

FAITH

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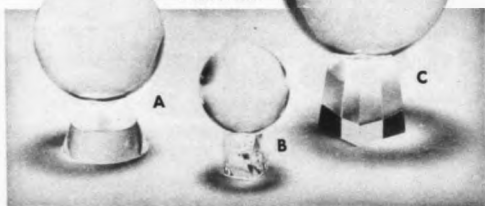
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"2. Conventional religious teachings and philosophy usually leave me a little disappointed. They don't seem to get to the *heart* of life, its meaning and its real values. So —

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I See by the Papers

QUOTE OF THE MONTH

"The philosopher should be a man willing to listen to every suggestion but determined to judge for himself. He should not be biased by appearances; have no favorite hypothesis; be of no school; and in doctrine have no master. He should not be a respecter of persons, but of things. Truth should be his primary object. If to these qualities be added industry, he may indeed go and hope to walk within the veil of the Temple of Nature,"

—Michael Faraday
British Scientist

ALL PRESENT evidence indicates man will not be journeying through space beyond the moon—unless there are such scientific breakthroughs as the creation of artificial gravity. This realization may give rise to new and livelier speculation on the possibility of life on Mars.

Both the United States and Soviet Russia seem to be officially interested. The Soviets have made it clear that a search for Martian life dominates their Mars program. Prof. Georgi Petrov and Dr. V. Maroz in *Pravda*, the Communist Party newspaper, have defended the space program against skeptics



Curtis
Fuller

who contend that Mars is barren.

"If there is life anywhere else in the solar system, it is on Mars," they wrote. "Life forms, and especially the simplest life forms, have a very broad range of adaptation.

"While we have had many disappointments so far, we have learned a great deal and we are not tackling the problem straight-away."



RACE OF THE SPACECRAFT

INTEREST IN MARS was increased by the arrival in Martian orbit of the United States spacecraft Mariner IX on November 13 and of the Soviet spacecraft Mars II on November 27, shortly followed by Mars III which ejected a sophisticated capsule that made a soft landing on the surface with the aid

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After only 20 seconds on the surface the Mars II capsule's TV camera stopped sending signals. Soviet scientists could only speculate that it might have sunk deep into Martian dust, landed on an uneven surface and toppled over, or was sent smashing into rocks by high Martian winds.

Less spectacular but more workmanlike, the United States Mariner IX was busy trying to photograph the surface of Mars and periodically transmit data back to earth. An unusual haze over the planet, presumably from a dust storm, frustrated photographic observation during the first weeks of the elliptical orbit which brought it as close as 868 miles to the surface and as far away as 11,135 miles. This orbit later was "trimmed" somewhat by rocket action.

Scientists hoped that Mariner IX would be able to transmit photographs and other data for as long as a year but it is expected to continue in orbit for at least 17 years. Although United States' motivations, like the Russians', seem primarily designed to investigate the possibility of life on Mars, Mariner IX is not designed for this purpose.

It actually was created to pinpoint regions that might support

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life on Mars — these regions to be investigated later. This investigation now will be delegated to two Viking spacecraft scheduled to orbit Mars in 1976 and to release landing vehicles with life detection instruments.



SHAPES OF DEIMOS AND PHOBOS

MEANWHILE, Mariner IX scored two triumphs. Unable to penetrate the dust storm obscuring the Martian surface, it turned its television cameras upon the two moonlets of Mars. Deimos was photographed first — at a distance of 5,450 miles — and the amazing picture shows it to be elliptical, five and one-half miles wide and seven miles long. A few days later Phobos also was photographed and it too turned out to be an irregular chunk shaped a little like a potato, about 13 miles wide and 16 miles long. It has an unusual large crater four miles wide. It is speculated that these two moons were wandering asteroids captured by Mars or that they once were a single asteroid that split in two after colliding with another asteroid.

The photographs of the two moons dispels the romantic notion, fostered particularly by some Russians, that the moons of Mars are artificial satellites built as launching pads by an

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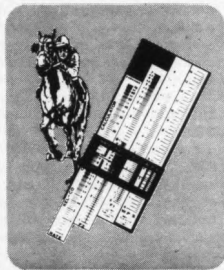
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extinct space people millions of
years ago. Dr. Carl Sagan, as-
tronomer at Cornell University,
addressed himself directly to this
theory when he said, "I don't
know what an artificial satellite
16 miles across looks like but this
ain't it."

Even before the Martian dust
storms cleared scientists made
preliminary observations upset-
ting a few widely-held notions
about Mars. Four features of the
Martian landscape photographed
early in the program seemed to
show the mountainous shells of
calderas, which are craters
formed by the collapse of the
outer shells of volcanoes. If they
are, this indicates that the planet
was geochemically active in
comparatively recent times —
that is, within one to three billion
years ago. However, some the-
orists find this hard to accept;
they take the view that the Mar-
tian craters were formed by
meteor impact.

Here are a few other early
findings:

- Instruments aboard Mariner IX have detected water vapor in the Martian atmosphere.
- Other instruments indicate the presence of silicate rocks, a finding which suggests Mars is a more mature planet than some theorists have suggested.
- One area of Mars is warmer than its surroundings but it is



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not known whether this heat comes from within the planet or represents an interaction of some surface feature with the sun.

- While Mariner IX was en route M.I.T. scientists at Haystack Observatory, Westford, Mass., using radar probes, found a 2.5-mile-deep gorge and a crater 1,200 miles in diameter on Mars. This data will be interesting for Mariner IX to monitor if that Martian dust ever clears away.



THE ARGUMENT

WISHFUL THINKING and nothing else is responsible for the idea that Mars may support life—so says Dr. Bruce C. Murray, professor of planetary science at Caltech. Replying to such a spoilsport Dr. Carl Sagan, the Cornell University astronomer who is also a Mariner IX scientist, says:

"That doesn't mean that because a possibility is interesting it isn't true. Just as there clearly have been excesses in the direction of conclusion that there is life on Mars, I think there also have been excesses in the other direction."



TOO MUCH THAT'S NEW

MEANWHILE, there have been so many new discoveries in

the world of astronomy that no ideas seem sacred any more.

No less an authority than Dr. Fred Hoyle, who first advanced the "steady state" theory of the universe, recently stated that he doubts that his own theory — or any other theory — can stand the test of these new discoveries in astronomy.

Hoyle's theory claims that the universe always has existed in approximately its present form even though evidence shows that the universe is expanding steadily.

Opposed to Hoyle's theory have been the "Big Bang" cosmologists who say the universe was created billions of years ago in a titanic explosion which hurled everything away from a center.

Now Hoyle finds contradictions to both theories. "Apparently we must consider a new idea, then," he told a Caltech audience in October. "One possibility is that every particle in the universe acts upon every other particle in the universe in some way we have never considered."

* * *

And now, confounding practically everybody, astronomers have found a tiny moonlet only a mile or two in diameter in the earth-moon system.

This little "quasimoon" has been named Toro and it wanders around the sun five times while

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the earth makes eight orbits. At its nearest point Toro comes within 9.3 million miles of earth.

Astronomers don't know whether Toro is new to the earth-moon system, captured comparatively recently (for example within the past 400 years) or has been around since the creation of the solar system.

Some speculate that Toro may some day crash into earth doing catastrophic damage—but all evidence indicates that this could not take place for at least 200 years.



MILESTONE

A LEGAL opinion that may have far-reaching consequences is the recent 14-page decision of Federal District Judge Gerhard A. Gesell permitting the Church of Scientology to continue to use an electrical gadget to heal.

The decision came after an eight-year legal battle that began in 1963 when the United States Food and Drug Administration seized 100 of the gadgets, called "E Meters," and two tons of printed matter describing their use.

Judge Gesell was highly critical of the E Meters and declared that L. Ron Hubbard, the founder of the church, "first advanced the extravagant false claims that



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Public Enemy No. 1. This unperturbed gentleman has been dubbed the meanest, stubbornest man in all the world by leading manufacturers of faulty, overpriced products. Medical quacks and pill victimizers. Stores offering misleading, junky merchandise. Gimmicky advertisers who can't or won't deliver. In short, anyone out to rob . . . twindle . . . or hoodwink you.

Martin J. Stone is my name, and I head MONEYTREE . . . a determined new organization to help you stop being short-changed, cheated, and double-talked out of your hard-earned dollars. I soon may one day become the best friend you ever had.

You see, to the name-brand manufacturers of shoddy, overpriced products, MONEYTREE is a menace. Medical hoaxes regard us with genuine fear. Gimmicky, humbug advertisers quake at mention of our name. Frauds and deceivers all across America hate us. Sadly, these crafty rascals are all around and among us. I devoutly point the glowing finger of truth at their underhanded trickery, deception, and schemes each month in the MONEYTREE report. Since they cannot buy me, silence me, or bribe me to stop telling you the stark truth about them, they shake their heads and condemn Martin J. Stone as the meanest, stubbornest man in the world.

Well, maybe I am. Ironically enough, to the members of MONEYTREE I seem to be a mixture of Ralph Nader, Superman, Don Quixote, and Sherlock Holmes all rolled into one. I say only that I am a fierce, generous friend . . . and a most determined foe.

Together with a band of hard-nosed, knowledgeable experts, I have formed an organization called MONEYTREE. This exceptional, outspoken group genuinely believes that you deserve more out of life than you've been getting, and we vow to bring to you a windfall of bonafide advantages of the good life each month.

Don't believe all that malarky that says you're doomed to "just get by" the rest of your life. If you can't be a millionaire, here's how to live like one. Everything you need to know is contained in our monthly newsletter called MONEYTREE. With a minimum of fan-fare and hocus-pocus, I'd like to describe a few of the hundreds of offers, services, and benefits MONEYTREE exposes to its members.

Cash Loan Service: The one loan service that will give you up to \$1,000 in five minutes, without asking your financial ability, place of employment, or purpose of loan.

How to Start a Drive-Through Restaurant.

Glaze Into Cash: 17 reliable products you can make from old glass bottles and jars, etc.

Source of Free, Unlimited Foreign Funds.

How to Save Up to 95% (on the famous 14-day buying club). Shows that Ace Hardware, Wal-Mart, and others will continue to bargain-basement in Australia, Brazil, and several other countries for you that is just getting started.

Big Simple Money Report . . . you can make in 10 minutes! Make Gigantic Money by throwing out all the rules that most, into new lines to enter the money market.

Partners in Refunds: Reveals an almost unknown method of making money by taking back refunds from manufacturers of consumer products you already buy.

Art and Magnificent Photography: Here is a source of over 10 million dollars . . . at low, low prices.

Flower Power: From hundreds to thousands of dollars profit.

able from a wide variety of individuals and firms for finding, rent, estate, collector items, capital, etc. You seek to be the winner.

Winning at Poker: How to win 80% of the time when playing with friends, neighbors, and other amateurs.

