same message in Sinhalese.

And standing in the ground-level doorway to the small house was a tall, thin, ascetic-looking middle-aged man, in the spotless white sarong and shirt of the Ceylonese national dress. He raised his hands to his forehead and pressed the palms together in the traditional *aiybowan* of respectful greeting. We straggled out of the air-conditioned car into the oppressing humidity of the Colombo night, returned his *aiybowan* and followed him into a small back room.

The short side of the "L" which we had entered contained two rooms: one a passageway which served as an anteroom for the classroom which occupied the long side of the "L" and the 8-by-12-foot room where light seeing sessions were held. (Through the open classroom doorway I glimpsed faded alphabet charts, a small cracked blackboard, rows of backless unfinished wood benches, a table-desk piled with frayed black-bound books, a bulb dangling from a cord in the middle of the ceiling — nothing else.)

We filed into "our" room, wordlessly leaving the one cushioned chair near the doorway for Dr. Gooneratne, who entered soon after, shadowed by his servant. I looked around. The interior was of rough cracked plaster, weathered gray, interrupted by two openings, each about 16 by 20 inches,

set high up on the back wall. The only other opening was the door through which we had entered, a stout door constructed like a barn door with horizontal and diagonal reinforcement. Again, the only light came from a bulb dangling from an exposed cord in the middle of the ceiling. Chairs of teak and torn cane and benches of varied vintage circled the room. The only other article of furniture was a table, the size and shape of a typewriter stand but about five inches taller, balanced on spindly wooden legs.

We settled into seats while the teacher, using a rope and pulley, cinched shutters over the window openings. They were a snug fit. Then he turned to Dr. Gooneratne and after a brief whispered conversation in Sinhalese, money changed hands. The teacher handed the bill to the servant who quickly left the house.

"What was all that about?" I asked.

"He asked for a rupee to buy fruit and flowers for the gods. Sometimes I bring the fruit and flowers with me."

My momentary suspicions were allayed. A rupee was worth only 20 cents. Surely the teacher was sincere — this was not a confidence game. We sat silently, uncomfortably on the shaky seats. My husband winked at me; Dr. Gooneratne beamed; his brother's bored look seemed to say, "Let's get this nonsense over with as soon as possible." The teacher leaned against the doorjamb, impassive.

Finally the servant reentered, his arms loaded with newspaper cornucopias. The teacher carefully spilled their contents onto the table: two tiny speckled bananas; a spray of bronze-red spiny ramboutan; a yellow-orange mango; a pale green wood apple; several dark red, almost black mangoustans with shiny green leaves and marigolds which sprang from their wrappings to splash the room with gold.

He placed the bananas in the center of the table, then built a semicircle of flowers and fruit which extended to the back edge. Satisfied with his design, he left the room and returned almost immediately with a large battered commercial biscuit tin which he placed on the floor. From this he removed a small cardboard box containing a number of translucent one-by-two-inch camphor bars. Reaching once more into the biscuit tin he came up with some round lids which I recognized as the tops of English cigarette cans. In each two-inch round he placed a camphor bar, four altogether: one at each corner at the back of the table, two on the floor beneath the table.

Again he bent, this time bringing out a tiny, shallow brown clay cup which Hindus and Buddhists alike use to burn oil on holy days and in their temples. We filled it with oil contained in a partially-filled arrack bottle he had removed from the large tin. Beside the cup he placed a twist of rag — the wick. Each movement had been deft, quick. Now he hesitated.

We held our breaths.

Dr. Gooneratne whispered, "Now!"

The teacher knelt on the floor beside the container and brought out an ordinary cigar box. The servant hurriedly gathered the discarded newspapers, thrust them into the anteroom, returned and latched the heavy door securely. He squatted on

the floor. The teacher reverently placed the cigar box in the doctor's eager outstretched hands. Dr. Gooneratne balanced it on his lap, opened the lid and brought out a tarnished round of metal.

Embedded in it was a light gray star sapphire which I judged to be about 40 carats. It was neither round nor oval but somewhere between. Its longest measurement might have been three-quarters of an inch. I was not impressed. My husband was wearing one almost identical in color, if somewhat smaller, which we had purchased very reasonably seven years earlier.

"This sapphire has been energized by a paste applied to its back," Dr. Gooneratne said. "The teacher mixed 186 ingredients into this paste. These are the same ingredients which he has made into an oil which he rubs into my legs and I am beginning to feel energy in them too! He has mixed up an elixir which I drink and it too is causing my legs to tingle."

We remained silent.

The teacher lit a match and turned off the feeble electric light. Murmuring ritual phrases he lit the camphor, last of all the oil wick, dedicating the light seeing session to the gods. He retrieved the sapphire from Dr. Gooneratne and propped it against the bananas. Then he placed the clay cup in a direct line three inches in front of the gem. The servant slid the doctor in his chair over to the table. The flame shone steadily on the sapphire.

Dr. Gooneratne stared at the sapphire. After a few minutes he said, pleased, "Yes, I can still see. It has taken me a year and a half, but I can see. I must work harder to see more but I still see." He looked for several more minutes, then motioned to be moved away.

I took his place.

The flame shone on the sapphire and at first all I saw was the blue flame, a vertical line on the stone. Abruptly this broke into fragments and a face appeared. It resembled that of the Sharmas' third son, Shridar, complete with Castro beard. There was a white gag across his mouth. I reported this, amused, but I was the only one who thought it funny. Then a different face appeared, a stranger with a cruel mouth saying things I strained to hear. My stomach and buttock muscles tightened. The odor of the camphor, the fruit, the spicy marigolds began to nauseate me. I wanted to hear what he was saying and yet something warned me not to probe further.

I drew back, frightened. That face disappeared and a swirl like cotton candy took its place. I peered closely as it whirled and dissolved into a series of views of Prime Minister Bandaranaike. I reported each development. The teacher spoke excitedly to Dr. Gooneratne.

"He has a message! He's trying to get across!" the doctor cried. "Talk to him. Ask him what he wants!"

Feeling like a fool, I spoke aloud to the vision of the late prime minister; then I silently asked him what he wanted, if he had a message. There was no reply. He appeared and reappeared for 20 minutes, each time remarkably clear, each time silent, each time looking as he had when we met him seven years earlier. Ex-

hausted, my head aching, I sat back in my chair.

"Please, please look again," Dr. Gooneratne implored.

I looked again.

This time I saw a three-dimensional scene. I saw a bull in the foreground, behind him a gaily decorated Hindu kovil cart used for religious processions — as I reported this Dr. Gooneratne became ecstatic.

"Do you see a road?"

"Yes," I said. "There's a road leading to the left toward the top of the scene."

"Do you see anything else?" he begged.

"I see a small dagoba at the end of the road." A dagoba is a Buddhist shrine.

He could barely contain himself. "That is what I see! That is what I see! Now you know it's all true! Now you know."

I drew back again. For the first time the teacher spoke to me.

"Within six months with my teaching you will be the strongest medium on the island," he said.

I thanked him politely but said that we were leaving the next night for the United States and that I had no desire to be a medium or even to look again at the sapphire. Again he spoke directly to me, begging me to look at a tin on which he had spread a special paste. Without waiting for my assent, he removed the sapphire and replaced it with another disc.

I looked but saw nothing and gladly relinquished my chair to my husband.

He stared at the sapphire for several minutes, then shifted uneasily. "See something?" I asked. "No," he answered gruffly and changed places with Mr. Gooneratne.

"It's no use," said Dr. Gooneratne. "My brother is all business. He will never see. He's wasting his time — and ours." His brother protested but admitted that he saw nothing. The teacher came forward, pinched the oil wick and turned on the light bulb. The servant opened the door.

I felt a sense of loss. Was it all over? I was eager yet hesitant to leave. There was an awkward silence broken by the doctor's announcement that he needed another bottle of elixir. The teacher left.

Dr. Gooneratne said happily, "Now I'm more convinced than ever. Someone else has seen exactly what I saw. It's too bad that no one else here is a good receiver but it takes time. It takes time."

"Well," said my husband grudgingly, "when I first looked I saw the reflection of the flame. It gave the impression of two eyes, a nose and a kind of minstrel mouth. Then the flame shifted and it disappeared."

Dr. Gooneratne was triumphant and repeated the disclosure to the teacher, who had entered with a pint bottle of brown liquid. The teacher began to talk with my husband as the doctor urged me to taste the elixir. I smelled it and refused. I heard my husband say, "Thank you, but it isn't necessary." Then he and Dr. Gooneratne joined us.

"We'll meet you out in the car," Mr. Gooneratne told his brother. "Our guests are already late for their next appointment."

We walked through the dim anteroom, out to the dusty path and the

modern high-powered car. As we waited, Mr. Gooneratne assured us his brother the doctor was an eccentric on the subject of light seeing. He and my husband agreed that if it gave the doctor satisfaction and the energy to fight his polio he should not be discouraged. They discussed my experience as I sat silent.

"You were licking stamps today with Bandaranaike's face on them," my husband said. "That would account for that image."

"I was not licking stamps today," I replied, "and furthermore I've never seen a stamp with his face on it looking exactly the way it did in the sapphire."

"Yes, and you did not say anything about a road until my brother said something first. That's the power of suggestion."

"I saw the road. I didn't have time to describe it before he asked. But what I want to know is what the teacher said to you, Len."

"He offered to 'energize' my sapphire," my husband said, "but I refused."

Mr. Gooneratne leaned forward. "Please," he said firmly, "I must ask you never to mention having seen Shridar with the white gag across his mouth. You must never tell the Sharmas. In fact, you must never repeat it to anyone."

"Why?" I asked.

"The white gag is a certain sign of death," he said sadly.*

Dr. Gooneratne and his servant now arrived; the car backed down the dusty lane and turned at the kiosk. We drove back to Colombo in silence.

*Knowledgeable persons since have told me that a gag does not necessarily imply physical death. It also can mean being cast out from one's caste or family, cutting communications or crossing "black waters" In 1973, six years, after the events described in this story, Shridat migrated to Canada, leaving his family possibly forever.



JOHN MILLAIS AND THE DEATH NUMBERS

By George Wagner

SHORTLY BEFORE the poet Robert Browning died in 1889, he dined with Sir John Everett Millais, the painter. The artist (best known for his *Man With a Hoe*) told Browning that he'd recently been plagued by mysterious visions of phantom numbers flickering across the surfaces of unfinished canvases.

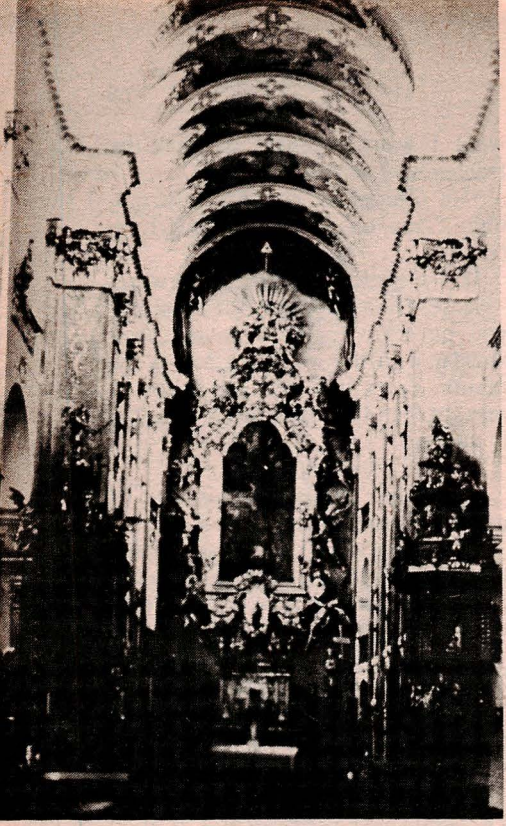
Later that same evening Browning visited his friend, ghost-hunter Violet Chambers Tweedale, who then lived in London. He told her what the artist had said and when Violet asked which numbers Millais had seen Browning showed her his cuff.

"Here they are, Violet," he said. "I knew you'd be interested so I took down the numbers for you. Better write them down for yourself but don't mention the subject to Sir John or any of his family." The numbers on Browning's cuff were 13, 1, 8, 9 and 6.

"The figures don't always come in that order," Browning explained, "but more often than not they do. The 13 always comes up as 13 but Sir John has also seen 9, 6, 1 and 8. What do you make of it?"

"At present nothing," Violet admitted, "but the future may throw light on the phenomenon."

The future obliged. John Millais died on August 13, 1896.



Lofty arches of Church of St. Jakub have stood since 1232.

After hours in hiding the soldier — who has an eye for a bit of gold — gropes his way to the altar and its sacred treasure . . .

THE MADONNA *who captured a thief*

By Ted Salay

FEW CAPITALS in the world are so romantic as the ancient city of Prague, Czechoslovakia. For more than 1,000 years men have been in love with her beauty, bewitched by her myriad towers and steeples and captivated by her ancient stones. On each of my visits to Prague I fall under her spell anew.

My wife Nadia, a native of Prague, has relatives there and this is the reason for our frequent visits. I am an engineer by profession and fascinated by ancient architecture so I have spent many hours strolling through the old town and studying the history of its centuries-old buildings. Therefore I knew the story of the Madonna who captured a thief before I came upon her purely by chance.

It happened on May 11, 1975, a cloudy day threatening rain. I was strolling through an old section which was undergoing restoration and many scaffolds lined the fronts of the buildings. Suddenly the sky opened and I was caught in a deluge. I crept along the old facades, taking what shelter I

could under the scaffoldings. My clothes were soon wet through and stained with the dust of centuries when I almost fell through a yawning doorway.

Perceiving lofty arches in the dim light I realized I was in a church; I had not detected this from the outside because of the scaffolding. It was not cold outside that day, for this was spring and aside from the rain the weather had been mild. But as I moved deeper into the dark interior I felt a numbing cold. I waited for my eyes to adjust to the darkness, then began to explore.

By Prague standards this was not an ornate church and yet I felt a strange premonition that it contained something special. I walked toward the main altar to study the pictures and statuary which gleamed in the soft light. Over the altar was a statue of the Madonna, a stunning work of art. Around her neck I saw a heavy gold chain — and my mouth went dry as the significance of the chain completed a circuit in my memory.

