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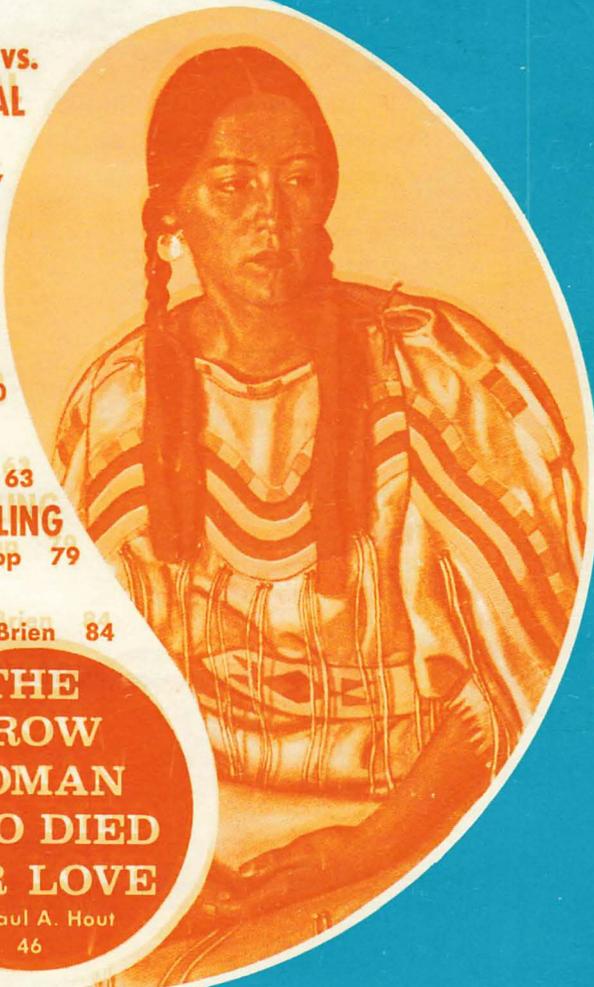
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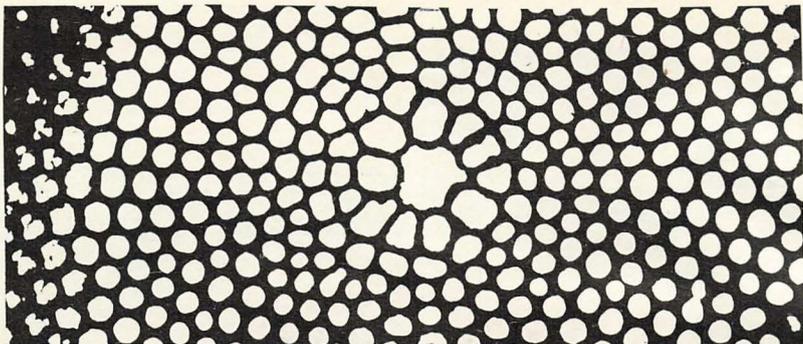
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FOR LOVE**

By Paul A. Hout

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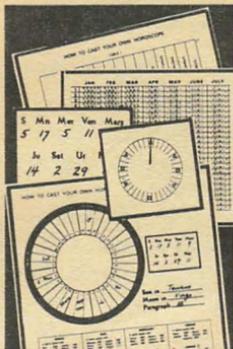
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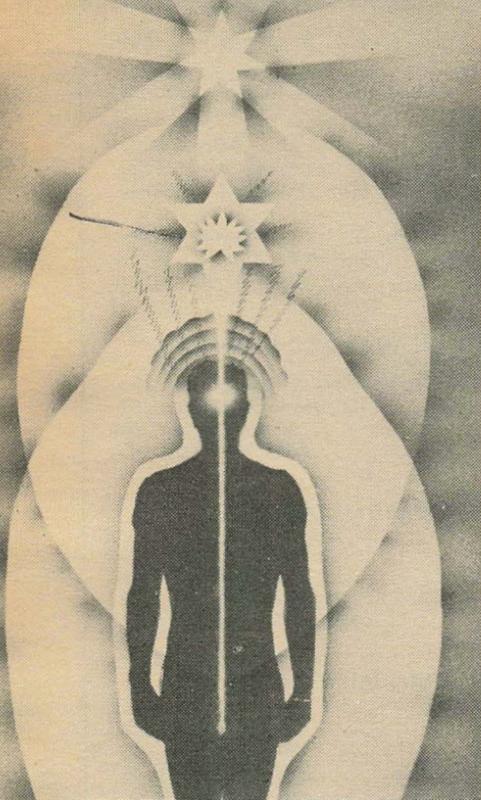
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I See by the Papers

QUOTE OF THE MONTH

The mystics tell us of the inward Light, the Peace of the Power of God, of Love and Fulfilment. They point to Divine Order and illustrate how identification with Christ leads to an equivalent Order in our own lives. They know the deeper truths of inward and outward healing, and link the unfolding pathway with God's guidance. Their vision expands to comprehend the Oneness of all life and our personal communion with it through the spirit. They invariably witness to the truth that man's real goal is his union with the Lord in the inner kingdom, with all other things added. And they discover these truths in the Great Silence, being still before God."

— Brother Mandus
The Divine Awakening

PSYCHIC AFFAIRS are much in the news these days. Increasing acceptance of ESP and the claims of parapsychology is evident. Psychic events now are reported in the newspapers almost as a matter of course. And science itself is taking a serious look at our field, although often a lopsided look.



Curtis Fuller

In the March 27 issue of *Science Magazine* Robert Keith Wallace of the Department of Physiology, School of Medicine, Center for the Health Sciences, Los Angeles, reports the results of his research into, of all things, "Physiological Effects of Transcendental Meditation."

Mr. Wallace discovered that something happens when humans practice "transcendental meditation" which is the technique taught by Maharishi Mahesh Yogi. It is a bit difficult to describe exactly what "transcendental meditation" is.

Wallace defines it as a "turning the attentions inwards towards the subtler levels of a thought until the mind transcends the experience of the subtlest state of the thought and arrives at the source of the

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thought." The technique, Wal-
lace points out, "involves no sug-
gestion, mental control or phy-
sical manipulation."

In Mr. Wallace's experiments
"transcendental meditation" was
taught to his subjects personally
by a teacher qualified by Maha-
rishi Mahesh Yogi himself.

You may conclude from this
that the technique is subtle and
difficult. Yet undoubtedly it
works. Mr. Wallace experiment-
ed with 15 college students who
had practiced the Maharishi's
technique for from six months to
three years.

Each of these subjects was
asked to sit quietly with eyes
open for five minutes then to
close his eyes for 15 minutes, to
meditate for 30 minutes, continue
to sit with eyes closed for 10
minutes and then to sit with eyes
open for five minutes. During the
experiments the subjects had in-
struments attached to them.

The subjects' oxygen con-
sumption decreased an average
of about 20 percent during their
meditation period. Their elec-
troencephalogram patterns
showed unusual changes and
were different from sleep pat-
terns.

**THE SCIENTIFIC VIEW**

AND YET what does all this
mean? To experimenter Wal-

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Like the elevator operator — who had no education and was disgusted with his job and his meager salary. You'll see how, after taking the "MYSTIC OATH FOR ADVANCEMENT", he was making more money a year than he had ever dreamed was possible!

Like the homely young girl who took the "MYSTIC OATH FOR BEAUTY" and became captivating and magnetic!

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lace it means getting as many *physical* readings as possible in an attempt to determine, *physiologically*, what may be happening. The extent of the physical response surprised him. During meditation heart rates decreased, for example, and skin resistance increased.

Mr. Wallace says, "These results seem to distinguish the state produced by transcendental meditation from commonly encountered states of consciousness and suggest that it may have practical application."

Mr. Wallace finds that transcendental meditation is more easily learned and has advantages over "other, more austere techniques."

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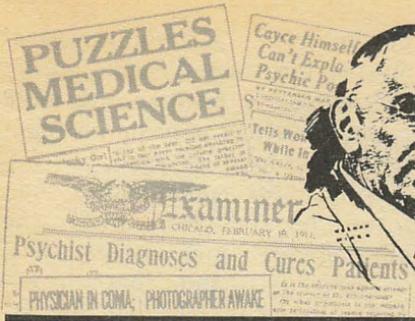


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has taken this particular view of one of the mental techniques.

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BACK IN THE NEWS

PPETER HURKOS, the psychic, is given full credit for finding a crashed airplane in the Arizona mountains after air res-

cue parties gave it up.

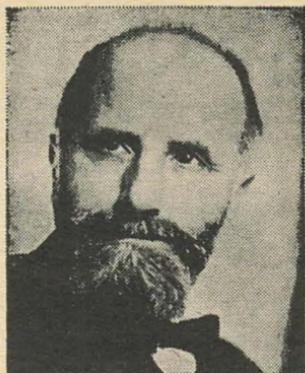
On March 13 a single-engine Piper Cherokee plane with five men aboard left Pima, Ariz., on a flight to Tucson. One of the men was Barry Garan of Coconut Grove, Fla., whose wife learned the plane was missing as she listened to radio reports in New York City where her husband was to meet her.

A rescue party from Hamilton Air Force Base, Calif., hunted the plane until March 22 when the search was called off. But Mrs. Garan persisted on her own and finally located Peter Hurkos at his residence in Studio City, Calif., and asked his aid.

Barbara Silver, Hurkos' manager, asked Mrs. Garan to bring articles of her husband's clothing and aerial maps of Arizona. Holding maps and clothing, Hurkos attempted to visualize the location of the airplane.

"I saw the wooded area in the mountains like a television picture in my mind," Hurkos told a *Los Angeles Herald-Examiner* reporter. He indicated on a map where he believed the plane could be found.

With this information Mrs. Garan returned to Arizona and asked the Graham County Sheriff's office for help. She told deputies where her information had come from and asked them to send out a search party.



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"We were willing to try," said a sheriff's spokesman.

A party of about 20 horsemen rode to the site indicated. Following Hurkos' map they found the plane and the bodies of the five men late Saturday, March 28.

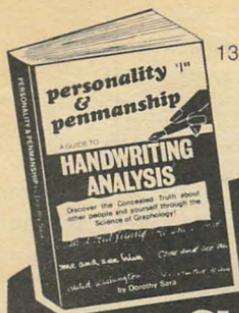


THE VAPORS

A STRANGE THING has been going on at the home of the Dr. J. W. Hart family in Conway, Ark. It could be a physical problem or it could be a kind of psychic phenomenon, akin to poltergeist activity. As of this writing nobody can explain it.

The Hart home and all of its furnishings are afflicted with mysterious "vapors" which cause illness to all members of the family. The troubles began more than a year ago when Dr. Hart, a veterinarian, consulted an allergist because his eyes were watering and his throat was chronically sore. Later, teachers of three of the four Hart children suggested the children be taken to a doctor because their eyes appeared irritated and watery. Mrs. Hart was hospitalized several times with severe sinus trouble and watery eyes.

Mrs. Hart describes the cause as a "vapor" that has penetrated all porous materials in the home and cannot be removed. It is



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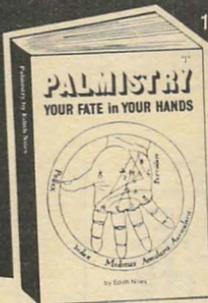
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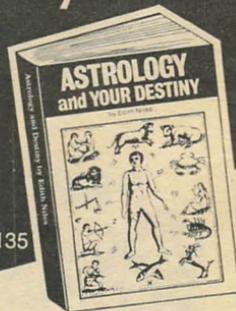


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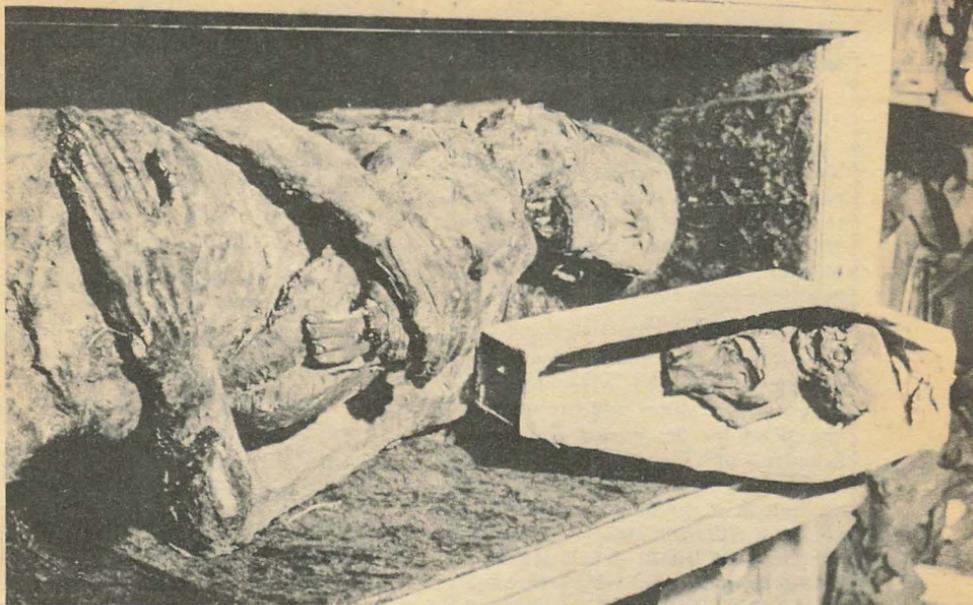
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worse in the winter when the house is shut up than in the summer. No one has been able to identify the "vapor" nor apparently to see it. Mrs. Hart associates it in her mind with the re-decorating of their living room but is reluctant to hold the job officially responsible. It seems to be strongest in the living room and Mrs. Hart says her eyes would begin to water in the living room and when she went into the kitchen the symptoms would disappear within 20 minutes.

This is a serious problem to the Harts. They took up their new carpeting, removed their new furniture and draperies and even tore out the wood panelling. But all attempts to remove the "vapor," even with alcohol, ammonia and other chemicals have failed. The children complained of sore throats each morning but when they returned from school in the afternoon their sore throats would be gone.

In desperation the Harts have moved out of their house into a mobile home parked on their property. They took with them only their cooking and eating utensils. Dr. Hart had their television "blown out" in an attempt to rid it of the "vapor." But Mrs. Hart told Dala McKinsey of the Associated Press that the TV set was in the mobile home less than 20 minutes before it had to be



On February 21, 1969, among items in a Harlingen, Tex., warehouse containing army surplus and other odds and ends, John Rollins found mummified bodies of a woman seven feet tall, a child in her arms and a second child in a casket. They seem to be of African origin but who owned them, how they came into the warehouse and how long they have been there remain mysteries. (UPI Photo)

removed because all the eyes in the family again began to water.

The "vapors" and their resulting maladies cannot be purely psychosomatic. Others visiting the Hart home have had similar complaints. Mrs. Hart told McKinsey that she loaned a book to a doctor who said he felt "facial burning" after he held the book close to his face. A physician who asked not to be identified said the symptoms were similar to those caused by chemical

burns. But no one has identified any chemical cause. Furniture and rug manufacturers, decorators, all are mystified by the problem.

Meanwhile the Harts are leading crowded lives in their mobile home.



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IN THE WINTER issue of the *Parapsychology Bulletin* Dr. Louisa E. Rhine recounts a case

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reminiscent of the famed Chaffin Will story (See June, 1952, issue of FATE).

Dr. Rhine describes a report she recently received in which a dying father, under heavy sedation, tried to tell members of his family about "something in the basement." The message didn't seem to make sense and the family thought the man was delirious. Nevertheless, they did search the basement thoroughly, even removing bricks from a chimney, but found nothing.

About a month later a son dreamed he met his father in the basement and his father showed him where to look. Next morning the family followed the son to the basement "and watched him remove the top cement block of the wall separating the coal bin from the front porch. A hole was chiseled in, and tucked away was a two-pound coffee can containing over \$1,000 and some valuable jewelry."

Dr. Louisa Rhine asks: "Even though the dreamer himself is, of course, responsible for the imagery, the question is, does the deceased person cause the dream?"

She suggests an alternate answer:

"Dream imagery fully as complex as this occurs in cases in which no deceased person is involved. The boy could have known of the cache clairvoyantly

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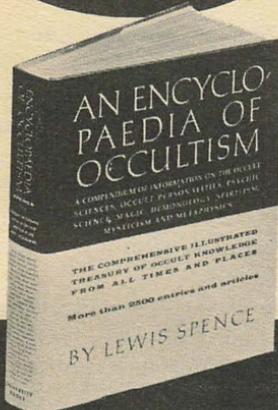
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and in his dream imagery, which he himself created, he could have dramatized the scene with his father. In fact, since the suggestion of a mystery in the basement had been raised, such imagery might almost have been expected.

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In our personal view Dr. Rhine is leaning just a bit too far away from the survivalist hypothesis. We don't think it's less likely than the clairvoyant hypothesis — nor more likely either. We agree: there isn't any special evidence either way.

And let us say to those readers who may believe that the magic word "clairvoyant" explains anything, it really doesn't. It's just as complicated an hypothesis as "survival" — maybe even more so if as some parapsychologists believe "clairvoyance" is really a form of precognitive (or postcognitive as the case may be) telepathy.

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SAMANTHA'S GHOST

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 dia seek to fill public demand
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 cult." Virtually all newspapers
 carry daily horoscopes and as-
 trology features. They wouldn't
 do so if interest weren't wide-
 spread.

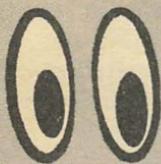
Elizabeth Montgomery, who
 stars as the witch Samantha in
 the ABC-TV program *Bewitched*,
 is a typical believer and she says
 that her interest in ghosts goes
 back to days far earlier than her
 TV role.

As a young girl she lived with
 her family one summer in an old
 English manor house belonging
 to friends.

Her room was on a corridor
 near the main stair, off which a
 hallway extended into another
 wing of the house and dead-
 ended some 50 feet beyond the
 door.

One afternoon she was about to
 leave when she felt the presence
 of someone hurrying down the
 hall. A few days later the same
 thing happened again. She was
 conscious of "feeling" that some-
 thing was hurrying by. The third
 time it happened she says, "I
 definitely saw a foot and the bot-
 tom of a shirt as 'it' disappeared
 around the corner." She rushed
 to look around the corner but
 there was nothing there. Back in
 her room, Miss Montgomery

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realized that the woman she thought she had seen was dressed in a long skirt and the foot had been shod in a high buttoned shoe. Later she was told that the apparition had been seen in the house over a period of many years.



ST. CATHARINES' GHOST

OF FOUR NEWSPAPER clippings on this case which are on my desk only one mentions the word poltergeist. And yet, as we understand the word, this clearly is what the ghost they report from St. Catharines, Ont., Canada, is—a good old poltergeist.

The family, a father, mother, and two sons—who refuse to be identified—have lived in a Church Street apartment behind a store for 10 years in the Canadian town. Nothing untoward ever happened there before. But early in February furniture began to move about, beds stood on end, a chair "too heavy for one man to move" rose from the floor with a boy seated in it.

Five constables from the city's police department—who also refuse to be identified—have visited the apartment on three occasions and admit witnessing phenomena. Two physicians, two Catholic priests and several law-

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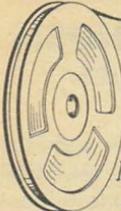
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yers who likewise refuse to be identified have visited the home and one lawyer dared to say, "We saw some pretty strange things."

It's been a long time since anyone played a poltergeist case (the most common of the paranormal phenomena) this coy. However, they all seem pretty well agreed that an 11-year-old son of the family is the fulcrum for the energy that is moving the household goods.

At the same time, the theories advanced to explain the case seem pretty garbled. Dr. Winifred Barton, president of the Canadian National Metaphysical Society and identified by *The Hartford Times* of February 17 as "a lady ghost hunter with a Ph.D.," seems to be mixing Dr. Nandor Fodor's theory concerning psychic energy generated by an unhappy child at the age of puberty with the idea of the dear departed returned.

She says the activity of a poltergeist is associated with puberty in young boys and girls. "It's the result of an entity or energy attracted to the suppressed sexual energy in a young child." Poltergeists are the easiest type of ghosts to contact and possess a high degree of intelligence; "they can be contacted by knocks," she continued. She apparently is now busy in the St. Catharines area searching the

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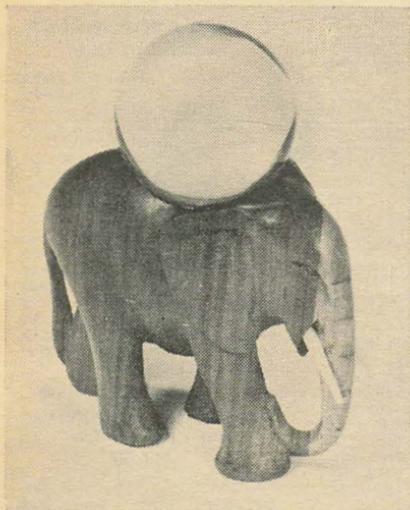
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records for someone who lived in the area and died within the last 10 or 15 years. She says poltergeists are the spirits of those who had a character deficiency in life, "some sort of neurosis," and left accounts unsettled.

Nellie Nielson, who has written on the subject of parapsychology, lives in Hamilton and is identified as the mother of five children says, "I believe I am as expert as anyone in Canada. The way I feel about it the boy ought to be left alone. The child is under pressure or frustrated." She believes the boy's situation will improve if he is not pressured by his family or the public.

And the police are out to see he isn't. They warned reporters and sundry that if they set foot on the property they would be charged with "bothering and besetting"—which could mean everything!