Business at the Supermarket: Particularly suited the brand-name selling America's leading supermarket food products which include groceries, household, children's and pet products, etc. . . . and the desirable weekend products.

The Art of Using Your Pencil: . . . an illustration of a situation. Twenty Exercise which come from four weeks.

Age-Defying Techniques: How to use the latest, scientific procedure.

Free Legal Services: A little-known national service group which can help you, without cost, in legal matters, lawsuits, defense, etc.

Good enough? I only mention a smattering of the hundreds of upcoming offers, samples, aids, and services in MONEYTREE. You don't have to "know someone"—these advantages and special privileges are available to you.

During the coming weeks and months ahead, MONEYTREE will bring you so many giant lists of wonderful gifts, services, and things you can get—that you need never be bored or uncertain about life ever again.

Who'd think you could sit at home in your arm chair, with a pad and pencil, and use them to sweep you into a dynamic, new way of life. Read a few plain-people, offhand comments from members who have written to us:

"Hurray for MONEYTREE. Keep up the good work. Your exposes on hoaxes have always served me money." —A. E. WAFER, Palm, Ark.

"I've only been a member four months and have already gotten many free things. This is money well spent."

—ELEANOR GRAHAM, Millard, Neb.

"I've been a member since June. MONEYTREE is good, and I'm selling all my close friends to join."

—C. V. COLBY, N.Y.C., N.Y.

"Thanks for warning me about the phony companies. With it I had joined MONEYTREE earlier."

—PETER ANTONOWSKI, Eindhoven, N.J.

"I'm so pleased with your MONEYTREE service. You do a great service for the American public."

—M. R. GRIDER, Caro, Michigan

"Revealing the many over-rated, faulty, overpriced products—and helping the consumer get a better product—that's MONEYTREE. I think it's one of the better ideas to come along in a long time."

—RONALD C. HAYES, Cleveland, Ohio

"May God bless you for the good, honest information you give us. I read it from beginning to end and can't put it down."

—MRS. DORIS HILL, Anchorage, Alaska

"Just can't wait to get and read the next MONEYTREE."

—S. R. DECKAMAN, Great Neck, N. Y.

Don't misunderstand me. MONEYTREE is not a society of philanthropists. We believe that any person worth his salt will realize that you must pay something to get something of real value. But you take no risk when you become a member of MONEYTREE . . . since membership costs only a few pennies a month, and you can try it at our risk. See for yourself. MONEYTREE is one of the greatest bargains that has ever been offered to you or that will be offered to you in your lifetime. The keen, resourceful monthly counseling can put hundreds and hundreds of dollars in your pocket . . . but we also strive to guide you away from the deceit, traps, and widespread trickery being practiced each day against you. Most of the stuff you'll be getting is free of any cost, and occasionally we'll tell you about a valuable item costing a small sum, or at least postage. You have no obligation to buy, try, or even accept anything. I simply invite you to join MONEYTREE at our risk.

Right now we are accepting a specific number of Charter Members into the MONEYTREE program. Enrolling in MONEYTREE must cost \$24; but right now \$10 pays everything the first full year. I cannot guarantee this unusual Introductory Offer will ever be repeated.

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"It's wrinkled like an elephant's hide but it's uniquely Martian," said a scientist at Pasadena's Jet Propulsion Laboratory December 29 when this new photo of Mars' surface was released. Taken from Mariner IX (in orbit around the planet since November 13) photo covers an area of about 500 square miles and shows a series of long sharp parallel rills transversed by valleys about one to one and a half miles wide. (UPI Photo)

various physical and mental illnesses could be cured" by the device.

Nevertheless, the judge also stated that the Church of Scientology does indeed meet the qualifications necessary to a religion and he ordered the seized E Meters released and gave permission for them to be used. Their use is to be limited, however, to "bona fide religious counseling." Only ministers of Scientology will be permitted to

use them and they must file an affidavit with the F.D.A. "stating the basis on which a claim of bona fide religious counseling is made."



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Old Jan Kock himself has been seen by a workman who was restoring the wine cellar; at least a figure in 17th-Century attire put in his appearance on a couple of occasions and was sketched by the incredulous workman. No portraits seem to have survived for comparison.

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CHALLENGING DARWIN

AS IF IT IS not enough to question the accepted theories of the universe, a scientist also has challenged no less a giant than Charles Darwin.

John N. Moore, a Michigan State University naturalist, told the American Association for the Advancement of Science that Darwin's theory of evolution was "more illogical than biological."

Darwin's theory is based on the idea that the first living cell changed, over millions of years, from the simple to the complex—from an amoeba to a many-celled animal and finally to man—the "highest" state of evolution by man's own definition.

But, said Moore, if that theory is correct there should be a corresponding increase in chromosomes and the quality of genetic material carried by chromosomes as the complexity of animals increases.

"Absolutely no pattern of increase of chromosome number from less complex to more complex is at all detectable," Moore declared. The chromosome counts of man are less than those of frogs and toads.

So what's Moore's alternate suggestion?

"It resolves the question, 'Did

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life begin spontaneously just once or many times?' Since we have the gaps and inconsistencies in the records, it's reasonable to conjecture that there were multiple beginnings of life."



WHO NEEDS CHROMOSOMES?

EVEN IF Moore's theories are correct they do not alter the general proposition that existing forms of life developed from earlier forms. Perhaps our unconscious error has been to regard earlier forms as more "primitive" or "simpler" simply because they preceded us. There is a tendency, of course, for forms to grow more complex as they evolve. But if frog and man, for example, be assigned to different evolutionary origins, then it should not upset us that the frog or toad has more chromosomes than we do.

Frogs and toads, being amphibians, may need more chromosomes to cope with a wider variation of environments. Man creates his own artificial environments while amphibians hatch from eggs laid in water, are gill-breathing fishes to begin with and finally develop through a complex metamorphosis into four-legged air-breathing animals at home on land and in water. Such adaptations may call for more complex heredity.

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TOAD ENIGMA

BEFORE WE leave this troublesome little matter of toads and frogs we want to tell you about a plague of crickets that bedeviled Altinho, Brazil, a small town 100 miles from Recife, during October, 1971.

Millions of crickets turned up in this town which already was suffering from a two-year drought. They had to be hauled away by the truckload. Many residents simply threw up their hands and fled. DDT didn't stop the insects. They were everywhere, in beds, in food, crunching underfoot with every step. Townspeople conducted a daily penitential procession which seemed to cause the horde to diminish. Finally a torrential rain washed away many of the crickets dead and alive and by the start of November the plague was under control.

At least 10 other towns had similar cricket invasions. In two of them, according to *Time Magazine*, church services had to be halted because the crickets' chirping drowned out the services.

Now, what does this have to do with toads?

Well, it seems for the past four years in Brazil's northeast toads have been hunted for their skins which are sold in the United States to be made into purses,

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belts and watchbands. A Brazilian toad can devour up to 300 cricket nymphs a night if given half a chance. If toads continue to be slaughtered it looks like next year the crickets will be able to take over Altinho, Brazil.

Which raises the interesting question of the relative height on the evolutionary scale of men who kill toads and get eaten out of house and church by crickets, and of toads who single-mindedly stuff their stomachs with crickets. What would Darwin say to this?



APE OR MAN?

REMAINS OF *Australopithecus* recently discovered in Africa suggest this "hominid" was not quite so apelike as paleontologists have believed.

One of the complaints has been that this little apeman of two million to three million years ago did not make and use tools. New research suggests that indeed he did make and use tools—we just haven't recognized his tools.

A researcher named Brian Maguire, working at the Bernard Price Institute for Paleontological Research in Johannesburg, South Africa, says *Australopithecus* used scrapers, planes, anvils and pounders. He says that conventional archaeologists

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So was *Australopithecus* an
ape or a man?



SPECIAL NOTE FOR AQUARIANS

WALTER SULLIVAN in the
New York Times has dealt
many of us a low blow. He has
conducted independent research
among astronomers and informs
us that the Age of Aquarius,
"contrary to the assurances of
the popular song, will not dawn
for another 600 years."

Sullivan explains that the
earth's axis completes a circle,
relative to the stars, every 26,000
years. The present astrological
calendar was formulated more
than 2,000 years ago — hence
cannot be valid again for another
24,000 years. Meanwhile, it takes
a bit more than 2,000 years for
the sun's timetable to be dis-
placed the full width of one zodi-
acal sign. The vernal equinox,
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21. In the early days of astronomical observation the sun at that point was entering the constellation Aries, the Goat. The equinox now occurs when the sun is in Pisces and will not enter Aquarius for another six centuries.

Al H. Morrison, president of the Astrologers' Guild of America, said that astrologers long have been aware of all this. Despite the lack of validity of the astrological calendar at present their calculations are not affected since they focus on the nearby planets as well as the sun.



BERNARD'S PREDICTION

ANN DARLING of the *San Francisco Chronicle's* foreign service sends a dispatch from Kuala Lumpur, Malaysia, saying there's a "rich, fat Indian called Bernard" in that capital city who is good at predictions. Each morning, says reporter Darling, "there is invariably a string of limousines, not a few of which bear diplomatic plates, outside Bernard's door."

One of Bernard's former customers is William Morrison. Bernard told Morrison that one day he would become prime minister of Australia. At the time Morrison was a counselor of the Australian High Commission in Kuala Lumpur. A few months later

Morrison was asked to return to Australia to become Labor Party candidate for the House of Representatives. Morrison won and now his huge campaign poster is hanging in Bernard's seance room, inscribed to Bernard, of course.

Morrison is not yet prime minister but Bernard has no uncertainties about it. "He'll be prime minister, that's sure," he says.



THE FLIGHT

PADDY NORVAL, a 24-year-old South African actress, fled South Africa in August to escape, she says, an insanely jealous ghost lover—4000-year-old Prince Riat Raku of Egypt.

One night after a performance in Cape Town, says Miss Paddy, she was climbing into bed when she saw the prince, dressed in robes and jewels, standing in the corner of the room watching her. He claimed to have known her in ancient Egypt and insisted on marrying her to expiate his sins.

Paddy didn't care to participate in this expiation, she explains, and so she fled to London where she hoped the jealous prince could not find her.

—Curtis Fuller



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By Alexander Markey
As told to Harry Markey

My career as a Hollywood director began with six months on location in New Zealand but not in my wildest fancies did I surmise the fantastic turn my affairs would take.

AFTER MANY years as producer-director of stage plays in New York I was engaged in April 1929 by Universal Pictures in Hollywood as a screenwriter and literary advisor. It was interesting work and provided me a substantial income but I was not entirely satisfied. My heart was set on directing motion pictures.

I was well-qualified. I had a thorough knowledge of motion picture camera technique, experience in staging and directing theatrical productions and a knack for inspiring enthusiasm

A Maori Legend Came to





Maori war canoes were built especially for the filmed reconstruction of the legend.