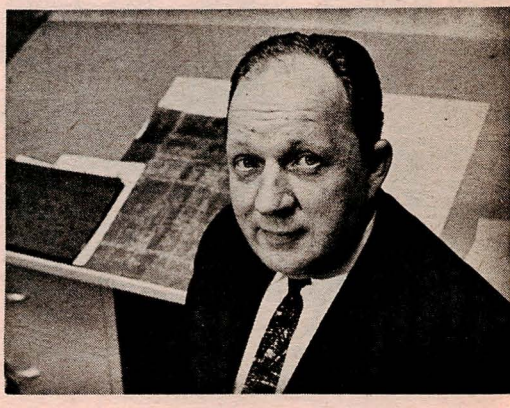
In the writings of the Czech Franz Kafka I had first read of the Madonna in the Church of St. Jakub, founded in 1232. But the story really starts in 1620 during the historic Battle of White Mountain when the Hapsburgs' mercenaries defeated the Czechs' bid for freedom in the Bohemian War.

ABOUT THE AUTHOR

TED SALAY, born in Trenton, N. J., in 1930, now lives in Vincentown, N. J., with his Czechoslovakian-born wife and two sons, aged 12 and 14.

Salay has a B.S.M.E. in engineering and for the past 20 years has been involved with plant engineering and construction of hospitals and environmental systems analysis, working for Princeton (N. J.) Medical Center.

His avocational research into parapsychology as practiced in Europe and the Iron Curtain countries is now culminating in a book, *The Psychic Citadel*, concerning Prague legends.



One of the paid German mercenaries, Jan of Polubny, had an eye for a bit of gold and planned to pick up the Madonna's chain before leaving Prague. He had planned his venture carefully and one night he hid in one of the church lofts and waited for the heavy doors to be closed for the night. What happened to our lone night stalker can be reconstructed from the old church records and legal records still on file at the old Town Hall.

Our soldier turned thief, after many cramped hours in hiding, decides that the time is ripe and gropes his way to



When author found St. Jakub's, scaffoldings concealed exterior.

the altar and its golden treasure. He finds a stool to stand on so that he can reach the holy figure's throat. Balanced precariously, he slowly slides his hand toward the delicate white neck — but within inches of his goal he feels a searing pain.

His wrist is caught in an iron grip. In unbearable pain he strains and pulls. Finally a low moan parts his dry lips. The stool has been kicked aside by his flailing feet and he now hangs by one hand. He looks up as the moon passes some clouds and light bursts through one of the stained glass windows. The Madonna is bathed in a reddish glow and he can see clearly that she herself holds him prisoner. He dangles from her delicate white hand. . . .

When the church fathers open the door the next morning a strange sight greets them: the soldier-thief dangling by one arm, his wrist still caught in the grip of the Madonna's fragile hand. On determining that the man is still alive, the priests try desperately to free him but no amount of pushing or pulling seems to help. Finally they summon the Town Executioner who, being a cool-headed fellow, solves the dilemma with one swift stroke of his keen-edged sword. He neatly chops off the arm at the elbow and the thief falls heavily to the floor. Then, to the priests' astonishment, the severed limb slips from the hand of the Madonna and falls beside the body.

Strangely enough Jan of Polubny did not die but recovered to stand trial before Albrecht of Valdstejn, the Generalissimo of the Imperial Army. He sentenced the humble soldier to five years, no doubt taking pity on him for the loss of his hand. It is said that Jan was a model prisoner and upon his release he joined the Monastery of St. Jakub's and became a dutiful monk.

As I walked toward the main door of the church I turned and stood alongside one of the tall columns. Gazing into the gloom I soon found what I was searching for. Impaled on a lethal-looking hook held by a slender black chain was the mummified hand of the thief as it had been left — a warning to other seekers of gold. The hand on its chain swayed ever so gently although there was no air to move it.

By Mildred Higgins

PREPARE TO MEET A UFO

What do you do when an unearthly intruder takes a sudden and unwelcome interest in you?

HAVING SEEN a UFO in Panama in 1936 I have been interested in the subject ever since. Recently I have thought it would be a good idea for people to prepare themselves mentally and physically for such encounters, so their reactions can be reasonable and controlled.

Close-up UFO sightings should present various opportunities. Why not carry a loaded camera in your car? Pencil and paper? Your recorder? But remember, too, if you don't have these devices at hand when you encounter a UFO you yourself are a picture-taker, a recorder, a memory bank. And science needs your data.

Let's consider four separate never-before-published close-up UFO sightings and see how the viewers reacted and what else they might have done had they been "prepared."

In 1966 at 10:30 P.M. Mrs. Sadie Hagar left a midweek church meeting and entered her parked car. The car windows were rolled up and Mrs. Hagar was thankful for the air-conditioning system because it was a warm evening.

Highway 77 in Benton, Mo., descends a small hill before reaching the turnoff onto the country lane that runs two level miles before coming to the Hagar home. Just before making this turn into the lane, Mrs. Hagar saw what she thought might be a crop-dusting plane flying late. She caught a glimpse of red lights moving just above treetop level and mentally noted that anything flying that low could be dangerous.

Then trees intervened and the next time Sadie Hagar saw the lights she realized they were not approaching her so much as she was approaching them. She now discerned two red lights on an object that was hovering quietly over a large tree in the field ahead and to her left. It was no crop-duster!

Suddenly and noiselessly the object began to move. Over the country lane it stopped to hover at an altitude slightly lower than the top of a nearby telephone pole—exactly ahead of Sadie.

Driving more slowly now and watching the hovering craft, Sadie instinctively reached out and locked her car doors. She reasoned that two courses of action were open to her. "I can either stop the car, turn around

and drive back to town, or I can drive under that thing," she thought. "I'm not about to stop this car!"

She took a deep breath, stepped on the gas and drove directly under the unidentified aerial object, noticing that its underside looked slate gray in her headlight beams. It appeared to be as wide as the road, football-shaped with upswept appendages on each side which ended in red lights, the glow of which seemed not to be reflected on the ground.

Speeding on toward home, Sadie could not see the object in either of her car mirrors and she had the weird feeling that it was directly above her, traveling at her same breakneck speed as she swung into the long driveway up to her home, jammed on the brakes and leaned on the horn, both at the same time. Her husband came racing out but he saw nothing. Nevertheless, they called the sheriff who came and investigated but found nothing.

Perhaps Sadie did what most of us would have done in similar circumstances. But wouldn't it have been wonderful if she'd had a camera that could have taken a confirming picture of the thing?

Laura Jaymes (not her real name) is another resident of Benton. On an autumn evening in 1968 she was returning home from Ilmo where she works, a distance of about six miles. She was following her husband who was driving their pickup truck when she was astonished to see what she too assumed were the lights of a crop-dusting plane flying very low over the field to her left. She slowed her car when she realized it was going to continue right across the highway—State 61—and was certain to hit the telephone wires!

However, the "plane" didn't hit the telephone wires. She heard no noise either and decided "that is no plane!" Bringing her car to a complete stop she blew her horn to get her husband's attention but he continued on his way and it was with some trepidation that Laura watched his red taillights vanish over the next rise.

Laura was curious. Turning off her motor, she located the strange object. It was oval-shaped, edged with blinking red lights, noiseless. Moving slowly on across the field it came to a stop above a grove of trees. The grove is about a quarter of a mile from the highway and Laura, fascinated, watched the object hover and blink for several minutes. All the while she noticed how quiet the night seemed.

It occurred to Laura that it would be a good idea to have another witness to this strange affair so she drove home to get her husband. He protested that the thing would be gone "by now" but it wasn't! They sat and watched it for a long time. Finally it rose just a little and blinked out—after a period of about two hours.

It would have been great if this couple had rounded up other witnesses. And of course, if they had thought to get a good camera they could have had pictures of the lights above the trees.

In the same general Missouri area Ronnie Burton, a high school senior in 1969-70, also had a close encounter with a UFO that year. About midnight he was driving along Highway 77 toward his home in Diehlstadt, a town with a population of about 150 persons, when he spotted something just beyond the next rise. It was a large dark shape hanging fully over his lane and across part of the shoulder of the road. He

wondered if a large van had overturned. There were no lights at all.

Ronnie slowed his car, turned up his bright lights and immediately realized this was no overturned truck. The object was shaped like two huge inverted soup plates, stuck together rim to rim. Ronnie braked and figured he could squeeze by the object but decided not to. He put his car into reverse and at that precise moment lights on the top and bottom of the UFO came on—as bright as magnesium flares. The brightness spread over the ship until the light was so glaring Ronnie could no longer look directly at it. The ship lifted from the ground, rose silently to the height of a telephone pole, tilted and disappeared!

The only tangible evidence left, as far as Ronnie was concerned at that moment, was the afterimage his eyes retained. The motor of his car was still running but at some point the radio had gone off.

Ronnie drove on home at a good pace, got his father out of bed, and together they returned to the spot. They could see that the grass on the shoulder of the road had been depressed by some heavy object. There was no other evidence.

An elderly lady who lives alone nearby, seeing them examining the spot, came out and said she was glad someone besides herself had seen the thing. She said she had seen it several times and had been afraid to say anything for fear of being ridiculed.

Ronnie deserves an "A" for his meticulous observation and report but what if he had had a camera handy?

Number four of our never-before-published UFO sightings took place in Alabama. It was about six o'clock on a summer evening in 1962 and Dean Self was returning home from visiting a friend in Clay, about 20 miles northeast of Birmingham. He was walking along the Clay-Palmerdale Road carrying an armful of phonograph records when he heard a sound "like wind blowing through a pine tree." There are no pines trees in that area. Then he became aware that the crickets and frogs had stopped chirping and as he said later, this created a "vacuum type of silence." Dean looked up and what he saw hanging about 100 feet above him sent him into the nearby ditch in one leap. The records scattered wildly in all directions.

Frightened or not, Dean is an astute observer. He estimates the object was about 40 feet long and figures the bulky part of it—the front, like a cockpit—was approximately six feet thick. Its outer skin was smooth and whitish. There were varicolored lights all around the bottom on the outside.

He reported further, "But one feature it had was the most unusual—the sound of the object and the lights of the object were the same. The sound was pulsing, throbbing, muted, sending its effect into my body; the lights, visible and pulsating, seemed to use sound as their source of energy. I have never seen this feature before or since and I work with electricity enough to know the principle used is not commonly used in the electrical, and I don't think this principle is known to electricity. I cannot describe this feature very well, but I would know it again if I saw it.

"I estimate the object was 100 feet from the ground and when it flew off it vanished before my eyes. It didn't fly off fast; it zipped and was gone. Then the

'wind-from-the-pine-trees' sound came again and the crickets and frogs started chirping again. The whole event happened in about 10 seconds."

Dean Self (who is now a policeman) climbed out of the ditch, picked up his records and went on his way with a strange and frightening tale to tell. Isn't it the sort of thing we should be prepared for?

When I mentioned Laura's statement to Sadie Hagar—"Not only was the object silent but there seemed to be an unearthly quiet in the vicinity"—Sadie exclaimed, "That's it; that's it! It was peculiarly quiet!"

Remembering, too, Dean Self's experience when all the frogs and crickets were silent we have to wonder whether the creatures voluntarily cut off their concert or whether their noises were canceled out by some kind of vibration from the UFOs.

Let's all travel better equipped and do some real legwork for the scientists who are increasingly interested in understanding this relevant phenomenon. We have gone to the moon, true, but we need more speed and agility—a different propulsion system—a more efficient fuel. We can all help by reporting what we see.



THE WORLD'S FIRST "CURSE-IN"

By Chet Novicki

A WAIKIKI, Hawaii, boutique owner, Wendel Simpson, presided over what is believed to be the world's first "curse-in" on March 15, 1976. The event, organized by Simpson to protest a 30-day eviction notice he received from developer William Mau, was directed against Mau's soon-to-be-built Waikiki Shopping Plaza, a $15 million project. Tenants of the site claimed that Mau had promised them 90-day notices.

Taking part in the "curse-in" were a Christian minister, a gypsy fortune-teller, a *kahuna* (Hawaiian witch or shaman) and a witch from a local coven. While spectators watched, Mama Loa, the *kahuna,* walked around the site to be developed waving ti leaves and chanting an ancient Hawaiian curse.

Simpson and the other tenants hoped their unusual protest would discourage Hawaiian construction workers, many of whom believe in the powers of *kahunas,* from beginning work on the site. However, before the start of construction, Mr. Mau had the site blessed by the Rev. Abraham Akaka, a noted Hawaiian minister. This blessing of construction sites by a Hawaiian minister and/or *kahuna* is general practice in Hawaii and no major construction is ever begun without this step. It seems to have satisfied any workers who may have been reluctant for in October 1976 construction was proceeding as planned.

The protesting tenants gained only an additional two weeks, bringing the total notice to 45 days. They had planned to hold a "bless-in" to remove the curse if the eviction notices had been extended to 90 days. The "bless-in" did not take place — probably because the tenants were too busy moving.

Philippine Psychic Surgery ... a ten-year update

"I was sure I'd never see my friend again. But when he returned from the Philippines he was the picture of health."

By James Crenshaw

PART THREE

STORIES OF what the Filipino healers are or seem to be vary with each individual who goes to the Islands to see them. They range from the highest praise to anguished cries of fraud and disillusionment. But always there are some who come back with enthusiastic tales of apparent miracles.

Are these more apparent than real?

I have talked with numerous returnees and while they all acknowledge they have heard of fraudulent psychic healing practices in the Philippines, they insist their own experiences were honest and genuine.

For example, here are the reports of three friends, one a doctor's widow, one an engineer and the third an attorney:

Mrs. Olga Lindenberg Farhit of Westlake Village, Calif., widow of a physician (but now remarried), declares she was suffering from a rare bone disease when she decided to go to the Philippines in 1966. "The bone marrow was being destroyed and the condition was traveling through my system," she says. Furthermore she was continually in pain — great pain. Tony Agpaoa performed "psychic surgery" to relieve the condition. I saw her when she returned and she was the picture of health. She still is. Also, she has been without pain from the condition ever since her return. Her specialist told her the disease was "arrested." She says flatly, "I was cured." She believes she would not have survived had she not resorted to psychic healing.

Earl Rader has his own engineering company in Burbank, Calif., which specializes in the design and manufacture of refrigeration systems. He had a unique introduction to the healer we have called Sister Maria. Her work was described in the second article in this series.

For a long time Earl Rader had

watched the gradual decline of a mining engineer whom he had known for many years.

"He collapsed once with a heart attack," said Earl, "and was in and out of hospitals. He was in pain much of the time and constantly used medications. Each time I saw him I thought it would be the last.