A BITE WITH A BEAT
LAST MARCH 15 a Daytona Beach, Fla., housewife, who refused to be named, began hearing music no one else could hear. She was sitting with her family in the living room when an orchestra started swinging "It's a Long Way to Tipperary." She asked one of the children to turn off the radio. But the radio wasn't on.

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In the ensuing days she continued to hear such songs as "Rambling Rose," "Pack Up Your Troubles in Your Old Kit Bag" and "My Country 'Tis of Thee." When she was waked out of a sound sleep by a rousing rendition of "Battle Hymn of the Republic" the woman began to sleep in a motel which is about a mile from her home and apparently out of range of the source of the music.

Her husband sent her to a dentist, Dr. J. H. Long, after recalling another case in which teeth had picked up radio signals. The dentist explained that gold and amalgam fillings, plus the acid in saliva can set up a receiving system. Dr. Long replaced a gold crown in her mouth and told her to rinse with baking soda to cut down on acidity. This did reduce the volume of the music by half but didn't eliminate it.

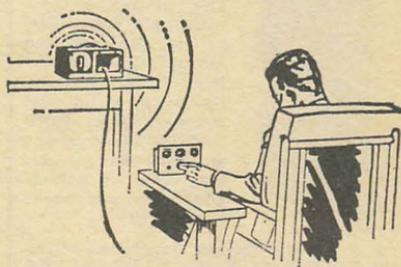
Electronic experts have theorized that the signal comes from a single elderly person playing a phonograph in the vicinity and transmitting the sound to a speaker in a nearby room by wireless. They deduce this because the music is of another era, there are no call letters or announcers and the woman's teeth tune up at all hours of the day or night.

By the middle of April the housewife had a mouthful of new

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plastic fillings to replace the metal ones and, although she had retained one metal filling because it involved a tooth root, she thought she had solved the problem. The music stopped for three days. But then her teeth tuned up again.

She placed an ad in a newspaper urging whoever has been playing the old songs to come forward. She says she has had a flood of calls but has learned "nothing concrete."



ISAIAH AND THE COMPUTER

A CONTROVERSY has raged among scholars for the last 150 years as to how many Isaiahs wrote the 66-chapter Biblical book. If generally accepted, a doctoral thesis presented last March at Hebrew University in Jerusalem will end it.

When Yehuda Radday, 57, in charge of Biblical teaching at the Haifa Technion, began research for his thesis, he believed there had been only one Isaiah. Computers proved him wrong. It now seems certain that two men, probably living 200 years apart, reasonably can be called Isaiah. Chapters 40 to 66 of the prophet's work must have been written by the second Isaiah, believed to have lived in 530 B.C., a contemporary of the Persian king Cyrus.

When stylistic and linguistic details of the first 39 chapters and last 27 were put to the test, the computers identified minor statistical differences in length of words and sentences, frequency of certain expressions and orderliness of arrangement.

Because of the stylistic differences Hebrew University professors now say the chance of the first Isaiah having written the chapters attributed to the second Isaiah is one in 100,000.



THE FAMOUS EGYPTIAN . . .

LAST SPRING Reuters reported from Cairo that Walter Emery, the British Egyptologist, has unearthed a tablet at Sakkara which may lead to the greatest discovery archaeology has seen for many years—the tomb of the god Imhotep.

Imhotep, the most famous of ancient Egyptians under the pharaohs, lived circa 2980-2950 B.C. and his reputation as a physician and sage was so great that he was venerated throughout Egypt. In Ptolemaic times he was regarded as a deity.

At the end of Emery's seventh season at Sakkara, Egypt, he found the tablet which bears a dated inscription "to the great god Imhotep, son of the great god Petah . . ."

—Curtis Fuller.

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Witchcraft

IN BRITAIN TODAY*

By Edgar Peel and Pat Southern



MANY BOOKS and articles published in recent years have given the layman some insight into witchcraft. While some of the material published about this intriguing faith is sensational and nasty, or so cautiously written that it presents an insipid picture of what is obviously a robust religion, most of it is sober and readable. From various writings it is possible to build up a picture of the craft as it exists today.

Important sources of information for us have been the books of the late Dr. Gerald Brousseau Gardner (*The Meaning of Witchcraft* and *Witchcraft Today*). Gardner set out to bring a greater measure of mutual understanding and unity of purpose to the surviving members of a

fragmented cult, maintaining that as some covens are strong on theology, some on ritual and others on occult technique, all would benefit from knowing more about the others. He had such an effect on the craft that some covens, those influenced by him or even started as the result of his work, are slightly referred to by the more orthodox as "Gardnerian." He was something of a showman and contrived fairly frequent television appearances. However, he seems to have been liked even by those who deplored the publicity he attracted to himself and to witches generally and who regarded some of his claims as the ramblings of an old man. He was a self-taught anthropologist and would admit "I am not a doctor

* From the book THE TRIALS OF THE LANCASHIRE WITCHES: A Study of 17th Century Witchcraft, by Edgar Peel and Pat Southern. Copyright Edgar Peel and Pat Southern, 1969. Published by Taplinger Publishing Company, Inc., New York, N.Y.

EDGAR PEEL

When World War II ended Edgar Peel was a captain in the British army in India. On his release he qualified as a teacher under his government's training program. He is married, has one son and now teaches in a secondary school in Yorkshire.

In 1954, working in a summer camp school in his native Lancashire, he became interested in witchcraft. When he met Pat Southern some 10 years later he found their researches had followed the same lines and led to the same conclusions. Thus began their fortunate collaboration which culminated in the first factual study of Lancashire's most notorious inhabitants.



PAT SOUTHERN

A native of Lancashire, England, where she lives today, Pat Southern is married and has one daughter. Her primary career is in art, which she studied at the Burnley School of Art earning the National Diploma in Design-Painting. She took art teacher training at Leeds College winning the Teachers' Diploma (equivalent to a degree in American terms). Since graduation in 1964, she has taught art in primary and junior schools in Lancashire, while continuing to exhibit her oil and poster color paintings and lithographs. A number of her drawings illustrate "The Trials of the Lancashire Witches."

really — just an honorary — for a book I wrote in Malaya." He died at sea in 1964 on his way home from the Lebanon and is buried in Tunis.

But our account of witchcraft in Britain today has been greatly strengthened by a fortunate circumstance. Through a series of chance encounters, our search

for witches who died over 300 years ago led us to two practicing witches who are much alive today. First approaches were greeted with pardonable suspicion: a previous interview, granted to an apparently earnest and sincere young man, had been followed by a sensational and inaccurate article published

in a Sunday newspaper.

Lois, an hereditary witch, is the High Priestess of a coven of which her husband is a member. (Their acknowledgment of themselves as witches confirms that the word is used for both men and women, contrary to the popular belief that a man should be called a wizard or warlock. These latter are magicians, and although witches may work to produce effects that would conventionally be termed "magical," their methods are quite different.) We have never asked to be admitted to any secrets and none have been volunteered, but this account has been written in the knowledge that it could be submitted for correction and approval to two friendly and candid members of the cult it briefly describes.

Although in outward appearance witches are unremarkable (unless like Gerald Gardner they trim their beards and train their hair to look more devilish for each television appearance) it would be a mistake to describe them as ordinary. They never have acknowledged the limitations of the material world. They are keenly aware of the subtle forces that are apparent to those with psychic powers and they aim in their ceremonies at a religious ecstasy which can be interpreted as a brief union of their

souls with their gods. This aim is common to most branches of occultism and the rapturous experience is claimed to enrich and flavor workaday life for a long time afterwards.

Theirs is a religion that rejects the teachings of original sin, vicarious atonement and salvation by faith. They accept personal responsibility for their actions which cannot be expunged by confessions or penances. They believe in reincarnation and are therefore not afraid to die but hope that this life has merited their being born again, after a period of rest and refreshment, amongst their own kind — a belief, then, similar to the Hindu doctrine of karma. Witchcraft is pagan and pantheistic. It is also a mystery religion and a fertility cult. As Christian spines have been conditioned to shudder at these words we should consider exactly what they imply.

A pagan is one who does not worship the God of the Christian, the Muslim or the Jew and since witchcraft claims to be as old a religion as any in the world, predating even Judaism, it must be pagan. To say that it is pantheistic is to impute no more than a belief that God permeates all things. It fits the description of a mystery religion, of which there were many in the ancient world, because its experiences are only

for those who are initiates.

Primitive societies cannot turn to scientists to better their crops, or to doctors to improve the health of their offspring; yet they desire as much as we do to have full bellies and lusty youngsters to carry on the race. For them these matters are dealt with by the priests, and the rituals prescribed to ensure that the wheat yields abundantly and that the race survives, or even the sun returns in the summer, are what we call fertility rites. Modern witches, as scientifically-minded as the rest of us, claim that without changing their basic beliefs many of their old rites have been easily adapted to the present time and that their simple and beautiful religion, now concerned with spiritual rather than material fertility, provides a refreshing escape from the stress of modern life, which is in danger of cutting us off from nature or as they poetically put it, "orphaning us from the great mother."

The craft has no central organization. Although there are lone practitioners witches generally belong to an autonomous group, or coven. This need not number 13 although this number is considered ideal and once it is reached the group most likely will split into two smaller ones. A coven is a group of like-minded

people, many from families that have practiced witchcraft for centuries, others drawn to its pattern of ritual and worship. Members meet regularly and in secret and most of them ask only to be left alone, rejecting alike the intrusion of the ignorant and unsympathetic, the authority (which they deny) of a recently proclaimed "Queen of the Witches," and even the earnest attempts of those who simply desire to see them better acquainted with each other.

As witchcraft is a matriarchal religion we find a woman, usually elected by the others, as High Priestess — head and supreme authority in each coven. She chooses a man as High Priest, an office of particular importance at some of their main festivals. Her deputy is called the "maiden."

Witches worship a god and a goddess, admitting that these are symbols or images used to enable the limited human mind to form some conception of divinity. They take an oath never to reveal the names they use for them — a custom and a protection against outsiders' taking the names in vain. But they will speak of them as the Horned God and the Moon, or Mother Goddess. These forms are probably amongst the oldest representations of divinity in the world and

have been worshiped under different names and guises at least since the Stone Age. They are not regarded as all-powerful but looked upon as vehicles of power which can only operate in conjunction with men or women initiated into their mysteries.

The attraction of the idea of a goddess — the comforting embracing mother — is surely acknowledged by the prominence given to Mary by the Roman Catholic Church. Yet while a place can be found for a woman, the Christian God could brook no male rivals, and instead of being assimilated the god of the old religion became the Devil of the new and the horned deity of the witches was identified with God's adversary, Satan, a possible origin of the idea that the Devil has horns.

Witches stress that they do not believe in the existence of either the Devil or Hell. The question of paying homage to the former, or worshiping him, does not therefore arise. As Gardner says: "Witches do not kiss the Devil's posterior, first because they never kiss anyone's posterior and secondly because the Devil is never there for anyone to kiss!" Neither are they interested in performing blasphemous parodies of Christian ceremonies. Again to quote Gardner: "The witches' rites in no way resem-

ble those of any church I know; there are no inverted crucifixes or mock sermons, no praise or homage to the Devil, no evil liturgy, nothing is said backwards, and there are no gestures with the left hand." No matter what Black Masses have been said, graves opened, cocks sacrificed or effigies nailed to church doors, these are not the works of genuine witches, although as in days of old, when such goings-on come to light, the public and the press carelessly call them witchcraft.

The unsupported and strongly denied suggestions that witchcraft entitles its members to take part in regular promiscuous revelry naturally attracts many whose interests are far removed from the world of the spirit. These would-be converts should join one or another of the bogus covens which have sprung up from time to time and which have even advertised for members. A genuine witch coven does not actively seek new members. "We do not exist to convert people to a belief in the Goddess but rather to give those who already know her an opportunity to meet together and adore her." They believe that anyone who is unknowingly a witch will be drawn naturally to their circle, and that to initiate a person who is spiritually out of tune would not only be no benefit to her but would

serve to hinder their work. Once one is initiated it is hardly surprising that the secrecy of the organization, the long road perhaps traveled to find it and the admitted ecstasy generated at the meetings should develop amongst members a close and loving bond much stronger than is to be found in most societies until, in fact, they come to regard themselves as belonging to a class apart.

Initiations usually take place at one of the four great festivals: ebration marks the beginning of February), May Eve (also called Beltane or Walpurgis Night), Lammas (August 1) and as is common knowledge, Halloween (October 31). These festivals divide the year into four more or less exact quarters and each celebration marks the beginning of a season far more realistically than our equinoxes and solstices. At an initiation a man is introduced by a woman and vice versa, the only exceptions being that a mother can bring in her daughter or a father his son. Initiation does not in itself convey any actual power. Continual participation in the rites in association with others is considered to release and develop any psychic faculties in those in whom they are latent.

Before an initiation a charge is read. This begins: "Listen to the

words of the Great Mother, who was of old called amongst men Artemis, Aphrodite, Diana and many other names. At mine altars the youths of Lacedemon and Sparta made due sacrifice. Whenever you have need of anything, once in a month, and better it be when the moon is full, then shall ye assemble in some secret place . . ." The charge ends: ". . . if that which thou seekest thou findest not within thee, thou wilt never find it without thee, for behold I have been with thee from the beginning, and I am that which is attained at the end of all desire."

The craft tradition, mostly for secrecy's sake, has for long been almost entirely oral. There are no scriptures except for the Book of Shadows. This is copied by each witch in her own hand, unless passed down from parent to child, and is destroyed when the owner dies. It gives details of secret rites and contains much herbal knowledge and something of the history of the craft. It also includes spells — but more about these when we come to the working of magic.

Each month, as near to full moon as can be, but never when the moon is on the wane, witches assemble for their regular sabbat. On rare occasions if the weather is suitable and if secrecy can be maintained they

meet outdoors. But as neither of these conditions can often be relied upon in civilized Britain, the meeting is usually indoors in a room swept clean and made warm in readiness. A circle roughly nine feet in diameter but varying with the size of the group, is marked on the ground in chalk, tape or rope. Inside the circle will be a simple altar on which stand salt, water, a platter of biscuits and sometimes a statuette of the Goddess. There will be incense-burners, candles, a wine cup, a wand, knife and sword, a pentacle (a device much favored by magicians as well as witches), and a scourge, the last for symbolic purification. Each coven has a set of tools for ritual use, treasured as are the altar ornaments in a church. In addition each witch has a black-handled knife called an Athame which she is encouraged to make herself unless she has inherited one.

The circle is outlined with the point of a knife or sword, then purified with water and incense. The candles on the altar and four which are outside the circle are lit. A prayer is said to the Goddess to grant their wishes; then the others join the High Priestess inside the circle and she greets and purifies them as they enter. Most covens do as they are charged and work naked, except

for the women's necklaces.

The ritual is long, exciting and tiring. The rhythms of the dance, the mutual sympathy and common motive of the dancers, the incense and the strong scent used by the women and now given off as bodies are heated by dancing build up to an intense intoxicating climax, when, as one of them said, "It is as if the Goddess had brushed against my soul. I am filled with deep happiness and joy and good will that subsequent cares and tribulations can never quite erase. I feel the continuity of my life with the past and present and its harmony and rhythm with the earth and seasons."

Many of their practices and claims are far outside what most people accept as normal. But the exhilarating properties of a pulsating rhythm accompanied by dancing or variants such as the Dervishes' whirling or the Sufis' intense rhythmic breathing have long been known to primitive people. They will be better understood by today's young people in their strident throbbing cellars than by those to whom dancing means the graceful but inhibited steps of the ballroom.

Part of the purpose of the sabbat is to work magic, usually to help or heal some member of the coven. Rites vary according to their purpose but to achieve re-

sults the gods need power. Here we have the explanation of the nakedness, the consecrated circle and the necessity in this type of rite of working in pairs. Power is generated by the woman; the man, acting as an earth to an electrical impulse, brings it down and makes it usable. As for the nakedness, witches regard the human body as a storehouse of energy and believe that clothes would hinder its release. The circle keeps in bounds the "cone of power" which is built up, then directed to achieve their ends. In this respect it is quite different from the circle of the sorcerer. His was to protect himself from the powerful and often terrible spirits he was invoking to do his work.

This directing of power is what can be called "casting a spell." To the charge that this power could equally be channeled to bad ends the witches answer that although magic is a neutral force which can be used for good or ill, it would be against their law of love to all beings to work evil magic. Obedience to this law engenders a quality clumsily but accurately described as "hurtlessness." It is an attitude similar to that preached by Gandhi and his followers and called by them "ahimsa."

We cannot describe in more detail rituals we have never wit-

nessed. We are intrigued, like other laymen, by Gardner's statement that a sabbat is no place to take your maiden aunt "even if she is a romantic." "Fine but primitive things happen," he says, "which would distress a Puritan. . . . Ours is a religion of love, pleasure and excitement. We worship the divine spirit of creation whose command was: 'Go forth and multiply.'"

Anyone who is sufficiently interested to read even a few of the many hundreds of books devoted wholly or in part to witchcraft will form his own opinions about the wilder assertions and theories he will find. One book claims, for instance, that by a massing of witches' wills in 1940 the idea was put into Hitler's head that he should not invade Britain. The same technique we are told had been successfully used against Napoleon and before that in 1588 against the Armada: although they disclaim responsibility for the stormy seas which were partly responsible for the Spanish fleet's undoing, the theory goes, the witches tried hard and evidently successfully to prevent the Spaniards from landing. Our friends within the cult describe these claims as rubbish. Another interesting but dubious theory from the witch books is that Bri-

tannia on a banknote, holding an ear of corn, is derived from the Mother Goddess of fertility.

Present-day writers on witchcraft compass the whole range of intelligence and integrity, from Dr. Margaret Murray, who asserts that all England's kings, at least as far as the Plantagenets, were initiates of the old religion, down to those writers who interpret the placing of a wedding ring on the bride's finger as symbolic of the sex act and see phallic symbolism in everything from Maypoles to ballpoint pens.

One more common notion is worth mention. Gerald Gardner puts forward an explanation for the popular association of witches with broomsticks. A witch would be hired to enact a ceremony to make the crops grow. One form of this was to put a pole or broom between her legs to represent a phallus and thus equipped to leap around over the growing corn, symbolically fertilizing it and drawing it out of the ground. Before feeling too superior about these antics of our ancestors we should remember that they belong originally to an age without artificial fertilizers or even efficient ploughs. And anyone who throws confetti at a wedding is performing the pale shadow of a fertility rite. Confetti has largely replaced rice, which was thrown in the hope that the newly-conse-

crated union of a man and woman would be as fruitful as the rice itself.

Even now that in our tolerant age witches can proclaim their faith before millions on television the word "witch" is still evocative, and though a confessed witch will no longer find herself led to the gallows or tied to a stake with a pile of faggots for company, the closed minds of the orthodox can find insidious and subtle forms of persecution. This is the reason why many witches deplore the recent publicity. Many worthy citizens would have misgivings about a woman who declared herself to be a witch, shut herself away at regular intervals with other men and women of her faith and refused to say exactly what she did. The combination of secrecy and nakedness is too much for them. Yet highly respectable Freemasons, whose aims are far removed from the making of magic or the attaining of ecstasy, enjoy their own particular ritual and secrecy. They meet behind closed and guarded doors; they have secret signs of recognition and books and regalia for the initiated only. Both societies have degrees within themselves. A scene from a recent television program supposed to portray the installation of a Mason, was very closely matched about the same

time in a newspaper picture of the initiation of a witch — blind-fold, bared breast, sword and all!

Witches have a saying, "An' it

harm none, do what thou wilt." And so long as what they do brings joy to them and injury to none they have surely the right to be left alone.



DÉJÀ VU IN ART

By Paul Steiner

IN 1965 in Italy, Adolf Dehn, one of America's best-known artists, created from imagination a stark black and white lithograph of a rhinoceros which he called "My African Friend" despite its menacing aspect: the great curved horn, its malicious gleaming eye, and the huge black bulk in a forward motion.

A month later Dehn and his wife went to Nairobi and with a driver and a game warden visited Amboiseli Park where they

stopped the car to watch the rhinos. Suddenly one appeared from behind a tree and lunged toward the car. The driver barely got the motor started in time to pull ahead of the rhino (which has a travel potential of 32 miles an hour).

The Dehns learned later that the day after their experience the rhino attacked a party traveling in a Land Rover and rammed his horn through the car into a man's thigh.



PRACTICE PAYS

By Joe McCusker

A COMPANY commander and a first sergeant in Vietnam are getting strange looks but plenty of respect from their men these days.

One night toward the end of 1968, not long after he was assigned to command Company C of the 43rd Signal Battalion near Kontum, First Lt. Andrew Babyak was discussing the need for a practice alert drill with First Sgt. Roscoe Burnett. On impulse they agreed to push the alarm button and time the men. In less

than three minutes the GI's were set up in bunkers and wearing full body armor and steel helmets.

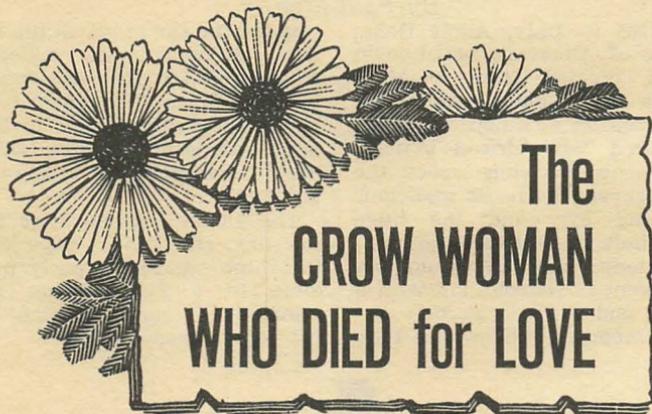
Less than two minutes later the astonished lieutenant and sergeant hit the dirt themselves as rockets and mortar rounds began pouring in. For more than a half hour the enemy shelled the tiny compound. Thanks to the impulsive action of Lieutenant Babyak and Sergeant Burnett, not one of the 78 men in the company was hurt.