Life . . . and Death!

in my actors. However, competition for the prestigious status of a Hollywood director was fierce. I found it impossible to beat down the portals of a jealously-guarded fraternity.

My big chance came about unexpectedly. Browsing through a public library I came across two books about the Maoris of New Zealand and soon found myself immersed in the history, customs and character of these extraordinary Polynesians. One of their legends gave me an idea that ultimately brought me the coveted assignment as motion picture director and at the same

time gratified my penchant for travel and exploration.

In an interview with Carl Laemmle, at that time president of Universal, I sold him on the idea of letting me make a motion picture in New Zealand, using the native Maoris as the only actors in the romantic saga that had caught my fancy. I never had been to New Zealand and never had known a Maori. But, in the brashness of my youth, I had full confidence in the final success of the undertaking.

The upshot was that Mr. Laemmle paid my expenses for the trip to New Zealand by sea

and gave me a deadline of six months to complete the picture, during which time I would be paid my regular salary.

Not in my wildest flights of fancy could I have surmised the fantastic turn my affairs were to take or that more than three years would elapse before my return to Hollywood.

* * *

I LEFT Hollywood in September 1929 taking with me a motion picture camera, some cans of raw film and not much else. Four weeks later I arrived in New Zealand after island-hopping from Hawaii through the exotic islands of Polynesia.

The first Maoris I met damped my enthusiasm. They were enigmatic and reticent. Had I come all this way only to find myself up a blind alley?

All of this changed on my arrival in Rotorua, a showplace for tourists. There I gained the confidence of Tenuko, a Maori guide with a magnificent physique and handsome brown features alive with intelligence. At the first opportunity I broached the subject uppermost in my mind.

"Look, Tenuko," I said, "all this spit and polish is impressive but I want to get to know your people in their normal surroundings. I would like to spend some time in a remote village that

hasn't yet been spoiled by the tourist trade. As a matter of fact I want to make a motion picture of a Maori legend with your people acting the parts."

Tenuko regarded me intently for some moments, then said, "Mr. Markey, I will take you to Takurua, the village where I was born. But I must warn you not to speak to anyone about your plans. It would expose your ignorance of our customs and spoil your chances of making the picture. You will have to wait for a sign of approval from our priest, the *tohunga*."

The next morning we hired a cab to take us the 60 miles to Lake Taupo, a large lake between the districts of Auckland and Wellington. There we rented a sailing canoe and after nearly two hours of dream-like sailing across the lonely stretches of the "Sea of a Thousand Winds" we landed on a strip of rock-strewn beach.

Tenuko suggested I leave my belongings — two suitcases and a camera — in the canoe. "Just in case," he said, with a twinkle in his eye. We then climbed through the thickly wooded pali-sades for a half hour before coming to a village or *pa*.

"This is Takurua," said Tenuko. "I shall introduce you to Waiuku, the chief of our Arawa people." We walked on for

another 10 minutes until we reached a hut that evidently was the dwelling of an important person. The exotic spiral carvings on its wood facade were richer and more elaborate than those I'd seen in the village. In addition, a *tekoteko*, a grotesque carved wooden human image atop a grimacing mask, adorned the pinnacle of the slanting A-frame roof.

When the Maori chief appeared in the doorway of the hut my first reaction was disappointment. This person in the nondescript attire of a white man was not the colorful Maori chief I had envisioned.

After a brief exchange of greetings with Tenuko, Waiuku turned to me. Then I felt the impact of the man's personality. The weariness of age lined the patrician features of this silver-haired Maori chief but the brown eyes gazing at me in searching appraisal held authority and power.

As if in answer to my unspoken query a warm glow suffused Waiuku's features as he uttered words of welcome: "*Haere mai e te pakeha.*" Then, to my surprise, he continued in excellent English: "You are welcome to stay with us as our honored guest for as long as you



Chief Waiuku (above) and artist Niko.



like. My nephew Niko will look to your comfort." A smile flickered across his face. "He will bring up your belongings."

Early the next morning Tenuko, confident of my reception among his people, bade me goodbye and returned to his work in Rotorua.

* * *

MY FIRST week among the Maoris flew by. Mingling with the villagers I participated in their daily activities and rituals. With the young stalwarts of the tribe I forayed into the rugged hills of the surrounding countryside hunting wild pig and snaring fowl. In the village I marveled at the superb skill of the Maori artists occupied in carving intricate spiral patterns in wood. Evenings I listened to Niko's inexhaustible tales of Maori lore replete with romance, warfare and heroic deeds.

Niko and I had taken to each other from the first. He became my closest companion and my interpreter, for he was one of the few Maoris in Takurua who spoke or understood English.

One of the legends Niko narrated so captivated my imagination that I decided to use it as a vehicle for my film instead of the one I'd chosen in Hollywood. I doubt whether I would have made this decision if I had foreseen the tremendous upheaval to

come and the hardships it would entail. Now, in retrospect, I thank my lucky stars for guiding me into a great spiritual and psychic adventure.

I'll never forget the night this crucial chapter in my life began. It happened during my second week in Takurua, at the time of my first meeting with the master of occult magic, the *tohunga*.

For some days the village had been perparing a *hui* — a feast — to celebrate the wedding of Niko and Taepaea, the daughter of a Maori musician. On the day of the wedding the Maoris celebrated their fabled past with games, dancing, singing and oratory. At dusk torches cast flickering light on the celebrants as they converged on the platform where the *tohunga* was to perform the marriage ceremony.

As I listened to the incantation (called *whaka-piri*, "cleaving together") intoned by the *tohunga* I felt — strangely — that a momentous change was coming in my life. The premonition persisted throughout the banquet which followed the wedding.

I was sitting next to Waiuku, facing the *tohunga* at the long roughhewn table laden with native delicacies. The happy faces of the feasting Maoris, the euphonious singing of the golden-skinned girls lulled me into a state of relaxed contentment. In



Legend tells of romance of Mara, played by Puhi Huhia (Chief Waiuku's granddaughter) and Manui, a noble from an enemy tribe, played by Te Tawera, a Maori aristocrat. All roles were taken by native Maoris of village of Takurua.



this unguarded moment my eyes were drawn to the *tohunga*'s. His hypnotic gaze seemed to penetrate the depths of my heart and mind.

Now came the answer to my quest. In a flash of illumination I realized the *tohunga* had divined the nature of my mission and that he had signaled his silent approval of my wish to reconstruct through the magic of the camera the legendary past of his people.

The next morning I asked Waiuku's consent to stay with the tribe to recreate on film one of the beautiful Maori romances.

Waiuku's eyes lighted up. "You were sent to my people to bring to life the glory of our past. You shall be a welcome and honored brother."

In the ensuing months purposeful activity altered the placid tempo of life in Takurua. Scores of Maori craftsmen began felling timber to build an entirely new village which would be the home of an enemy tribe in my picture. Others began constructing three giant war canoes, replicas of ancient models, each to be manned by 50 to 60 warriors. Five smaller craft, each accommodating 20 to 30 oarsmen, would be built in due course. Artists bent to the task of carving marvelously intricate spiral patterns in wood to ornament the boats, dwellings and weapons.

To an initiate these complex designs are rich in symbolic meaning, describing the great events in Maori history. They speak of man's struggle between the forces of good and evil, the love of children, suffering and happiness and even the origin of life.

So profound is the Maoris' reverence for their legendary ancestral canoes that the artists engaged in building the replicas were required to undergo a period of ritual purification before they even could fell the timber.

Watching the dedicated artists at work I came to realize with a mixture of fascination and apprehension that the construction of the war canoes alone would take 15 months at least. But I

no longer had any choice in the matter. I had started out with a plan of my own but now I knew I had been led by an invisible hand to carry out a blueprint not of my making. And I had my good friend Niko as assistant and interpreter.

Supervising the work on war canoes and buildings became Niko's responsibility. An accomplished artist himself, he lent his talent to the demanding task of carving intricate designs and scrollwork for the three war canoes; the ornamental work on the smaller craft he left to his assistants.

* * *

DURING THESE preparations I had the delicate task of selecting from among the tribal aristocrats the *rangatiri*, the men and women to portray the principal characters in the picture. They would reenact the ancient Maori romance of Mara, daughter of Te Uenuku, a Maori chieftain, and Manui, scion of an enemy noble whose tribe lives across the "Sea of a Thousand Winds."

According to the legend the *tohunga* chooses Mara to be the virgin bride of the war god Kakakura. He is to appear in the sacred hills of Omori on a designated day, as foretold by the master of occult magic, and claim tribute from the tribe — a

young virgin. Until his arrival Mara is forbidden to participate in the rituals and games of her people.

Thus it happens she is alone in the woods one day where she is surprised by Manui who is on a spying mission in Te Uenuku's domain. They fall in love, as we would say, "at first sight." During the next day's tryst Manui tells Mara he plans to impersonate the war god and carry her off to his own village. Mara agrees to his scheme.

A week later Manui and two of his companions return to Te Uenuku's realm to carry out the plan but they are discovered by an enemy scout whom they slay and afterwards conceal his body in a cave. Manui and his companions ignite smoke powder and blow on conch shells as a signal for Mara to set out for the hills of Omori. Te Uenuku releases his daughter, awed by the war god's magnificent regalia and his appearance in clouds of mist and smoke.

After Mara is gone a young Maori boy comes running with the sad news that his dog had led him to the scout's dead body in the cave. In the scout's clenched fist is evidence of the deception: feathers of the rare huia bird torn from the sacred mantle worn by the enemy intruder masquerading as the war

god. Te Uenuku's suspicions are confirmed upon the discovery of smoke pots in the hills.

Enraged, Te Uenuku summons his people to war against the enemy across the "Sea of a Thousand Winds." In the final struggle Mara throws herself between the chiefs who are locked in mortal combat. Her plea for reconciliation touches the Maoris' hearts and peace and love triumph in the end.

At last all but one of the stellar cast had been selected: Mara would be portrayed by Puhi Huhia, granddaughter of Chief Waiuku; Manui, Mara's lover who impersonates the war god, by Te Tawera, son of a Maori nobleman; Niko would play the part of the scout. The only role yet to be filled was that of the Maori chieftain, Mara's father.

Chief Waiuku, with his noble features and imposing presence, would have been my immediate choice for the role but for his age. I had misgivings as to whether Waiuku, now in his 78th year, would have the stamina to sustain the demanding part. Persuaded at last by the persistent image in my mind's eye of Waiuku as the very embodiment of the legendary chieftain, I resolved to ask the chief to consent to play the part.

This entailed a ceremonial

visit to Waiuku's *kainga* where in the course of polite conversation I had been tempted several times to broach the subject. But this would have violated a native tradition; it is considered a mark of boorishness for a guest to state the purpose of his visit. I couldn't risk such loss of face.