"Then he went to the Philippines. I didn't know he had gone but one day I saw him walking briskly up my driveway. He came bouncing in, looking the picture of health. There was color in his cheeks and he stood erect, whereas before he was stooped, weak and had practically no color in his face. I said, 'My God! What in the world have you done?' He said, 'Well, Earl, have you heard of the Philippine healers?' "

The mining engineer then told what had happened to him in the Islands. He had heard of Sister Maria and her mother and planned to see them there. However, shortly after arriving in Manila he had another heart attack. A friend who was with him took him back to the airport, asking that he be flown to the States immediately to see his doctor. The airline would not take him unless a doctor accompanied him and so he was temporarily stranded.

He was then persuaded to go through with his original plan to see the healers. He arrived at Maria's door in a state of near collapse. When she saw him she wasted no time. With the help of her mother and two attendants she "operated" immediately. Further treatments produced the results that Earl Rader now observed.

"As one who worked as an engineer," he said, "I had always dealt with facts. I will admit this wasn't too easy to accept. But here he was, looking healthier than he had in years. So I had to accept what I saw. I was flabbergasted!"

Earl Rader himself first met Maria in Canada where he had business connections and she had friends. The wife of one of his associates was seriously ill with cancer; in fact, after numerous operations she was considered to be a terminal case. Earl arranged for Maria to see her.

"We went to this lady's home where she was so ill she could not move or be moved. As we stood around her bed we were instructed to say the Lord's Prayer. Then the healer operated on her stomach cancer right in front of us."

Maria made an incision with her bare hands and removed a large quantity of tissue or substance, according to Earl. In 15 minutes the patient was able to turn over by herself — a movement that had been impossible before — and in another 15 minutes she asked for something to eat, although she had been unable to take food for several days. This was encouraging.

Later, however, Maria began to weep. The lady could not survive, she predicted. There had been too many previous operations. Two days later the patient did pass away.

But while Maria was in Canada she treated several other patients, including Earl himself. He had long worn glasses to correct nearsightedness. Maria said 25 or 30 treatments would be necessary to correct the condition. However, she decided to "operate" anyway.

In a moment she exclaimed,

"What's this? What's this?"

She apparently had removed from one eye — and a little later from the other — tiny particles of shiny metal that she could not identify. These seemed to come from back of the eyes and she had removed them without causing any discomfort. When he examined the particles after the treatment Earl realized what they were.

"They were little brass shavings, as bright as the day they went in there, perhaps brighter," he said. He explained that many years before he had done high-speed brass machining. A doctor had removed some particles from his eyes in 1935 but apparently other particles had lodged in the cavities behind the eyeballs. He had been warned not to continue such work without proper protection and so had given it up completely. But the bits of brass the doctor did not find had remained over the years until Maria removed them.

He next met Sister Maria in the Philippines. He was severely burned in a gas explosion while repairing refrigeration equipment in 1970; one hand was so badly burned that surgery and skin grafts were recommended. Even then, his physician felt he would regain only 50 percent use of the hand.

"I knew what I had to do," said Earl. "I told the doctor I had an appointment in the Philippines I must keep. I never told him about the healers. He said I was crazy but I insisted. Finally he agreed to give me the necessary medication and dressings to take care of it until I could get back. He said, 'It's ridiculous but it's your hand!' "

Soon Earl was on his way to Manila. He was in great pain and slept little during the long flight which included a stopover in Tokyo.

After Sister Maria's first healing treatment he slept soundly in his hotel. He stayed two weeks in the Philippines and then flew home. "Within 10 days the skin had almost completely grown back, although it was heavily scabbed in one area. The hand was practically healed by the time I saw the doctor again. He was extremely proud because it had healed so well. I never told him what I had done. His records show I had third-degree burns over 95 percent of the back of that hand. It is a mystery to me today how the veins and tendons that were so badly damaged became natural and the skin, except for a little shininess, is normal. And I have the full use of my hand."

Like Earl Rader, my friend Juanita Veron is used to dealing with hard facts and weighing their significance as evidence. She also has a good knowledge of the physiology of the human body, its ills and traumas. She is a lawyer who has practiced in the Los Angeles area for more than two decades and her practice sometimes includes personal injury cases in which an attorney must be prepared to meet and cross-examine doctors on their own ground.

She also knows from her own experience what the Philippine healers can do to alleviate suffering.

Late in 1972 Juanita was hospitalized and placed in traction for a back condition. Her X-rays showed two crushed discs, presumably the

result of a series of falls. Her orthopedist decided on a new experimental treatment designed to dissolve the offending discs. The doctor told her there should be improvement in six weeks. "Instead, after the treatment I became progressively worse," she said.

She had to wear a back brace, was in constant pain and carried on her work, including frequent court appearances, with extreme difficulty.

"I couldn't move around without that brace," she said. "I lost a considerable amount of weight and I had to keep taking medication for the pain. I began to feel like giving up. It was getting to the point where it didn't matter any more."

Six months after the treatment, in July 1973, she heard about the Philippine healers through friends in San Francisco. They were so sure she should go to the Islands that one of them went with her.

She first saw Jose Mercado, who was having a prayer service in his chapel. Before she left, however, he operated on her back, although she thought it was to be only a preliminary examination.

"I didn't know what he was doing. I could feel his fingers getting to the right spot. There was a little pain but it was not unbearable. My friend Irene was so nonplused she could hardly stammer. She said, "Do you know what he just did? He did your surgery!" He had made an incision. I had heard him say, 'Get this!' and 'Get that!' but I didn't realize why until afterward. Irene told me that a large amount of prurient material gushed out of the incision and they had to find things quickly to control it."

Juanita never put on her steel brace again and she completely stopped using the painkilling remedies she carried with her.

She had several more psychic operations, from Mercado and another well-known healer, David Oligani.

"After the third surgery I got in their form of transportation, which is a jeep with a board across the back. I rode about three miles and never felt a bit of pain in spite of one bump after another on that hard board. Their roads have big holes in them at intervals and the jeeps go over them very fast. I never would have been able to stand it before."

Juanita also described the healers' well-known "spiritual injections" during which they make motions with their hands as though they are using an invisible hypodermic needle.

"You feel that you have been stuck with a needle and sometimes there is a tiny drop of blood at the site of the injection. At other times the injections feel like pinpricks. Sometimes they were almost more than I could stand. I wanted to scream. Sometimes it felt like the needle was two inches long.

"But with the operations I didn't experience very much pain, although I did when the healers were massaging my legs. I had had a great deal of pain in my legs because of my back and they were trying to help me. It felt as if my bones were being broken. Once I had to make them stop; I couldn't bear it. Then I looked down and saw they were not pressing that hard at all. It was confusing to have it hurt so."

This "magnetic healing" and the

operations did wonders for Juanita. "I'm fine now. I do have to be a little careful not to lift or push anything I shouldn't but by the time I got home I could walk, climb and even run without difficulty. Everyone said I looked ever so much better. I had regained my natural color and looked like a different person. Before I left I was very pale. It had reached the point where my friends were shocked when they saw me. Also, I could hardly move."

Perhaps most impressive was a "cure" she did not realize had taken place until after she returned home. She had known one of her legs was three-eighths of an inch shorter than the other. "That was in the medical records," she said. "I knew after I returned I could walk better. Then later on I found there had been a change. Both legs measured the same!"

Her orthopedic doctor, who asked her to come in for a checkup to determine the success of the experimental treatment, was pleased.

"He asked me how I felt. I said, 'Fine.' Then he had me do all sorts of gymnastics and finally said, 'I'm glad to see the treatment really worked. That's wonderful!' I said, 'No, doctor, it didn't work at all.'

"I told him what I had done and he just sat there with his tongue in his cheek and smiled benevolently and said, 'Isn't that interesting? I never heard of that before.' I'm sure he credited his treatment."

Like so many others Juanita Veron insists that no trickery was practiced by the healers she observed.

She saw David Oligani almost daily for nearly two weeks and watched him closely. She remarked that she finds it strange that Dr. William Nolen, in his book *A Doctor in Search of a Miracle*, devotes several pages to David Oligani, describing in detail how Brother David uses his hands and fingers, how he apparently scratched the skin of a patient with a tiny piece of mica to give the appearance of an incision and how he allegedly doubled up his fingers while "kneading" a patient's abdomen, but fails to mention that Oligani has a deformed hand — the fingers were not fully formed at birth.

Juanita is careful to point out that the healers insist that not all patients can be cured. They observe the aura and sometimes see that nothing can be done. Although they may try to help, they sometimes realize that "karmic law" must run its course.

Conversely, this astute lady attorney does not underestimate the subjective element in the healing process — the power of suggestion, the psychosomatic factors. But she also says, "I know how I felt, how I was looking, how I was becoming progressively worse and how I am now." That's the kind of evidence a lawyer can appreciate.

Many of the psychic healers are mediums. They work in trance or they believe guiding spirits, "protectors" or the Holy Spirit operate through them. Therefore many mediums and psychics are interested in them.

Dr. Mary Martin-Bacon, a longtime friend of my wife's and head of the Truth Center Foundation in Seattle, took her late husband W. Warder Bacon, Jr., a victim of cancer, to the Philippines.

"I knew it was too late for Warder before we left for Manila," she says, "but how could I tell him so when he was fighting so hard to stay with me?"

He was ready to collapse when they arrived in the Philippines late in 1973, and although a group of healers could not save his life — he had bone cancer, as well as numerous tumors — their compassionate ministrations convinced her of their sincerity.

Furthermore, successful surgeries were performed on her, she says. One was for a tumor just below her right ear. "I think it must have been caused by a bomb blast in England during the war. The pain had been very bad for months. Also, my right arm was swollen and nearly helpless. They made slits from shoulder to wrist and took out clots of blood. The arm is now normal."

She ridicules the idea that the healers could have used animal parts and other fake material for these surgeries, which always took place in the Bacons' own hotel room. "Nothing was brought in save a bottle of alcohol, a white enamel bowl and a roll of cotton, which I often handled. There was nothing to hide and nowhere to hide it. Alex, for instance, wore a short-sleeved shirt and tight stretch pants, as do all of the men. There was no possibility of fraud.

"When the healers realized they could do no more for Warder, they cried like children. At no time did they ask for money. When I offered it they said, 'Wait until the last day. Then if you think we have helped. . . .' "

Warder Bacon died within three weeks after they returned home.

And so the pro and con reports on the psychic surgeons go on. An American, Don Wright, who studied with them in the Philippines, has been lecturing in the States, demonstrating how he was taught to use trickery to simulate operations. He insists that genuine psychic healers do practice in the Philippines but that some justify sleight of hand practices to gain the confidence of patients and stimulate the patients' own self-healing.

As Dr. Stanley R. Dean, clinical professor of psychiatry at the University of Miami Medical School, told members of the American Psychiatric Association at their annual meeting at Anaheim, Calif., last year: "Wise men assure us that faith can move mountains. No one can deny that one of those mountains is nature's extraordinary ability to heal itself."

He was speaking on "Psychiatry and Psychic Phenomena," favoring a closer examination of psychic or faith healing. He said, "It is not always easy to detect trick effects such as blood and gore in psychic surgery, spirit materializations and the like. Teams of reputable physicians, preferably sponsored by high-level scientific bodies, are needed to investigate such practices. In addition, I would urge that a skilled magician be included on that team, for very often a magician can detect and even duplicate psychic trickery, as I have shown in a filmed exposé of a so-called psychic surgeon reputed to perform major operations and remove diseased tissue without benefit of instruments, antisepsis or anaesthesia."

Yet another doctor, Ian Stevenson, formerly chairman of the department

of neurology and psychiatry at the University of Virginia Medical School, who found that two "kidney stones" removed from a patient by a psychic surgeon were common pebbles, said, "After my return from the Islands I was asked by one of the leading American medical publications to write an article exposing fraud in the Philippines. I agreed to say what I knew about the fraud provided I was allowed also to draw attention to the important fact that perhaps some paranormal processes are occurring among some of the mediums and healers in the Philippines and elsewhere. My terms were refused and so the article was never written."

JUDAISM AND MAGICAL THINKING

By Paul Steiner

ALTHOUGH contemporary Judaism and Jewish life seem to have little in common with magic and superstition, many daily customs and practices have their origins in ancient mystical beliefs.

The term "mazel tov," for example, means "congratulations," as it's used today. In Hebrew, however, it means literally "good constellation" or "may the stars be good to you," thus reflecting the ancient Jewish interest in astrology. Astrology is discussed in the Talmud and it formed a basis for the 12th-Century mystical philosophy of the Kabbalah. Ancient synagogues and Jewish ceremonial objects were decorated with astrological symbols and some Jews believe the 12 signs of the zodiac correspond to the Twelve Tribes of Israel.

This is one of the relatively unknown aspects of Jewish folk belief explored in "Magic and Superstition in the Jewish Tradition," an exhibition in New York's Jewish Museum during the summer of 1975. More than 200 artifacts, amulets, folk drawings, incantation bowls and scrolls were on display. Many of these objects are believed to have curative and protective powers against unknown forces.

Also illustrated were the legends and practices which have evolved concerning childbirth. Iron implements such as horseshoes were sometimes used as amulets during childbirth since it was believed that harmful demons were pre-Iron age creatures and would be frightened away by this "new" metal. Today the horseshoe signifies good luck. Ancient man believed that certain sounds such as bells kept away evil spirits. Jews used bells to adorn the skirts of the high priest in Jerusalem. This concept prevails today in the use of noisemakers at Purim. Even babies' rattles resulted from this ancient belief.

The majority of the exhibits were amulets with inscriptions which give clues to their meaning and use. An amulet bearing a fish symbol (Pisces) was used to insure fertility. For the same reason, in medieval Jewish weddings the bride and groom sometimes ate fish.

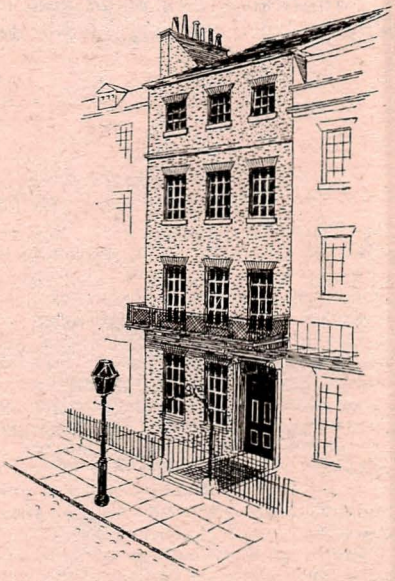
The "hamsa" amulet, shaped in the form of a hand, which was used to ward off (push away) the evil eye, remains a popular motif today in Middle Eastern art and jewelry. Animals and belongings also were protected by amulets. In the Talmud, for example, there are detailed references which indicate that a foxtail or crimson plume placed between a horse's eyes will protect him from harm.