"Go to your husband" the dream told Piks-ah-ki who began her search in this world only to find she had to continue it into the next.

AMONG AMERICAN Indians the gift of extrasensory perception is not so rare as it seems to be among late-comers to the continent. As a professional historian with special interest in the

ter, a young New Englander who left his home in the 1870's to live among the Blackfoot Indians in Montana.

One bright October day in the year 1878 this young man and an



By Paul A. Hout

early American Indian culture I have read many interesting incidents concerning members of this race who have been so endowed.

Recently I came across a story of a death dream, one of the most poignant I have read. It was experienced by a Crow Indian woman named Piks-ah-ki and recorded in the diary (now in my possession) of Ames Por-

Indian companion rode out of their camp near the banks of a broad clear stream and into the mountains to hunt.

As they paused on a hill to rest their horses they noticed far away on the next ridge a woman walking slowly towards them. As they watched they saw her stop occasionally, shade her eyes with her hand, look about and then proceed. It was Piks-ah-ki.

Surprised and curious at the sight of this woman alone in such desolate country, they continued to watch her. When she drew near they found she was an exceedingly beautiful young woman with sad dark eyes and two braids of glossy black hair (a sign that she was a married woman) resting on the front of each shoulder.

Waving her hand in greeting, she smiled, unslung her pack and sat down at their feet.

When she began to speak they found her language was that of the Crow tribe whose country was many miles to the south. The two men offered her food, which she gratefully accepted. While it was being prepared they learned her story.

She was looking for her husband, a tall and handsome warrior named Two Bears who had disappeared a few weeks earlier.

She had awakened one morning to find him gone. His gun, rope and horse — a large black and white pinto — were gone also and she assumed he had gone hunting. When he failed to return the next morning she went to the chief who immediately organized a search. They looked for him in vain for three days.

"He is gone," said the chief when he returned. "He has drowned or a bear has got him.

Or perhaps an enemy has killed him."

But in her heart Piks-ah-ki felt he was alive.

The days passed and she waited. Her people, in kindness, urged her to cut off her hair and to join the other young women but she adamantly refused.

Soon she began having dreams. The first dream told her: "Far to the north, on the plains, your husband lies wounded and ill in a camp of the prairie people. Go to him!" The next night and the next she had the same dream. On the fourth night, her dream said: "Go and find him. He is sad and lonely. He cries for you."

Obediently she arose, slipped quietly out of camp and began her journey. After many hours of wandering she came to a big river where she spent the night. With sleep came another dream which told her that information she must have would be found in a camp on this river but first she must leave it and go to the mountains.

On her fourth day in the mountains she came upon Porter and his companion. She ended her tale with the question:

"Is my man in your camp?"

Deeply moved by her story, the hunters told her regretfully that he was not. "But perhaps," they encouraged, "he will come

later." They urged her to come with them to the Blackfoot camp, if not to stay, at least to rest a while and restore her strength.

She agreed when they pointed out that members of many tribes came there to trade and to visit. On the scene, she would be able to ask those who came from other tribes about her missing husband.

The sad smile and gentle nature of the Crow woman quickly won the hearts of the Blackfoot and they provided her with a snug lodge and maidens to help with her work and to keep her company.

During the ensuing weeks whenever visitors arrived, she would hurry to them and ask them if they had seen her husband Two Bears.

The answer — always the same — was no.

After months of fruitless questioning she decided to continue her quest. On the morning she was preparing to leave, a small band of Blood Indians rode into the Blackfoot camp. One of them was riding a large black and white pinto.

With a harrowing shriek the Crow woman ran to the Blood and cried out, "I know this horse. It is my chief's. Where did you get it?"

The Blood, taken aback, stammered out, "It is mine. I took it."

"But it is my man's horse," insisted Piks-ah-ki. "It is the one he rode away on many moons ago. Have you seen him? Tell me! Surely it must be so, for you have his horse."

The Blood hesitated a moment, then replied:

"We went to war. Away to the south. One morning I saw this man. I struck him with my club. When he did not die I regretted the blow that was struck and carried him to my lodge where he lay many days. One night, when the moon was high, he died. His horse I kept as my own."

The Crow woman gave a heart-breaking, gasping sob and staggered back to her lodge. Placing a shawl over her head she walked up the slope to a place that overlooked the camp and sat down. There she remained, grieving for three days, spurning all offers of food that was placed before her.

On the morning of the fourth day, she stood up, walked down the hill and entered her lodge. The elders of the Blackfoot followed to find her lying on her bed of furs.

When all had gathered around, she said, "I am about to die."

A bitter protest went up but she signaled for silence and continued, "But I am glad. You see, I misinterpreted my dream. I

thought I was to seek my man in the flesh. Instead, it was meant for my shadow to look for his shadow. I see it all plainly now. Tonight I start. And this time I know I shall find him."

And start that night she did,

just as the full moon was rising above the willows. The sorrowing Indians laid Piks-ah-ki's body decently to rest in the strong boughs of a nearby cottonwood tree — as was the custom of the Blackfoot.



HAIR OF THE MONSTER

By Loren E. Coleman

FOR MANY YEARS a controversy has raged over the true nature of fresh-water-lake monsters. Some authors hold the creatures are plesiosaurs or pinnipedia and recently advanced is the theory they are some progressive form of *Tullimonstrum*, Tully monster.

The mystery well might have been solved, at least in one case, 90 years ago if some open-minded scientist had taken time to look at the "hair" mentioned in an item in the *Ottawa (Ont.) Herald* of August 20, 1880:

"Mr. A. F. Holt of Aylmer said last evening that a few days ago he was piloting Mr. Driscoll's steam yacht up the Deschene Lake when the craft suddenly ran on top of the serpent with such force that the mane on its neck, which was over six feet long,

fouled the screw. So great was the speed of the yacht that a large portion of the hair was detached from the serpent. After a short delay the blades of the screw were cleared. If this is not believed, Mr. Holt has the hair, which he will willingly show if asked to do so. It is earnestly to be hoped that our scientists will not allow this opportunity to settle so vexing a question to be lost. Mr. Holt has the evidence of the existence of the monster in the shape of a portion of its mane and what more can be wanted?"

Indeed, what more could a "scientist" want? The beastie itself? Possibly somewhere in an old collection of Holt family possessions a piece of monster mane awaits belated scrutiny by 20th-Century scientists.

HUNCH BETS PAY OFF

AT YONKERS Raceway November 4, 1969, hunch-players collected \$20.60 for each \$2.00 they wagered on Dapper Lindsay in the first race. Norman Dauplaise drove the five-year-old trotter to a nose-deci-

sion over the nearest contender. Post-time for the event was 8:02 P.M., 58 minutes before the polls closed, and some hours before dapper Lindsay won the New York mayoralty race, upsetting the political handicappers.

True Mystic Experiences

FATE will pay \$5.00 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.

SLEEVES BY THE THOUSANDS

By Bernice Wexstaff

TO THREE teen-aged girls — Pearl Brown, Marva Cooper and me (then Bernice Crandell) — the Ouija board was nothing more than a spooky game. At Pearl's home in Charlevoix, Mich., we three would get together and ask it nonsensical questions and receive what we considered nonsensical replies.

However, one day in a serious mood I asked when and where my prospective husband would make a living for us. World War I had just ended and Arthur Wexstaff, the object of my special affection, was in college in Chicago. I had every reason to believe his vocation would be in the professions but when I asked the Ouija board where and when he would begin his life work the answer made no sense whatsoever. I tried again and again at different hours on different days. The answer always was the same: "Sleeve." Finally I

turned from the board in disgust.

With marriages coming along, our threesome broke up. However, before my fiancé obtained his degree he was compelled to discontinue his college career due to health and subsequent financial problems. Looking for interim work he was persuaded by an old family friend to take over his dry-cleaning business which was faltering due to the old man's inability to give it needed attention.

My husband and I operated the business for 33 years and only



Bernice Wexstaff

since our recent retirement have I had time to renew an acquaintance with such fascinating subjects as ESP. One day while reading *FATE* Magazine an advertisement for Ouija boards reminded me of its absurd answer to my question of a half-century ago: "Sleeve."

I smiled. The Ouija board hadn't been so nonsensical after all. The answer certainly applied to the dry-cleaning business — sleeves by the thousands! — *Charlevoix, Mich.*

A MEETING OF MINDS

By Anne Spencer

ON A BEAUTIFUL September day in 1960, a Wednesday, the children all had gone back to school after lunch, my youngest was taking her afternoon nap and my husband had gone back to work. The house was quiet as I relaxed in the big chair in the living room, thinking of everything and nothing.

With a start I realized it was almost two o'clock and I'd better get at the dishes. While I cleared the table and filled the sink with hot soapy water I heard the front door open and after a slight pause my mother's voice calling out, "Sis?" (My mother and brother are the only ones who call me that.) I turned around and said, "I'm in the kitchen, Mother."

Getting no answer I started into the living room and called out more loudly, "Mother?" When I reached the front door a funny feeling swept over me. There was no one there. No one at all.

My parents, Mary and Allen Wheeler, lived then about 80 miles away, some 27 miles southwest of Creede, Colo., where my father worked as caretaker of the nearby Santa Maria Reservoir. As Mother came to Monte Vista shopping every two or three weeks it would not have been too unusual for her to pop in on us, but when I looked out the window for her car the street was empty.

With a tightness in my throat I went back to finish the dishes. For the rest of the week I couldn't shake the "funny feeling" I had about having heard her voice so clearly.

I did not mention the Wednesday incident but on the following Sunday we decided to visit my folks. We got the kids settled in the car and started on the two-hour journey. We hadn't called or written so Mother was pleasantly surprised when we arrived.

Soon the children were out playing, the men had gone off fishing and Mother and I sat down for a cup of coffee.

"You know, the funniest thing happened last week," Mother

said. "I was standing here doing the dishes and though I didn't hear anyone come in suddenly I heard you say 'Mother.' It was so plain I turned around and called out 'Sis?' "

I asked, through a tight throat, if she remembered what day that happened.

"It was about two o'clock Wednesday," she replied without hesitation. "I remember because your father was late coming in for lunch that day."

After I told her I had had the strange experience at the same time on the same day, we fell silent. I think we felt closer than ever before. — *Monte Vista, Colo.*

I HEARD CHARLIE'S CALL

By Elizabeth Larkin

WHEN I WAS a teen-ager I was one of five girls and five boys always together at sorority dances, parties and church picnics. The 10 of us had wonderful times as a group, not pairing off. However, one of the boys, Charlie Martin, lived on my street — Ninth Street in Brooklyn — and he always saw me to my gate after our evenings out.

In the spring of the year before the United States entered World War I our whole crowd had reason for concern over Charlie. He had contracted "walking pneumonia" and his condition was serious.



Elizabeth Larkin

One night I was awakened by Charlie Martin's voice calling me by my nickname, "Bessie, Bessie, Bessie."

"You're dreaming," I thought, "You *can't* be hearing from a block away."

"Come here, Bessie. I want you," pleaded the voice.

I felt I had to do something. I decided to walk the block to his house but as I was dressing my mother heard me and came into my bedroom.

"Where do you think you're going?" she asked.

"To Charlie Martin. He's calling me."

"At three o'clock in the morning? Go back to bed. You're dreaming!"

"But Mother, he's pleading for me to come. I have to go and I'm *not* dreaming!"

"You're not going out of the house at this hour. Stop your nonsense and get back to bed."

This was final and I had to obey. But I couldn't sleep.

The next morning on my way to the store with Helen Carlton, one of my sister's friends, I told her that Charlie had called me in the night and Mother wouldn't let me out of the house. As I finished we met Lillie Martin, Charlie's younger sister. We inquired about him and the little girl said, "He's dead." Tears streamed down her face as she added, "He died about three o'clock this morning. Which one of you is Bessie?"

She knew I was one of the five Smith girls.

"I am," I replied, knowing exactly what she was going to tell me.

"Charlie kept calling you when he was dying. He died calling your name."

When a group of us went to Charlie's wake, his parents asked the same question, "Which one of you Smith girls is Bessie?" And they gave the account of his calling my name as he died. — *Brooklyn, N. Y.*

FROM THE WILD BLUE YONDER

By Helena K. Norton

IN SEPTEMBER, 1945, World War II had ended and gradually the boys were coming home. My daughter Winona, a senior at the Machias (Me.) Teachers College, came home to Harrington

on Friday nights and always told me the news about her fiancé, Wayne Dennison, who served with the Air Force in France.

One Friday night she informed me that he had been decorated by Col. Jimmy Doolittle; he had received the Distinguished Flying Cross. But best of all she said, "He will be home in about three months."

The next morning I arose early and worked quietly around the house, for as usual I planned to let her rest. However, as I washed the breakfast dishes I heard the 8:30 A.M. train pulling into the station a short distance from our home. Next I heard the mail truck heading toward the post office.

Almost involuntarily I rushed to the hallway and called upstairs, "Winona, get up! Wayne is home!"

Her sleepy voice came from upstairs, "Oh, Mother, why did you wake me? I was so sound asleep!"

I repeated, "Wayne is home. Get up. He will be here at noon."

I returned to washing dishes, absolutely sure that what I had said was true — but how did I know?

Winona dressed leisurely and came downstairs complaining.

"I told you last night Wayne won't be home for about three months."

After breakfasting, she went to get the mail and came back holding a card in her hand. She looked at me queerly and said, "Mother, are you psychic? Wayne is home."

Wayne had arrived very late at his home in East Machias the night before and had dropped the postcard into the mail before going to bed. The card came on the morning train which I had heard. With that sound and the sound of the mail truck going by my conviction that Wayne was home came out of the blue.

At noon Wayne reached our house and Winona never has ceased to wonder how I knew he'd be there. Nor have I. —
West Jonesport, Me.

BALL OF FIRE

By Lee Dal-Cero

IN 1955 MY aunt and uncle, Louis and Anna Fecondo, came from their home in New York City to spend Memorial Day weekend with my family in Lindenhurst. My two sons, Ronald and Robert, age 12 and 10, asked to spend the night in the attic instead of on the couch. (Our guests were to sleep in the boys' room.)

The attic was unfinished and unused except for storage, thus cluttered with all the things a family accumulates through the years. The space was divided

into two sections with a small doorway through the partition between the cluttered area into another small room under our pitched roof. In this part were cots and a bare light bulb hanging from an extension cord tacked above the doorway.

A pull-down ladder through the living room ceiling gave access to the attic. Up this ladder the boys scampered in their warm flannel pajamas. We had told them to go right to sleep and to be sure to shut off the light before getting into bed. In about half an hour all was quiet and peaceful in the attic and we knew the boys were asleep.

My husband John and our guests started a card game at our kitchen table and I went to the bathroom to put curlers in my hair. We had left the attic ladder down so we could hear if the boys were cutting up and also tell whether they had left the light on. But all was quiet.

As I stood rolling my hair and looking into the mirror, it suddenly turned black! Out of its depths came a whirling ball of fire. I stood transfixed as the fireball emerged from the blackness. Swirling in the fire were my sons' faces, their mouths agape and their eyes bulging in horror.

I heard nothing but my own screams as I raced toward the

attic ladder. John and my aunt and uncle raced after me asking what had come over me. I scrambled up the rungs calling to the boys to wake up. At the top of the ladder my head was in darkness. The boys answered me sleepily. There was no sign of anything wrong. I felt my face reddening when all of a sudden the whole attic lit up with a tremendous burst of light from the little doorway. The boys and I screamed together as the attic filled with smoke. They plunged through the small doorway. The older boy grabbed a smoking mass of burning flannel and ran to the ladder where I stood.

He hurled the ball of fire past me to the floor below where it was put out with much stamping and a teakettle of water.

My foolish little boys had wrapped the naked light bulb with the tops of their flannel pajamas to keep the light from showing downstairs — then promptly fell asleep! — *Lindenhurst, N.Y.*

LONG-DISTANCE VISION

By Nicky Marchese

IS IT POSSIBLE to see something happening to a loved one who is 20 miles away? Until I had such a clairvoyant experience I would have said no.

In 1957 we were living in Trenton, Ont. On a hot humid after-

noon in July my husband Mario, a forester for the Picton firm of H. J. McFarland, Ltd., was working near Mountain View, about 20 miles outside of town. I was the only reporter in the office of the local weekly newspaper, *The Trentonian*, and as midafternoon approached I felt an overpowering desire for sleep.

About 2:45 P.M. I put my forehead down on my typewriter for a moment. Instantly I had a vision of a tree trunk falling and striking Mario's right leg. Then I saw him being supported by our son James as he entered our house. Mario seemed unable to put his right foot to the ground.

The vision faded and I lifted my head with a jerk. The hands of the electric wall clock had moved only a minute or so. Somewhat refreshed by the moment of relaxation I dismissed the "daydream" from my mind and returned to work.

That evening as I was preparing supper I heard a car stop in front of the house. I ran out in time to see our eldest boy James helping Mario, whose right foot would not bear his weight, just as I had seen in my vision.

When I asked my husband when and how he had injured his leg he said a tree trunk had fallen on it about the time I "saw" it happen. — *Hamilton, Ont., Canada.*

DOWSING, a human practice for locating water sources, dates back to antiquity. Despite having been held in disrepute by modern science for a very long time it never has died out as a means of locating water sources for individual homeowners.

The evidence being what it is dowsing does not need to wait on

sophistication than in America the word radiesthesia is used to identify it in all of its uses.

The nine-year-old American Society of Dowsters, Inc., headquartered in Danville, Vt., has accumulated a file on the whole range of dowsing uses. Certainly water divining is too limited a title since dowsing has many more uses than the finding of

U. S. Geological Survey Discontinues . . .

CONTROVERSY on DOWSING



Backed into corner by American Society of Dowsters, government agency abandons stand on "practical uselessness of 'water witching.'"

By Raymond C. Willey

any scientific explanation for us to admit its reality and its value. But happily a breakthrough recently has taken place which indicates even to science that this human experience should be studied, perhaps not under the terms of any particular science but as a separate problem, drawing on all the scientific disciplines where help in understanding the principles involved can be found.

Dowsing is known by such names as water divining and water witching and in Europe where it is viewed with more

water. Dowsing can be defined as the exercise of a human faculty that allows one to obtain information by some means beyond the power and scope of the standard five human senses. The ability to dowse can be alerted by the presence of a primal human need, either specific or general. The information to be obtained in this manner includes not only locations but other detailed facts. And both the locations and the facts can be learned by the dowser at a dis-

tance through what is called map dowsing.

Taking all this background into consideration the American Society of Dowsers, Inc., has been appalled at the position taken by a branch of the federal government, a division of The Department of the Interior called Geological Survey, on the value of dowsing, a position that dates back more than 50 years.

We hope this story of how Geological Survey came to take this position in the first place and how they were persuaded to relinquish it will mark the turning point to wider acceptance of dowsing among undecided scholars and laymen.

* * *

Dowsing was indigenous to the settling of this country. In early times when it was necessary to dig a well the man who started to dig without advice from the local dowser as to location was considered a fool by his neighbors. Even the federal government, in a report issued by the Commissioner of Patents for the year 1851 to the first session of the 32nd Congress, recognized the use of dowsing. This government office published a paper titled "Well Digging" which covered the contemporary use of dowsing in several states as it was known to the author Alfred Burnison.

But between the turn of the century and World War I changes and expansion of government charged the new department, Geological Survey, with the responsibility for advising on the mineral resources of the country, including water supplies. This department was staffed with experienced scientists and engineers.

A few readers may remember that this period was a time when it was possible to write to Washington, D.C., for free garden seeds and for advice on all sorts of matters. And, of course, questions began to arrive in Washington about "finding water with a stick" — about dowsing. Such questions were passed on to Geological Survey. Presumably no one there wished to comment off-hand on this and a project was set up to provide an official answer. At the end of this project in 1917 Geological Survey issued *Water Supply Paper 416*, which took a negative position on the value of dowsing for underground water.

Water Supply Paper 416 is a remarkable little booklet. It has a bibliography of about 28 pages which lists some 500 books and pamphlets that discuss dowsing, dating from 1532 to 1917 and mostly of European origin. Some 19 pages of the text describe dowsing and its history. The au-

thor, Arthur J. Ellis, produced a scholarly and informative paper, probably the most concise published in the English language up to that time.

The introduction to *Water Supply Paper 416* was written by a scientist, Dr. O. E. Meinzer, who set the tone for the paper with these words: "The outline of the history (of dowsing) will enable most honest inquirers to appreciate the practical uselessness of 'water witching.'" In substance he writes that it is doubtful whether so much investigation and discussion ever have been bestowed on any other subject with such an absolute lack of positive results. It is difficult to see how for practical purposes the entire matter could be more thoroughly discredited, he writes, and it should be obvious to everyone that further "tests by the United States Geological Survey of this so-called 'witching for water,' oil or other minerals would be a misuse of public funds."

To cinch the matter the concluding pages of the first printing of *Water Supply Paper 416* listed a consensus by professors and scholars from many colleges and universities of "thumbs down" on dowsing.