As I reluctantly bid my host good-bye saying, "I hope you will honor my *kainga* with a visit soon," I became aware of a subtle shifting of nuances in Waiuku's expressive eyes, reminding me of the few glimpses I already had had of the Maoris' strange psychic powers. And the chief's parting words seemed to carry a hidden message: "We will be with you in two moons. Our love will precede us."

Two months later when Waiuku came to my *kainga* I hardly could believe my eyes. The old man had undergone a profound transformation. Gone was the stoop from his shoulders; he seemed to have gained inches in height. His features were revitalized, his eyes aglow with the fire of youth. He had let his silver hair grow until now it framed his regal bearded face, making him the very image of his renowned ancestor. His first words were, "I came — as you see me — in fulfillment of your wish."

I was elated — although mystified — that my wish had been

fulfilled without a word having been spoken. Just as the *tohunga* had sensed my mission and granted his approval, Waiuku had read my silent plea.

We lost no time in starting the filming and several days later Waiuku expressed a desire to see himself on the screen. He gazed transfixed at the magnificent figure of the Maori chieftain-kings, resplendent in his royal garments, as Waiuku himself might have been had the *pakeha*, the white man, never come.

After the film was over Waiuku turned on me his luminous eyes, exclaiming, "That man on the white canvas is the real man, my friend. I am merely his shadow."

* * *

BEFORE I knew it the six-month deadline set by Mr. Laemmle had passed. I was stranded in New Zealand and my prospects didn't look promising — but I was wholly committed to making the film.

I made a trip to Auckland to arrange the transfer of my savings from the United States to an Auckland bank and to purchase additional raw film, printing and developing apparatus and other paraphernalia required for a film laboratory. The bulk of my money, however, went for a generator, for electricity was indispensable to my venture.

And of course I had to hire an electrical expert to install it in Takurua.

With these interruptions and prolonged periods of rainy weather it was May 1931, autumn in New Zealand, before we were ready to celebrate the completion of the first of the giant war canoes, the *whaka tuoa*. At the height of the festivities I found myself the central figure in a special ceremony as the *tohunga* performed the rite of my initiation as a blood brother of the Arawa tribe. I was renamed Rehua, the name of a divinity in Maori mythology signifying health and good cheer. From then on the Maoris called me Rehua.

Months of unremitting activity followed. During this period I coached my Maori friends for their roles — the principals and the hundreds of villagers who would play parts in scenes of village life, romance and warfare.

As the numerous sequences were filmed I was amazed by the keen intelligence and extraordinary acting ability of these people — who had never seen a motion picture — and not a little moved by their fervor in re-creating a stirring episode from Maori myth.

By springtime, November 1931, we were ready to celebrate the

completion of the second giant war canoe and the fourth of the small craft. For this occasion I had promised my Maoris a special treat as a climax of the *hui*.

Twilight had set in when they congregated before a large hut on the outskirts of the village which had been converted into a makeshift projection room. They were awaiting my signal to enter the hut where I was to display *my* magic — as potent and wonderful to the Maoris as that of their own *tohunga*.

Inside the hut I was finishing my preparation for the show. For several hours I had been cutting and splicing film for the sequence I intended to show. In these shots my friend Niko, enacting the role of the scout, is shown in the bush wilderness as his suspicions are aroused by tell-tale signs of the hostile spies' intrusion. Suddenly and unexpectedly set upon by the three spies from Manui's clan Niko is slain in a brief but fierce scuffle and the killers hide his body in a cave to delay its discovery.

When the several hundred feet of rough continuity were assembled, I rose and opened the door for my friends. The entire scene — from the time of Niko's departure from the village, to the skirmish, the killing and the concealment of the body in the cave — took only some nine

minutes. But the sequence turned out to be so realistic, even gruesome, that when it was over Niko sat limp, his eyes shadowed. From his lips came the scarcely audible words, "And thus I die!"

The good-natured raillery of the other Maoris had fallen off and they filed out of the projection room in dead silence.

* * *

TO MY RELIEF in the busy months following the *hui* the Maoris seemed to forget the incident. All were looking forward to the completion of the last of the giant war canoes. It would signal the dramatic climax to this romance of Mara and Manui. On land and on the waters of the "Sea of a Thousand Winds" hundreds of Maori men and women would act out the spectacular concluding scenes. A gala spirit pervaded the village of Takurua during the final phase of our venture.

I would have been more than content, had it not been for the change in my friend Niko. He had become withdrawn, wholly absorbed in carrying out the final carving on the last of the war canoes. I missed his former cheerful self, his everpresent humor.

At last the day arrived when Niko put down his tools, announcing the completion of his task. Immediately the elated

Maoris made ready for a grand *hui*.

In the course of the festivities my eyes often drifted in Niko's direction. He appeared to share the high spirits of the merry-making villagers—but his eyes told a different story. They were the dead eyes of a mask.

The *hui* lasted far into the night and a fulgent moon was riding high over the "Sea of a Thousand Winds" when the Maoris finally retired to their huts. I lingered for a while, trying to resolve my conflicting emotions.

The happiness I felt anticipating the gay festivities had been marred earlier in the day when a young priest-disciple of the *tohunga* had come to me with the report that a clump of *raupo*, a kind of bulrush, had drifted onto the beach.

"It is a sign of death," the priest had exclaimed. "A member of the tribe—one who walks though he is dead—will pass to Rarohenga, the world of spirits, before the silence of the night has fallen upon us."

I had admonished the young man not to cast gloom on the festivities by spreading such superstitious rumors. His eyes held mine for a long moment before he had agreed to keep his own counsel.

In the joyful mood of the *hui*

I had forgotten the incident. But now, enfolded by the silent night, I fell prey to a vague uneasiness as I sauntered to my hut among the brooding kauri pines. I was greeted by the welcome warmth of fragrant burning logs in the fireplace, the fire having been set by one of the Maori boys.

As I stared into the fire I seemed to see the wavering image of Niko in the flickering flames. At that moment it dawned on me with unmistakable clarity that the Niko I had watched at the *hui* in fact had died the moment he had seen his violent death on the screen, that it was the consequence of his total identification with the fate of his legendary ancestor, and that only through sheer psychic energy had he kept his body alive, faithful to a Maori code of honor and friendship. Not until he had finished the carvings on the last of the war canoes would he feel free to depart from his body.

Now from outside my hut came the faint strains of a familiar Maori lament breaking into my reverie. I noted the time — an hour past midnight. Only in an emergency would the Maoris disturb me at this hour. I stepped out into the night.

From the distant native camp I could hear the strains of a *tangi*, the Maori wail. I made

out a waiting figure in the shadows and called for my visitor to come in.

It was Niko's wife. She stopped in the doorway and in a voice which seemed void of emotion, her face betraying no sign of agitation, she spoke:

"Rehua, I have a message for you from Niko. Before he passed into the land beyond to join his ancestors he asked me to tell you the only reason he waited until tonight was out of friendship for you and because he would have dishonored his revered ancestors had he not completed the carvings on the last great war canoe.

"He asks your forgiveness that out of loyalty to you he had at the same time to be disloyal to the tradition of his ancestors in remaining on his feet, apparently alive, when in reality he died the moment he saw himself dead in the true story of his people. Now he is happy that he will no longer be a living denial of a great moment in the saga of his forefathers which you have brought to life."

Taepaea lapsed into silence.

I waited, smothering the question that formed on my lips.

After a moment Taepaea turned her dreamy gaze from the fireplace to look at me.

"Rehua, it is my husband's wish that I tell you of his death.

After the hui he walked to the dwelling of our *tohunga* and I followed him. The *tohunga* was waiting for Niko in the doorway, holding in his hand the wand of death. Niko bowed to the *tohunga*, then he lay down on a mat on the ground. His last words, after he gave me his message for you, Rehua, were:

'Now I can go in peace to the land beyond.' "

From the Maori village, borne by breezes off the "Sea of Thousand Winds," the haunting *tangi* reverberated through the forest. In its wake came the deep-toned incantation of the *tohunga*:

"Death is the portal of life,
Every end is a beginning. . . ."

ALEXANDER MARKEY's feature film, which he titled "*Hei Tiki*," was released by First Division Exchanges and shown at numerous theaters in the United States in 1934, 1935 and 1936. The name "*Hei Tiki*" means literally "*hei*"—"hanging," that is, pendant, and "*tiki*"—"human image." The designation is given to an amulet or pendant in human form. Cherished *hei-tikis* are handed down from generation to generation as mementos of revered ancestors through whose hands these amulets pass. In the process the amulets are believed to acquire *mana* (supernatural power) which protects the wearer.

Besides conceiving the idea and directing the filming Alexander Markey wrote the narrative and collected Maori melodies around which Oscar Potoker wrote the musical score. Alexander Markey died in a hospital in Lausanne, Switzerland, on September 18, 1958. The 90-minute film is now in the possession of Mr. Markey's brother Harry.

HEALING APPARITION

By Dora M. Pettinella

AN APPARITION of famed stigmatist Padre Pio has been credited with healing the afflicted vocal cords of a 47-year-old Italian woman. Mrs. Amelia D'Aloia of Celle San Vito, Foggia, Italy, had been told by doctors that the ailment in her vocal cords was incurable and that she never would be able to speak again.

Early on the morning of June 16, 1971, Mrs. D'Aloia lay in bed

when an apparition of the recently-deceased Capuchin monk appeared at her bedside, smiled and made the sign of the cross near her throat. After Padre Pio had disappeared Mrs. D'Aloia found she could speak once more and called to her husband in the next room.

Mrs. D'Aloia was taken to the hospital where doctors found her vocal cords completely healed. They were unable to explain.

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FOUR VIEWS of Man's Basic PSYCHIC NATURE



Should we deny or accept the reality of man's psychic abilities? And what relationship do they bear to the universe?

By Jule Eisenbud

FOUR VIEWS of the so-called paranormal capacities of man can be distinguished.

In the first or traditional scientific view no such capacities exist. This view sees man as a separate and distinct entity in a world of diverse forms and situations. He is in touch with what goes on about him by means of five senses which bring him different types of information and by means of a brain which processes, interprets and stores this information. His senses and his brain enable him to adjust to an everchanging environment which is *around* him but not *of* him. Man can alter his environment only by muscular action or

indirectly through information conveyed to other living entities or to products of his own contrivance, machines, which substitute for his muscle and brain.

Although conventional philosophy and psychology never have quite resolved certain anomalies in the theory of knowledge of the external world based upon this view and although it runs counter to a number of extraordinary facts about man and his world which have been known from the beginning of recorded history, this view remains the one held by both the common man and official science. All aberrant facts have been totally ignored. It is as if the official view were

of the earth as a perfectly uniform unbroken sphere.