Amulets often were inscribed with biblical sayings and the names of various protective angels. To confuse the demonic spirits, sometimes the letters were transposed or transformed into anagrams. The names of angels, however, were always written in Hebrew, for the ancient Jews believed that angels understood only that language.

The Horror at 50 Berkeley Square

The human inhabitants had been bad enough — but they were nothing at all compared to the ghostly ones who followed.

By George Wagner



"OH, MY God!" the policeman on the beat shouted. "You haven't been in *that* place!" Such was the horror the crumbling Georgian mansion at Number 50, Berkeley Square, held for Londoners of the 1880's.

The house in the Mayfair section of London had been fairly new when Mr. DuPre purchased it in the late 18th Century. He himself lived 20 miles away at Wilton Park, Buckinghamshire, but needed the townhouse for his violently insane brother who was confined to a third-floor bedroom and who would attack all who dared approach him. Food was thrown to this unfortunate creature through a hole in the formidable solid oak door.

The maniac's screams could be heard all over the neighborhood. And among those who undoubtedly heard them was statesman Horace Walpole who lived at nearby Number 11, Berkeley Square, until his death in 1797.

After the madman died in the early years of the 19th Century the house was owned by a wealthy bachelor, the guardian of an orphaned niece Adeline who lived with him. Apparently tension built up between the two, especially as Adeline entered puberty, and one night the uncle attempted to seduce his niece. Rather than submit to him Adeline leaped to her death from the third-floor room.

Subsequent tenants claimed to see the girl's ghost floating outside the window of this chamber, her phantom fingers rapping on the panes. Ap-

parently her specter could be seen only from inside the house.

Visitors to Number 50 also reported seeing the ghost of an ugly man with a monstrously large mouth, presumably the revenant of DuPre's insane brother.

During the 1820's the ghost of a very little girl also was observed. No story has come down to us to explain her appearance. At the times her apparition appeared the house would resound with hysterical crying.



George Wagner of Ft. Thomas, Ky., writes frequently for FATE.

Tenants also swore they saw a terrifying "something" which they described as half-reptile, half-octopus. This beast—whatever it may have been—sported numerous legs and tentacles. The monster was supposed by those who believed in it to have been born in a noisome forgotten sewer beneath Berkeley Square, from which it crawled up an abandoned connecting pipe into Number 50.

Understandably the house came to be shunned. No one cared to live in it even for a ridiculously low rental. About 1835 a man named Benson, who then owned the building, was approached by 30-year-old Sir Robert Warboys of Warboys Hall, Bracknell, Berkshire. Warboys asked permission to stay overnight in the "haunted room." Money probably changed hands but in any case permission was readily granted.

Warboys retired to the notorious upper bedroom while a number of his friends—including Benson, Lord Chomondely, Sir Dougall Forster and a Colonel Raynes—took up a vigil on the ground floor. During the night the group heard Warboys' pistol discharge, dashed up to the room and found Warboys had shot himself through the head.

Another man who later obtained permission to stay alone in the room took a watchdog with him. Reportedly, in the morning both the man and the dog were found dead. But this may be legend.

However, in the 1840's the famous novelist Lord Edward Bulwer-Lytton did spend a night in the haunted room. Bulwer-Lytton lived only a few blocks from the house and was deeply interested in the occult so naturally wished to investigate the notorious building.

The novelist armed himself with two antique blunderbusses full of buckshot and silver coins. He said that while he was sitting in the darkness he felt eerie brushings against his head and fired one of the weapons. In the brief flash of exploding gunpowder he saw a shapeless, disintegrating mass suspended in the air but in the few seconds it took him to strike a match the thing vanished.

It was Bulwer-Lytton's experiences in the Berkeley Square house that inspired him to write the chilling story "The House and the Brain," better known by its alternate title "The Haunted and the Haunters." This classic tale originally appeared in *Blackwood's Magazine* for August 1859 but has been reprinted countless times.

Soon after Bulwer-Lytton's visit the house was rented to a young man and his bride. While the newlyweds were on their honeymoon on the Continent, the bride's mother went to Number 50 to ready the house for their arrival. Then, exhausted from her day's activities, the mother fell asleep in the haunted room. A servant heard her scream twice but before help could reach the room the woman died on the bed, her face contorted in terror.

Around 1850 a Mr. Jarvice and his family rented the house for the autumn party season. One day the Jarvices' maid was missing and eventually discovered in the third-floor bedroom throwing violent fits. The maid died hours later in St. George's Hospital without regaining consciousness.

A few weeks later a Captain Raymond, a military officer engaged to one of the Jarvices' daughters, was a guest in the house. After dinner one evening Mr. Jarvice told his prospective son-in-law the history of the hauntings including their maid's recent death.

"Nothing but superstition!" Raymond retorted. "Let me sleep in the room tonight. I'll prove to you there's nothing there."

Captain Raymond's host and his sweetheart tried to change his mind but he was adamant and at length the officer's clothes and baggage were transferred to the ill-reputed chamber.

"If you hear me make one pull of the bell cord," Raymond said before going up to bed, "stay where you are. I could pull it accidentally or even out of nervousness. If I ring it twice, come *immediately.*"

At midnight the bell was heard to tinkle once very softly. This was closely followed by a furious jangling. Jarvice and his whole family rushed to Captain Raymond's room to find Raymond in convulsions. And like the maid, he died without revealing what he had seen.

From the early 1850's until her death in 1859 Miss Curzon, the daughter of a distinguished family of politicians and military men, tenanted Number 50. During her stay the house was curiously quiet. In fact, her butler George Vincent later wrote, "During the nine years I was in the house, and I have been in it alone at all hours, I saw no greater ghost than myself."

After Miss Curzon died Sir Charles Young occupied the house and no reports of disturbances come from this period either.

Early in the 1860's a Mr. Myers, son of Lady Mary Nevill and grandson of Henry, the second Earl of Abergavenny, purchased Number 50. Myers intended the house to be a wedding present for his bride-to-be but she eloped with another man. So Myers lived on alone in the house and grew increasingly eccentric. As the years passed he was heard making strange noises, muttering and moaning to himself as he rambled through the house at night. He became increasingly reclusive and at the time of his death in the late 1870's, his distant relative Lady Dorothy Nevill wrote, "An agent who inspected the house afterwards declared that he had never seen anything like the

dreadful state of dilapidation which prevailed . . . it seemed impossible that any human being could have lived in such a state of squalor and decay."

Myers' maiden sister inherited the house and promptly sold it to a Mr. Fish, who had little to do with the property except to advertise it for rent—in vain. Scotland Yard, however, kept the house under continual surveillance because of rumors that counterfeiting operations were in progress in the neglected building.

On December 24, 1887, two sailors from the British frigate *Penelope* arrived in Berkeley Square penniless, having blown their wages. The two men—Edward Blunden and Robert Martin—still had 10 or 12 days of leave remaining and were determined to hike back to their native village for the holidays. By the time they reached Berkeley Square they were freezing and needed shelter for the night. Seeing the rental sign hanging at Number 50 they guessed the building was empty. One of them tried a window and found to his surprise that it opened. The men raised the sash and hoisted themselves inside.

They bedded down for the night in the third-floor room. Around midnight the seamen heard footsteps on a lower floor. Heavy treads, apparently those of huge bare feet, laboriously climbed the stairs, then shuffled down the hall toward the room in which the two sailors lay. Then the door swung open but the moonlight revealed no visible hand which could have opened it.

Both men jumped out of bed. When the footsteps continued across the room Edward Blunden jumped from the window—the same window through which young Adeline had leaped 70 or 80 years before.

Robert Martin still could see nothing in the moonlit room but heard the footsteps plodding toward him. He dashed from the room, scrambled down the stairs and escaped out the same window by which he had entered. He located the cop on the beat and began screaming an account of what had transpired in the empty building.

It was then the policeman gasped, "Number 50? My God! You didn't go in *there?*"

Although his neck was broken, Blunden was still alive when Martin returned with the officer. He lived long enough to tell the policeman a story that agreed in every major detail with the story Martin had just told.

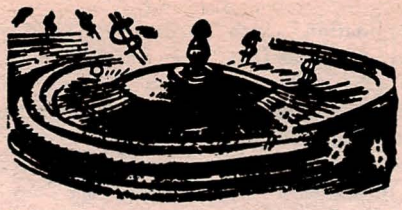
Around the turn of the century Number 50 Berkeley Square was completely remodeled. Even the street number was changed. No further hauntings were reported after this.

Eventually the notorious structure and its neighbors were demolished to make way for a block of shops and apartment buildings.



BAD TIMING

IN JUNE 1976 *The Arizona Republic* reported that Bill Warren, a driver's license examiner of Kennett, Mo., had some doubts about 17-year-old Ricky Grubb's qualifications but gave him the benefit of the doubt and issued the boy a permit. Ricky thanked him, pocketed the license, got into his car — and as he drove away hit Warren's parked automobile.



Wheel of Fortune

By Paul Steiner

A Wood Ridge, N. J., woman claims that for four years 14 warts on her left hand resisted treatment with garlic oil, Vitamin E and fish liver oil, but they slowly disappeared when she began to eat four tablespoons of canned pureed asparagus twice a day.

•

Helen Mergilj of Pekin, Ill., won $300,000 in the Illinois lottery — right after she had been fired from her Chicago real estate job.

•

Fine paintings valued at about $2.3 million — a Bonnard, a Renoir, a Van Gogh, a Millet and several Corots — were stolen from Milan's Gallery of Modern Art before daybreak some months ago. Five guards were in the gallery at the time of the theft but they had turned off the electronic alarm system for fear it would disturb their sleep.

•

Tony Lip, who plays a detective helping to apprehend Al Pacino in the movie "Dog Day Afternoon," has a relative who helped apprehend the real bank robber. His relative, Dominick Mailio, is a security officer.

•

A heavy loser at Monte Carlo's famous Grand Casino in Monaco used to be able to celebrate his financial fiasco by flinging himself dramatically into the Mediterranean. But now, due to the construction of the Loew's Monte Carlo Hotel directly below the Grand Casino, a misguided plunger would land comfortably in the new hotel's rooftop pool, from which he would be instantly and agreeably rescued. The pool lifeguards are mademoiselles in bikinis.

•

In a race at El Commandante in Puerto Rico on December 27, 1976, the camera record proved that horses named Costurera and Paris Girl were nose to nose at the finish line. Both winners were sired by Moral Suasion and they were ridden by brothers J. L. Diaz and D. Diaz. Costurera is owned by D. Diaz and trained by his cousin J. L. Diaz. Neither owner nor trainer is related to either jockey.

How To Get The Inca Sun God To Bring You Miracles Of Wealth & Happiness (As He Has For Me).

An amazing but true experience that changed my entire life. By Robert L. McCarthy.

Just a few years ago I was really down on my luck. I could never seem to make ends meet. I had a job I hated and I could feel the ax about to fall.

I'd had an operation on my ankle and the cast had just been off a few days when my employers sent me on a business trip to Peru. (I told them my leg was still very weak and a long trip might injure it again. They told me that was my problem).

With a family to support I was not in any position to argue, so with cane in hand I hobbled off to Peru, which turned out to be the greatest blessing of my life.

Lost City Of The Incas.

While I was there I was overcome by a strong urge to visit Machu Picchu, the sacred "Lost City" of the great Inca empire that ruled much of South America for more than 500 years. It actually sits **above** the clouds high in the Andes Mountains, completely unknown to modern civilization until it was rediscovered in 1911. A masterpiece of engineering, it is built of huge boulders (some weighing hundreds, even thousands) of tons, cut and set in place like the precision jewels of a fine watch.

A Little Help From Their U.F.O. Friends?

Just how the Incas did it is a mystery that still baffles engineers today. Some learned experts even claim they had a little help from their friends. If you have read Von Daniken's best selling book, "Chariot Of The Gods", you have an idea who these friends were. His theory (and it fits right in with Inca legend) is that many of the fantastic Inca constructions were actually developed for use by U.F.O.s.

I made a little discovery of my own.

In my tour of Machu Picchu I got my cane stuck between two rocks near the "Altar of The Sun God". As I freed my cane a small object came out with it. When I examined it, I got the shock of my life. It was perfectly round with a jagged edge and on one side was carved the features of a face. It was obviously an amulet of The Sun God himself.

It's against the law to pirate historical treasures out of Peru.

Not wanting to risk any trouble I kept my find a secret until I got back to the States. And since my little treasure was not a precious stone in the ordinary sense, like the great gems that fill the museums in Lima, I kept it as a sort of good luck charm.

More precious than emeralds,

To me this simple amulet has a power more precious than any emerald or ruby. I don't understand how it works any more than I understand any of the mysteries of Machu Picchu. All I really know is that from the moment I first held it in my hand, my life started changing dramatically for the better.

One miracle after another.

It's been less than four years since I made my little discovery. And in that time my fortunes have turned upward like a shooting star. Today I'm no longer worried about being fired. I own a controlling interest in a multi-million dollar organization that provides me and my family with all the luxuries we'll ever need. I live in a home valued at $150,000 +, drive a $15,000 car, work as little or as much as I feel like, and have the time and money to go anywhere I please. Last year it was Europe and the Caribbean. Maybe next year I'll take the whole family to Machu Picchu. (It's the least I can do for all the good luck I found there).



When you get your amulet, look into the Sun God's face until you can picture him with your eyes closed. Then press the amulet against your temple or forehead and make your wish. Wish for wealth, success, health, power, love, anything. And watch your dreams begin to come true right away. You have 365 days in which to prove it works. Or it costs you absolutely nothing!

Share my good fortune with others.

In the last few years I've told many of my friends about the power of the Sun God amulet I found. And in every instance they wished they had something to give **them** the same amazing luck they'd seen me enjoy. Then one day I decided to have a jewelry company make some exact copies of my amazing amulet to give my friends for gifts. I didn't think any more of it . . . until they all began asking me if they could **buy** some more amulets to give their friends and relatives. And then they all told me the most fantastic stories of how their luck had improved suddenly.

Everyone who's had one wouldn't be without one.

They all said they didn't believe in any kind of "magic" and weren't the least bit superstitious. And all that good luck was probably a fantastic coincidence, but they weren't taking any chances. Whatever it was about that little Sun God, they weren't sure, but they certainly weren't going to be without one. They were concerned that if they should lose theirs they'd be out of luck, since no store carries them. At this point I went back to the same jewelry company and gave them the exclusive contract to reproduce, right down to the last detail, a limited quantity of the same little Sun God amulets my friends have all worn with such success. (Each faithfully copied from the original I found at Machu Picchu).