It is not clear from his statement whether Dr. Meinzer based his opinion on a review of the literature at his disposal and the

scholars' statements or whether he himself conducted an investigation of the practice of dowsing. However this may be, it is a matter of record that after 1917 questions about dowsing asked of Geological Survey were answered to the effect that dowsing had no value in finding water, oil or other minerals.

From time to time *Water Supply Paper 416* was reissued and supplementary pamphlets and press releases based on its contents were given to the public.

During these 50 years and regardless of the government's official stand the local community dowser continued his activities.

The British Society of Dowsers was formed in the 1930's and other groups interested in dowsing came together on the European continent. Dedicated scholars there came to recognize that 400 years of successful dowsing warranted serious study.

But this European activity had little impact on the American scientific scene. Only the circumstances of a tremendous increase in home building after World War II, not in rural areas but in the suburbs, pushed dowsing to the forefront here. Homes were rapidly being built beyond the limits of water districts and mortgages were dependent on an adequate supply of water.

Homeowners and real estate developers, after paying for dry holes, sought the help of local dowzers. The stage was set for reevaluating dowsing.

In 1950 the historical novelist Kenneth Roberts, who for many years had been a believer in dowsing, wrote the story of *Henry Gross and His Dowsing Rod*. This story of new and generally unknown ways to dowse gave an unprecedented exposure to dowsing in authenticated detail. Practical dowzers expanded their skills. Thousands more discovered for the first time they also could dowse. Those for and against dowsing swapped heated words in print.

Eleven years later in 1961 the American Society of Dowzers, Inc., was formed. Foremost among the objectives of the Society was the resolve "to give dowsing a stature of dignity and authority."

During the American Society of Dowzers' growth period, when a permanent record of dowsing accomplishments was maintained and a public forum on dowsing established, Geological Survey continued to issue *Water Supply Paper 416* and to advise inquirers that dowsing had no value. Naturally, members of the Society felt it was incongruous for the United States of America, of all large western na-

tions, to commit itself so positively against dowsing. The society believed the Statements in *Water Supply Paper 416* should be corrected.

An opportunity to challenge the position of the *Paper* came in the fall of 1967. Within a period of a few weeks two items on dowsing were spread across the country by the wire services and appeared in principal newspapers. One item disparaged dowsing. The other item reported its successful current use. One was a press release by Geological Survey and, of course, based on *Water Supply Paper 416*. The other was an account of the successful use of dowsing by the United States Marines in Vietnam. According to this account* two wires were used as a searching tool for discovering enemy tunnels, buried mines and ammunition caches. In training camps in this country Marines scheduled to go overseas practiced dowsing as part of their training program. Obviously two branches of the same federal government were diametrically opposed on the value of dowsing.

As the secretary of the American Society of Dowzers I wrote to the director of Geological Survey asking for details on the scientific information or other bases

*See *In Vietnam Life Can Depend on a Dowsing Rod*, by Elizabeth Read in the April, 1968, issue of FATE Magazine.

Geological Survey relied upon when speaking against dowsing. In reply no basis, technical or factual, was given against dowsing by the office of Geological Survey but rather personal opinions, held without up-to-date information on developments during the last 50 years, were cited.

Acting for the Society I then passed on to Geological Survey a comprehensive account of the current status of dowsing in this country. Due to the continued efforts of the Society since its founding such an account was available and compelling. The correspondence narrowed down to two points: (1) The position of Geological Survey was based on personal attitudes unsupported by factual material and (2) a disagreement over the existence of water veins.

The position of professional geologists on the nature of underground water differs from what the actual practical experience of water dowsers has led them to believe. Geologists hold that all underground water available for man's use comes from rainfall. Geologists do not recognize the presence of water veins, of water that runs under pressure in channels through rock and soil. But dowsers have seen such water veins and are familiar with natural springs to be found even high up on moun-

tainsides. In fact, modern wells drilled on mountaintops have tapped water veins there. Certainly rainfall cannot account for the continuing production of such large-yielding wells!

As these and other points were brought out during our correspondence which continued for nearly a year and a half, it became evident that we must reach some conclusion that took all of these facts into account. William T. Pecora, Director of Geological Survey, finally replied, in answer to my suggestion that as public officials they did not have enough information to put the federal government in the position of speaking negatively on the value of dowsing, "dowsing and scientific hydrology are entirely different fields of endeavor."

In a letter to Director Pecora dated June 16, 1969, I wrote:

"Your letter of June 11 provides information that can bring this correspondence to a close. Students of dowsing will agree with you that dowsing and scientific hydrology are entirely different fields of endeavor. *Water Supply Paper 416* is entitled to a place in the historical bibliography of dowsing. As such it illustrates a method of approach used in 1917 to try to evaluate dowsing.

"This all leads back to a re-

view of the quote from the Water Witching leaflet and the press release of September 24, 1967, namely, 'Controlled experiments by a variety of researchers have shown conclusively that water witching (dowsing) is not a reliable method of locating ground water.' What researchers have established competence to be authoritative in the 'field of endeavor of dowsing?' It is unfortunate that the implications of such a statement in a government leaflet and press release can lead the casual reader to believe that the federal government endorses such a conclusion. . . .

"No one questions the right of any person to hold a personal or professional opinion on the value of dowsing. But when a person expresses an opinion he can legitimately be queried about his knowledge of the dowsing process.

"Because of the different fields of endeavor involved, it seems logical to expect that leaflets and press releases evaluating dows-

ing will be discontinued by Geological Survey."

And so, as Director Pecora said in his June 11 letter, *Water Supply Paper 416* "is on innumerable library shelves and available for reference by all interested parties. It is part of the permanent literature which, like the publications of your Society, should continue to be available."

And since this revised position on dowsing has been taken by the Geological Survey offices all queries about dowsing that come into Washington have been referred to the Society for answer.

This recognition of the special and peculiar nature of dowsing by Director Pecora is heartening. But while the intriguing, mysterious process of dowsing has been disassociated from the discipline of geology, the problem of understanding what energies or forces actually operate during a dowsing search still remains as challenging as ever. Its solution could open the way to understanding many other human experiences.



THE DEADLY GRAIN

IN MIKHLIGANJ, India, recently, flood victims awaited relief food which was to be dropped to them from an airplane. One three-year-old girl was killed and eight other persons injured when they didn't move fast enough to get out of the way of the plummeting bags of grain. — *Catherine Zelms.*

Five-year-old local legend of Olympia, Washington, becomes reality for two young midwestern hunters.

My Experiences With

BIGFOOT

By Art Reda

IN THE SUMMER of 1928 when we were 20 years old my pal Ralph Lazazzara and I decided to go hunting during our vacation. We lived in Chicago but there is very little hunting in Illinois so we traveled to the Pacific Coast, to Olympia, Wash. I was working at Western Electric and Ralph worked for the Pennsylvania Railroad. Vacation time at Western Electric was always the last two weeks in July at which time the plant shut down. We decided to take an extra week off on our own. We packed a couple of rifles, a shotgun, plenty of ammunition, a tent, a portable gasoline stove, tin plates and cups, a lot of bread, salami, capocoli, all kinds of Italian cheese and many cans of pork and beans. We got all this into three sacks and still had room left over.

At that time I was driving an Elcar four-door sedan, eight in

line, with a supercharger and standard floor shift. It would do around 115 miles an hour—a very fast car in those days. It was equipped with a trunk which could be put on a rack in the back of the car and held by two heavy straps. We put the sacks in the trunk.

I figured it would take us about three days to get to Washington as I depended on the speed of the car and halfway decent roads. There were not many cars in those days and therefore few gas stations. So every time we came to a station we filled her up.

We started out Sunday morning about five o'clock, taking U.S. 30, the main road to the west coast. But almost immediately we came to a detour sign. We crossed the country on a lot of detours—paved, dirt and gravel roads—and finally took U.S. 99 into Portland, Ore., on Thursday night, five days after

we left Chicago. We had slept once in a cabin (motel) and the rest of the time in the car because we would travel until it got dark and then there were no cabins to be found. On Thursday night we slept in the car on the outskirts of Portland. Friday morning we headed north toward Olympia, about 125 miles. We had decided to stay in Olympia a few days but really didn't have any special place to go. We rented a cabin so we could clean up, eat and sleep. We both were tired.

The next day we got up bright and early feeling like a million bucks. We met the cabin owner and his wife and asked them if they knew a good hunting spot.

The man said, "I believe I do but I wouldn't advise you to go there. The folks around here call it Apeland. Some people will tell you that through the years a number of women have disappeared there."

He proceeded to tell us of one incident that had occurred about five years before. A woman who had lived not too far from them was going to the store one night when suddenly a huge ape-like man had come out of nowhere, picked her up with one arm and started to run off with her. She screamed and the men who witnessed the abduction ran for their guns and rifles. But the

apeman was out of sight and shortly no more screaming was heard. A posse went looking the next day but it was always the same story, nothing but giant footprints were ever found.

The owner told us these woods — Apeland — were about 40 or 50 miles due northwest. Later I told Ralph I thought it was a lot of malarkey. How in blazes could an ape-man come 40 or 50 miles, grab a woman, then travel back another 40 or 50 miles? "I simply don't believe it," I said. "But how about giving up the idea of hunting bobcats and mountain lions and let's concentrate on this so-called apeman?"

Ralph said, "Art, I guess from hanging around with you all these years I'm getting about as nuts as you are. Let's go."

I turned the car around and we headed northwest. The going was so rough for those 50 miles that believe it or not it took us four hours. When we couldn't go any farther on the car-wide bumpy trail we parked. And only then did I wonder how in the heck I was going to turn the car around! I wasn't going to drive backwards for four miles, that was for sure. Ralph and I worried about this but walking back we found a spot with low bushes and no trees. I told Ralph to stay there and I returned for the car. I backed up to the spot where

Ralph waited and then shouted, "Here I come!" I gunned the car, cut the wheels and backed right into the bushes. Ralph had to push a little but, moving backward and forward by turns, we got the car facing back the way we had come in. Then I backed up to the end of the road again. I was satisfied now for I figured if anything happened we could jump into the car and drive out of there.

We unloaded our stuff; Ralph took one sack and a rifle and I took one sack, a rifle and the shotgun. We started to walk. We went for about a mile until we came to a clearing where we decided to put up the tent. By the time we finished it was dark and getting chilly. We found some branches and dead wood and started a fire a little distance in front of the tent entrance. We planned to keep the fire going all night to keep off any animals and I also told Ralph we would take turns on watch — four hours' watch and four hours' sleep.

The next day, Monday, we looked the place over a little better. A high hill covered with trees and bushes rose in front of the tent. About 150 feet away we could see water trickling down the hill. There was all the water we would need. Nothing exciting happened that day or the next,

Tuesday. We saw some coons, possums, rabbits, squirrels, a few skunks and all kinds of birds. There were no mosquitoes or flies to bother us.

On the third day, Wednesday, we roamed around until we got hungry. Then we returned to the tent where I immediately started to heat water on the portable gasoline camp stove which was inside the tent. In the meantime, Ralph sat down on one of the folding chairs just inside the tent to make sandwiches. He was sitting where he could see out the entrance and all of a sudden he jumped up, grabbed his rifle, aimed and fired. This resulted only in startling me because there weren't any bullets in the darn thing.

He said, "Art, get me the bullets, quick!"

I looked around but couldn't find them. "Didn't you bring them with you?"

"No! I thought you brought them," he answered.

I went to the opening of the tent then and what I saw almost floored me. I said to Ralph in a stage whisper, "Let's keep very quiet and don't panic. An old Indian once told me no animal will attack if you leave it alone."

What we saw was an animal, walking away from us. It was standing erect like a human being. All we could see was its

back. And we couldn't figure out what it was. It was very tall and husky and covered with black shiny hair that had a few white spots, here and there. Its long hairy arms reached its knees and hair grew even on top of its hands and feet. It had enormous big feet and human-looking hands, like ours only much larger.

The animal continued to walk away from us, then suddenly it stopped, turned to face us and seemed to stare at the tent. It muttered a sound, something like a human voice, and we got the shock of our lives! It was a male and had a human face. It was at this point that we figured this animal must be the so-called ape-man. We realized also we had nothing with which to protect ourselves if it decided to attack. But it turned around again and continued on away from us. As it passed a certain tree we noticed the ape-man was about a foot taller than the first big branch. A little farther on it stopped and bent over. With one hand it grabbed a broken tree which lay on the ground — we saw later that the dead tree was approximately 15 feet long and four feet in circumference — put it under its arm and dragged the darn thing for about 30 feet. Then it dropped it and continued straight ahead, soon disappear-

ing into the woods. We couldn't figure why it had picked up the tree but didn't waste much time wondering. We hurriedly built a big bonfire as it was starting to get dark and we were afraid the ape-man might return.

The next day, Thursday, I said to Ralph, "Let's go back to the car and pick up the bullets and the other sack."

We did this and returning to our tent we loaded the guns. We felt a little safer then.

We took the rifles and shotgun, a roll of twine and a knife with us when we investigated the ape-man's path. There were a lot of giant footprints. We measured these by cutting twine to the width and length of the prints. Those footprints sank into the ground about a half inch indicating a weight of around 600 to 650 pounds. We took a small stick, tied it to another small stick to make a long stick and raised it about a foot higher than the first branch of that tree. We measured the stick with the twine and cut the twine. When we tried to lift one end of the log the animal had dragged we found we couldn't even roll it over. Ralph and I weighed a little better than 200 pounds each, we were no weaklings, yet we couldn't do anything with that log!

I told Ralph, "Let's look around a little more but let's not

roam too far from the tent."

By the time it started to get dark we hadn't seen the ape-man again. We headed for the tent and ate. Of course, we built the fire high to make sure it would last until morning and we took four-hour turns at watch. Friday, Saturday and Sunday we did the same thing but nothing exciting happened. I told Ralph, here we had come to go hunting and we hadn't even fired a shot. He said he knew this but we really had seen something unusual.

On Monday morning we decided to break camp and head for home. We were getting pretty sick of this place, especially

since we hadn't seen the ape-man again. On the drive out I told Ralph we were going to stop in Olympia to buy a yardstick. We measured all the twine we had cut and found the apeman's footprints were six and one-half inches wide by 18 inches long. He stood roughly eight feet tall.

On the way going home we discussed this thing with the human face and finally came to a conclusion. In our opinion, this thing must have been the offspring of a male ape and female human being. I hope in the near future someone will capture an ape-man so science can confirm our opinion.



"GOD'S WELL"

By Bert Groth

THE TOWN OF You Sou Yeng on the southern tip of Korea always has lacked water. Rain would fill the surface wells but in periods of drought they ran dry. The one well that reached down through the rocks to underground water had insufficient flow for the town's population of about 5,000.

Comparatively large establishments — barbershops, boarding houses, etc. — brought water from miles away in 50-gallon drums but housewives had to trudge to the meager well. Tourists never stayed long in You Sou Yeng simply because of the water shortage.

In desperation the people decorated the walls of the town with flowers and offered rice to the

spirit of the dragon of their one well and to the water gods. Men dressed in dragon costumes danced around the well but nothing helped — until Father Eugene Ryan, a Catholic priest, was called in. He had found water in many sections of the archdiocese by water divining.

Within a short time at You Sou Yeng the priest pinpointed a spot where he said a well could be dug. The people spent three months digging 55 feet through rock. When they reached that depth pure water gushed forth and every precious drop went into a 14-by-11-foot tank the trusting mayor had ordered. The well which the people named "God's Well" produces 20,000 gallons a day.



Dr. Amy Merritt Kees, left, saw in a vision her first church, its bell tower and pepper trees, before she came upon the actual frame building in Olive, Calif.

"Your Daughters Shall Prophecy . . ."

By B. Ann Slate

The Church of Tzaddi is both an expression of gratitude to God and a fulfillment of visionary Joel's Old Testament prediction.

AMY MERRITT lay in her darkened bedroom listening to the heavy stillness of the farmhouse, to the special quiet death leaves in its wake. The seven-year-old girl scarcely could grasp the loss of her mother but when her face floated before Amy's eyes for a fleeting moment, destiny had begun the bridge by which Amy Merritt

would connect two worlds. Her understanding was to be built on stones of hardship, illness, pain and loss—but Amy's courage and faith would accomplish miracles that the whole world would see.

This is the story of Amy Merritt Kees, D.D., medium, mystic, healer, educator, and founder of the Church of Tzaddi.



Miracle healing enables Dr. Amy, now a young 56, to stand straight-backed at altar. At 19 she was a cripple.

WHEN ELMER Merritt's young wife Edna succumbed to the raging flu epidemic in 1921 he was beside himself with grief and overwhelmed by the task of raising five small children while running his farm in Broken Bow, Nebr.

The children would have to be separated. Amy, aged seven, went to Iowa to live with her paternal uncle Marion Merritt and his family and the four boys were split up between grandparents and various relatives. Homesick and lonely for her mother and brothers, Amy cried often — but there was no going home. In a few years, the farm had disintegrated, the fields stood fallow and the livestock died. Elmer Merritt, a broken dejected man, had disappeared.

When Amy was 14 she moved into the home of another aunt

and uncle, Mr. and Mrs. Joe De-Brouwer, of Pittsburg, Kans., and there two years later she fell in love with Fred Kees, a high school football hero.

One warm evening in August, 1931, Amy and Fred and several other young lovers went on a hayride, laughing, singing and making plans for the future. Another enchanted young couple were speeding through the night in a car. When the hayrick



Amy's daughter Dorothe Gummow is Co-Bishop.

loomed in his path, the driver, more engrossed in his girl than the road, had no time to swerve. The impact threw the wagon heavily on its side, flinging the occupants out with the scattered straw. Amy landed on the dirt road in an upright position, her spine taking the full shock of her fall.

One by one the young people

got to their feet calling to each other to determine the extent of their injuries. Although bruised and frightened, everyone seemed all right.

* * *

FRED AND AMY were married April 8, 1933, although a curvature of her lower spine had developed accompanied by progressive crippling and excruciating pain. By Christmas of that year she no longer could walk upright. At the age of 19 Amy was a hunchback.

The doctors gave her little hope. Even after a series of successful surgeries the prognosis was "invalidism by age 40." Amy prayed, hiding her fears behind a mask of determination.

The Kees moved to California in 1934, purchased part of an acre in the town of Commerce, and shortly thereafter Amy had a vision. She saw a young girl's face smiling into hers and a voice said, "You have asked for her and now she is coming. She has been with you before. There is a special mission for you both to perform."

Amy had had premonitions but this vision was different. Amy knew she had not imagined the voice. She was pregnant and she had seen the face of her unborn daughter. Her baby, Dorothe Jean, was born July 18, 1936, and as the child grew up she came to

resemble exactly the face in Amy's vision.

By the time Dorothe was a few months old peculiar things had begun to happen in the Kees' household. The night-light near the bed began to flash on and off. Then knocks were heard at the door when no one was there. On little Dorothe's high chair tray on many mornings Amy found a layer of clear water. Neither Fred nor Amy could find reasonable explanations for any of these occurrences.

In Amy's words, "I realized later it was the spirit world trying to attract my attention, attempting to make contact. Often Dorothe would wake up screaming, telling me she had seen an Indian 'as big as the wall' standing beside her bed. I didn't have any explanation at the time but I knew it wasn't just a dream."

These events occurred in the pre-World War II years. When the United States entered the war Fred, who was working as a truck driver for the Kold Kist Frozen Food Company in East Los Angeles, was recruited by civil defense authorities to drive a bus in the event evacuation of the city became necessary. Three of Amy's brothers, Howard, Grant and Alvie, were serving with the army in Europe and the oldest one, Claude, in the Aleutians.

“Whenever I thought of them I could actually see their locations and the fighting around them,” Amy relates. “One night in late 1943 or early 1944 I knew my youngest brother Alvie was in terrible danger. I prayed with all my might until the feeling of anxiety passed.”

Her premonition soon was clarified by a letter from Alvie.* “Sis,” it began, “you won’t believe what happened! My buddy and I were cut off from our lines with bullets and shrapnel flying in all directions. We didn’t know if we should run or stand still. I cried, ‘God help us!’ and right then I saw your face in front of me praying. I got down on my knees to pray, too, but my buddy ran. He never made it. Sis, you saved my life!”

* * *

THE LIFE-GIVING power of prayer is no illusion but it was to be some years before Amy received its blessing, although she was in desperate need. Despite her ironclad will to get well, in 1958 Amy had

*Alvie Merritt, an infantryman, served with the United States Fifth Army commanded by Gen. Mark Clark in the Italian campaign which began in the fall of 1943. The invasions of Salerno and Anzio continued through May of 1944. Amy recalls the letter from Alvie was dated 1944, which would place him in January through May of that year in the Anzio-Nettuno area outside Rome. Due to censorship, of course, she could not have known this until the war had ended.

reached the time in her life for which the doctors had predicted “invalidism.” Pain came in increasing onslaughts and blinding migraine headaches were her daily companion. Amy’s rapidly deteriorating body felt, she says, “like rubber.” Dishes slipped from her hands and she could walk only with crutches. At St. Frances Hospital in Lynwood, Calif., her X-rays again were reviewed and the prognosis was no more encouraging.

“I felt I couldn’t go on any longer,” Amy says. “I lay on the divan crying helplessly then suddenly a huge shadow appeared on the wall, gradually materializing into a gigantic Indian brave. I knew I was seeing the spirit who so often had visited my daughter.

“Speaking softly he said he would help me and I was to call on him whenever I needed him. Then another spirit face floated before my eyes. I asked who he was. He said his name was Harry Edwards and that he was living in England. His hand brushed my forehead and my migraine headaches disappeared from that day on!”