An attempt to deal systematically with the aberrant facts of human cognition and behavior, apart from the means provided by the senses, the brain, the muscles and the signaling system based upon these, has led to a second view of man.

This began just about 100 years ago with the research done by English scientist Sir William Crookes* into the mediumship of D. D. Home. Daniel Dunglas Home seemed to affect his physical environment in ways not accountable in terms of the traditional view of man's capabilities. Crookes also investigated the controversial Florence Cook whom he claimed produced living forms in ways utterly inexplicable by classical biology.

A decade or so later, in 1882, the Society for Psychical Research was formed in Britain. Its purpose was to investigate spontaneous occurrences in the extraordinary realm hitherto neglected by science. It collected and analyzed dreams and apparitions which bore a relationship to external events that could not be accounted for in the traditional view.** Experiments also were

conducted in areas such as thought transference, and investigations were made of the abilities of specially gifted subjects who allegedly were able, like Crookes' D. D. Home, to affect their physical environment in unknown ways or who seemed able to bring about communication with the dead.

The impressive body of facts amassed over several decades by this group of dedicated investigators, as well as by colleagues in Europe and America, made it plain that science could continue to ignore this extraordinary side of man only by not living up to its professed objectives. This became inescapably clear as more sophisticated techniques of experimentation were developed by J. B. Rhine in America and applied and extended by workers the world over. These techniques utilized the highest standards of scientific procedure.

The view of man derived from this classical period of so-called psychical — or parapsychological — research was expressed in such works as Myers' *Human Personality*, Richet's *Thirty Years of Psychical Research* and Rhine's *The Reach of the Mind*. Such views of man as Leibniz' windowless monad, a mechanical crawler upon the face of the earth, like a machine endowed merely with the superior power

**Research in the Phenomena of Spiritualism* by W. Crookes, Manchester, Two Worlds Publishing Co., 1926.

***Phantasms of the Living* by E. Gurney, F. W. H. Myers and F. Podmore, E. P. Dutton & Co., 1918, New York, N.Y.

ABOUT THE AUTHOR

DR. JULE EISENBUD is widely known as author and lecturer on psychiatry, psychoanalysis, psychology and parapsychology. Throughout his career he has been a steady contributor to professional journals in these fields.

Born in New York City in 1908, Dr. Eisenbud was educated at Columbia University, Columbia College and Columbia College of Physicians and Surgeons where he received both Doctor of Medicine and Doctor of Medical Science degrees.

While serving as Associate in Psychiatry at the Columbia College of

Physicians and Surgeons from 1938 to 1950, he engaged in research and private practice and also taught at the New York School of Social Work and other institutions. Since 1950 Dr. Eisenbud has been Associate Clinical Professor of Psychiatry at the University of Colorado Medical School.

A Fellow of the American Psychiatric Association and a member of the American Psychoanalytic Association and the American Society for Psychological Research, he is the author of the book, "The World of Ted Series" (William Morrow & Co., 1967).

supply and control mechanisms of life, were shattered. Man now was viewed as a creature of still unexplored capacities and potentialities in a world not entirely like the world revealed to him by his senses and their contrived deputies.

However, the two sides of man remained somehow unintegrated, as did also the two worlds in which he functioned. There was the man of everyday experience and striving; the man anchored in the crude frame and the earthy instincts of his animal heritage and then there was the man of special, almost godlike gifts and potentialities. There was the world of the senses and another different world beyond these senses, a world mysteriously controlled by forces completely apart from the world of ordinary causality and of physically embodied beings. The two sides of man appeared to have

little to do with each other and the two worlds were precisely that: *two worlds*. Occasionally and for no very discernible reason a mysterious window suddenly would open in the monad that was man revealing a world "out there" that was wholly apart from the world in which he worked, played, procreated and in general foraged for the gratification of his senses and his instincts.

For reasons not entirely clear this picture, still largely extant today, seems to engender in those who hold to it an implicit religiosity. Man is seen as an evolving species, but there is a vague promise in this view that man ultimately will rise above the material framework of his existence and achieve a "spirituality" in line with a still barely glimpsed but hardly to be doubted destiny. The unusual capacities discovered in him are

seen not as an integral part of man's functioning in the everyday business of life — from an adaptational point of view no more nor less vital than the earthier dimensions of his functioning and behavior — but as isolated flashes of some mysterious potentiality, as virtually purposeless forerunners of a state of existence to come. All this is associated vaguely with the ultimate triumph of good over evil, the triumph of man's "spiritual" side over his dark, sinister, sexual and aggressive side.

This view was fostered by what amounted to an almost deliberate culling of data from case material which was interpreted to show man as so concerned with the fate of his fellowman that he would reach out empathically over space and time to get bad news, which is for the most part what he got. The one-sidedness of the theoretical framework in terms of which this type of material was gathered made it difficult to conceive of man as other than passively involved in the sometimes fatal misadventures of his fellow man. It was *agape* (love) in the purest sense which enabled man to breach his otherwise sense-bound isolation.

Somehow case material of a different kind which abounds in the annals and folklore of peo-

ples the world over — of curses, spells and incantations to bring about the destruction of one's hated enemy and perhaps the sexual surrender of his wife — was ignored. Just as science managed systematically to avoid the aberrant data *in toto*, official psychical research managed somehow to avoid bringing this kind of data into the picture. The data did not fit the picture of man evolving upward into higher spirituality; and so psychical research remained *parapsychology* — beyond and outside the psychology of everyday existence.

It is not surprising that the first major departure from this gutless and in fact inhuman classical parapsychological view was inaugurated by the observations of psychiatrists, who generally try to see man as a whole and if possible with few preconceptions.

In 1921 Wilhelm Stekel, a Viennese psychoanalyst, reported a number of patients' telepathic dreams* which indicated that the dreamers did not concern themselves mainly with catastrophic events of major proportions but with the everyday experiences out of which dreams are ordinarily fashioned. The motives behind the paranormal acquisition of in-

**Der Telepathische Traum* by W. Stekel, Berlin, Johannes Baum Verlag, 1921.

formation showing up in these dreams, Stekel reported, arose not chiefly out of empathic concern over the misfortunes of loved ones but more often out of hate, discord and jealousy. In the following year Sigmund Freud showed, in a penetrating analysis of a presumptively telepathic dream sent him by a correspondent, that the laws by which the dreamer attempted to cope with a conflictful situation by his use of telepathically-acquired information were the same as those that governed other areas of his unconscious mental life.*

Both Stekel and Freud extended their observations over the next few years. Stekel, besides emphasizing the type of everyday emotional linkage in telepathic interactions, showed that information telepathically received need not be consciously apprehended as such: for example, a woman might experience a painful bodily symptom rather than a veridical vision at the precise moment that her husband was betraying her. Freud showed that fortune-tellers were apt to pick up the repressed, unconsciously entertained wishes of their clients and that these wishes could be murderous.** He also

convincingly showed that a patient in treatment was sensitive to material of concern to the analyst and that the reaction which was evident in the patient's associations — for instance jealousy — could be related dynamically to this material, just as if the patient had acquired conscious knowledge of what was taking place in the analyst's mind.*

Other investigators soon extended these observations. And the picture emerging from the cumulative data — a third view of man — showed man's paranormal capacities to be very much in the service of his adaptational needs.

When a clinically based system of dream analysis was brought to bear the everyday dreams of people were seen to incorporate, more frequently than heretofore had been imagined, information paranormally received. This information was demonstrably woven into the texture of the dreams, not only in the same manner as normally acquired information but also for the same purposes — chiefly the attempt to resolve conflict situations by the magical if only fantasied manipulation of the internal and external environment. As in ordinary dream elaboration the paranormally

*"Dreams and Telepathy," *Complete Psychological Works*, Vol. 18, Standard Edition, Sigmund Freud, Hogarth Press, London, England, 1955.

**"Psycho-Analysis and Telepathy," *Ibid.*

*"Dreams and Occultism," *New Introductory Lectures on Psycho-Analysis*, Chap. 30, Vol. 22, *Ibid.*

acquired information might be utilized in a symbolic manner, for example, the element fire to symbolize sexual arousal, the element water to symbolize birth. Sometimes elements such as newspaper headlines, radio or telephone communications would signify that telepathy or clairvoyance was being utilized in the dream.

In addition, data from waking life showed that paranormal processes are capable of conditioning not only all areas of thought and awareness but also our deepest levels of bodily functioning. Clinical data confirmed Stekel's observation that almost any type of symptom, from disturbances of the musculoskeletal system to disturbances of the cardiovascular-respiratory system, could be related to external events presumptively apprehended in a paranormal manner. (A group of such cases recently was reviewed by Ian Stevenson, M.D., psychiatrist at the University of Virginia.)*

An area currently under active investigation has been termed "the psychic pathology of everyday life"*** after Freud's pioneer study of the unconscious deter-

minants of errors, accidents, slips of the tongue and other so-called parapraxes. The most significant inference to be derived from this type of investigation is the possibility that man might unconsciously influence others by paranormal means. Although data on hypnosis and suggestion at a distance have been collected for well over a century and recently have been effectively researched in the laboratory by Russian investigators,* no applications have been extended to day-to-day life. However, clinical study of the interactions between people and events supports the hypothesis that people unconsciously utilize these and similar processes for their adaptive maneuvers.** This can be seen most clearly where the events brought about involve such departures from expected normal behavior and happenings as slips, accidents, errors and the like (hence the term "the psychic pathology of everyday life").

One person can be seen as maneuvering another, by unconscious suggestion paranormally mediated, to carry out an act which will benefit him but for which he then need assume

**Telepathic Impressions: A Review and Report of Thirty-five New Cases* by I. Stevenson, Charlottesville, Va., University Press of Virginia, 1970.

***Psi and Psychoanalysis*, Jule Eisenbud, Grune & Stratton, Inc., New York, N.Y., 1970.

**Experiments in Mental Suggestion*, I. L. Vasiliev, Church Crookham, ISMI Publications, Hampshire, England, 1963.

**"The Psychology of the Paranormal," Jule Eisenbud, *Journal of the American Society for Psychical Research*, Vol. 66, Jan. 1972.

no responsibility. Significantly, some of these acts may lead to fatal consequences. The obvious and inevitable question is: to what extent does this sort of interaction take place on a more silent and unobtrusive level in everyday life, not brought to light by obvious miscarriages of the normal course of events? And to what extent is it conceivable that symptomological and even disease pictures reflect the active, however unconscious, intervention in people's lives of their fellow human beings? Through the investigation of the domain of the "psychic pathology in everyday life," in any case, man is seen as actively utilizing his latent paranormal capacities to bring about desired changes in his environment in the same way he uses other adaptional means at his disposal.