The Sun God has the proud handmade look of a genuine antique.

He stares at you with the wisdom of the ages and the appearance of very old silver. And though He is a God and not a Goddess — He is in no way a male chauvinist. He favors men and women equally. With His matching 23" chain, He looks just as great against a low-cut gown as He does a hairy chest.

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If you don't believe in the power of this little Inca Sun God, just order one and find out!

He is guaranteed for 365 days of good luck. After owning Him for an entire year, if you don't honestly believe in His fantastic power to improve your luck . . . just send Him back in good condition for a full money-back refund. No questions asked.

Who knows where His power comes from?

Maybe it's from the same supernatural Being some experts believe helped the Incas build Machu Picchu. And maybe it's all in our minds. Perhaps this particular design, this image, is made to work like a key. When it touches our consciousness it simply unlocks a power which we all possess but are unaware of. Just because we don't yet understand it doesn't mean it doesn't work. It has for me and a lot of my friends. I believe it will for **you** as well.

Sincerely, Robert L. McCarthy

A sworn statement by Mr. McCarthy's Accountant.

I hereby certify that Mr. McCarthy does indeed own a multi-million dollar business. Which he has built up from virtually nothing in less than three years. It's one of the most startling success stories I've ever witnessed. James Reilly

— James Reilly
Accountant



This is me amidst the Llamas at Machu Picchu. The sacred lost city of the Incas. High in the Andes Mountains of Peru. This picture was taken January 25, 1973, the day I found the little Inca Sun God amulet. (Just look at the size of those boulders behind me). Remember, the average Inca was under five feet tall. And they didn't have any horses, oxen, or other large beasts of burden. Now I ask you. Did they do it all by themselves? Or did they have a little help from the Sun God?

The sooner you mail this coupon, the sooner the Sun God can start bringing you good luck every day. But you'd better hurry — this is a limited edition. And not sold anywhere else!

Robert L. McCarthy, Dept. KG-03-FT
521 Fifth Avenue, Suite 803, New York, New York 10017

quantity

Rush me ( ) of the limited edition authentic Inca Sun God amulets. The exact same design as the one Mr. McCarthy found at Machu Picchu and brought him such tremendous luck.

I understand that I may keep it for 365 days, at your risk. Money back if not 100% delighted with my new found luck. On that basis, here is $9.95 (plus 75¢ for postage and handling. Cash, check or money order. Payable to Robert L. McCarthy. Bring your friends good luck, too. Order 2 for $19.90 (And we'll pay postage and handling; so you save $1.50). Better order now. This is a limited edition, first come, first serve.

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GRANNY'S FUNERAL MONEY

By Theresa Sternberg

IN JULY 1975 my mother Rachel Leivas and a family friend, Ray Daugherty, borrowed a motorhome to take me and my two children, Rina, aged 10, and "Gunner," aged nine, from Oxnard, Calif., to our new home in Tulsa, Okla. My new husband Ken had gone ahead to get things ready for us.

Mother and Ray left for the return trip to Oxnard on Sunday, July 20, and arrived there Tuesday. That night, as Ken and the children and I were sitting down to dinner a police car stopped out front. An officer came to the to the door with a message for me to call my mother.

I was afraid they had had an accident on the way home and I hurried to the phone booth a block away. Mother assured me she was all right but just as they arrived in Oxnard, my grandmother Lula Upton was being rushed to the hospital after a heart attack. Mother was calling to say that Granny had just died.

The next night, Wednesday, right after I went to bed my grandmother appeared in our bedroom. She was wearing a light lavender dress and telling me to come into the front room with her. I followed her and sat down in an armchair near the bedroom door. Grandmother seemed very upset about something. She paced back and forth and seemed to be trying to tell me something that was very important to her. All I could think of was that I was dreaming. I wondered why, if I was in the front room, I could see myself lying in bed beside Ken. Suddenly Granny turned to me and said, "You're not listening. I'll try again later." With that she was gone and I was back in bed where I awoke with a jolt.

The next night I lay waiting as if I knew she'd come. About 11 o'clock I saw her leaning over Ken as if she were reaching for my arm. For some reason I tried to touch her hand and just that quick she was gone.

Friday I got another message to call my mother. She wanted to know if I had any idea where Granny had hidden the money she had put away for her own funeral. I didn't know how I knew but I found myself telling Mother where to look. This made me think of the dream of Granny in the lavender dress. When I related it to Mother her only response was silence. Then she said they would look again for the money and added that she had a picture I would be interested in. She would mail it right away.



Theresa Sternberg

A few days later the letter came. Mother said the money had been found and the picture was enclosed. It was my grandmother in her coffin. She was wearing a light lavender dress. — *Tulsa, Okla.*

MY "IMAGINARY" PLAYMATE
By Mary E. Dowd

IT HAS been many years since I played with Jane, my invisible playmate, but I remember clearly the fun we had together for a brief time in 1927 and the sad circumstances which caused her to leave.

When my parents separated my mother Grace Dowd and my brother Chuck moved in with her sister Agnes Atkinson in Rochester, N.Y. I stayed across the street with my Aunt Alice Helfrich who had a daughter Helen just a few weeks older than I. Aunt Agnes also had a daughter a year or so younger, my cousin Jane. We had great fun all summer and Aunt Agnes' house was always full of children.

Then came September. Helen started school and Jane became seriously ill. All the rest of the children were either in school or too young to play with me. I was one lonesome six-year-old until the day I went out into the backyard and saw a little girl my own age holding her doll and watching me.

We eyed each other in the manner of children and when she said, "Would you play with me?" I was only too glad to say yes. She said her name was Jane and she was also six years old. She told me to get my doll and we could play.

I quickly fetched my doll from the buggy on the back porch and we started to play, chattering back and forth. Then I wanted to trade dolls. I was surprised when she said if I tried to hold her doll my hands would go right through it. I tried anyway, and sure enough they did. She explained that she couldn't hold my doll either because her hands would "go through it."

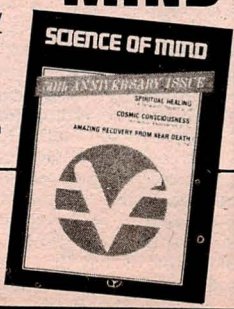
Then she said, "Anyhow, we can play lots of other games, even if we can't touch each other."

I accepted this unusual situation as an innocent child would. She told me she used to be like other kids until she was in a bad auto accident. Ever since then, hardly anyone could see or hear her. She said she had

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stayed home with her parents for a long time until even her Mommy and Daddy couldn't see her anymore. When she called to them and even cried they didn't hear her. "They don't even know I'm there anymore," she said sadly.

Finally she found a little girl who saw and heard her and she played with her happily until the child made friends with some other children who made fun of her for talking to someone they couldn't see. Her newfound friend finally told Jane she didn't want to play with her anymore because she "wasn't real."

Jane looked so sad that I quickly reassured her. I said I knew she was real and would always be her friend and play with her.

Every so often as we played, my Aunt Alice would call out and ask me "Who are you talking to?" When I answered, "I'm playing with Jane," she would caution me not to go out of the yard and then return to her work. She supposed I was playing with my cousin Jane who was now up and around although not fully recovered.

Then one day, when I answered her question with, "I'm talking to Jane," she came bounding off the porch and grabbed me by the hair.

"You are lying!" Aunt Alice scolded. (She could not abide a lie.) "Confess. You know Jane went to the doctor with her mother. Confess to your wicked deliberate lie."

I pleaded, "Not that Jane, Aunt Alice, the other Jane." She stopped shaking me and looked around.

"I'll give you the benefit of the doubt," she said. "If you can show me where this other Jane is, you won't get spanked."

I told her, truthfully, that Jane had hidden under the back porch when she heard my aunt coming out the door. Aunt Alice bent over and searched under the porch and when she straightened up she was furious.

"Another lie, you bad, bad girl! You know there is no other Jane, under the porch or anywhere else."

I thought my aunt must have missed Jane's hiding place so I looked myself — but sure enough, she was gone.

Then came a cruel grilling. Aunt Alice

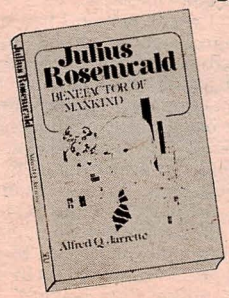
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tried to make me confess that I had made up a story. She was worried that if I was not a born liar, then I couldn't tell make-believe from reality. She marched me by the ear into the living room and made me sit for 15 minutes looking at the picture of "The Last Supper" which hung over the fireplace. After the time was up she gave me a long lecture on the evil of breaking a commandment, then put me over her knee and used a paddle to pound my rump soundly. When I was through crying she let me go outside again. Jane was waiting at the side of the house.

"I can't ever play with you anymore, Mary," she said, "because I can't bear to see you get such a spanking on account of me."

I pleaded with her saying that I didn't mind the spanking, but she said, "I better leave right now before your aunt hears you talking." With that she disappeared around the front of the house.

I waved good-bye to her, then began to cry again, not because of the spanking which still hurt but because I knew I had lost my invisible playmate Jane. — *Miami Beach, Fla.*

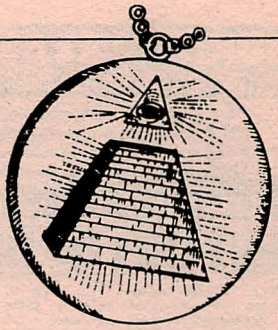
"IN HIM WE LIVE"
By Marian D. Kravig

IN FEBRUARY 1958 my brother Robert's wife Alice called me at the Chicago office where I worked to report that my 89-year-old mother Lena Kravig had suffered a stroke and was in a coma.

Sadly I made arrangements to leave for Minneapolis on the earliest possible train. Mother died on Sunday, February 23, 1958, only a few days after my arrival. She had never regained consciousness.

Although as a young person I had by no means fully appreciated my mother, by the time I was mature we had established a deep bond. Because she was reserved Mother didn't express her feelings for her children in the usual words of endearment or by displays of affection. Instead she showed her tender concern for us by the thoughtful things she did. For example, one time she crocheted a large beautiful purse for me. But even more important, when I became downhearted Mother would remind me, "Remember, 'In Him we live, move and have our being.'"

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Often when I was living at home and lay down to rest Mother would come to me with a lightweight blanket and say, "Marian, you shouldn't lie down without putting something over you." Sometimes she would cover me herself. She seemed to sense that it wasn't just sleep and relaxation that I sought when I lay down but escape from the problems of life.

One day in the spring of 1961 when I was again living in Minneapolis I felt as if my life had come to a dead end. Depressed, I lay down on what had been my mother's bed. I am positive, however, that I was fully awake when I had the following experience.

Suddenly cloud-like sheets of white vapor swirled up from the floor. I was so startled I sat up in bed. Then my mother appeared — wearing a housedress and her rose-red, much-washed sweater. She stood at the foot of my bed and looked at me without saying a word. I stared back at her in silence. Gradually the vision faded until she had disappeared altogether.

Once again, I felt, Mother had come to tell me, "Remember, 'In Him we live, move and have our being.' " — *Harlingen, Tex.*

GRANDMOTHER DIED — OR DID SHE?

By Winifred Ziegler

ALL MY LIFE I've been told that ghosts do not exist but I have had some unique experiences with a very real ghost. Some persons might think they would be terrifying but they were not; I had no feeling of fear at any time.

In November 1959 in Kemmerer, Wyo., my grandmother Mary Larson died suddenly. I had lived with her and loved her and was stunned by her sudden passing.

Everyone in the family knew that Grandmother had a lot of money. She never mentioned it, however, and we assumed that it was in a bank. Going through her things we found no bankbook so we checked at the only two banks in town and found no account. Everyone in the family was puzzled and there was nothing to do but ransack the house in the hope of finding the money. Our search was useless. We locked up the house and left.

Several days before Grandmother died she had told me she wanted to talk to me

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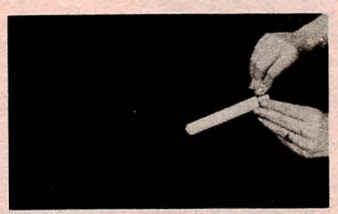
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about some very important things. Now she was gone and whatever she wanted to say was gone with her.

A few nights after her funeral I could not sleep. I can't remember ever having been so restless. All at once Grandmother appeared at my side just as real as could be. She took my hand and led me down the stairs, through the streets and to her house. We walked around to the back of the house and into her garden. Under an old pine tree she showed me a spot where no grass grew.

"Dig here as soon as it's light," she said and disappeared.

In the morning I was shaking with cold but I went out to Grandmother's house, found a shovel and dug in the spot she had shown me. When the shovel hit something hard, sure enough, there was her money, $2500 buried in a coffee can!

The family could hardly believe my story. I could hardly believe it myself — until Grandmother visited me twice more.

In January 1960 I was critically ill and doctors didn't seem to know what was wrong. On a night when I felt I could stand the pain no longer Grandmother came and sat at the side of my bed. She held my hand and told me that in a few days I would be better.

I felt her touch and then heard my husband Herb calling, "Has someone been here, dear?"

"Yes," I answered. "I have had a visitor."

"The door blew open and I felt such a cold blast. But the door is closed now," he exclaimed, shaking his head.

In the spring of that year I lost control of my car on a slippery road and ended up a short three inches from the edge of a steep embankment.

The investigating officer said, "Lady, how in the world did you ever get your car stopped there?"

"I didn't," I told him honestly. "Someone else did."

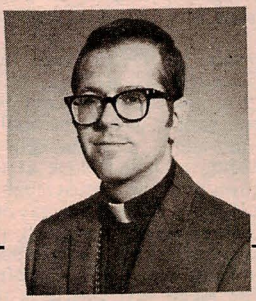
It seems uncanny but I felt Grandmother's hands take the wheel from me as she stopped the car. And I saw her ghost-like figure leave the scene before other cars arrived.

My grandmother died — or did she? — *Smithfield, Utah.*

New Books

NEWS and REVIEWS





J. Gordon Melton

MYTHOLOGY OLD AND NEW

LIKE MANY FATE readers I am fascinated by accounts of ancient myths, prehistoric monuments and extraordinary religious experiences. No longer the esoteric concerns they once were, they have come into prominence in recent years as groups professing belief in the mother goddess of the witches, the Norse, Egyptian and Greek pantheons, and African loas have proliferated.