Amy searched all her reading material to identify Mr. Edwards but to no avail. A few days later, however, at the home of a friend she picked up a spiritualist magazine containing a picture

and article on the noted English healer. She recognized the face that had projected over 5,000 miles to come in answer to her cry for help.

But the miracle healing was only partially accomplished. Late that evening as she lay in bed her distorted spine was sending fiery pain through her limbs as Amy prayed, "Dear God, You showed Abraham the way. Now show me the way. Heal me and I will dedicate the rest of my life to Your service."

The house was very still as Amy waited and listened. Nothing happened except that she felt herself growing extremely thirsty. Not wanting to disturb her sleeping husband Amy struggled to her crutches and haltingly made her way to the kitchen for water. The room began to glow with a great light which moved toward her. Amy says: "It seemed to condense into a lightning bolt of pure energy. It cut through the flesh along my spine and I felt as if I'd been electrocuted!"

A miracle had straightened her back!

The shock to Amy's nervous system was as severe as if she had undergone major surgery. She remained in bed for a week, chilled and exhausted, but aware that many spiritual entities were speaking to her. The

divine energy also had opened Amy's mind and freed her psychic faculties.

* * *

AMY KEES did not forget her promise to God. On her first day out of bed, now standing proudly erect, she dedicated her home as a center for study, meditation and healing. She now was certain of visible and audible communication between herself and the spiritual world. The bridge had been established.

With a new clarity Amy understood the words of the visionary Joel in the Old Testament: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy . . ."

Amy knew with certainty she and Dorothe would receive instructions from the invisible realm to enable them to help others and to train others to communicate. Amy tells me that ancient teachers who have come through to her and her daughter include Adonis of King Solomon's Temple; Mary, Mother of Jesus; Joel of the Old Testament; Jesus the Christ; Elijah and John the Baptist. (When the latter made his initial contact with Amy and she inquired who he was, the answer came, "It has been a long time since I have used a name but I am best re-

membered as John the Baptist.")

Now convinced of their mission Amy and her daughter formed a study group in April, 1959, naming it, "The Open Door of Love."*

Fred Kees, a "practical" man, would not sit in on his wife's meetings but he had faith in her work. As he drove his big semi around the city he met many people and he spoke with sincerity about his wife's remarkable healing. This, along with other persons' enthusiastic interest, led to the rapid growth of "The Open Door of Love."

Amy soon was to be rewarded in another way. On the evening of a regular meeting in August, 1959, a dream she had held in her heart since childhood came true.

Seated in the living room were about 20 persons attentively listening to Amy begin her lecture when the sound of heavy breathing became discernible. Amy looked quickly at her good friend and student, Rose Wells. She appeared to be falling asleep

but Amy recognized the initial stages of deep trance and signaled for quiet in the room.

In direct voice contact the medium's face and speech center assume the characteristics of the entity speaking. Tears coursed down Amy's cheeks as she heard the first words in more than 35 years from her deceased mother.

"Hello, my baby," Edna Merritt said.

"Hello, Mother," Amy answered, unable to restrain a sob. How she wanted to embrace her mother who was there and yet not there!

Edna Merritt continued, "I would like to address both you and the people here, Amy. I have practiced hard to be able to speak.

"I came to the spirit side when I was very young. It was like going to sleep and waking up. I could see my babies crying but I couldn't make them hear me. I didn't know until later that you saw me, Amy. Distraught and upset, I stayed close by my children. I have no idea how long I wandered in this condition, centering my whole being on my little ones.

"Finally, in sheer desperation, I cried out for God's help and suddenly around me were many loved ones who had preceded me in death. They explained I would have to study to learn how to

*Amy Kees did more, however. She studied with Unity, the Universal Church of the Master, the Life Science Church and Self-Realization. She became a member of the Harmony Grove Spiritualist Association and studied Comparative Religions and the Bible at Compton Junior College, eventually earning the degree Doctor of Divinity. The degree was conferred in December, 1964, by Dr. Hunter of Los Angeles, of the Society of St. Luke the Physician (founded in London, England, in 1803).

function in this new world.”

The channel, Rose, looked directly at Amy as Edna Merritt went on: “You see, baby, the wonderful thing is that although I couldn’t be with you when you were small I can be with you now, for you need me now too. The day will come when I cannot come back, for as we grow spiritually we go away from the earth and our vibrations cannot be lowered enough to enter the denser sphere.

“Our world here is beautiful but it holds its own grief for those who bring it with them, as I did. Do not mourn for one who is gone. Your need will bind him to the earth and he cannot progress to his own fulfillment. Release your loved ones from your grief.”

Edna Merritt fell silent and Rose slowly came out of the trance, unaware of what had occurred.

* * *

THE KEES’ home soon overflowed with persons from all walks of life — serious students, phenomena seekers, the ill and the grieving. Fred, although proud of his family, still retired early each evening. Driving the 10-ton truck was physically demanding. The afternoon arrived, however, when he had to seek his wife’s professional advice. He walked into their sunny

kitchen, rubbing the back of his head.

“Now I’m no softie but I’m getting the feeling that someone is trying to *scalp* me. I have bumps to prove it!” Fred announced.

Amy felt the base of his skull near the pituitary gland. Abnormal swelling was decidedly present. Also present and visible to Amy was the soul body of an ancient Indian. As she tuned into the other world Amy nodded her head responding to the silent conversation — silent as far as Fred was concerned.

Then she told him, “The spirit of an old Indian rides with you. He is giving you that scalped feeling as a warning because there’s something wrong with the steering column on the truck.”

Fred got to his feet, a look of challenge on his face which seemed to say, “That’s impossible! I know my truck like my own hand!” He did not dispute his wife, however, and immediately went to examine the truck.

He returned a few hours later wearing a grin and with grease on his forehead.

“The Indian was right!” he said excitedly. “The knuckle joints are worn thin. If they had broken on a fast run, I’d have lost control of that truck!”

Fred’s thoughtful blue eyes said the rest for him. Amy was

not surprised when her husband slipped into a back seat at the next evening meeting. He was to become one of her most adept pupils.*

* * *

IN 1960 AMY had a vision of a spiritual being who identified himself as Saint Paul. He asked if she now would like to have a church of her own. As he spoke Amy envisioned an old-fashioned frame church with a bell tower surrounded by many pepper trees.

“Oh, yes!” she exclaimed. “But where is it? How can we manage it financially?”

“You will find it when the time is right,” he replied. “Look east and west but remember the money-changers that the Lord threw out of the temple!”

To the west of the town of Commerce was Hollywood. To the east lay the many small suburbs of Orange County. Amy concluded Hollywood meant money and for the next year the Kees searched to the east.

As if Amy’s church were already a reality the spiritual world began dictating Sunday school lessons and sermons through Dorothe’s automatic writing. Sadly, however, through

this same medium of communication, mother and daughter learned that Fred Kees had an undetectable heart condition and would leave them within 12 years. Amy and Dorothe kept this a well-guarded secret.

In the summer of 1962, their realtor, Norah Beckett of Orange, called to announce she had located a suitable church in Olive, Calif. The Kees family went to see it. They stood in front of the tree-shaded frame building watching the doves perching on the old bell tower and they knew there could be no other place so suitable. The weathered sign showed that the church formerly had been “St. Paul’s Lutheran Church.”

Soon it would be the Mother Church of Tzaddi, incorporated and chartered by the state of California.

* * *

AMY KEES’ church officially is called “The Bishop of the Church of Tzaddi.” Today there are branches in Nevada, Missouri, Ohio, Illinois and Florida. Seventy-seven Tzaddi ministers in all parts of the United States have been ordained. Each state-chartered constitution reads in part: “To teach sciences, ancient wisdom, ideals and principles, philosophy, psychology, psychometry and spiritual truths; to promote the

* Fred Kees also took up studies to become a minister in the Universal Church of the Master and later received the Doctor of Divinity degree from the Order of St. Luke the Physician.

brotherhood of man, the universal law of truth and all educational subjects; to solemnize marriages and officiate at funerals; to perform and administer divine healing, give inspirational counsel and communications and to prophesy."

Now a youthful 56, Amy Kees is a dynamic woman. In my recent interview I asked if there are any persons she cannot read.

"Occasionally I find some minds so closed and skeptical that no teachers or guides are around them," she replied. "You might say these people are in the infancy of their development. All I can do is give them a little philosophy to help them start thinking."

I also wanted to know what the study course consists of.

"We have classes in all phases of ESP, including trance, automatic writing, meditation and manifestation, to mention a few. These are given only after a solid background in protection against undesirable entities. Persons studying for a Doctor of Divinity degree go much deeper into philosophy, parapsychology, comparative religions, healing and counseling."

"Undesirable entities?" I queried. "Have you had to remove possessing spirits from novice experimenters?"

"Yes, and I've seen bodies

black and blue from actual psychic attacks. Obsessing spirits can be removed if the person truly wishes it. Sometimes, though, lonely women will find an entity entertains them and they really don't want the demon cast out. This leads to dangerous obsession."

I mentioned the vast areas of untapped scientific knowledge. "Can this information be transmitted?" I asked.

"Well, I'm not a scientist so it would be difficult for me to interpret the data. However, my daughter and I mapped an entire field of oil wells for a man who asked for help."

My face must have betrayed my amazement, for Amy laughed. She told me that in the latter part of 1959 she received a call from her cousin, Mrs. Ruth Jolly, the Tzaddi minister in Independence, Mo., where the Ancient Wisdom Center is located. Reverend Jolly had been giving psychic readings for R. H. Long who very much wanted to locate oil. When her cousin appealed for help, the psychic information obtained by Amy and Dorothe resulted in Long's locating three producing wells near Parsons, Kans. Amy had no personal contact with Long but she learned of his success from the Reverend Jolly.

"How about healings?" I

asked. “Have you performed many?”

“Yes,” she replied, “by the laying on of hands and also by absent healing. Cures also result from past life readings if there is a karmic connection with illness in the present life. Once karma is understood and forgiven or compensated for, the trouble vanishes.” She also told me she thought Harry Edwards probably was not consciously aware that he had healed her. She plans to write to him some day and tell him.

When I expressed curiosity about the word “Tzaddi” Amy said, “It is the 18th letter of the Hebrew alphabet. While esoterically it means many things, Tzaddi is identified with the Aquarian sign we are coming into. My husband taught on the subjects of the pyramids and the Masters of the Far East before he died, for we believe the answers to the present and future lie in the wisdom of the past.”

“You mentioned your foreknowledge that your husband’s heart would fail within 12 years?”

“Yes, but his tired body didn’t last that long. Fred died in January of 1968, eight years after the knowledge was given to me. You may not understand this but he’s right here helping me just as much as before — but now

I no longer can touch him.”

“What are your plans for the Church of Tzaddi?” I asked.

“Dorothe and I know our mission is to develop and instruct people to use their own spiritual attributes. Other Tzaddi Centers are forthcoming. The next one will be in Switzerland. Most immediately our plans are to open a Christian Day School here in Olive.”*

“What an exciting thought!” I replied. “I’ve read of so many gifted children whose abilities have to be suppressed to conform to a disbelieving society and it has seemed to me regrettable.”

“Yes,” Amy said. “My grandchildren are my greatest happiness and they have accepted their abilities of spirit communication as a natural part of life — which of course it is. Many parents come here to learn but they don’t bring their little ones. The Aquarian Age will bring with it some fantastic changes and our children will need a lot of guid-

*At the time of our conversation the Church of Tzaddi had been leasing the Olive property on which the church stood and hoped to buy the land and buildings valued at \$100,000. However, in late 1969, realtors advised Amy they had an immediate buyer for the property and she relocated the Church of Tzaddi at the Shaffer Park Center, still in the county of Orange, Calif. This building comprises the chapel, offices, Sunday school rooms, dining room, bookstore and metaphysical center. The plans for the day school remain in force and Amy currently is selecting a site for it on a nearby hillside in Orange.

ance in a time of expanding awareness."

As I thanked Amy Kees for the opportunity of interviewing her, she smiled graciously and said,

"Keep on with the guitar. Your chording is quite good!"

But I hadn't mentioned one word about my study of folk guitar!



GUARDIAN GHOSTS IN VIETNAM

By Ewing D. Dodgson

IN VIETNAM I learned it is a country of ancestor worship. I believe this creates a favorable atmosphere for ghosts which here are called "Con Ma." They often are talked about and they seem never to do any harm.

In about June, 1966, I had my own experience with a benevolent "spirit." I had been watching television and about 9:30 P.M. I decided to go to bed. I walked down the darkened hall and opened the bedroom door. As I was about to step in and turn on the light I was stop-

ped cold, forcibly detained by something unseen. When my eyes adjusted to the dimness within the room I saw on the floor, not four feet from the door, a six-foot-long viper, his head cocked back to strike. I called for help and we killed the snake, then checked the bedroom to find out where the snake had entered. The bedroom was supposed to be "snake-tight."

We never found out how he got in but I think whatever spirits may be that I was "detained" at the doorway.



THE REWARDS OF SAMARITANISM

TWO CONNECTICUT men serving in Vietnam learned the hard way that lending a helping hand pays off. In the fall of 1969 an enemy guerrilla shot the rifle from the hand of Charles Alan Barbieri of Farmington. The soldier next to him, Mark Algier of Plainville, covered as Charles ran for safety.

After the incident they got to talking about other events in their lives and learned they had

met before back home—although Algier was unconscious at the time. In the summer of 1967 his car had gone out of control and struck a utility pole. Barbieri saw the accident, jumped from another car and rushed to Algier's aid. The injured youth recovered in the Hartford Hospital but until they met in Vietnam he had not known the first man to offer aid was Barbieri.

OUIJA'S

MESSAGE OF HOPE



By Linda Gallo Kopp

"I believe now if God has something to tell you He'll use any method available — even what some call a silly game."

IT FINALLY came to pass in July, 1969. My Uncle Paul had died and I could shed no tears because my profound belief in God and His mercy was unshakable. I knew Paul DeSanzo would go to Heaven. God had promised me that.

In the summer of 1967 Uncle Paul's health gave no one cause for alarm. Tall and slim, always carefree and jovial, he was in his fifties but looked younger. But disaster even then was not far off.

In July that year an old friend, Marcia Landa, came from her home in Huntington, N.Y., to visit me for a few weeks. One evening we were at a loss for entertainment until Marcie asked if I ever had used an Ouija board. I had not.

She told me she and some friends had "played around" with one and by the time she finished recounting tales of the remarkable "Ouija" I was so en-

thusiastic we ran out and bought one.

We stayed up late that night — although at first the planchette moved so slowly we thought the board would not communicate. Then suddenly it moved faster and pointed out the letters "P.D.S." Next, the words, "get help." Neither of us could make anything out of this. As the Ouija graciously answered our other questions we put the elusive "P.D.S." out of our minds,

On August 2 Marcie and I went into New York City for the day. In Manhattan I always stop at St. Patrick's Cathedral to say a prayer and light a candle for my deceased loved ones. This summer day the church was crowded and we entered one of the back pews to pray. When I reached for my change and made for the nearest poor box and its candle stands, Marcie crept up behind me.

"Who's that?" she asked, indi-

cating the statue of a saint. We moved closer to read the plaque at his feet. It was St. Anthony whom most Catholics call "the miracle worker."

After we lighted our candles we went off to enjoy the afternoon. Soon after our return to my home in Melville that evening my mother called. She was crying as she said, "Uncle Paul is dying. They operated on him today and every major organ in his body is riddled with cancer. The doctor says he won't make it through the weekend."

I was struck dumb. "P.D.S." was my own Uncle Paul who lived in Laurelton, N.Y. I hadn't thought of the Ouija board's message, even when I learned my uncle was to enter Wykoff Hospital in Queens (now LaGuardia Hospital) for an ulcer operation. As I tried to calm my mother, my mind raced, recalling our brief obeisance that very day to "the miracle worker," then Ouija's words, "get help." What could that mean?

When I hung up the phone I turned to an awestruck Marcia. From what she had heard she pieced together what had happened. She said:

"Quick! Let's get out the Ouija board and ask about it."

The planchette fairly flew across the board. And this is the way it went:

Question: "What is wrong with my Uncle Paul?"

Answer: "Incurable cancer."

Question: "Is there anything that can be done?"

Answer: "Yes, pray. All pray."

Question: "Then what will happen?"

Answer: "Remission."

Question: "How long will it take for the remission?"

Answer: "One day."

Question: "Will I know when it happens? Will you send me a sign?"

Answer: "Yes, the sun."

Question: "How long will he live?"

Answer: "96."

That was it. I quickly put the board away and called my mother to tell her what we had learned from the Ouija. "How can you believe a stupid Ouija board when the doctors say he won't live out the week? It's only a game." She sounded almost angry.

Everyone who heard our story in the intervening time said almost the same thing: "You can't possibly take it seriously. It's only a game!"

But I didn't believe it was a fun thing anymore. Death isn't funny and the Ouija board had warned me to "get help" and had given my uncle's initials. No, this was no joke.

The next day, Thursday,

dawned grey, dark and ominous. Marcie and I moped the morning away speculating on the validity of the Ouija's messages.

"Let's ask him who he is," she blurted out. "The kids at college contacted the spirits of dead people. Who knows? Maybe he's a ghost or something and can see things we can't."

I was beginning to think we were being childish; our time would be better spent in prayer. I wanted no false hope—but we took out the board and reluctantly I placed my hands on the planchette.

"Who are you?" Marcia asked queasily.

"God. I am God."

That shook us up!

"No more of this nonsense!" I told Marcia firmly. "We mustn't allow ourselves to believe in this ridiculous toy."

* * *

ABOUT ONE o'clock that afternoon Marcia and I were finishing lunch in the dining room. When I went into the kitchen for coffee I noticed the sun beginning to break through the clouds. Back in the dining room Marcia squealed in delight, "Look! Look!"

She pointed at the table where the sun shining through our casement window made a beautiful shadowed cross on the table.

"That's the sign!"

I had to wait until evening to call my mother upon her return from the hospital.

"How's Uncle Paul?" I inquired.

"Oh, he sat up and ate a little today. But the doctors said not to get our hopes up. Sometimes this happens with cancer patients and then they take a turn for the worse."

The last words I said to my mother in that conversation were, "Don't worry, Uncle Paul will be home by next week." And I spoke with complete confidence.

Friday brought more cause for astonishment, this time on the part of the doctors. They were amazed by Uncle Paul's progress but still wouldn't admit that a remission had occurred. Nevertheless, the family's hopes were soaring.

That evening Marcia and I filled in my skeptical husband Bennett on the latest news. He was livid.

"God in an Ouija board? Have you started a new religion? What would your Church think of God in the form of an Ouija board?" he shouted. He not only didn't believe in God; he couldn't bring himself to believe that his wife had gone off her rocker. "Why, if anybody heard about this they'd think you were nuts!"

"Maybe so," I shot back, "but only God really knows about life and death and that Ouija board sure is calling the shots! Besides, I believe if God has something to tell you He'll use any method available to communicate — even a silly game."

When Uncle Paul was sent home from the hospital the next week, few in my family were sneering at my faith in the board. I believed more than ever I had indeed communicated with the Divine. My fairly ordinary faith now became a burgeoning love and trust in the Supreme Being who had graced my uncle with life.

* * *

THE NEXT YEAR passed uneventfully. Uncle Paul had cobalt treatments at Mt. Sinai Hospital and returned for a brief stay at Wykoff. However, he was again the happy man we had always known. He continued to work and enjoy life — and the doctors decided not to tell him the remission could be only temporary.

All seemed well at the beginning of 1969 but his wife, my Aunt Ellen, told me that in the spring he began to decline. He himself knew he was ill but he persisted in the belief that he would get better. None of us could face him with the facts.

We all had learned to live with

the facts, however, and were beginning to accept the inevitable end. Uncle Paul entered Calvary Hospital in the Bronx in June, 1969.

When my mother called to tell me she said, "It's a terminal cancer hospital. The doctors say this is the end but they can't say how long." My parents went to visit him and wished they hadn't; he was rapidly deteriorating.

Again I ran to the Ouija board — to God — for consolation. But this time I got something else.

"What will happen to my uncle?"

"He will die," the board replied.

"When?"

"His soul will be accepted in Heaven on the 17th."

I didn't want to believe Uncle Paul would go so soon but I had to. Reluctantly I told my mother and she seemed relieved.

"To see him as he is," she said, "makes you think he'd be better off dead. The doctor said, 'If God has mercy He will take him soon.'"

And God is merciful. Uncle Paul died on July 13, 1969, and was buried on the 17th. Later I remembered the board had said he would live until "96" which transposed is "69."

The night I attended the wake the chair next to my Aunt Ellen's

was empty and I sat down beside her. Though she was worn and sad she told me about Uncle Paul's last days, his agony and his renewed faith.

"You know, Uncle Paul never had time to worship but being at the hospital with priests and nuns he began to believe in God again."

She went on to say she had

asked the priest who gave Uncle Paul daily communion, "Why should he be punished like this?" And the priest had answered calmly, "Death is not a punishment; it is a reward."

Then I told her about the Ouija board's message that my uncle's "soul would be accepted in Heaven on the 17th," Aunt Ellen smiled gratefully.



FRIENDLY PORPOISES

THIS KIND of story has been told for centuries.

On June 19, 1969, E. J. Lemaire, 55, a shrimp-boat captain of Port Lavaca, Tex., fell overboard five miles from Matagorda Island in the Gulf of Mexico. No one on the craft noticed he was gone.

Lemaire began swimming toward shore and soon found

himself in the midst of a school of porpoises which nudged, pushed and all but carried him to shore. He was rescued from the island some time later suffering from shock and dehydration. He said he never would have made the island without the help of the porpoises—which he told fisherman friends also kept sharks away.