The range of possibilities provided by man's latent capacities for actively manipulating events has been enormously widened by the study of the psychic photography or "thoughtography" of Ted Serios.* The apparent ability of this man to create and annihilate light energy and by these means to produce meaningful patterns on a molecular substrate provides a basic model

of man's active participation in the creation and control of events around him. Such participation, although unconscious, would appear to have a virtually unlimited range and effectiveness; and although it may have been to a great extent superseded in the course of evolution by more highly specialized means of controlling and ordering the environment (just as has man's cerebral control of his internal environment, now being newly rediscovered) such participation may still be an indispensable factor in the functioning of groups.

If these considerations seem to bring us once more to certain aspects of the world of the primitive, such a prospect should properly be regarded as a challenge rather than a threat. The question is how we ever came to lose the insights into human functioning that the primitive took for granted. The answer may lie in man's inability, once the development of agriculture hobbled his mobility and forced him to live at close quarters in ever more densely populated groups, to tolerate the idea of his aggression possibly being effective in simple direct ways which far antedated the club and the spear. However this may be, in order to maintain the fiction denying this — the fiction which

**The World of Ted Serios*, Julie Eisenbud, William Morrow & Co., Inc., New York, N.Y., 1967.

asserts that he has to have mechanical contrivances outside himself in order to destroy — man has had progressively to accommodate his personality to cramped spiritual quarters at the same time as he has had to elaborate more and more puzzling paradoxes in the scientific world picture which progressively eliminates his will as a causal agent in the general flow of events. These paradoxes stem in large part from the fact that mind has been axiomatically excluded from our picture of physical reality at the same time it has been tacitly acknowledged as the supreme controlling factor

of matter and motion in the universe.

A step toward the resolution of these and other problems will be taken if we begin to envisage man not just as a bearer of special paranormal gifts by courtesy of a special providence and destiny, but as an integral part of his world and universe by very virtue of these capacities.* It is by these capacities that he maintains his place as a potent force in an ordered hierarchy of evolving species and states of being. This is a fourth view of man and hopefully a fruitful one.

*"Why Psi?" Jule Eisenbud, *FATE Magazine*, Feb. and Mar. 1970.



GYPSY PROPHECY FULFILLED

LONG AGO a Gypsy fortune-teller told Mrs. Rachel Palmer of Scapoose, Ore., that she would live to be over 100 and outlive all her children. That's exactly what happened, reported the *Portland Oregonian*. Mrs. Palmer was born Rachel Caldwell in Cataloochee, N.C., April 14, 1871. At 17 she married Jesse Robert Palmer and for 40 years they farmed in the Great Smokey Mountains. The couple had four sons and two daughters.

When the federal government

bought their farm for park land, the Palmers moved to Oregon, settling in Linnton, near St. Johns. Sixteen years ago, Mrs. Palmer moved into the Scapoose Nursing Home. The owner of the nursing home, David Park, describes Mrs. Palmer: "She has a survivor personality — very independent."

At her 100th birthday party there were five generations of Palmers, the youngest an eight-year-old great-great-granddaughter.



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.

MY ASTRAL PROJECTION

By Sherry Thompson

SINCE childhood I have believed in psychic phenomena but not in astral projection. I thought it was impossible for a person's consciousness to leave his body—until it happened to me. In 1967 I was living in Montclair, Calif. I had been ill for the past year and reading helped keep my mind off the pain. As I lay in bed one night in July, one minute I was reading, the next minute I was out of bed walking toward my bedroom door. I stopped at the door, puzzled as to why I had gotten out of bed. As I turned to go back I got the shock of my life. I saw myself lying in bed as if asleep! The book I had been reading lay on my chest; my husband Clyde was asleep beside me. Yet this "other me" was standing in the doorway. I never have felt such fear.

The next thing I experienced was a jolt throughout my whole body. I found myself back in bed

staring up at the ceiling, unable to move or speak. Frightened, I wanted to reach out to Clyde but I couldn't move. When I tried to scream no sound came out. I thought that I must have died. Then suddenly the paralysis left me, my arm flew out and hit Clyde, waking him. I began to cry, relieved that I was still alive. Clyde tried to convince me I had had a nightmare but I know that I was awake. I often have wondered what would have happened if I had walked out the door instead of turning around.



Sherry Thompson

But once was enough; I wouldn't want it to happen again! — *Cucomonga, Calif.*

CARLOS' GLOWING DOUBLE

By Ralph Borja

IT WAS HOT in Los Angeles in June 1963. By 9:00 P.M. all the family — my parents, my three older brothers and I — had gone to bed, exhausted by the day's heat. I slept in a bed next to that of my brother Carlos, then 17. I was awakened during the night by the sound of someone talking. The voice seemed to come from the direction of Carlos' bed.

When I looked in that direction I was surprised to see a bright glowing figure sitting next to my brother. It was Carlos' double, even to the clothes he was wearing, except that this figure glowed. I could see Carlos asleep on the bed so I called his name. He paid no attention but just kept muttering, as if something were bothering him. I called his name again but still there was no response. Just then the figure started to disappear *into my brother's body!* When I saw that I was really scared. All I could do was try to go back to sleep and hope nothing else would happen. Since that night I have tried to figure out what really happened. Perhaps someday I will. — *Los Angeles, Calif.*

SAVED FROM BRAKE FAILURE

By Ben F. Jacoby

IN SEPTEMBER 1967 my wife and I were making plans and preparations for a trip to Montreal, Quebec, to visit friends. A couple of nights before we were to leave I had a dream in which I saw us driving through mountain territory. The trees were all pine and the road twisted and turned as it went up and down the mountain. As we were going down a hill the brakes on the car failed. I tried to stop with the hand brake. Although I was slowing the car a sharp curve ahead forced me to steer into rocks that rose steeply on the side of the road. Neither of us was hurt but the side of the car was badly chewed up from rubbing against the cliff.

At first I ignored the dream's warning and actually we had driven as far as my mother's place in Cleveland, Ohio, when I decided it might be a good idea to check the brakes. To my surprise I found that the cap on the brake fluid container had split and the fluid level was already down to one-third full.

We made the necessary repairs and continued on our trip. While in Montreal we took a few days to drive through Laurentides Park north of Quebec city to Lake St. Jean. Much to my amazement on that trip we came

to the exact spot pictured in my dream, rocks, pine trees and all. I never had been warned this way before but I firmly believe my dream saved my car and possibly our lives. — *Columbus, Ohio.*

THE WARNING

By Martha Muir

I SHALL never forget the incident in the country in August 1944, the most terrifying experience of my life. It was during the war and my husband Philip Gilbert was overseas fighting on the Gothic Line in Italy. I was at home with my two small children wondering if he would live to return to us.

Neither my parents, Robert and Martha Worth, nor I had any money for a holiday. But fortunately they had a very good and kind friend, Cyril Scott, who owned a small cabin up in the Laurentians in the small village of Terrebonne. The children and I went with my parents and Cyril to spend a week's vacation there. On the night of August 31 we were all in bed asleep when suddenly we were awakened by a noise like gunshots and what sounded like glass breaking. We all got up thinking someone had been shooting at one of the animals that roam around there and perhaps had broken our windows. But our search failed to

turn up any broken glass. In the morning we inquired of the neighbors but no one reported hearing any gunshots or had any windows broken.

We all forgot the incident except my mother, who told me the incident was an omen: I would have news of my husband.

Three days after arriving home from our holiday I received a telegram informing me my husband had been killed in action on August 31, the same day we had heard the disturbance in the country.

A few months later I received a letter from the chaplain of my husband's regiment. He wrote that my husband had been killed in the early morning hours when a grenade was thrown at him and his 13 companions. I then discovered that the time and date matched those of the incident in the country. — *Chomedey Laval, Quebec, Canada.*

THE ERRANT ENGLISH BOOK

By Shirley Sipp

I WAS A senior in high school at Molalla, Ore., when I had a psychic experience that still puzzles me. I can find no real significance to it and in retrospect it seems a bit ridiculous.

One March morning in 1938 I told my mother Doris Deck about the odd dream I'd had. In my dream I clearly could see my

school locker. As I watched a hand reached out, opened the locker door, then removed my English book and closed the door. The hand didn't seem to be attached to an arm — or at least I didn't see an arm — and I couldn't tell if it were a boy's or a girl's hand.

"You'll feel funny if your English book isn't in your locker," my mother said as I left to catch the bus. We both laughed at the idea. I'd often had vivid dreams but none of them had ever proven true. But this one seemed different somehow and I half expected to find the book missing.

When I reached school I hurried to my locker. All of my books were there except one — my English book.

Inquiries proved futile. Although I advertised for several days no one returned the book. My mother and I were amused at the coincidence, even though it was inconvenient to have to borrow a book.

Then about a week later I had a second dream. As in the former one, a hand opened the door to my locker. This time, however, the disembodied hand placed my English book on the shelf and closed the door. There was no more detail than in the first dream. When I awoke, I could hardly wait to tell my mother.

"Do you suppose I'll find my book back in my locker this morning!" I said as I left for school.

"Don't count on it," Mother laughed.

But as I fully expected my errant English book was back in my locker where it belonged. Who took it and why it was returned remain a mystery. — *Lakeview, Ore.*

THE WREATH ON THE DOOR

By Ruth Wentworth

I HAVE wondered ever since 1925 if my neighbors in Minneapolis, Minn., would have listened had I told them I saw a funeral wreath beside their door.

In the old days a wreath was hung on the door to announce a death in the home. But we lived in an old-fashioned walk-up flat and it was startling to see a funeral wreath beneath the mailbox of a couple named Hayes who lived in the apartment below mine and whom I knew only by sight.

I wondered about it as I went upstairs and put away my groceries. Uneasy, I considered paying a call, then went out to look again. In the fading winter light the wreath seemed unreal. I reached out to touch it — and nothing was there! Although thoroughly puzzled I attributed it to an overactive imagination. I

marched back upstairs. A hot dinner and a good book brushed the incident from my mind.

Next day the cleaning woman volunteered the information that Mrs. Hayes was away and "the mister, poor man, is trying to do for hisself." I thought to myself: anyhow they're alive!

One morning shortly after that I wakened to the sound of an ambulance siren and looked out to see a commotion in the street. I hastily dressed and ran down to learn that Mr. Hayes had brushed the sleeve of his woolen bathrobe over the gas jet as he made coffee. It caught fire and soon his whole robe was aflame. In a panic he tried to put out the flames by running water in the sink but he had lost consciousness and burned to death. The sink, clogged with bits of wool, had overflowed. The water had put out the smoldering fire and dripped down into the manager's apartment, thus prompting investigation.

The wreath had signified tragedy but when it came I slept through it! — *Hemet, Calif.*

TO THE CROSSING

By Eva Bryant Smith

SOFTLY A voice called, "Martha, Martha." It was my Aunt Sadie, heavy with child, standing at the end of the hall, calling my mother, Martha Bryant. Aunt

Sadie looked like an angel, I remember thinking, with her soft brown hair falling in waves almost to her waist. The yellow lace ruffles around the neck of her nightgown shone like gold in the light of the candle she held. Her beautiful slender fingers reminded me of milk, white and almost transparent.