The new mythic thinking grew out of the investigations into the human psyche which Freud, Jung and others pioneered. Jung, whose thought has been particularly influential in this regard, argued that the elements of myth were "archetypal" in nature. Rather than crude idols, the ancient gods emerged as visible representations of humanity's internal processes; as such they offered us an effective if indirect approach to self-understanding. If this is the case we need not marvel at the new burst of energy currently being channeled into myths.

After all, each of us eagerly pursues our own spiritual heritage. While science expands knowledge in its arena a different kind of knowledge — that dealing with self, community and life in this world — claims our attention. Several recent books help us explore our psychic roots.

Myths (McGraw-Hill, New York, N.Y., 1976, 320 pages, $39.95), a large, elaborate beautiful volume, combines the learned insights of scholars such as Mircea Eliade and Joseph Campbell with a dazzling pictorial display which complements the text.

Eliade introduces us to the mythical world. Myth, he tells us, always has to do with a "creation" — that is, it describes how something came into being. Myths disclose the activity of the supernatural actors and reveal the sacred character of their actions. We see modern myths being developed around fictional heroes (Superman), superstars (Marilyn Monroe) and technological processes (UFOs).

Joseph Campbell traces the spread of myths from the Middle East and Africa eastward to Australia and Oceana and the Americas. Wherever myths appear they manifest the same themes, reshaped only by local circumstances. Campbell illustrates the single theme in three legends: On Mangeia Island natives tell of a decapitated eel whose buried head gave rise to the first coconut tree. Eskimos relate the legend of the origin of seals — from chopped-off fingers of a woman. And in New Guinea the dismembered pieces of the maiden Hainuwele gave rise to the food plants of the island. In each case the immediate environment helped recast the same myth about the origin (creation) of the staple food item of a people.

In the remainder of the massive volume Alexander Eliot combines text and pictures to tell the stories of creation, other

worlds, fertility, war, heroes, mythic beasts and life after death. The text, while aimed at a popular audience, still speaks with authority and conveys solid information. The charts and pictures, many in full color, give the text its life and will transport anyone with the slightest imagination into a world of unicorns, love goddesses and martial heroes.

The Immortals by Derek and Julia Parker (McGraw-Hill, New York, N.Y., 208 pages, $19.95), on the other hand, is a feeble attempt to project us into the mythic search for immortality. All it succeeds in doing is providing a shallow look at the "myths" of "primitives." We must laugh at them, say the Parkers, for fear we may end up weeping for ourselves. In effect the Parkers have produced a coffee table book comparable to their earlier *The Compleat Astrologer*. The bland text clearly is not meant to be read; that leaves us with the pictures — to be perused while waiting for something more important to happen. As a matter of fact, if it were not for some of the full-page color illustrations, many of which are high-quality prints, the book would be a Compleat Bust.

STONEHENGE AND BEYOND

LIKE MANY people in the mid-1960's I read Gerald Hawkins' *Stonehenge Decoded* and saw it as the definitive word on the stones of Britain. Hawkins believed Stonehenge was a primitive astronomical laboratory and worship center. For the most part his colleagues bought his ideas and the Stonehenge controversy appeared to have been laid to rest.

But as it turned out, Hawkins' work caused researchers of various backgrounds to launch their own studies of the numerous monolithic monuments and prehistoric remains that dot the English countryside. While Stonehenge is the one that captured public interest, it is in fact only the most spectacular of hundreds of such ancient structures.

Of the recent books Evan Hadingham's *Circles and Standing Stones* (Doubleday, Garden City, N.Y., 1976, 240 pages, $4.95, paperback) is the most successful in its effort to draw the information together into a comprehensive overview. Taking the lead from such authorities as Alexander Torn and R. J. C. Atkinson, Hadingham surveys the henges, stone carvings, cairns, menhirs and stone buildings across Great Britain. He argues — and I quite agree with him — that the various ideas which people have put forth as "explanations" for the stone remains are as fascinating a chapter in history as the remains themselves. His account of the numerous fantasies the stones have inspired makes for delightful reading. He even takes a whole chapter to relate the story of the Druidic revival which developed in the 17th Century and climaxed in the next, leading modern celebrants (who are blissfully ignorant of the true origins of the Druidic-Stonehenge connection) to celebrate "Druidic rituals" at Stonehenge annually.

Circles and Standing Stones could be a particularly valuable book for American audiences because it introduces them to the "other" stone monuments such as Avebury, Woodhenge and Callanish, which, though not so spectacular in their present state, are fully as intriguing as Stonehenge and as deserving of our attention.

The Folk Lore of Prehistoric Sites of Britain by Leslie V. Grinsell (David and Charles, London, England, 1976, 320 pages, $19.95) explores the legends and superstitions which have grown up around the multitude of stone and earthen remains in England, Scotland and Ireland. The book isn't exactly exciting reading. It is put together more like a catalogue or a dictionary than a narrative account and this will discourage any but the scholarly reader. The average reader may choose to confine himself to the introductory material in which Grinsell treats such legendary themes as fairies, ghosts, healing, the devil and King Arthur.

Hadingham and Grinsell share a "prejudice" against the Druids. Actually such "prejudice" is well-founded since scholarly research dates the Druids many years after the era of the stone builders. The popular images of the Druids and their bloody rites originated in the Druidic revival and numerous writers of historical romances popularized them to a credulous mass audience. Hadingham discusses Druidism as an interesting set of ideas while Grinsell simply dismisses it.

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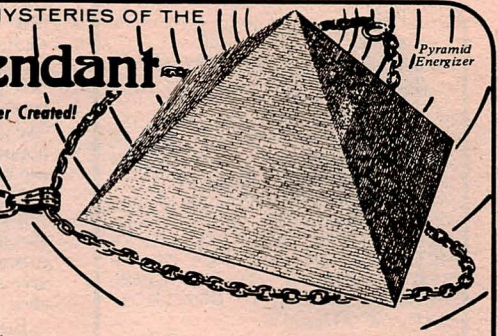


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surveys of the monolithic giants, Aubrey Burl's *The Stone Circles of the British Isles* (Yale University Press, New Haven, Conn., 1976, 410 pages, $20.00), opens with this declaration: "To begin a book about stone circles by mentioning Stonehenge is like starting a discussion on birds by talking about the dodo. Neither is a typical example of its class. Both are above average in size of peculiar construction, and both represent a dead end to development." Having pushed Stonehenge aside Burl proceeds to chronicle the first comprehensive survey of the more than 900 stone circles in the British Isles.

Burl writes that Neolithic Britons built the circles during the Third Century B.C. (give or take several hundred years). But despite centuries of debate we still don't know what the function of the circles was or how the rings were used either by their builders or by later cultures. Beyond the indications of astronomical alignment and some magic and seasonal rituals, speculation ranges from the logical to the preposterous but remains just that: speculation. Like Grinsell's book, the major part of Burl's work catalogues the various stone sites, most of which he illustrates with maps and diagrams. The result is a major reference work which should be useful for years to come.

WILD TALES

WELL, RUTH Montgomery has done it again. I continue to hold to the foolish hope that each book will be her last but like Hans Holzer she goes on and on. *The World Before* (Coward, McCann & Geohegan, New York, N.Y., 1976, 208 pages, $7.95) continues her experiment in plumbing the depths of public credulity. Montgomery, who launched her career in psychic literature with a best-selling biography of Jeane Dixon, followed it with *A Search for the Truth* in which she revealed the story of her own psychic initiation into automatic writing. Along the way she became interested in reincarnation and wrote a passionate apology for it in a work that rivaled some of Mr. Holzer's in the number of inaccuracies it contained.

The trouble really began, however, in 1971 after the death of Arthur Ford, when she published what she claimed was a

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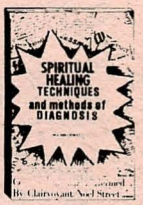
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description of *The World Beyond* from information channeled from the famous medium. According to her account Ford dictated daily in 15-minute sessions and just happened to confirm all the ideas she had expounded in her earlier reincarnation book.

The problem was not so much her belief in reincarnation or in spirits. It was her use, without confirming evidence to substantiate her claims, of a famous deceased person to sell her own personal psychic vision. Of course she is not the only one guilty of that. (I intend to explore this subject in a future column.) But in this particular case Ford comes off as a somewhat pompous teacher who has combined the doctrines of Edgar Cayce, Madame Blavatsky and latter-day theosophists; apparently he spends his time hobnobbing with the famous who have joined him in the great beyond.

Not content to let Ford rest, Montgomery followed *A World Beyond* with *Companions Along the Way*, a testimony to group karma which asks us to believe that she, Ford and a group of cohorts made up exclusively of people whose names you would recognize if someone dropped them have continually reappeared together through the ages. Among other bizarre and preposterous claims she maintains that Ford, the father of the biblical Lazarus, was also the father of Montgomery, the unnamed sister of Mary and Martha.

Now Montgomery invites us to travel to the beginning of creation and to listen to her views concerning the lost continents of Lemuria and Atlantis. She says of this flight into psychic fantasy, "The guides have led me through a fantastic realm that I could not conceivably have constructed from my own beliefs or intuitions." I grant Montgomery her lack of creativity. But the vision easily could have been constructed from the writings of Edgar Cayce, Madame Blavatsky, Erich von Däniken, James Churchward and Levi's *Aquarian Gospel*, all of which she obviously has read and from which this derivative drivel has surely originated.

Montgomery is a good writer and were *The World Before* put forth as a novel or even as just her opinion, I would enjoy reading it. But it claims to be objectively true and then offers *not one piece* of sup-

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porting data. Like so many mediumistic conversations with the famous, *The World Before* substitutes wish fulfillment for fact. Truth comes not by experiment but by fiat and she claims status not by virtue of true accomplishment but by association with the famous. Instead of new information she delivers a highly personal rehash of old stuff that at best is a "matter of opinion." After all, who can say her ideas about the afterlife, Atlantis and Lemuria are wrong or that she and Arthur Ford were not father and daughter in Palestine? On the other hand, *The World Before* offers absolutely no reason to believe any of that.

THE TM CONTROVERSY

TRANSCENDENTAL meditation has become a major fad which publishers, who have turned out book after book on the subject, have been happy to assist. Patricia Drake Hemingway's *The Transcendental Primer* (Dell, New York, N.Y., 1976, 264 pages, $1.95, paperback) reads better than most. She describes her initial enthusiasm, eventual initiation and movement into the advanced levels and details the mass of scientific data which attests to the benefits of TM. Although the topic is stale Hemingway's treatment is not; she succeeds in communicating the fresh new perspective she feels TM brought into her life.

The book, however, suffers from two significant flaws. First it promises us a "step by step how to do it" approach which it does not deliver. The only instructions we get are some hatha yoga positions which are available in any basic yoga text. As a matter of fact, in one of the book's more astonishing moments the author confesses she had to get a copy of Swami Satchidananda's yoga book in order to make the TM yoga instructions comprehensible. I must say I never realized before this that TM taught yoga. Second, there is no discussion of how the tests on TM relate to other forms of meditation. The fact of the matter is that *all* meditation techniques produce the same results on the body that TM does; it's just that most of the others don't carry the blessing of an Indian guru.

If I sound cynical about TM there's a reason for it: I *am* cynical about it. You will be too after you read John E. Patton's *The*



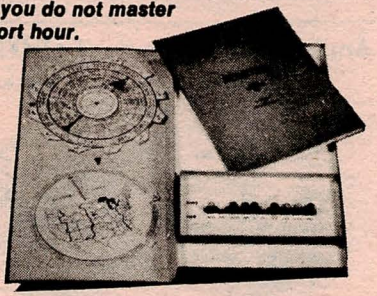
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Case Against TM in the Schools (Baker Book House, Grand Rapids, Mich., 1976, 100 pages, $1.45, paperback). Here for the first time someone has laid the whole TM system bare and explained why the Maharishi has cloaked so much of it in secrecy. Patton, a lawyer who has argued against the use of state funds to subsidize TM in the public schools, contends that TM is a religion — and one that is fraudulently representing itself to the public.

Patton writes that after TM's original corporation, the Spiritual Regeneration Movement, failed to make any impact, Maharishi and his close advisers decided to repackage it. They constructed a non-religious facade without changing the content; they did so by substituting "Creative Intelligence" for "God," "science" for "religion," and so on. Under such guises TM could be sold as a secular practice — despite the Hindu initiation ceremony and the Vedanta theology that surround the basic mantra (japa) yoga technique. Everyone who has ever taken or considered taking up TM should read Patton's book.

A final new TM book, William J. Peterson's *TM: Much Ado About Nothing* (Keats Publishing Company, New Canaan, Conn., 1976, 106 pages, $1.95, paperback), attacks TM from a conservative Christian position. While much of the book bogs down in irrelevant religious polemics, Peterson does a more than capable job of detailing the growth of TM. He translates the initiation ceremony and analyzes the Maharishi's theology. Christians might want to give consideration to the section on Christian meditation, although Peterson seems to lack understanding of its deeper forms such as those described in the writings of the Christian mystics.

OTHER REVIEWS

IS THERE A BERMUDA TRIANGLE? by Michael J. Cusack, Julian Messner, New York, N.Y., 1976, 126 pages, $5.79.

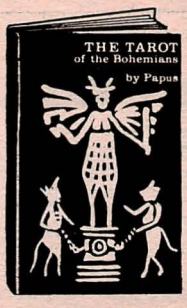
Is There a Bermuda Triangle? is a short but incisive introduction to the subject. Intended primarily for a teenaged audience, it is a worthy contribution to the literature, certainly an improvement over the more

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The first chapter is devoted entirely to the famous case of the five navy fighters that left Ft. Lauderdale, Fla., on December 5, 1945, and never returned. Author Michael Cusack corrects the voluminous misconceptions and misinformation which have found their way into published reports of the incident. But in the end he is forced to admit that we still have no real explanation for what happened.

Of Lawrence Kusche's *The Bermuda Triangle Mystery — Solved* — which some have seen as the final word on the subject — Cusack says, while acknowledging that book's great contribution, that "many mysteries still remain." He discusses several other famous cases in depth and concludes with a 15-page appendix which lists the most famous disappearances within the Bermuda Triangle in the past 500 years.

Cusack believes that the area's notoriously unstable weather, to which he devotes three rather textbook-like chapters, is the cause of many of the disappearances. No doubt he's right. But in my opinion he's also correct in acknowledging that this is not the whole answer. — *Jack E. Lorts.*

PARAPSYCHOLOGY: Its Relation To Physics, Biology, Psychology and Psychiatry, edited by Gertrude R. Schmeidler, Scarecrow Press, Metuchen, N. J., 1976, 278 pages, $10.00.