THE FLUSH HOUSEWIFE

AN AGITATED Mrs. Rose Mary Sotelo of Casa Grande, Ariz., told city officials that when she was cleaning her toilet on July 3, 1969, a roll of \$230 in bills fell from her bra and down the drain as she pushed the flush handle. Officials told her the chances for recovering the money were one in 5,000,000.

Nevertheless, on Wednesday, July 16, sewer department employee Harvey Swearingen, working at the disposal plant three miles from Mrs. Sotelo's home, just happened to turn off the chopper in the nick of time. He found the neatly rolled bills with rubber band still intact and Mrs. Sotelo was flush again.





The WHITE NUN HAUNTING

By Dolores K. O'Brien

AT THE TIME of its completion in 1876 Saint Mary Louise Hospital in the old mining town of Virginia City, Nev., was considered one of the most modern and well-equipped hospitals in the nation. Built of bricks with walls nearly two feet thick, it was situated squarely atop gigantic tailings, the piles of discarded earth from which gold and silver had been removed.

Its opening was heralded in

The Territorial Enterprise for March 16, 1876: "An excellent and long-needed institution opened in this city — a hospital perfect in every respect — a comfortable home for the sick.

"The new hospital . . . is four stories in height and stands on a plat of land formerly known as 'Van Bokkelen's Gardens' . . . six acres (which) eventually will be handsomely laid out, planted and improved."

Few ghost towns live up to the name as well as Virginia City, Nev., once-proud "Queen of the Comstock," now mecca for ghost-hunters.

A mere 21 years later this report appeared in Virginia City's *Evening Chronicle* for September 7, 1897:

"The history of St. Mary's Hospital, which is to be closed by the Sisters of Charity under whose charge it is, is one of deep interest, as the hospital has been intimately associated with the life of the Comstock. . . ."

Virginia City, once "The Queen of the Comstock," was doomed. As the mines one by one shut down it became a ghost town, its short history replete with tragedy: mine explosions, cave-ins, and sudden death from miner's consumption, murder and disease.

The once-proud hospital changed hands several times and by 1943 it too had become a ghostly hulk, a filthy haven for rats, skunks, an occasional transient and apparently for the disturbed souls of the many patients who had died there before their time.

* * *

IN APRIL OF 1964 the local Catholic priest, Father Paul Meinecke, pastor for St. Mary's in the Mountains, breathed life into his long-held desire to restore the grand old building and



Century-old, once-modern hospital now is undergoing restoration (facing page).

put it to some good use before it crumbled beneath the elements as dozens of other historic buildings had done.

His dream was to make it an art center, a place where artists could teach and be taught. This dream was shared by Father Meinecke's good friend, Viola Jones, who also was actively interested in the art world. Eventually old St. Mary Louise would house such prominent California artists as Elizabeth Holland McDaniel, George Post, Annabelle Shelly and many others.

But first the restoration must be accomplished. Prisoners were brought from the state prison to clean it up. While the men worked on the floors below Viola spent the first day cleaning the

third floor ward. Brooms and dustpans were inadequate to cope with the litter so she resorted to shoveling out the dirt with an 18-inch snow shovel while dodging the strips of lath and plaster that hung from what once had been a ceiling.

The time passed quickly and in late afternoon the prisoners left. Viola, frustrated at the sight of what remained to be done, continued to work feverishly, completely absorbed and unmindful of the encroaching darkness.

Finally, hunger interrupted her work. Many hours had passed and darkness had fallen. She was still on the third floor, working by the only light in the building, alone in the filthy, deserted, high-ceilinged place — which had an eeriness about it even in daylight. A moonless night in Virginia City is the blackest imaginable and the old hospital was located a half mile down the mountain from town. The only living creatures near were the mournful owls and whatever little animals prowled by night for food.

When Viola finally unscrewed the bulb in the corroded old light socket she knew she would have to walk in total darkness to the stairwell, then down two flights of stairs to the long ground-floor hall leading to the outside door.

As she stood facing the stairs,

mustering the courage to take that first step into the vibrating blackness, an amazing thing happened. A fuzzy area of light appeared about four steps down from the landing. At the moment she was too anxious to get out of that building to wonder about the source of the light. She knew just one thing: she wanted to get away as fast as she could. The little light yielded just enough brightness so that she could see a few steps ahead. She started down — one step, two, three — and the light moved too, remaining a few steps ahead of her all the way to the ground floor. There it continued to guide her safely through the debris to the outside door.

Then for one long moment at the doorway the fuzzy disk of light changed its form. It became a beautiful nun dressed in an immaculate white habit.

* * *

AS THE HOSPITAL was being transformed (four years later the work was far from complete) the white nun appeared more frequently — or perhaps it was only that more persons were around to see her, for word had gotten out that she was there.

I myself had no “ghost consciousness” until I moved to Virginia City in 1966 where, on August 15, I became resident caretaker of the grand old building. I

soon learned of Viola Jones' experience and that ghost-hunters were having a field day. The hospital seemed to be teeming with "presences."

In the words of Howard Bennett of Gardnerville, Nev., one of the young men who saw the white nun on numerous occasions, ghost-hunting expeditions were "as common as taking a bath." In late fall of 1966 Howard was one of six young persons on such an expedition in the hospital. He and Marian Dickerson of Reno, Nev., both saw the white nun standing between Kathy Berry and me. He said she was praying, the beads of a rosary moving through her fingers. Howard, Terry Bower and Bill Richardson of La Jolla, Calif., saw her again about the middle of December, 1967, when she led them from room to room on the second and third floors of the building and finally to the attic.

As recently as the summer of 1968 I was with Marian Dickerson, her brother Adrian Sly, Kathy Berry, Anna Marie Carl and Joyce Neville, all avid ghost-hunters, outside the hospital on its south side. The white nun appeared on the front steps and Marian, Kathy, Adrian and I all saw her at the same time.

During the period of my employment as caretaker (until September 1, 1966) and ever

since then I have seen the white nun every time I have looked for her in the building. Conni Castleberry, a recent caretaker of what is now "St. Mary's Art Center," has seen her only once, however.

"The only time I saw the white nun," she says, "was while I was under hypnosis because of a problem I was having with the ghost of an old janitor in the building. I slipped into a past life and saw myself on a gurney being wheeled toward the old surgery for an operation. There in the surgery I saw the white nun attending to her duties. She appeared to be standing by to oversee the surgical procedure."

* * *

BUT I'M getting ahead of my story. Through my affiliation with the Association for Research and Enlightenment, Virginia Beach, Va., as student and teacher for 11 years, I have come to believe that ghosts are earthbound souls who need help to reach the next plane of existence. Therefore when I first learned about the repeated appearances of the white nun I decided perhaps I should pray for her release. Evidently I was mistaken. Soon after I had convinced many of my ghost-hunting friends that we should pray for the trapped soul's release the nun appeared in my living room.

She communicated telepathically that she was in the decaying hospital for a purpose — to protect the many patients who had died in that hospital and whose souls were trapped there. Now it appeared we ghost-hunters had a different job to do, to pray for those the nun was watching over. And that's what we were doing each time one or more of our group saw her apparition. Only when every one of those spirits had been freed

would she too be free to leave.

I believe we may have been successful to some degree. In October of 1968, Marian Dickerson saw the white nun in Virginia City's Episcopal Church and states flatly, "She and the remainder of the hospital ghosts have now taken up residence in the church."

The move from the hospital to the church seems puzzling unless we regard it as a step in the right direction.



GREGORY'S MR. FLUTTER

GREGORY Richards, aged nine, of Canoga Park, Calif., spent a month last summer with his grandparents, Mr. and Mrs. Hal Schoettler, in Madera, Calif., where for 20 days in July he captivated a butterfly said to be of the red admiral species. Every evening, while the boy played in the yard of his grandparents' home, the butterfly which Gregory named "Mr. Flutter" came to visit him.

The boy said the first time he saw "Mr. Flutter" he flew around him for about 15 min-

utes, then lighted on his hand and stayed about five minutes. Next the butterfly buzzed Gregory's head, landed, rested for a few minutes and flew away. After that "Mr. Flutter" kept the rendezvous daily.

"It's amazing," remarked G. F. Auguston, manager-entomologist of the Madera County Mosquito Abatement District. "It's not unusual for a small bird to make friends with a human but it's very unusual behavior for an insect." He added he never had heard of a case like this one.





Wheel of Fortune

By Paul Steiner

Novelist John Fowles (author of *The Collector*, *The Magus*) claims the idea for the opening scene in his new novel, *The French Lieutenant's Woman*, came to him in a vision. He was in "a hypnagogic state between waking and sleeping" as he looked down to a curving stone jetty from his 180-year-old house high on a bluff in Dorsetshire, England. There he saw a woman in Victorian dress standing with her back to him.

Bourbon was credited with saving the lives of a New Zealand yachting crew after a Tasmanian sea mishap. An accident to the compass caused the loss of the alcohol in which it floats free from impurities and freezing. To refloat the compass the crew poured their bourbon into the compass bowl. For six days the yacht made straight for home port with nary a stagger.

During the filming of "True Grit" Henry Hathaway directed Glen Campbell to whistle any tune that came to his mind. Doing what came naturally, Campbell tootled the first four bars of "By the Time I Get to Phoenix," his record hit tune. Trouble was, the time was supposed to be 1880 and Phoenix hadn't been founded yet.

When Rene Vegnaluzzi of Lagny, France, decided to commit suicide with gas he lighted one last cigarette. This caused an explosion which set fire to his clothes. But the project still succeeded because when Rene jumped into a full rain barrel to douse the flames he drowned.

Actress Cheryl Miller, known best for her "Daktari" TV series, was married on a Friday the 13th. Two days later she broke her ankle in two places.

How about ascertaining UFO facts rather than attempting to prove or disprove the fantasies generated in 23 years of controversy?

FLYING SAUCER news and information has been heavily censored for the past 20 years — not by the government but by the two dozen or so researcher-writers who have been most vocal on the subject. Of these only a small handful have

tiny fragments of information, many of which are irrelevant to the overall picture. And to make matters worse, investigative methods of the UFO buffs have been designed to cope with the criticisms of the skeptics rather than with the problems inherent



FABLES of the
● ● ufo
AGE

By John A. Keel

made any sincere attempt to set the complex and contradictory UFO data before the public. The rest more often than not have seized upon the extraterrestrial conclusion and then carefully selected those reports which appear to fit this conclusion. They have “brainwashed” you by busily discarding everything that fails to conform to their speculations and by carefully tailoring their “evidence” to fit their conclusions. Astounding fantasies have been founded on

in attempting a real study of the phenomena.

There surely is no question that some sort of unknown phenomenon *does* exist. All kinds of UFOs were seen, reported and documented by the military services during World War II. The Air Force always has admitted that a certain number of cases could not be explained; the Air Force never has denied the existence of the phenomenon but has claimed that a certain percentage of all sightings could be

explained as natural phenomena, misinterpretation, etc., and that no scientific evidence has been uncovered to support the claims of the UFO buffs.

Now let's stop the fun and games and examine some of the neglected facts and facets of the UFO situation and compare these facts with the speculations of the buffs. For our purpose a "fact" is based upon identical observations in several different parts of the world. Thus if six teen-agers report a bizarre incident in Nebraska and an identical incident is reported from South America and/or Australia and is repeated in Canada and/or Norway we can assume that this phenomenon has basis in fact. The reliability of the witnesses becomes less important than the incident correlations! And it is time to compare some correlated facts with the popular speculations of the UFO buffs. For instance:

It is a FACT that throughout history strange, unnatural substances have fallen from the skies. Slag (industrial refuse) fell on Darmstadt, Germany, in 1846; slag reportedly fell from a UFO over Puget Sound in 1947. Many other substances reportedly have fallen from UFOs over the years and in nearly every case these substances have proven to be ordinary earthly

ABOUT THE AUTHOR

JOHN A. KEEL is well-known for his magazine and newspaper articles as well as many radio, TV and motion picture scripts. The North American Newspaper Alliance syndicates his features to more than 150 major news outlets in the United States and abroad.

For several years he has specialized in UFO investigation and has traveled widely to interview thousands of persons who claim to have had unusual experiences with UFOs. His resulting authoritative articles have appeared in TRUE, SAGA, FATE and other periodicals and have been translated and reprinted in foreign countries.

The latest of Mr. Keel's numerous books, "Strange Creatures from Time and Space" (Fawcett Publications, New York, N.Y.) presents a gamut ranging from UFO occupants to ghosties and ghoulies and is especially notable for its extensive documentation. Soon to be released by G. P. Putnam's Sons is "Operation Trojan Horse," Mr. Keel's definitive study of the UFO phenomenon.

materials such as aluminum, magnesium, silicon, etc. There are hundreds of these cases from every country on earth.

But because BUFF FABLE insists the UFOs are of extraterrestrial origin any physical substance falling from them must consist of alloys unknown to earth. Therefore, all of these cases are hoaxes!

But if the organized buffs had systematically collected all of these fragments instead of discarding them and made the

necessary correlations they now would have an impressive body of evidence proving that UFOs do exist and are manufactured from or utilize common earthly materials.

It is a FACT that it has been frequently and reliably reported that the unidentified objects have executed sharp right-angle turns while traveling at high speed, thereby defying the known laws of inertia. (Any occupants caught in such a maneuver should be crushed by "G" — gravity — forces.)

But BUFF FABLE insists that such maneuvers prove the objects are the product of an "advanced technology" and as such must come from another planet.

Nevertheless, such maneuvers indicate only that the objects operate outside the known physical laws. They prove nothing of the object's origin or technology.

It is a FACT that the objects frequently have been reported to travel at incredibly high speeds within our atmosphere (they have exceeded 25,000 mph on radar). Yet they produce no sonic boom. Any physical object traveling at such speeds would have to displace air and produce booms.

BUFF FABLE has it that the absence of sonic booms indicates, again, that an advanced technology is involved.

Actually the absence of sonic booms indicates that the objects are either nonphysical (mirages, projections, etc.) or are composed of substances of less density than the air around them. In other words, these objects may pass between the molecules of air rather than force these molecules aside. Again, this points to something outside our known physical laws but not necessarily outside our planet.

It is a FACT that in many documented cases the unidentified objects have landed in snow or mud without leaving any marks and UFO occupants have been observed under similar conditions and they too have left no footprints behind. (There are now hundreds of such cases.)

The UFO buffs automatically reject these cases as "hoaxes" because of the absence of physical "proof."

It is probable that both the craft and occupants in these cases are nonphysical in our sense of the term. They could be of a different density. They reportedly have been seen to leap or "fly" long distances and jump easily over high obstructions. Because of a density difference they may, therefore, be unaffected by gravity in the same way we are. (The irony here is that the buffery accepts the absence of sonic booms as proof

that the objects are extraterrestrial but the absence of ground markings or footprints is regarded as proof that the sighting report is erroneous or a hoax.)

It is a FACT that numerous witnesses have reported UFO occupants walking through the seemingly solid walls of ground-
ed saucers. There is also a growing list of cases in which witnesses have claimed that occupants walked through the walls of homes, into the faces of solid hills and cliffs, etc.

The buffs generally reject these reports outright and they rarely are published in the buffery journals.

Nevertheless these incidents lend additional support to the thesis that some of the objects and their occupants are non-physical and of a different density, enabling them to pass through solid matter in the same way that smoke passes through a window screen.

It is a FACT that in the early 1950's one Colonel Maitland, USAF, inadvertently flew his jet fighter straight into and through a large UFO he was pursuing.

The buffery shelved this report and it hasn't been mentioned since. But obviously Colonel Maitland's UFO was of a different density than his airplane because the two were able to oc-

cupy the same space at the same time.

It also is a FACT that over 50 percent of reported sightings involve objects described as being transparent or translucent.

The buffery tends to shelve such reports and concentrate only on sightings of apparently solid objects.

But while the buffs have tried to convince everyone the objects are solid machines, over 50 percent of the sightings suggest that they are not solid. And perhaps they are not machines!

Another FACT: in a large percentage of cases objects viewed at low level visibly change their size and/or shape while in full view.

BUFF FABLE ignores these cases. Nevertheless this surprising non-physical characteristic further suggests that many of the objects are not machines.

It is a FACT that in hundreds of landing reports the objects are said to have appeared or disappeared instantly. In such cases the objects often appear suddenly on the ground. Then instead of taking off they vanish . . . often in a bright explosive flash.

The few UFO buffs who have studied these cases have assumed that the objects simply took off so fast they couldn't be seen.

There are two other "impos-

sible" answers: the objects can become invisible either by becoming totally transparent or by bending light rays around themselves; or such objects are three-dimensional projections (like a laser beam hologram) and do not physically exist. Ivan Sanderson and others suggest still a third possibility — that the objects move from place to place by teleportation or instant transference (ITF).

It is a **FACT** that thousands of reports from the 19th and 20th Centuries describe unidentified objects which suddenly exploded in midair and disappeared. Some of the Scandinavian reports in 1946 also mentioned this peculiar characteristic.

BUFF FABLE insists the objects explode when caught in a radar beam. But this hardly explains the cases from the 1800's or the innumerable radar sightings in which the objects did not explode.

In actuality no one has bothered to collect and study these intriguing and possibly significant cases. Since those exploding UFOs usually are audible, the noises may be caused by air rushing in to occupy the space where a material object had been. In some cases the exploding object apparently sprayed fragments over the area but no fragments could be found. In the

few cases where such fragments have been located they proved to be aluminum or magnesium. This kind of data deserves extensive study.

It is **FACT** that in a majority of all UFO reports, both historical and contemporary, only flying lights were observed; no solid object was visible.

BUFF FABLE says a solid object is hidden within these lights and the illumination is caused by the ionization of the air produced by the theoretical electrical field surrounding the craft.

As a matter of **FACT** many of these lights are only a few inches in diameter; yet they behave in a controlled, intelligent manner. While some of these lights may be part of a larger, unseen craft, many of them probably are non-physical and might be similar to what we call "focused radar."

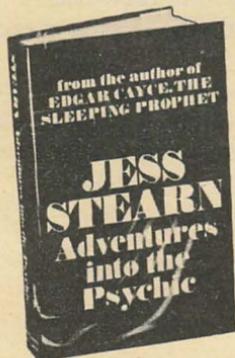
Another **FACT** in evidence: the solid, definitely configured disc or cigar-shaped objects with windows, fins, antennae and apparently metallic construction are quite rare in comparison to the type of reports outlined above. They constitute a minority of the total sightings.

But **BUFF FABLE** has concentrated on these sightings, thus basing its speculations on only a small fragment of the data available.

Actually, since the solid,

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machine-like objects are the rarest of all, they may represent the least important of the overall phenomenon. A really significant study of the UFO mystery must include a study of *all* the reported phenomena — not a superficial choosing of those cases that seem to support a single theory.

What with overlooking or ignoring a large proportion of the

available data it is little wonder we are failing to comprehend or explain UFOs. Clearly, a large part of the phenomena suggests nonphysical characteristics beyond the grasp of our present-day science.

But we've had our eyes shut for a long time and the UFOs haven't gone away! It's time to find and try a new approach.



THE BUS THAT COULDN'T . . .

AFTER 10 YEARS of trundling students back and forth to a parochial grade school in Indianapolis, Ind., a school bus gave up the ghost in the spring of 1969. It needed a good overhauling.

The Rev. Charles V. McSween, pastor of St. Francis DeSales Catholic Church, told the *Indianapolis Star*: "The estimate on repairs was about \$400 and I couldn't see any way to get the money. But I told the garage to go ahead and fix the bus because we had to have it — even though money is so tight in our parish we are having trouble just keeping the school open."

That evening Father McSween opened his mail in the rectory and the first letter contained a check for \$225.20. The gift came from an American chaplain stationed at

an Air Force base in Germany who had learned of the parish's financial problems from one of the airmen.

As the priest marveled over this windfall his doorbell rang. A former parishioner had dropped in to give the parish \$50. He had been thinking about St. Francis and "had a feeling you could use some money."

"I thanked the man," said Father McSween, "and went back to opening the mail. The next letter I opened was from another former parishioner and inside was a check for \$100.

"Now you can say what you want but I think that is stretching coincidence a bit far." He is convinced his school bus is running today because of Divine intervention.



WESTERN SHAMBALLA

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MADAME STONE

By Joseph Oglesby, Jr.

WHEN I WAS a child my family lived on First Street in the old part of Louisville, Ky. In the same building lived a spiritualist—or medium—named Rose Stone.

Madame Stone conducted seances and gave readings in a room that once had been the parlor of the house, an old Victorian mansion, topped by a cupola. The original owner of the house had hanged himself in that tower. Her seance room was furnished with a long mahogany table surrounded by eight massive chairs, an oriental rug, several baroque floor lamps and two silver trumpets. The trumpets which rested on the mantel were slender cone shapes from which Madame Stone reportedly received messages from the other side.

My mother occasionally attended the seances and came back to tell my father and me what had happened. But even as a youngster I was skeptical about Madame Stone's power—although I liked her. She was a bit on the plump side and wore colorful dresses and lots of rouge on her face.

My skepticism (I probably had no such fancy name for it then) was dispelled once and for all one night in

June, 1936. A summer storm had broken a heat wave and many families along the street had come out to enjoy the rain-washed air.

Madame Stone, my mother and I were sitting on the front steps of the old mansion when we heard a door slam in the heart of the house. We looked back of us into the long hall, dimly illuminated by a light in the center.

An elegantly-dressed man walked from the doorway at the far end of the hall to the other side and then just disappeared. There were no doors on the other side of the corridor—just a blank wall. We were all mystified.