Quickly Mother went to her side, "Sister, what's wrong? Wake up, dear! You are sleepwalking again."

This sleepwalking of Aunt Sadie's was a family concern. In the spring of 1926 after she became pregnant it happened much too often in Mother's opinion.

"Shh," my aunt answered, "I'm not sleepwalking this time. I've been to the crossing."

I shivered beneath the covers. There was an ethereal look about my aunt. Her blue eyes shone like pools of ice. I knew she surely was awake. Dreamily she continued:

"I'm here to tell you what I know. I'll not be able to bear this child I carry beneath my heart." Her voice came as from her innermost being. "At the crossing I was told that before ground-breaking time I would be with Jesus." She smiled and turned to go.

"Wait," said Mother. "Let me make you some coffee or a cup

of tea and we can talk."

"No," she gestured toward the next room, where her husband Joe was sleeping. "I don't want to wake him. He'll think I'm sleepwalking too."

Just three days later I saw a car pull up in front of our house. Our family physician, Dr. John Black, came hurrying up the path to the front door. I heard his anxious voice as he spoke to Mother: "Better come with me to Sadie. The baby was stillborn prematurely and now Sadie's in shock."

By the time we arrived my aunt was dead also. We gathered around her bed in disbelief. Mother looked questioningly at Uncle Joe and Dr. Black.

"Was she sleepwalking that night?" she asked softly, "Or had she really been to the crossing?" — *Phoenix, Ariz.*

A LIVING APPARITION

By Lavera Harris

IN JANUARY 1969 my husband William became quite ill with bronchial pneumonia and spent almost a month confined to bed. It was nip and tuck for a long time. The doctor had given up on him. On the evening of January 29 my daughter-in-law Helen and I were watching the late movie on television. I decided to go into the kitchen and make coffee. I had an hour to

wait until my husband's next treatment and I was afraid I might fall asleep and miss giving William his medicine.

As I entered the kitchen I saw my husband come out of the bedroom barefoot and in his underwear. He paused by the oil heater and then slowly went out the back door onto the porch. I was too shocked to say anything to him as I thought he might be sleepwalking. Or perhaps he wanted a cold drink of water from the covered can we kept on the back porch. I wondered why he had not asked me to get whatever he wanted. Helen looked at me in surprise; she had seen he was in his underwear and was a little embarrassed. My foster son Jeff Chase, then six, also saw William enter the kitchen.

When William did not return after a few minutes, I decided to check on him. He was not on the porch, so I went to get my heavy coat from the bedroom closet to search outside. As I entered the bedroom I was stunned to find my husband still in bed and well covered. A closer look revealed he was in pajamas — not in his underwear. He had not moved.

My grandmother always had connected things like this with death and I don't mind telling you I was scared until my husband finally got well. — *Harrow, Ont., Canada.*



MIDDY (and all cats) Go to Heaven

My vision showed clearly that Middy had gone from love in
this life to continued love in the next.

By Elizabeth S. Wilson

AFTER THE death of my friend Charlotte's beloved cat Middy, I had a beautiful vision that showed me our pets share our life in the hereafter.

Middy was a plump three-year-old with a lovely thick black coat marked with a blaze of white on his deep chest. He belonged to my neighbor Charlotte Smith who catered to his every whim and treated him like a king. As befitted his royal station he demanded love, several feedings a day and independence when he was in the mood to roam. Both Charlotte and I felt uneasy when

Middy embarked on any new adventure, for we knew he was oblivious to cars when he strutted across streets. Always we were mightily relieved when he returned from his missions — often after an absence of several days. However, by mid-February 1970 we had learned that all we could do was pray for his safety and expect him back when he was ready to come. Thus we felt no unusual uneasiness the last time he disappeared — until a strange vision came to me.

I lay in bed late one night

watching the curtains waving gently in the mild Florida breeze. Suddenly I "saw" Middy hit by a white Volkswagen. It was like a dream — but I was wide-awake. Somehow I knew Middy was killed instantly. The young man driving the white car got out and moved Middy's body to the side of the street. Just then a black pickup truck came from the other direction and stopped. A kindly-looking old man, weather-beaten and unshaven, left the truck and gathered up Middy's body. In my vision I seemed to be right at the scene which I knew was about a block north of my home. The old man then drove south past my home and continued two blocks farther to Mead Gardens, a Winter Park, Fla., city garden. There he dug a grave in the shade of a tree near a canal and buried Middy.

As I marveled at what I had seen, my vision continued. An elderly woman appeared in my dark bedroom. She said, "I lost my cat, you know." I didn't know — and furthermore I didn't recognize the woman. Softly I asked, "Who are you?"

"Mrs. Larsen," she replied in a tone that indicated I should have known.

Suddenly I saw she was holding a cat on her lap. It was Middy, peacefully sleeping.

As the old lady and Middy faded away I remembered that several years earlier Charlotte had done the marketing for a Mrs. Larsen who was old and frail. I recalled that she had been especially fond of cats and that her own had been poisoned.

The next morning I dressed hurriedly and went down to the spot on the street where I had "seen" Middy killed. I found dried bloodstains on the street — at the same spot where Middy had been struck by the Volkswagen.

Middy had disappeared only the day before and I couldn't decide whether or not to tell Charlotte of my vision. Finally, because she was so anxious over Middy's whereabouts and because my vision was too vivid to forget I told her everything.

That afternoon we went together to Mead Gardens. Leaves had been falling heavily but we found a two-foot circle where the ground had been freshly dug. It was in the shade of a tree and near a canal just as I had seen in my vision.

Neither of us had any desire to disturb the ground where a kind old man had buried the cat's remains. The fresh stain in the street and the evidence of burial were enough to convince us that Middy wouldn't be back. My vision, however, had shown clearly

that Middy had gone from love in this life to continued love in the next life.

There was a sequel to my vision, however. Early in April Mrs. Larsen again appeared in my bedroom just as I was drifting off to sleep.

"Middy is a little clown," she said. "He is bringing one of his kittens to Charlotte."

I told Charlotte the next morning and we amused ourselves trying to make sense of this. We knew of Middy's comic ways, of course, but there were no kittens in the neighborhood. Later that same morning a young woman came to Charlotte's door and introduced herself as a neighbor. She asked what had happened to the black and white cat and Charlotte explained that Middy had been run over.

The neighbor replied, "My cat had a litter of three kittens this morning and I'm sure your Middy was their father. Two of the kittens look just like him. I would like you to have one of them as soon as they are old enough."

True to her word, a few weeks later she gave Charlotte a black and white miniature Middy.

Charlotte named the kitten Bismark. As if to prove his heritage, his personality and habits are very much like Middy's — except for one interesting difference. Bismark will not go outside his fenced-in run. He has no desire to roam.

Sometimes I wonder whether Middy in some mysterious way is looking after his son, protecting him from the dangers Middy himself knows so well.



BEADS COME BACK

CROCHETED BEADS may be currently fashionable in Texas but they're far from new. Mrs. Corrie Williams of Abilene made a strand for her mother over half a century ago. Then a girl of 11, Corrie had crocheted the rope after coming in from her work in the fields. Her mother, Mrs. Jeffries, had worn them for a long time but eventually packed them away. Mrs. Jeffries died 11 years ago. When the beads once more became fashionable, Mrs. Williams and her sis-

ter Ruth Jeffries searched through their mother's belongings but the beads were missing. Then one day Mrs. Williams discovered the strand lying on the floor of her bedroom. No one could explain how the beads had gotten there. "If they fell out of a box, we didn't see them or hear them," Mrs. Williams told the *Abilene News-Reporter*. She doesn't plan on wearing them, however.

"They're 52 years old. I'm afraid they're too fragile."



PART TWO

GRIMOIRES and Black Books

By Ken Nahigian

Secret spells to stop bleeding and to attract lovers were actually inspired by religious conflicts.

AS A philosopher-magician Albertus Magnus is not nearly as famous as King Solomon. Still, his name is widely enough known to have as many as 21 volumes attributed to him. Many of these obviously are not his own; for others there is only slight evidence to connect them with him. But enough is known to have been written by this 13th-Century saint and bishop to show he was an amazingly busy author.

Of his many real or pretended works we will consider here *Egyptian Secrets*, the *Great Albert*, the *Little Albert* and the *Book of the Marvels of the World*. Unlike the magical books we examined previously* these important works on sorcery writ-

ten by Albertus Magnus deal not with ceremonial magic but mainly with natural magic — neither white nor black magic — but rather a sort of gray magic — with the elemental occult nature of the universe. This natural magic includes herb magic, stone magic, the occult lore of beasts and other such natural occult systems.

Albertus Magnus was so deeply involved in this art, says tradition, that he became a great scientist, alchemist and magician. Legend makes him the inventor of the pistol, of the cannon and of a talking android. As an alchemist he reportedly discovered the famous Philosopher's Stone which cures all sickness and transforms base metal into gold; as a magician he once drove back the snows of

*Part One of this article was published in the March 1971 FATE.

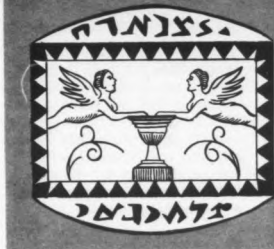
winter so he and his guests could dine in his garden. Granting all this, it is easy to understand why so many Black Books have used his name.

* * *

ONE OF THE sillier examples of a book attributed to Albertus Magnus is a peculiar volume entitled *Albertus Magnus or Egyptian Secrets*. Not only do the publishers print the name of the pretended author first but they do it in the size of type usually reserved for announcing the imminent end of the world. The book claims to have come from the German which probably is true enough but its loud claims of authorship certainly cannot be true. Yet it does have one flimsy justification working in its favor: A few of its magical secrets appear to have been stolen from older works attributable to Albertus Magnus.

Egyptian Secrets is full of common folklore and superstitions mingled with occasional practical recipes. It is in three parts with a preface from its pretended author preceding each. A short example of its contents will tell you as much about this work as you need to know.

To prevent anybody from taking anything belonging to you: Inscribe the appended letters upon



When this talisman is woven with silver thread onto satin the color of poppies it will cause great destruction while protecting the possessor and his friends.

a stick and touch it thereto:

+Z+DIA+B+Z+SA

BZ+HVWF+BERS+++

To stop the blood: If a person bleeds put both his hands into cold water and if this does not help let his hands and arms be immersed in water up to elbow and shoulder blade.

To extinguish fire without the aid of water: Inscribe the following letters upon each side of a plate and throw it into the fire and forthwith the fire will be extinguished:

SATOR
AREPO
TENET
OPERA
ROTAS

It is easy to see that the second "spell" actually might work, for immersing the hands in cold wa-

ter would cool the blood and retard its flow.