In May 1976 the American Society for Psychical Research sponsored a symposium which brought together parapsychologists and physicists, biologists, psychologists and psychiatrists. This was part of a landmark effort to review psi research from the perspective of the more established scientific disciplines. In this book, which grew out of the conference, Dr. Gertrude Schmeidler has done an outstanding job of organizing an immense amount of information around several basic themes. Perhaps the most important of these is the assertion that ESP is very much a part of our daily lives, influencing us in ways we do not even suspect.

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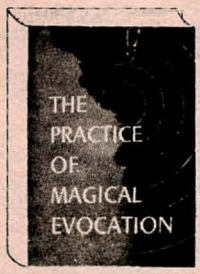
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dent of the paranormal should read. I find S. David Kahn's paper "Myers' Problem Revisited" notable because it calls attention to a neglected classic of psychical research, F. W. H. Myers' great work *The Human Personality and Its Survival of Bodily Death,* recently reprinted in the two-volume complete edition. Dr. Kahn writes that Myers' "group mind idea has received little attention in modern parapsychology because it has been extremely difficult to translate the various metaphors into a form where they could be experimentally tested and either accepted or rejected."

These 12 impressive studies document parapsychology's rise from precarious beginnings to a recognized position in the scientific community. It no longer sits "below the salt," as William James once put it. Pres. Montague Ullman of the ASPR writes, "Parapsychological data can no longer be swept under some ideological rug."

Teachers will find this book of great value in assessing the current state of parapsychology and students will find in its pages an exciting adventure into the frontiers of science. — *Bernhard Mollenhauer.*

ADVANCES IN ALTERED STATES OF CONSCIOUSNESS AND HUMAN POTENTIALITIES, VOLUME ONE edited by Theodore X. Barber, Psychological Dimensions, Inc., New York, N.Y., 1976, 691 pages, $20.00.

As research in various aspects of consciousness has accelerated in recent years, it has become difficult for interested laymen and professionals to keep abreast of the many new discoveries. In *Advances in Altered States* Psychological Dimensions, Inc., has valiantly attempted to correct that problem. It has condensed various aspects of consciousness research into appropriate categories and tied them all together in one volume. By their nature limited distribution papers are not readily available to the interested public. Also many reports are lengthy and some are fairly tedious reading, so the editors have aided those who are peripherally interested by skilled sorting and condensing. Moreover, they have painstakingly cross-referenced the book and indexed its contents in detail. PDI in-

tends to publish a continuation series every two or three years and that is certainly good news.

One complaint: the small type used in some of the reproduced articles makes for somewhat difficult reading. But the minor discomfort is well worth the effort.

The topics covered include awareness, consciousness, mental functions, biofeedback, mind-altering drugs, hypnosis, acupuncture, meditation, yoga, religious experience, dreams and sleep, parapsychology and psychical research, and a section on human potentialities which is especially interesting.

I also enjoyed Charles Tart's overview of consciousness as a field of knowledge and his explication of the many problems inherent in the development of an orderly science. The excerpt from Carl Rogers' plea for scientists to humanize their attitudes and consider the potentialities of the whole man is quite impressive.

In fact, the one common theme that units the 43 articles in this book is the view of man as a holistic being whom true science can help us to understand. I hope that other scientists are heeding the lessons of consciousness research. — *Paul T. Severson.*

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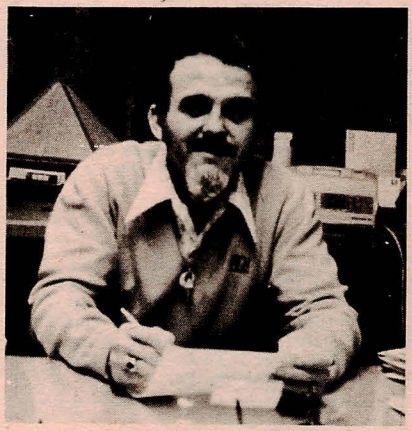
MIND MAGIC: THE SCIENCE OF MICROCOSMOLOGY, Oubrobourus International, Inc., Moonhaw Road, West Shokan, N.Y. 12494, 358 pages, $9.99 (paperback).

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THE TWO ANGELS: TWANGELA AND TARMELA by Gladys Marie Sharp, Amherst Publications, Amherst, Wis., 1976, 128 pages, $3.50.

An exploration into the angelic realm, *The Two Angels* tells the story of a man who had a mystic vision of two such beings at the time of his sister's death. The book discusses the spiritual meaning of that vision.

CONSCIOUSNESS IS WHAT I AM by Joel S. Goldsmith, Harper & Row, New York, N.Y., 1976, 142 pages, $5.95.

Joel Goldsmith authored numerous books in his lifetime and devotees of his devotional writings will welcome this posthumous selection of material on the path to higher consciousness.

THE PEOPLING OF THE EARTH by Geoffrey Barborka, Theosophical Publishing House, Wheaton, Ill., 1976, 233 pages, $10.00.

The Stanzas of Dzyan, often attributed to an ancient civilization but in fact the product of Madame H. P. Blavatsky's mediumship, tell the story of humanity's origin in HPB's cryptic *The Secret Doctrine*. *The Peopling of the Earth* is the latest of several commentaries on this essential aspect of theosophical doctrine.

OCCULT CONSPIRACY AGAINST ISRAEL by John Hammers, Churchill and Cohen Publishers, Portland, Ore., 112 pages, $2.95.

John Hammers has put together a naive hodgepodge of biblical, occult and UFO material, coupled it with questionable history and paranoiac speculations and fashioned a conspiratorial view of the workings of the world. The bad guys are some extraterrestrial/extradimensional characters who control people with a telepathy-amplifying device.

1000 KEYS TO THE TRUTH, Mark Age University of Life, 327 N. E. 20 Ter., Miami, Fla. 33137, 155 pages, $5.00.

Mark Age has grown since its founding in the 1950's to become the largest of the UFO contactee groups. This book summarizes all it has learned into a thousand aphorisms presented systematically.

LUCID DREAMING by Gregory Scott Sparrow, Association for Research and Enlightenment, Virginia Beach, Va., 1976, 60 pages, $2.25.

The latest of the Cayce booklets approaches "astral traveling" as self-reflecting consciousness functioning without the mediation of the body. Instead of "leaving the body," Sparrow suggests, the "traveler" really transcends time and space.

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.

EXPOSÉ ON SHAKY GROUND?

Jerome Clark's article "The Great Airship Hoax" (February 1977 FATE) is an example of a serious ufologist telling it like it is when a classic sighting proves to be a hoax or misrepresentation. I hope the critics who claim all ufologists are uncritical of the material they publish took note.

However, the exposé itself raises some questions. For one thing, if it was known at the time that Alexander Hamilton had falsely filed an affidavit some publicity must have attended the resulting scandal that such an action by a prominent citizen would have precipitated. In fact, there should be a record extant of criminal charges resulting from such perjury. The absence of this follow-up information keeps me from total acceptance of Clark's solution of the calfnapping airship case.

Also, it would be enlightening to discover whether other persons mentioned in the affidavit recanted. If not, the hoax explanation is on shaky ground. We must not rule out the possibility of a false confession or one made under duress or some similar attempt to discredit the affair. — *David A. Krouse, Wallingford, Pa.*

THE AUTHOR REPLIES:

Reader Krouse's objections are interesting but hardly relevant.

First, he may not know that liars' clubs were very much a part of 19th-Century American small town life and the calfnapping tale was far from the first whopper that members of the Yates Center, Kans., branch had told. Second, Hamilton did not file an affidavit, falsely or otherwise. He simply gave a statement to the *Yates Center Farmer's Advocate*. The affidavit was made by others (actually fellow members of the liar's club) who said only that they believed what he had to say.

Why should there have been a "scandal?" Krouse should reread Ethel Shaw's statement in which she quotes her parents as saying about the report, "Pay no attention to it as it's just another of (Hamilton's) stories." Apparently Hamilton had a reputation as a spinner of outrageous tales. (His granddaughter Mrs. Elizabeth Linde confirmed this in a conversation with me.) Also, anyone who has researched old newspapers knows that the journalistic standards of yesteryear left much to be desired; 19th-Century newspapers are riddled with phony stories, often concocted by the editors themselves.

Even more important, however, is the fact that the signers of the phony affidavit included the local justice of the peace and the county sheriff. Apparently they didn't consider their participation in a harmless prank any kind of serious "crime."

In a conversation I had with her after writing the article, Mrs. Linde said contemporaries of her grandfather had told the Hamilton family for years that the story was a hoax concocted by Alex and the newspaper editor. Evidently no effort had been made to keep that a secret from local people; the intention seems to have been to hoodwink people outside the community — an effort which succeeded admirably. Curiously, however, the Hamilton children and grandchildren seemed to *want* to believe the story and simply chose to ignore what their fellow townsfolk had to say about the incident.

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As to the possibility of a confession made "under duress" — duress from what quarter? Hamilton certainly cannot have been under duress when he laughingly told his wife about the "story I fixed up." Editor Ed Hudson can hardly have been under duress when he volunteered the information, *46 years later*, that the calfnapping story was a hoax.

There simply is no reason for anyone to continue to believe such a clearly fraudulent story when many real and genuinely puzzling UFO reports demand our attention. — *Jerome Clark, Lake Bluff, Ill.*

THE DEATH OF HARRY EDWARDS

With the deepest sorrow my wife and I have to tell you that Harry Edwards, the healer, died peacefully in his sleep in December 1976. We know of the help Mr. Edwards has been directing to his many correspondents in the United States.

Although Mr. Edwards is now on the other side of life it was his expressed wish that his healing work continue under the direction of my wife and me — for we know that he will honor a promise to us, and thereby to you also, that from his new life in spirit he will be our guide and inspirer. — *Mr. and Mrs. Ray Branch, The Harry Edwards Spiritual Healing Sanctuary, Burrows Lea, Shere, Guildford, Surrey, England.*

WELSH INDIANS? OF COURSE!

Don't you know that the Shawnee tribe was named for a pre-Columbian Welsh-American girl named Siâni, and that the Shoshone tribe was named for her brother Siôni, who stuttered? Whenever anyone asked him his name he stammered, "Sio-sioni," pronounced sho-shone. — *C. A. Bevans, Seattle, Wash.*

REEXAMINING THE "SPACEMAN"

Curtis Fuller's article "A New Psychic Photographer" (December 1976 FATE) is much appreciated. Eventually, someone in the reading public or in the world of science will solve the mystery of this phenomenon and vindicate the claims of Ted Serios, Jule Eisenbud and the Veilleux family of Waterville, Me.

Some years ago Dr. Eisenbud taught me to examine psychic photographs from all

viewpoints. Willi Schwanholz has said that the upper photo on page 37 is a "spaceman" but if you turn the photo 180 degrees (upside down) you will see what seem to be several normally clad persons in the foreground and several differently clad individuals beyond them.

Perhaps I should not argue with Willi's identification and perhaps I am wrong in my perception but I believe all possibilities should be considered. Each photo you publish brings us closer to the ultimate solution. — *Charles E. Lyle, Selinsgrove, Pa.*

THE FACTS, PLEASE

I am confused by something you have published and I would like to have either an explanation or a correction.

In the article "Perils Involved in Fingertip Vision" by Larry Ashby (July 1976 FATE) he states that in Benvenuto Cellini's autobiography can be found the following chant: "Merry Widow, I killed your husband," for conjuring demons.

I have just finished reading Cellini's autobiography and I found no such chant. As I am fascinated by chants I would like to find the origin of this one. Will FATE readers help me? — *Steven P. Koch, White Plains, N. Y.*

IN DEFENSE OF OLIVER

In "I See by the Papers" in your January 1977 FATE Curtis Fuller dismisses Oliver, the unusual ape, as a complete hoax because some unnamed zoologist said he was a "shaved chimpanzee." The sparse hair on the head and front of this animal is the least remarkable thing about him. I have seen equally bald chimps in zoos.

The characteristics that make Oliver seem different are his bipedal gait and stance. Some Japanese scientists who saw him last summer, while they couldn't say what he was, noted that his upright posture and walk were natural to him at all times, not something he had been taught. His knuckle pads, while present, show no signs of having been used. I have seen a picture of him standing and there is no sign of the slightly bent knee that gives trained chimps a bowlegged look when they stand upright.

Other pictures show that Oliver's arms are shorter than other chimps' and there



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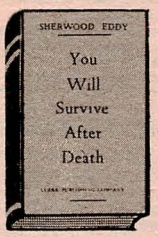
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are other apparent differences. His nose is small and distinct, his lips are slightly everted, and his ears are set high on his head and do not protrude as much as in the normal chimp. He also seems to have a square chin and jawline and his cells have been proved to contain 47 chromosomes as opposed to 46 in humans and 48 in other apes.

A man I know spent some hours with Oliver while he was still the property of Frank Burger. Burger said the animal came originally from west-central Africa and he claimed Oliver was three times as smart as the other chimps in his act. He could learn a routine in one session while it took several for the others. Oliver preferred humans to other chimps and lived with the Burgers in their quarters.

My friend said that while spending time with Oliver he had a strong feeling of warmth and friendliness and a sense of communication like nothing he had ever experienced with any animal.

The media have tried to build up Oliver as a cross between man and beast or a young Bigfoot. Michael Miller, his present owner, has spent more than $30,000 trying to get answers from "experts" as to what causes Oliver to be different from ordinary chimps. I have no doubt that Miller would like Oliver to prove to be a new species or some exotic crossbreed in the hope of having something to show for his expenditures, but should he be branded a hoaxer?

Is it so impossible to believe that Oliver might represent a so far unrecognized species of chimp? After all, it was not until 1929 that science officially recognized *Pan paniscus,* the pygmy chimp, as a separate species. The natives of the Congo are said to claim there is a chimp that always walks upright which they call *kakarundara.* And we should keep in mind that when the first reports of gorillas were brought to Europe they were believed to be native myths, and the first gorilla skin studied was said to be made of two chimpanzee skins and branded a hoax. — *Madelyn Darrow, Langhorne, Pa.*

* * *

I'm not a zoologist but I've seen the photos of Oliver and it seems to me that any layman whose only training consists of

watching nature programs on TV could see at least three differences between Oliver and a chimpanzee.