Mrs. Stone said quickly, "I'm not



Joseph Oglesby, Jr.



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sure but I think I know that man. The light was so weak I couldn't make out his features but there was something familiar about his walk. This must mean something."

The medium asked my mother to ask Mrs. Hughes who lived in the small apartment from which the man had emerged if she had had a visitor. Mrs. Hughes said she had not, but she too had heard the door slam and thought the sound had come from another of the several apartments and sleeping rooms in the building.

The mystery was soon solved. At 9:00 P.M. Madame Stone's telephone rang and she went to answer it. The caller had bad news. At 8:45, precisely the time the three of us had seen the figure in the hall, Rose Stone's uncle, whom she hadn't seen for 20 years, had died. — *Louisville, Ky.*

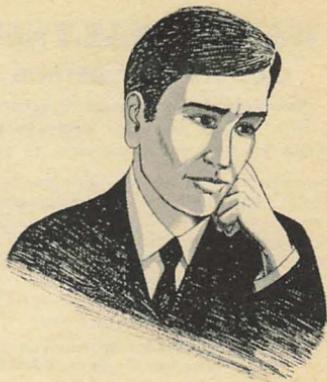
ANGUS' LAST CALL

By Norma Deal

ANGUS WAS pure mongrel, black as a moonless night. We named him for the Black Angus breed of cattle on that account. He was round, fuzzy, stubby-tailed at birth, and Claude Bolen, a friend of ours in Corpus Christi, Tex., gave him to us in June, 1964, when he was about eight weeks old. He had the intelligence of his terrier mother and poodle sire and we soon realized Angus was a prize despite his slight hip deformity. He loved us and the children — Rebecca, 11, James, 10, and Teena, seven — and we all loved him in return.

When he was about three months old we noticed Angus didn't bark. He spoke occasionally in a low moan. I wondered if I could teach him to make these moans into words, as deaf children are taught. Holding my hands against his throat and speaking closely into his muzzle so that he would feel my breath I spoke short words. I thought "out" and "hello"

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were good usable words for him as well as for the family.

After quite a time of trying, one day he looked up at me, his head cocked, then ran to the door and in a most peculiar voice said, "Ow-oot." I opened the door and out he went. In a few minutes his familiar scratch sounded and back in he came.

Not long after this Angus connected the word "hello" with the return of the children from school and my husband from work. Soon he began to say, "Hay-oh" and in a few months it was an accepted fact in our house that Angus knew two words and how to use them.

As he matured he began wandering as all male dogs will. He always came home by sundown so we didn't worry much about him. However, just before Christmas, 1964, we moved across town and between our new home and the old ran busy Highway No. 9.

Angus seemed to adapt to his new surroundings but he began to wander more and come home later. One dark night his adventures led him onto the highway, several blocks from home. Being coal-black, not very fast because of his bad hip, and possibly hypnotized by headlights, he was hit by a car.

During that night, unworried by Angus' absence, everyone in the house was awakened by a loud moan. My husband, hoping the dog was outside, went to let him in. But Angus wasn't there. Then we remembered he always scratched the door to get in. Thinking it must have been another dog we retired once again—but not to sleep. Lights flicked on in closets where there were no lights and paper rustled; this kept us awake all night.

Before school the next morning the children and I searched the neighborhood without success. I said reassuringly, "He'll probably come in later this morning."

After the children went to school and my husband off to work the phone rang. A friend and her neighbor, Mrs. Kemp and Mrs. Bezinque, had found Angus. He had been hit apparently right in front of the Annapolis Animal Hospital which is on the highway.

Nevertheless, we console ourselves that even if we had known he was calling us that night and even if we had been able to find him, it was too late to help him. Angus had known he was dying and sent us his last good-bye. — *Corpus Christi, Tex.*

THE PROTECTOR

By Martha McDonald

MY MOTHER'S stepmother, Catherine Washburn, was devoted to her first husband, Hiram, an English sea captain. Shortly after he died in the winter of 1939, she had to go to their summer bungalow near Danvers, Mass., to pack their things and clear the place out as she intended to sell the property. Although tucked away alone in her little house in the woods, she never was afraid.



Martha McDonald

Thoroughly exhausted after a day's work, she threw herself across the bed and promptly fell asleep. Suddenly she was wide-awake. Seeing a brightness in the dark room she looked for its source and found her

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dead husband standing at the foot of
the bed.

"Get out! Get out quickly!" his
voice commanded.

Now quite frightened she dressed
hurriedly and ran the half mile to
spend the night with neighbors.

Early the next morning she was
awakened by the sounds of dogs and
men thrashing through the woods.
During the night an escaped inmate
from a nearby mental institution had
sought refuge in her cabin! — *Kearny, N.J.*

IT WAS KATE

By Sally Remaley

MANY UNUSUAL psychic inci-
dents occur in isolated moun-
tain areas and the folks who live
there often take them for granted.

Peg Behrens, an advertising wom-
an, told me of one happening, how-
ever, that "shook up" her family —
"except for Grandma," she adds.

The "happening" took place in a
farmhouse in the hills of Pennsyl-
vania and Peg says that although she
was only six years old at the time,
she never has forgotten the incident.

"It was early winter and my
mother and father took me for a visit
to the farm home of my grand-
father and grandmother. One of my
aunts was there, too, so it was al-
most a family reunion.

"It had snowed during the day and
a carpet of white covered the spa-
cious old-fashioned porch across the
front of the house. Wide steps led up
to the porch and a wooden railing
rambled around the outer edge of the
veranda-type structure.

"We were all sitting in the living
room around the cozy fire just before
dusk, with the lamps already lighted.
The grown-ups were visiting. Sudden-
ly we heard a quick sharp rap at
the front door which had a large
glass panel in its upper half.

"All eyes turned to the door as the
rap was repeated and all of us saw

framed in the glass panel the head and shoulders of Kate, a family friend who lived about 30 miles away.

"My father jumped up and strode to the door, opening it wide. 'Come in, Kate,' he called out. Then he did a double take in surprised disbelief.

"'You all *did* see Kate, didn't you?'" He turned to us, puzzled.

"'Yes, it was Kate,' everyone assured him.

"'But there's no one here,' Father said. Mother laughed. 'She's hiding to fool us. Look again.' Mother ran to the door, too, then fairly screamed, 'There are no tracks in the snow!'

"We all rushed to the door and looked out. There was not a single mark in the smooth white surface of the snow-covered porch.

"We ran outside then and looked around the house — everywhere. But there was no sign of Kate and no tracks in the snow but our own. Then my grandmother called us back in. 'It's no use to look. You won't find Kate,' she told us. 'It's a sign. You won't ever see Kate alive again.'"

Peg said they turned sadly back to the house, not wanting to believe what the grandmother had said, but not sure in their hearts it wasn't true.

There was no telephone in the farmhouse so they could not call to check on Kate. Early the next morning, however, a neighbor arrived with a message for the family: Kate had been taken to the hospital the day before and had died just before dusk. — *Bradenton, Fla.*

JAKE HAS HIS WAY

By Nora Kinney

as told to Katherine Roe

WHEN MY husband Jack died on December 30, 1959, I decided to move into the smaller house on the rear of our lot in Tempe, Ariz., and rent the big house he and I had occupied.

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The first tenants, the Hills, and their three youngsters didn't stay long.

"Something queer goes on in this house, Mrs. Kinney," Mrs. Hill said when she told me they were leaving. "Every morning we hear someone coughing in different parts of the house, but there's no one there!"

Next, my sister-in-law, Gladys Kinney, and her two children rented the house. I didn't say anything about the Hills' experience because I had lived in that house for 20 years and nothing unusual ever had happened.

But Gladys came to me at the end of the month and said, "I hate to say this, Nora, but your house is haunted. Someone pulls the covers off my bed every night. When I wake up shivering I find the covers neatly stripped down all the way to the foot of the bed."

So Gladys moved out too. But still I couldn't understand it.

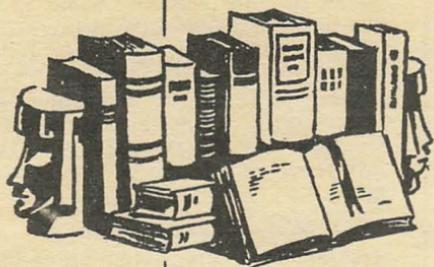
The Smiths who moved in next had two lively boys and I thought they wouldn't let a few noises scare them out. Nevertheless, the second time Mr. Smith paid his rent he asked, "Say, did you ever have an old wood stove in the living room?"

"Yes," I answered, "for many years. Why?"

"Well," he said, "every morning and at other times during the day we hear the sound of someone shaking down the ashes in an old-fashioned wood-burning stove."

The Smiths moved out after a few months and I did some serious thinking about it. I decided Jake was trying to tell me he was displeased that I had moved out of the place we had occupied together for so many years. In 1961 I moved back into my old home. No queer happenings have occurred since then.

This has convinced me that Jake used this method of haunting to get his way.—*Phoenix, Ariz.*



New Books



By
David
Techter

PERSONAL HISTORY

BECAUSE OF all the literature that has appeared recently about the late Edgar Cayce, on seeing the latest volume one is inclined to think, "What, again?" But just as one has decided there hardly could be anything new to say about this famous seer, along comes a book like *My Life with Edgar Cayce* by David E. Kahn, as told to Will Oursler (Doubleday & Co., Garden City, N.Y., 1970, 214 pages, \$5.95). The facts of Cayce's life and his famous "readings" as handled here are not all that new but the story is retold from the "inside" by a man who was an intimate friend of Cayce from 1908 until the latter's death. It also is the story of David Kahn, the author, and that too is worth reading.

One is struck by the implicit faith Kahn had in his psychic friend. David never undertook any important move without a reading from Edgar and always followed implicitly the advice offered. Kahn seems to have been, to some degree, a sensitive himself for he also was guided by his own intuitive grasp of the situations and rarely failed to come out on top. He did recognize to his sorrow the limitations of Cayce's seership, for like a computer Cayce would answer correctly everything asked of him but would not volunteer

additional pertinent information. This limitation was graphically illustrated by the Texas oil venture in which Kahn was involved with Cayce. Cayce correctly located the oil and described the rock strata that would be encountered during the drilling but no one thought to ask him how to avoid the personality clashes and petty vandalism that sabotaged the operations.

The most interesting feature of *My Life with Edgar Cayce*, however, is not the recounting of the seer's clairvoyance but rather the insight into Cayce's human side. Only *There is a River* by Thomas Sugrue previously has handled this facet. Happily Sugrue appears in Kahn's account, too, as does Lucille, David's wife. Throughout the volume David Kahn emerges as a warm likable human being.

Kahn did not live to complete the volume and as a sort of epilogue his

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widow Lucille recounts some peculiar poltergeist-like disturbances that occurred following his death. Later, during a sitting with Mrs. Ena Twigg in London, Lucille received messages from David claiming responsibility for these noises. It makes a rather intriguing close to a memorable book.

DO-IT-YOURSELF ORACLE?

OCCASIONALLY items other than books come along that are of potential interest to FATE readers. I recently received a gift set of what is described as a do-it-yourself oracle. This consists of a deck of 36 round cards, equal numbers (six) of six symbolic designs, devised by a psychologist and Stan Sohler and being sold by Solar Flare, Box 2187, Idyllwild, Calif., 92349 (cards, case and instructions for \$6.00). It should be explained that these are not "fortune-telling" cards but rather resemble Rorschach inkblots, being a "projective" device. Since each symbol has both positive and negative aspects and since its position can indicate conscious or unconscious ideas a great deal of the interpretation is left to the individual using the deck. As the accompanying literature points out, "It can also be used by a technician with a client who needs a nonthreatening projection technique to help subconscious material break through defensive barriers into awareness." Conceivably it might be used for divination also as one of the suggested layouts has an area that represents the future.

For my taste, the directions are a little too vague. The subject is not told how many cards to use as this choice itself is supposed to indicate how much one is willing to see of one's self (or prefers to keep hidden). As valid as this observation may be the procedure thereby loses as a ritual and yet it seems to be the ritualistic qualities that contribute

power to the I Ching and the Tarot which can be used in similar fashion. Anyone intending to employ the set for divinatory purposes will have to establish his own ritual and interpretations for the cards. The cards can be commended for artistry and quality.

TWO NEW MAGAZINES

SOME MONTHS AGO I reported the appearance of the magazine *Psychic*. This periodical now has gone through several issues and thus far has maintained a high standard. This month I have two new magazines to comment on. Neither mentions a subscription rate so I assume both are intended primarily for newsstand distribution and FATE readers will have to look for them on sale. The first (the number designated No. 1, April, 1970) is *Astroview* with the subhead *Occult Keys to Your Life* (50 cents). As both the title and the publisher (Dell) suggest, this is aimed at those readers who have become interested in the psychic field by way of astrology (a column of advice based on astrology is included). Dell obviously felt that the occult field in general was enjoying such a boom that the time had come to experiment with a magazine that includes palmistry, numerology, graphology and other forms of divination. Included in the areas of proposed coverage are ESP and parapsychology. The frequency of publication is not indicated; presumably this will depend on the success of the initial issues.

If the material in this issue is a fair sample I suggest they find someone with some background in the psychic field to write for them. Except for the familiar name of Mir Bashir all the writers are primarily astrologers. Two articles deal with the psychic field. Both of them have unfortunate titles. Katherine Q. Spencer writes on "How Dr. Rhine

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Harnessed ESP." If there is anything the doctor from Durham *never* has claimed it is that he has *harnessed* ESP so it can be directed to practical ends. This rather rambling article presents elementary material which FATE readers generally are too sophisticated to enjoy but it is not inaccurate (except for the amusing boner that attributes Sir Oliver Lodge's book *Raymond* to Sir Arthur Conan Doyle). "Phenomena that Enchant a Wondering World" by Frank J. McCarthy is a more interesting account of spontaneous cases despite its corny title.

There are two rather good articles in the issue. Francis J. Ramsay contributes an excellent piece on "The Dangers of Black Magic." Even better is the article "The Turned-On Generation" by Dane Rudhyar, a provocative discussion of the rebellious youth of today and their fascination with drugs. Rudhyar also contributes a well-written article on dreams although I was unable to follow his astrological classification of dreams. These articles probably are reason enough to buy the issue. The future will disclose whether the magazine will provide enough material of worth to sustain an audience.

IMPRESSIVE QUARTERLY

THE SECOND new effort is designated a quarterly (75 cents). *Occult*, published by Popular Library, is far more impressive than *Astrovie*. It shares Dane Rudhyar and Frank J. McCarthy with *Astrovie* but also boasts the more familiar names of Susy Smith and Margaret Gaddis. Some of the less familiar names write well enough to make me sorry no biographical sketches of authors are included. The material covers quite a gamut of topics, nearly all well-written and worthwhile. There is an article on apparitions by James Raymond Wolfe, one on poltergeists by Martha Grieg and one

on yoga meditation by Harold Abernathy. W. Wilson Weir contributes an excellent article on modern witchcraft in which he spells out the frequently expressed suspicion that the present-day movement is in reality a 20th-Century invention having no historical connection with the ancient witchcraft religion.

Susy Smith writes on reincarnation even though her own belief is quite emphatically against this concept. Margaret Gaddis's contribution is titled "When is Healing Supernormal?" Both authors maintain their usual high standards. One of the most interesting articles is by Robert Tralins who discusses spontaneous cases. Such materials are always of interest but Tralins here is using cases he personally has collected. At one point he mentions that he has reports on 466 ostensibly precognitive dreams. These are records (if he really does have documentation) many parapsychologists would love to study and it again points up the irony that a popular writer in the field is getting the reports that should be going to the serious researchers. Mr. Tralins doubtless will be issuing more paperback collections based on his files (and thereby will attract still further cases from his readers). But, of course, since these published works do not include complete documentation this is not quite the same thing as the studies of Mrs. Rhine or of the American Society for Psychical Research. On balance, however, *Occult* is to be commended for its auspicious start. Here's hoping it will maintain its initial standards.

OTHER REVIEWS

THE HUNZA-YOGA WAY TO HEALTH AND LONGER LIFE by Renée Taylor, Grosset & Dunlap, New York, N. Y., 1970, 215 pages, \$5.95.

This book follows the usual pattern

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of Miss Taylor's publications about Hunza and health: a few well-known and obvious truths are scattered through a jungle of myths, half-truths and out-and-out misstatements.

The first 38 pages are concerned primarily with Hunza* (which Miss Taylor visited only briefly, to judge from her account). The remaining 215 pages consist of a description of Yoga exercises and attitudes toward life.

The Hunzas do not practice Yoga, never have practiced it, presumably never heard of it and as loyal Muslims would reject a completely Hindu mystic ritual if they did hear of it. Miss Taylor does not state that they do practice it. Yet the title of the book and its discussion of the supposedly happy Hunza way of life manage to convey this assumption which is totally contrary to fact. Why then are the first 38 pages included in what is actually a textbook on Yoga?

As President of the Central Asiatic Research Foundation I spent a total of three years in Hunza, Gilgit and the neighboring areas. From my own experience I recognize Miss Taylor's misstatements on every page where Hunzas are mentioned. Probably these arose from the obvious fact that Miss Taylor spent her time with the Hunza Royal Family. Apparently she could not speak the Hunza language, Brushuski, or even Urdu or Persian and therefore could not communicate with the people. I shall point out only those untruths that are important to persons reading this book because they are interested in its health advice.

First: By American standards the Hunzas are not healthy! That myth was started by Dr. McCarrison, a

*Hunza is in the northwestern tip of Jammu and Kashmir, one of the northernmost states of the Indian Subcontinent.

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British military surgeon who found young Hunzas militarily fit, British officials found it necessary to build a public dispensary in Hunza during the early 1900's. During one stay of 14 months there, I personally treated more than 5600 medical cases.

Vitamin deficiencies due to inadequate diet are common. Probably over 40 percent of the population has subclinical rickets—pains in the knees, slightly deformed rib cages, soft poorly-calcified teeth. Mild scurvy is rampant during the food shortages of late winter to early spring. I have seen desperate people eating the first alfalfa shoots, craving fresh vegetable material. I myself developed beriberi on a real Hunza diet—not the highly enriched food eaten by the Royal Family and their guests!

Second: Hunzas do not “enjoy a long and happy life, without disease, to a ripe old age.” Nor are “Childhood diseases . . . unknown.”

Of nine teen-aged Hunza boys in my craft school—boys from economically better-than-average families—every one had lost a father, mother or sibling, or more than one. Two boys each had lost five members of their immediate families! The average was almost three for each boy. My chief Hunza assistant, Gohor Hayat, states it accurately: “Yes, it's true that Hunzas are

strong; the weak ones die!”

Third: It is absolutely false that the Hunzas or anyone else can digest a significant amount of useful minerals from the glacial rock dust in the water they drink. That rock dust is practically nothing but fine-ground granite. Not even their crop plants can derive nourishment from it. In order to raise any crops at all the Hunzas fertilize their fields three to five times a year with sheep manure. Anyone with the slightest knowledge of rock and soil chemistry and of the chemistry of mineral assimilation by humans can recognize this statement by Miss Taylor as sheerest nonsense.

Actually the Hunzas let the glacial water settle in cisterns. Here the majority of the rock dust settles out. Here too the mosquitoes breed—to keep the “healthy” Hunzas endemically infested with malaria. Here also the human fecal material, which is freely deposited in the fields, works into the water and maintains a 10 to 20 percent infection rate with the intestinal worms called *Ascaris*.

Fourth: Neither divorce, marital infidelity nor crime is unknown to the Hunzas. Village courts convene to try local cases and the Mir's court meets daily to try appeals cases and cases from the main community of Baltit. There is no “jail” as a building but offenders are sentenced to periods from six months to life at the penal

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colony of Shimshal beyond the 16,000-foot pass east of Khaibar. I know. I visited Shimshal. Did Miss Taylor?

The "Hunza" recipes in Miss Taylor's book are those of the Royal Family. They do not represent the cooking done by the general population. For example, the average Hunza never puts salt in his chapattis; it is too expensive. He salts his tea, when he can afford to, and then eats the used tea leaves to be sure he wastes none of the precious salt. If poverty like that—complicated by malaria, rickets and intestinal worms—be Shangri-La, Miss Taylor can have it.

The remainder of the book devotes itself to the therapeutic advantages of regular exercise, relaxation, walking or climbing, affection in marriage, peace of mind and abstinence from tobacco. Surely no one can quarrel with any of these long-established worthy objectives. Whether any particular system of Yoga is either best or the only way of achieving these goals is a matter on which I am not qualified to write. My only reservation is to question whether so much concentration on one's body and mind may not represent a degree of self-consciousness that is itself conducive to neurosis. The Hunzas, at least, are working too hard for survival to worry about themselves. This may be worthy of emulation—*Dr. John Clark.*

EXPLORE YOUR PSYCHIC WORLD by Ambrose and Olga Worrall, with Will Oursler, Harper and Row, New York, N.Y., 1970, 144 pages, \$4.95.

As so many psychic books now coming out are "twice-told tales" presented only to entertain it is refreshing to find one that is importantly different. *Explore Your Psychic World* is Will Oursler's condensation of six seminars on spiritual healing conducted by Ambrose and Olga

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Explore Your Psychic World reports short excerpts from and summaries of the seminars but its principal value in my opinion derives from its predominant content—tape-recorded questions and answers which make the book unique. This presentation produces much valuable information about sensitives.

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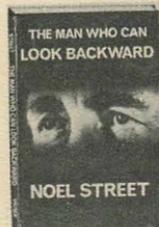
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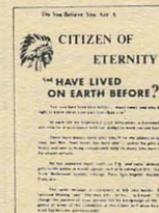
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To cite an instance of particular interest to me, Olga makes an interesting contribution in the realm of children's so-called "imaginary" playmates. She reports having watched one for some time and taking her "for real" before learning she wasn't there! The parents of the little girl she was playing with couldn't see her. The child said her playmate was Margaret, her best friend, whom she had known for a long time. When Margaret had to go she just disappeared, a phenomenon probably not too surprising to a little girl to whom so much in the world is still new.

Will Oursler as editor avoids drawing conclusions himself but ties the material together with sympathetic running comment. — *Harold Steiner*.

THE SYBIL LEEK BOOK OF FORTUNE-TELLING by Sybil Leek, The Macmillan Co., New York, N.Y., 1969, 144 pages, \$5.95.

This do-it-yourself fortune-telling book by the world's most famous witch, Sybil Leek, is both humorous and highly instructive. Its 11 chapters cover most of the modern forms of divination: Tarot cards, I Ching, tea leaves, dice, candle imagery and crystal-gazing — to name only a few. The book can be highly recommended for those who like to indulge in amateur fortune-telling at home or at parties.

Written in the author's typical whimsical fashion the simplified instructions can be easily understood and applied. Miss Leek touches on the history of various methods of fortune-telling but is not much concerned with their past historical significance. She points out that prophets exist in every society although their tools of trade and the manner

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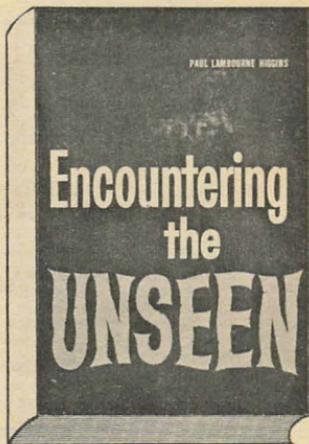
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of their payment may vary from one epoch to another. She wryly comments that "the magical touch of crossing the palm with silver may have given way to many a palmist's now having an accountant." However, she states that "it is the utter incalculability in the future of survival that offers a menace to man's peace of mind and sends him to seek reassurance from the fortune-teller who gives him that priceless hope for tomorrow."

Although the methods of divination are legion, Miss Leek points out that all aspects of prediction or seeing into the future finally come back into the province of the individual himself. In other words, she feels that the various modes of divining are merely tools used to stimulate man's subconscious mind. The fallacy of believing that some are "gifted" in these areas whereas others are excluded is exposed for what it is—a false dependence on others and a refusal to let the prophet within oneself emerge.—Edna Rowland.

TOWARD CENTURY 21, edited by C. S. Wallia, Basic Books, Inc., New York, N.Y., 1969, 320 pages, \$7.50.

Thirteen remarkable scientists in varied fields presented a series of lectures in a Stanford seminar which now are assembled in *Toward Century 21*. These lectures project and speculate about the future on the basis of what is now known in each branch of science. It is not difficult to imagine an erstwhile prophet presenting these ideas as his own "visions" of what the next century will bring.

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(2) Contraceptives implanted in the skin will be effective for 20 years or more and can be removed to facilitate reproduction.

(3) The supersonic transport plane will be abandoned as too big and noisy and creating more problems than it solves.

(4) The emphasis on integration will abate as separate cultures rise and develop in a state of coexistence.

(5) College courses will feature studies of body awareness (yoga), breathing, meditation and other psychic exercises.

(6) Religion will become do-it-yourself with no organization, no membership, no buildings, no doctrines. *Doing* will be emphasized—meditation, music and innovated rituals. The essence of religion will resemble the thoughts of Albert Whitehead: "When you understand all about the sun and all about the atmosphere and all about the rotation of the earth, take care you do not miss the radiance of the sunset."

This presentation of basic scientific thought in anticipation of the coming century reads like a psychic novel. Despite the surface austerity of public figures in science, the scientific community as a whole fully acknowledges that on University of California campuses more than 10,000 students meditate a minimum of 10 hours weekly. At nationwide human development centers more than 200,000 students are initiating serious courses dealing with dream interpretation, the compilation of meditative intuitions and the powers inherent in the manipulation of physical, mental, and spiritual symbols.

Certainly less than 10 years ago this book never could have been proposed—much less attract the contributions of the 13 prominent scientists who joined the effort. It long has been predicted that the New Age will herald the day when psychic practitioners will wax a little more

scientific and scientists will acknowledge the role of psychic powers. *Toward Century 21* may be the first major step in making such a vision reality. — Tom C. Lyle.

THE TRIALS OF THE LANCASHIRE WITCHES by Edgar Peel and Pat Southern, Taplinger Publishing Company, New York, N.Y., 1969, 192 pages, \$6.50.

One's immediate reaction to seeing this book is, "Oh, no, not another rehash of 17th-Century witchcraft trials!" But the word for *The Trials of the Lancashire Witches* is "excellent."

The trial of 19 men and women of Lancashire, England, in 1612 is among the best known witch trials. Edgar Peel and Pat Southern delve into the lives of these people, their thoughts and feelings, the relationships between them and bring them alive on the pages of the book. Happily, complete documents of the trials still are available. The authors made full use of these and other extant accounts of the persons on trial and those around them: Mother Demdike and Old Chattox, the two old women, and their daughters, Elizabeth Device and Anne Redfearn, together with other relatives and neighbors.

The Pendle Forest Witches of 1634 are dealt with as are those of Chelmsford and—in America—those of Salem, Mass. And the authors present a clear picture of Europe generally throughout the persecutions (from about 1450 to 1740) thus establishing a better understanding of the contemporary feeling toward the Lancashire Witches.

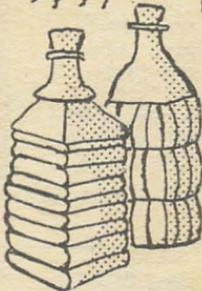
It is a pleasant change to find writers who have researched the whole field of witchcraft although they are dealing with specific trials. Mr. Peel and Miss Southern discuss the findings of the late Dr. Margaret Murray—who did much preliminary



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work in showing what witchcraft really was—and also discuss witchcraft as it is practiced currently. The appendix on "Witchcraft in the World Today" is a fine article in itself.

The book is illustrated with just the right number of pen-and-ink sketches, beautifully executed by Pat Southern. Included is a map of Pendle Forest and the surrounding area.

The comprehensive bibliography and the appendices are valuable, though it might have been helpful for some readers if the "Diary of Events" (Appendix I) had been placed at the front of the book as a prologue.

For either serious student or casual reader *The Trials of the Lancashire Witches* is well worth the price and highly recommended.—
Raymond Buckland.

ALSO NOTABLE

DO YOU KNOW JESUS? A Reaffirmation of the Teachings of Christ as told to Cyril T. Tucker, Exposition Press, Inc., Jericho, N.Y., 1969, 64 pages, \$3.00.

Of the multitude of books published about Jesus, this one is unique. Its authors are those who have left this world and now live on a higher spiritual plane from which they have sent down the word. Messages received by persons close to the author have been set down verbatim and the publisher may just be right in saying this "knowledge about Jesus cannot be found in other writings."

BRIDGE TO HEAVEN, The Revelations of Ruth Norman, Unarius Publishers, Glendale, Calif., 1969, 506 pages, \$4.95.

A collection of the author's personal psychic experiences records her introduction to the Science of Unarius to which she seems to attribute her realization that she is again walking by the side of the Nazarene. Mrs. Norman, for one, knows that He has returned just as He prophesied He would. Through His teachings and constant help, she has found the Kingdom Within, the Inner and Higher Consciousness, experiencing indescribable beauty and viewing countless luminous spiritual Beings.



Report FROM THE Readers

SENTIMENT ON ARARAT

I've been reading FATE for many years but the May, 1970, issue will be my last. I object to Mr. Fuller's mention of the Mt. Ararat expedition as "the most ridiculous archaeological search in history ("I See by the Papers," page 32).

It is evident from his remarks that Mr. Fuller is either biased or ignorant of the facts concerning this subject. In either case he should have been satisfied merely to give an account without injecting his opinion. It is a controversial subject and any conclusion at this time is premature. — *Jack H. Pearson, Louisville, Ky.*

* * *

When the publisher of one of our leading magazines openly repudiates God's Word it is distressing to those of us who are Bible-believers. I refer to your article "Again and Again" in which you express amazement that there are those so "gullible" as to believe there actually was an ark and a flood.

I believe it! Jesus Christ believed it! In *Matthew 24:38-39* He says, "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark.

"And knew not until the flood came, and took them all away. . . ."
— *Pauline Corn, Columbus, Ga.*

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I was astonished and disappointed
in Mr. Fuller's column in the May,
1970, FATE in which he ridiculed the
idea that "there literally was a
Noah's ark." You must be aware
that there have been at least 15
instances, most of them in recent
years, of explorers and others testifying
there is something up there
buried in the ice. In his column he
certainly discusses seriously the possi-
bility of phenomena of various
kinds on flimsier evidence.

I know many people nowadays
seem to take pleasure in contradict-
ing the Bible, merely for the sake of
contradicting what millions of people
(including I am sure the majority of
FATE readers) consider to be the
Word of God. I hope Mr. Fuller does
not fall into this category.

We Christians are required to be-
lieve and do believe things that are
harder for human beings to under-
stand than Noah's ark. If we did not,
then God would not be God.

I realize of course that there is not
agreement within the church that the
mountain presently known as Ararat
is the one where the ark landed and
that acceptance of the account of the
ark is not an essential part of the
Christian creed.

But I would point out that many
scriptural facts denied by scientists
a few generations ago have been
proven true by recent archaeological
research.—Arthur Retzlaff, Flint,
Mich.

* * *

With reference to Mr. Fuller's
comments on Noah's ark, it seems to
me that prior to World War II I saw
in a French newspaper a fairly clear
picture purportedly taken from an
aircraft (above Mt. Ararat). In the
snow the oval outlines of a huge boat
could be made out. But I have other
information about the controversial
ark.

Among my acquaintances is a Dr.
Ebert, originally from Germany and

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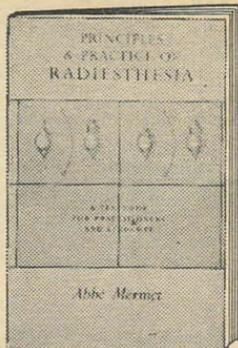
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now a distinguished gentleman in his 80's. For political—not race—reasons, Dr. Ebert left Germany when Hitler came to power and for many years worked as a theater attendant at the opera house in St. Gallen, Switzerland, which was my hometown. Later Dr. Ebert built a fabulous opera house in Ankara, Turkey, and lived there for many years. In 1967 Dr. Ebert and his highly-educated wife were invited to return to Turkey as guests of the state to celebrate an anniversary of the Ankara opera house.

After his return from Turkey I had a very interesting talk with Dr. Ebert and of course I asked about the Noah's ark controversy. He told me that he had talked with high government officials about the subject and the gist of what he learned is there actually *was* something there—the remnants of a wooden ship. However, it seems the Russians undertook massive underground nuclear experiments nearby and now these remnants are gone.

Mt. Ararat borders on Soviet Russia and the Soviets, in line with their anti-Christian ideology, wanted to remove any possible evidence that the ark existed.—*Pierre L. Tissot, Pacific Palisades, Calif.*

OBNOXIOUS MILITANCY

I cannot refrain from commenting on the letter of Henry S. Tugender, Oceanside, N.Y. (April, 1970, FATE).

One who brags about his militancy, who carries a chip on his shoulder and constantly looks for offense, neither endears himself nor his cause to others. He becomes at best a bore and at worst a nuisance. Then he attributes his resultant unpopularity to prejudice against his race, his religion or his politics.

If William James was, as Mr. Tugender suggests, anti-Semitic, he is only another proof that highly-educated, talented men have no more

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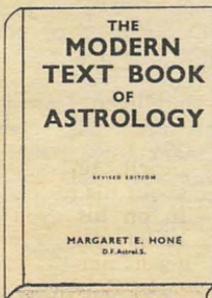
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immunity to the prejudices of their time, place and circumstances than less fortunate men. Throughout history men of genius have been anti-Semitic, anti-Catholic and anti-Protestant. They have believed in witchcraft, obtaining confession by torture, the necessity for slavery and a host of other aberrations. What then is so remarkable if the long-deceased William James seemed anti-Semitic?

Many persons remember the "help wanted" signs in New York and Boston a few generations ago: "No Irish need apply." Mr. Tugender must know the Irish did not overcome such prejudice by the obnoxious militancy he advocates nor did they waste their time delving back into history to chalk up additional examples of prejudice.

I believe the majority of Americans find the "professional" Jew just as objectionable as the "professional" anti-Semite. — *William J. Carney, Jackson Heights, N.Y.*

* * *

Henry S. Tugender is given space in the April, 1970, issue of FATE—though his letter oozes hate and vomits gall.

He sounds proud of the Jewish state's war record in their 20 years existence—but he neglects to mention who had made this possible: the United States, Great Britain, France to some extent, and even Germany which up to this time has poured about 60 billion marks into Israel to strengthen its war potential.

So, Mr. Tugender, go on promising revenge from Israel.—*M. J. Almers, Vancouver, B. C., Canada.*

* * *

Nations can deserve good things as well as bad. In that context we should read the words of Heinrich Heine: "Every nation has the Jews it deserves." Heine himself was a Jew and spent his early life under hard circumstances, thus learning that some countries do not "deserve" the

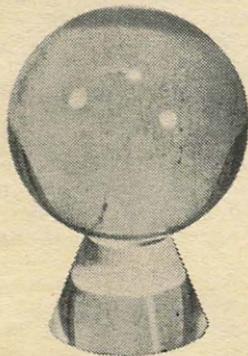
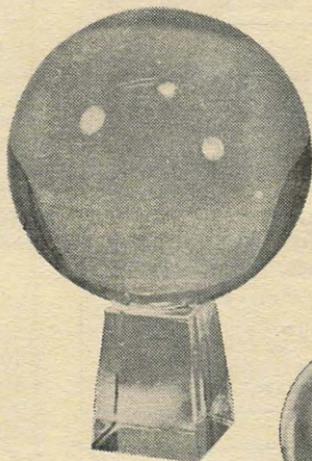
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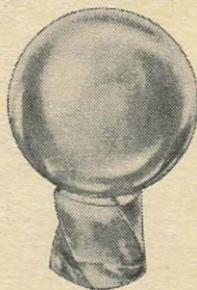
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good fortune of having many Jews.

When saying that Heine undoubtedly was anti-Semitic Mr. Tugender was understandably mistaken because obviously he has not read the biography of Heinrich Heine who certainly was not an anti-Semite.

When William James quotes Heine (page 105, November, 1969, FATE) a reader might misinterpret his intent because James also mentioned other things that a country can "deserve" and have. He included newspapers—but surely one would not say he was *against* newspapers. He wanted to improve them, yes, but he was not "anti-newspapers."

One must go below the surface of Heine's words. In the United States we are fortunate in having "deserved" to have many Jews and many other minority groups, from all of whom we have benefited. *E pluribus unum*: out of many, one.—Howard Hammitt, Jr., San Francisco, Calif.

NO ANSWER IN THE EGG

I was intrigued by the article "Find the Answer in an Egg" (April, 1970, FATE) and I hoped the spell would work for me, for "Wawa" said it would work for anyone. I tried the spell three times but not once did I see an image disclosing the whereabouts of the sought-for person. I'd like to know if it has worked for anyone.—Mrs. John Carver, Naples, Me.

* * *

No, you can't find the answer in the egg! I have tried it, carefully following the instructions given in the story by Tracey Peterson. I am not a skeptic and I wish it had worked but it didn't. If something was left out which is important to the success of the experiment I would like to know so I can do it over again with—I hope—better results. If not, I am surprised that the editors did not check out this story before

putting it in FATE.—*Betty Noe, Lafayette, Ind.*

AN APPRECIATION

I am very grateful for the kindness of the Americans, Canadians, Germans and Swiss who sent me many copies of FATE magazine after my letter was published in the February, 1970, issue.

The generosity of persons who sent money to your office to pay for my subscription and the extremely high postage to my country is overwhelming. I now receive copies regularly and look forward to every issue, for the material in FATE is quite extraordinary in Czechoslovakia.

I hope everyone who has helped me will receive my sincere "thank you."—*K. Pagner, Ceska Lipa, Czechoslovakia.*

THE FROST WHO MELTED AWAY

I was so interested in a letter from Vernon H. Frost, Williamson, N.Y., (February, 1970, FATE) that I addressed *National Bulletin* in Montreal to obtain a copy of the article by Sam Pepper to which he referred, quoting a transcript of the conversation of astronauts Aldrin and Armstrong about "other spacecraft out there!"

On April 6, 1970, I received a courteous letter from National Business Publications, Ltd., Gardenvale, Que., to whom my letter had been delivered. The reply read in part: "We do not publish *National Bulletin* or anything with a name similar to that. We have been trying to find out if there is such a publication and have not been successful."

Something is wrong. If Vernon Frost is trying to perpetrate a hoax it is a pretty stupid thing to do. If not, I would like a clarification.—*Alma Johnson, South Pasadena, Calif.*

* * *

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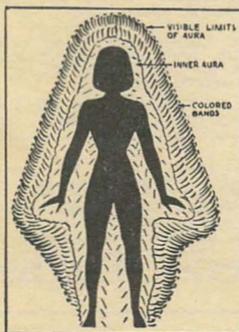


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of. My letter addressed to *National Bulletin*, Montreal, Canada, was returned as undeliverable so I wrote to the Montreal Chamber of Commerce, which replied. "It has been impossible to find the printers of this magazine in our Canadian books."

Where did Vernon Frost get the "inside dope" on the astronauts' conversation?—*John Lundvall, Mendon, Mass.*

* * *

Mr. Fuller should have the reddest face on record. In his personal reply to a letter from me in which I suggested FATE investigate the astronauts' report of spacecraft on the moon, he wrote:

"I have never heard anything, not even a rumor heretofore, of 'the possibly censored broadcast by Aldrin concerning other spacecraft on the moon' which you refer to." His letter was dated March 2, 1970.

Enclosed is a clipping from the February, 1970, issue of FATE—Vernon Frost's letter titled "Were Astronauts Censored?"

Had FATE been my baby, on the receipt of that letter from Mr. Frost I should have mowed down all in my path getting to a phone to call *National Bulletin* in Montreal. You had what might have been the exposé of all time—the answer to UFOs and the final word on how corrupt our government is—and Mr. Fuller didn't even know you printed the letter! Shame rest heavily upon you! I'd fire whoever failed to report Mr. Frost's letter to the publisher of FATE.—*Blanche W. Harper, Cuernavaca, Morelos, Mexico.*

The FATE staff has been unable to find the *National Bulletin* on any United States or Canadian list either as a weekly, daily or monthly publication.

Mr. Frost does not reply to our repeated letters asking him to supply

(Continued on page 144)

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(Continued from page 134)
the address of the National Bulletin. It is possible Mr. Frost has a pipeline to sensational falsehoods through the medium of a "midnight" or "underground" publication.—The Editors.

MYSTERIES OF EVOLUTION

Often some reference to evolution is made in "I See by the Papers."

I concede that perhaps species have evolved within themselves but one never has changed to another and the most eminent evolutionists have not been able to prove this.

I would buy the whole idea if one question could be answered: If a species has to have some special function to survive and it took millions of years for it to evolve, how did the varmint survive while it was evolving?—Bill Williams, Hollywood, Calif.

IN DEFENSE OF HANS HOLZER

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I had a problem concerning psychic phenomena in my family and he gave us his time and attention freely. He tries to help anyone who comes to him.

When the time comes that we have learned all the facts about psychic phenomena and have been able to prove them, it will be because of hard work and research done by scholars like Hans Holzer.—*Margaret Nye, West Babylon, N.Y.*

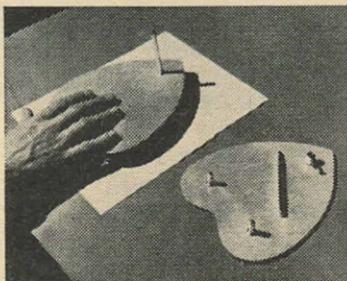
HAVE YOU LIVED BEFORE?

About a year ago my sister and I consulted an Ouija board we had had around the house for several years. I asked whether I had lived before and it replied, "Yes, you were an Englishman who lived in the Napoleonic era and your name was Howard D'Arcy."

I passed this off lightly but my sister—who has considerable psychic power—said she believed that we indeed had been in contact with the other side. Therefore, I wrote to The Rev. Noel Street who advertises his life readings in your magazine. To my complete surprise when he replied he said my name was Howard D'Arcy and I lived from 1770 to 1808. I had been a British negotiator to the court of Napoleon I. This may explain why I have read on the subject of Napoleon I all my life and desire to teach in that field.

Coincidence? Hardly! My sister was in England recently and discovered there was a D'Arcy family there in the early 1800's. It is not a common name in England and in fact, according to the Guildhall Museum's Genealogy Department, it was very rare in London in that era.—*Peter J. Mayers, Jr., New Rochelle, N.Y.*

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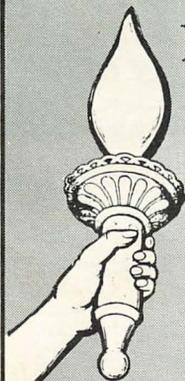
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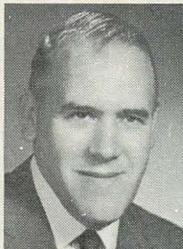
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