First, Oliver has a prominent chin while other chimps do not. Second, his ears are higher on his head and laid back; a chimp's ears are lower and protrude from the head. Third, Oliver stands naturally erect with his back straight and arms straight down at his sides. This is an unnatural position for a chimp.

Oliver may not be a new species but he looks different enough to merit more than a quick dismissal as a hoax. — *William Bailey, Gig Harbor, Wash.*

FLIMFLAMMING THE PUBLIC?

Over the years you have run several articles on "healers." When an address has been given I have written asking for healing and in each case I have sent money, for I believe that a man is worthy of his hire. To date I have received no sign of any kind of healing ministrations from any of them. I still have my ailments and they are getting progressively worse.

I have come to the conclusion that it is almost wrong to print articles of this kind, for I'm sure that many persons write the healers and undoubtedly many send money they can ill afford.

Whether or not the public is being flimflammed is anyone's guess. — *D. P., Kelso, Wash.*

* * *

About a year ago I decided that if all this healing was going on, perhaps I should try to get someone to help me. I began to contact every healer whose name I could get — and I tell you they were all fakes. Then I became interested in trying to discover if there might be one honest healer.

Most of the replies I received made the same pitch. I would always have to send about $5.00 first, then follow up with a phone call. I must have spent a couple of hundred dollars this way. I kept a record of each healer in a card file and marked each card according to a grading system I devised.

I contacted 31 would-be healers. One of them left it up to me as to whether I wanted to continue sending more $5.00 bills and another one sent me a tin medal of the Virgin Mary and said she would pray

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for me. I graded these two individuals as "honest" because they got me to part with only $5.00.

I got varied responses from the others when I phoned them. I was admonished for not enlisting their aid sooner and told how difficult it is for them to counteract the hexes and demons that cause the problems. Some of them shouted at me and others tried to scare me. Their fees range close to $1,000, depending on how many hexes and demons they have to dispose of.

I learned that the most prominent healers, those who make the headlines, usually send out a mimeographed letter telling you to pray with them at a certain time of day. Others who are just as prominent merely take your $5.00 and your self-addressed stamped envelope without bothering to reply.

So much is written on the subject of healing that the public is misled into believing that finding a healer is as easy as finding a good doctor. — *M. R., Hope Valley, R. I.*

* * *

I am practically 100 percent cured of arthritis in my fingers thanks to the article "Fasting for Spiritual Growth" by Paul Martin (October 1976 FATE). I have suffered from arthritis for 14 years and I never took pain-killers because I wanted to cure it, not conceal it. I have had many healers pray for me and give me treatments, without budging the arthritis.

In Martin's article I read about the Russian physicist and his fasting for 45 days to cure his crippling arthritis. I fasted for five days, taking only water, mineral and cod liver oil capsules, alfalfa and kelp pills and vitamins. The swelling in my fingers went down. They are not sore anymore and I can bend my fingers.

I shall fast a little more. It is not hard at all. The hardest part is trying to keep busy to occupy the extra time I have when I don't cook or eat. — *J. D., Detroit, Mich.*

GREMLINS WHO TINKER

The article "Are UFOs Tinkering With Our Satellites?" (February 1977 FATE) leads me to share my personal experience.

In 1969 and 1970 I was stationed at a satellite communications facility in Vietnam as a clerk-typist. Satellites which stayed in a relatively fixed position with

regard to "dish antenna" facilities on earth were used to transmit information from the United States to Southeast Asia and vice versa. I was informed by personnel who actually operated the equipment there that our communications satellites had had several inexplicable transmission failures lasting from 20 minutes to several hours, at the end of which time they began to operate as before.

When all other possible causes had been eliminated, it was determined that these failures were caused by gremlins in the equipment.

I have found recently that my home TV set won't operate unless I give it a hard slap on the side. Again, this is because of the gremlin. When he falls asleep on the job, a good hard slap wakes him up and puts the set back into operation.

I hope this settles the question of the "malfunctioning satellites." — *Ron Dobbins, Tempe, Ariz.*

* * *

A frequently recounted instance of Uri Geller's remarkable abilities is his miraculous repair of Dr. Wernher von Braun's pocket calculator. Von Braun thought the batteries had not been recharged but his secretary assured him they had. Knowing the fallibility of humans as well as electrical chargers, I wonder. When pocket calculators operate on too little power they give weirdly wrong answers. Sometimes this can be temporarily righted by turning off the calculator and letting it recharge itself but usually the battery must be either recharged or replaced.

A. B. Turner's article "Are UFOs Tinkering With Our Satellites?" seems to



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suggest a parallel situation. Computer chips and circuitry would be as vital to the collection and transmission of data from satellites as to the operation of pocket calculators. Despite careful design they both müst be susceptible to power variations. Experts close to the matter cannot be expected to have a sure explanation for resumption of normal operation of an orbiting mechanism which they cannot recover and examine.

I would rule out the idea of UFOs "tinkering" with our satellites — although in the case of von Braun's calculator and the revived satellites the process of restoring electric power to the proper level remains a mystery. — *Clifton J. Noble, Huntington, Mass.*

FOSSILIZED FOOTPRINTS

I would like to know whom to contact to learn about fossilized footprints. In some soapstone (dendritic) I bought from a mine in Montana, I have come across a print which is $1\frac{1}{2}$ inches wide and $2\frac{1}{4}$ inches long. It has five, possibly six toes, and was made while the soapstone was soft, for the dendrite is smashed inside the print. It also appears that whatever made the print was quite heavy or moving fast. — *Nellie Kasoff, Lewiston, Idaho.*

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Hurricane Camile was the most devastating storm ever to strike an American shore. The residents of our beautiful resort area around Biloxi, Miss., were warned hours in advance of the 200-mile-an-hour winds and 30-foot tidal waves which would strike on August 17, 1969.

I had a strange experience after the wrath of the storm had passed far inland. We lived only two blocks from the beach and we had taken refuge in our place of business on higher ground in a stronger building. The day after the hurricane struck our battery-powered radio gave us the news of the terrible destruction everywhere. I was concerned about our home and belongings. Trees and downed power lines were everywhere and it was impossible to drive so I decided to walk the three miles to our home along the railroad tracks which were relatively clear of debris. As I

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 120)

cut across the woods from the railway right-of-way to get to my street, I saw huge pine trees strewn around like matches. I threw limbs at the power lines to see if they were hot.

Finally making it through the jumble of twisted trunks I could see our home was untouched except for the shingles on the roof. I was elated. My first thought was to let my husband know. Once in the house I reached for the phone and dialed our office number. When he answered I said, "Everything's fine here. I'm coming back."

After I hung up I thought he might want me to bring something from the house. I picked up the phone to dial again — but it was dead. And no wonder. The telephone poles were lying in the street and the wires had been ripped from the house. How did I get through the first time?

Some power was at work, for when I got back to the office my husband said, "Yes," when I asked if he had talked to me on the phone. — *Barbara Hale Hudson, Biloxi, Miss.*

MORE ON KING ARTHUR

In "I See by the Papers" (January 1977 FATE) Curtis Fuller mentions a charge by historian Robert Dunning that the discovery of the grave of King Arthur near Glastonbury Abbey in 1191 was a hoax. Mr. Fuller seems to believe that this is a new charge and that it casts doubt on the existence of Arthur.

Three questions are at issue here: whether Arthur existed; whether if he did exist the remains found at Glastonbury were authentic; and if they were not, whether the discovery was an honest mistake or a hoax. All three questions have been debated for years.

The Arthurian legends are primarily astrological and mystical and may be related to the Irish legends of High King Conary Mor. Nevertheless, scholars have long believed they have a measure of historical truth.

A powerful military leader (probably not a king) did flourish in southwestern Britain in the early Sixth Century. The evidence for this is archaeological. Cadbury Castle, a fortification dating from a much earlier period, was reoccupied in the Sixth Century; the hill known as Glastonbury Tor was put to military use in the same century. The "Arthur-type figure" responsible was either the nucleus around which the Arthurian legends formed or a person of sufficient importance to cause a localization of preexisting legends.

The remains found at Glastonbury may have been his but probably were not. The strongest argument against their authenticity is that they had been buried in a hollowed-out log, a pre-Christian ritual suggesting a much earlier date for the burial. It is possible, however, that secret druidical practices continued at the outwardly Christian abbey as late as the Sixth Century.

The possibility of a hoax was fully dis-

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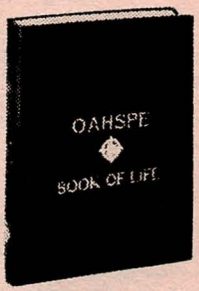
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cussed by Geoffrey Ashe in *King Arthur's Avalon* published in 1957. It is true that the abbey had been destroyed by fire in 1184 and that the monks needed funds for rebuilding. This necessity may have impelled them to test the truth of an old tradition concerning the grave of Arthur. But there are two strong arguments against an outright hoax.

First is the nature of what they found. Twelfth-Century monks had no knowledge of pagan burial practices. Even if they had been attempting to simulate a pre-Christian burial they would not have reported finding a "hollowed-out log." That certainly would not have fitted their idea of a Sixth-Century "royal" burial.

It is true that they also found a Latin-inscribed cross which identified the burial site as that of King Arthur in the Isle of Avalon. The cross, almost certainly of later date than the burial, has been cited as proof of fraud. But if the site was traditionally that of the grave of Arthur, a marker may have been placed there in good faith sometime before the monks found it. They apparently made no effort to conceal the fact that the cross and human remains were found at different levels.

Second, there was no contemporary challenge to Glastonbury's claim to be "Avalon" and to possess the remains of Arthur. The claim was universally accepted despite its obvious commercial possibilities, despite the fact that Arthur had become a Welsh culture hero and Glastonbury was not in Wales, and despite the folk belief that he still lived and would one day return. This suggests that a widely known tradition had already associated Glastonbury with "Avalon." (By contrast the abbey's claim to possess the remains of its most famous abbot, St. Dunstan, generated great controversy.)

Incidentally, Mr. Fuller or his source is mistaken in saying that 12th-Century historian William of Malmesbury did not mention King Arthur. According to R. F. Treharne (*The Glastonbury Legends*, 1967) William did mention Arthur and accepted his existence. He did not link Arthur with Glastonbury, however, and a statement to that effect has probably been misquoted. — *Kathleen Kelly, Albany, N. Y.*

* * *

The item "What, No King Arthur?" might lead a careless reader to believe that some really significant evidence was under consideration — but it turns out that all that is in question is the Glastonbury exhumation of A. D. 1191. That has been regarded with suspicion ever since then so it is hardly hot news. In recent years a fairly plausible case has been made for the authenticity of that find by divorcing it from the obviously later inscription on the leaden cross.

Robert Dunning may well be right in assuming that the whole discovery was a fake but bones were found — a large man's skeleton and a woman's. These might be the Wulfred and Eanfled commemorated on a nearby cross or two other Bronze Age Britons. Burial in an oak-trunk coffin was a standard Bronze Age practice.

Nevertheless, Arthur lived about A. D. 500. The fund-raising antics of 12th-Century monks are of no consequence in this connection. Pioneer Daniel Boone died at Booneville, Mo. Later the state of Kentucky, which Dan had vacated when its population began to grow, received permission to move his remains to that state. However, in Missouri people believe that when Dan was quite old he whittled himself a coffin. While he was still alive an unknown traveler stopped in Booneville for the night and died there. Dan buried him in the coffin he had intended for himself. So it may be that in the future archaeology will demonstrate that the bones in Kentucky do not fit the specifications for Daniel Boone. Will that disprove old Dan's existence? — *Paul K. Johnstone, St. Louis, Mo.*

A MAJOR IRRITATION

Ann Gallant's story "Watching Holy Rollers" (February 1977 FATE) made me so ill I could hardly finish reading your magazine.

"Holy Rollers" is an ignorant derogatory term used to describe Pilgrim Holiness worshipers. Only an idiot would laugh at their religious ecstasy and call it "antics."

I do not belong to this sect but I respect people who do. Shame on FATE for publishing that story! You should be above laughing at another's religion. — *Marilyn C. King, Brasher Falls, N. Y.*

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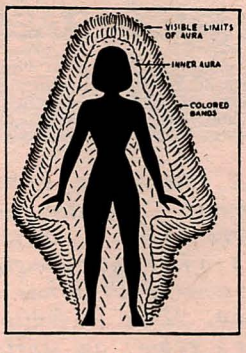


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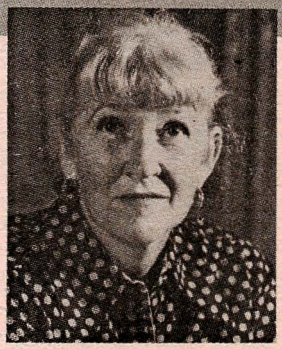
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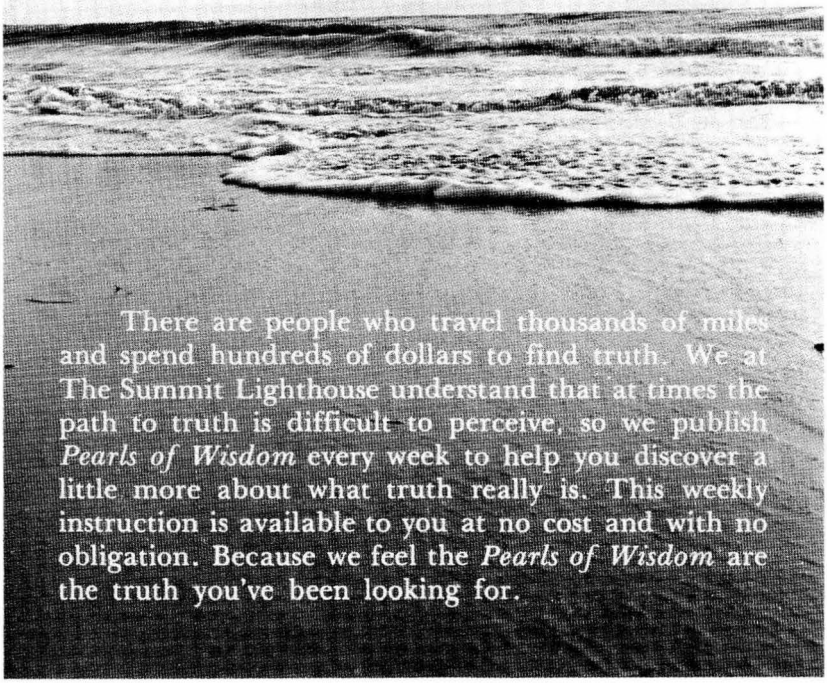
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