And note that the last spell makes use of the famous Emblem of Sator — a magic square — that apparently made its debut as a talisman in the *Key of Solomon* and has stubbornly turned up in all magical lore ever since.

* * *

FAR MORE worthy of attention is the *Book of Secrets* or *Great Albert*. It begins with the declaration that the art of magic is not evil in itself and that it is permissible for anyone to practice magic openly. This is one of the major treatises on natural magic attributed to Albertus Magnus and contains four books in all.

Book I is "Of the Virtues of Herbs" and as the title suggests deals with herb magic and lore. Here are four paraphrased examples of its contents, to give you the flavor of the work:

To drive away fear the operator need only hold a charm consisting of the herbs nettle and yarrow in one hand.

A mixture of periwinkle, houseleek and earthworms, when reduced to powder and put in meat, is a powerful love charm.

Take some of the herb called vervain and bury it in the ground. After eight weeks it will

bring forth worms, presumed by spontaneous generation. Any man who touches these worms will die.

If the magician mixes some of the herb called centaurea with the blood of a female lapwing and burns it in the oil of a lamp, all people around the lamp will believe themselves to be sorcerers with great power.

Book II of the *Great Albert* is "Of the Virtues of Certain Stones." Here are some of the admonitions it contains:

To find if a wife is chaste place a loadstone beneath her head when she retires. If she is pure she will embrace her husband; if not, says the spell, she will fall out of the bed.

If the magician binds a diamond to his left side it will protect him from enemies and beasts.

Red and white coral gives wisdom, stops the flow of blood from a wound and wards off tempests and floods.

If anyone should be so fortunate as to come upon a dragon near death, he should split open the beast's skull and remove the stone he finds there. Its name is Draconites and it is good against all poisons. If any person carries it between his left arm and his body it will also serve to overcome enemies.

"Of the Virtues of Certain Beasts" is the title of Book III. Some examples from it follow:

If anyone anoint the wick of a lantern with the blood of a camel and men stand in its light, it will seem as though they all have camel heads. This will not work, however, if any other source of light is nearby.

If a man gird himself with thongs of lion-skin he will not fear his enemies. Take eggs from the nest of a raven, boil them and replace them in the nest. The raven will fly off and return carrying a curious, many-colored stone which she will touch to her eggs. Take this stone; it has many strange and useful properties. Not only will it make boiled eggs raw again but it drives away anger and, when placed in the moth, gives knowledge of the languages of all birds. Moreover, if it is set in a ring with the leaf of a laurel under it, it will open all locks and doors.

If a great frog is burnt to ashes and the ashes mixed with water and rubbed into the skin, all hair will stop growing on that spot.

Book IV departs somewhat from the subject of natural magic. Titled "Of the Hours and Times for Magical Operations" it sets up a comparatively difficult

system of uneven "planetary hours" together with the astrological tendencies inherent in each "hour." The system is similar in some respects to the astrological method detailed in the *Key of Solomon*.

The author divides the etime between sunset and sunrise into 12 equal parts and does the same for the period between sunrise and sunset. Each period is a planetary hour and the influence of the planets is distributed over the 168 planetary hours of the week, one planetary influence following another in a pattern.

* * *

ANOTHER BOOK authored by Albertus Magnus is the *Book of the Marvels of the World*. This interesting work is full of sundry lore and curious magical beliefs:

The eye or heart of a lion, when carried on the person, brings bravery. The heart of a swallow, dove or sparrow brings love and friendship. If the operator buries a man who has died of old age in a place where doves nest, the doves will multiply and be plentiful.

The heart, eye or brain of a lapwing, when hung from the neck, drives away foolishness and forgetfulness.

* * *

YET ANOTHER occult work ascribed to Albertus Magnus

is the *Little Albert*, a collection of secrets found in the second half of the *Grimorium Verum*. An example of one of its spells already has been given in the section dealing with that grimoire.

* * *

IN ADDITION to the books of magic we have mentioned there are several major magical works which vary widely; these are the "Miscellaneous Rituals" and since they do not belong to any of the categories we have dealt with I have reserved them for this final section.

One of the few "Transcendental Rituals" of ceremonial sorcery is the *Arbatel of Magic*. It has no direct connection with the *Key of Solomon* which alone makes it unusual. Full of religious and moral demands, it calls for meditation and love of God. Its doctrine says the major sources of mystic wisdom are in God, in spiritual essences, in corporal animals, nature, rebellious spirits, the avenging demons of hell and the elemental spirits—in that order. It also states flatly that no one may become a magician unless born to the profession.

The origin of this grimoire is a mystery. Certainly its roots are in Christian mythology. The author goes unnamed—possibly he was an Italian—but we do

know the first edition of this work appeared in Latin bearing the date 1557. It is, however, probably much younger than its author cared to admit. A later German edition appeared in 1686.

The *Arbatel* contains the singular magical philosophy that names and images in sorcery have no power in themselves but only that power which God grants them. Moreover, the *Arbatel* says, spirits never reveal their true names to the operator. Instead, they give aliases that remain magically effective for a period of only 40 years.

The *Arbatel* purports to contain nine parts or Tomes: Isagoge, Microcosmic Magic, Olympic Magic, Hesiodical and Homeric Magic, Roman or Sibyline Magic, Pythagorical Magic, The Magic of Apollonius, Hermetic or Egyptian Magic and Prophetical Magic. Unfortunately the unknown author seems never to have written the last eight Tomes; Isogoge, the first part, is all of the *Arbatel* that has come down to us.

In the "Isagoge" or "Essential Teachings" the magician learns to invoke the Seven Olympic Spirits that rule over the 196 Olympic Provinces of the universe. Each of these seven spirits corresponds to a planet which determines its powers. Phaleg, for example, being under Mars has the power to grant military

honors. Of course, the gifts these seven spirits may grant can vary from the high and ideal to the gross and material.

The Seven Olympic Spirits, says the *Arbatel*, each hold the office of governor; beneath them are kings, presidents, dukes, ministers and legions of inferior spirits—a setup not dissimilar to that described in the *Lemegeton* and other magical works.

The evocation ritual of “Isagoge” is simple, almost childish. A short prayer summons the Olympic Spirit the operator needs and almost as short a discharge later sends it away.

Another important Transcendental Ritual is the *Book of the Sacred Magic of Abra-Melin the Mage*. The supposed author of this, one Abraham the Jew, seems to have flourished in the 15th Century. As in the *Key of Solomon*, the author dictates the book to his son named, in this case, Lamech.

The manuscript of this magical work is in French and probably was written in the 18th Century, although it claims to have come from an original Hebrew version. The French manuscript is difficult to read because it lacks paragraph indentations and punctuation.

Granting the author Abraham actually existed, he seems to

have been a German Jew born in Mayence in 1362. The son of a magician, he began his occult studies at an early age. Then, desiring to learn the True Magical Art, he set out to travel. With a friend named Samuel he wandered through Austria, Hungary, Greece and Constantinople. After remaining in the latter city for two years he visited Arabia, Palestine and Egypt. He met many powerful sorcerers but did not receive the True Art until he got to Egypt where he met a sage named Abra-Melin.

Abra-Melin taught Abraham the secrets of Holy Magic and gave him two valuable magical documents. With these documents and his new knowledge Abraham returned from Egypt and settled in Wurzburg, Germany, where he became a famous magician and alchemist. And there he wrote the *Book of Holy Magic* for his son. He probably died around 1460.

Abraham's book is decidedly narrow-minded. All magical systems and sorcery that differ from his own are subjected to biting ridicule. His is the one and only path to truth! All who disagree with him are agents of Satan! Nor does he have sympathy for female magicians of any magical system. On the other hand, he seems tolerant toward non-Jewish religions. As

long as the operator does not reject his native faith, he may practice the True Art without impurity. Moreover the book expresses a firm belief in moral cleanliness and development of a higher self.

Some peculiar aspects of this magical work include the use of a child as a clairvoyant, the employment of the operator's native language in all incantations and the treating of evil spirits with contempt and insolence. (Most occultists feel this last can be dangerous.)

Abraham claims his system comes from the *Cabalah* although many of the well-known cabalistic ideals and symbols are absent from his book.

The *Book of Holy Magic* is in three parts. In Part I Abraham recounts his travels to Lamech and gives fundamental information necessary for practicing the art of Holy Magic. Part II, supposedly based on Abra-Melin's manuscripts, deals with the ritual of evocation. Part III is the most interesting. Also pretending to come from the documents of Abra-Melin it is full of magic talismans. These talismans consist of cabalistic squares of letters. A few random examples will serve as illustrations:

To know any person's secrets touch the proper symbol and say

aloud that person's name. A spirit, says the magic book, will come and whisper the answer in your ear. To know the secrets of letters:

M E G I L L A

E

G

I

L

L

A

M

To know all secret operations:

M A A B H A D

A

A

B

H

A

D

To know the secrets of all arts:

M E L A B A H

E

L

A

B

A

H

To receive the secrets of military operations:

M I L C H A M A H

I

L

C

H

A D I R A C H I

M

A

I

H

E L I M

To control the weather take the

proper symbol and hold it above you. Touch it on the top to start the storm, touch it on the bottom to halt it.

To cause snow:

T A K A T

A A

K K

A A

T A K A T

To cause rain:

S A G R I R

A

G

R

I

R

The *Black Pullet* is a black magic ritual which disclaims any connection with black magic. It is one of the most curious of the grimoires and also one of the most foolish. The tale it relates is completely unbelievable. In addition, it is guilty of plagiarizing the *Compte de Gabalius*, an 18th-Century treatise on elemental spirits.

This grimoire claims a false publication date of 1740 in a false country of publication, Egypt. (France probably is the correct nation and 1850 closer to the correct date.)

It begins with the narrative of a soldier in Napoleon's Egyptian army. An unexpected Arab attack scatters and kills his comrades and leaves him for dead

near one of the pyramids. After the Arabs gallop off, an old man — a Turk living in a secret passageway in the pyramid — rescues him. Reviving him with a marvelous elixir the ancient takes him into his secret home which proves to be a vast workshop of magic and sorcery. There the sage teaches the French officer the secrets of 22 magic rings and talismans. The fortunate narrator also receives the secret of the Black Pullet, whereby one may discover gold and hidden treasure.

Farther on the grimoire gives a seemingly simple ritual for conjuring up elemental spirits. The magician must merely utter the words "Thomatos, Benesser, Flianter" and 33 spirits will appear, whereupon the magician must say "Litan, Izer, Osnas." Apparently understanding these strange words the spirits will bow and reply, "Nanther." Then if the magician wishes to travel to some distant place, the words "Soutram, Ubarsinens" will cause the spirits to transport him there on the instant. When he would return home he need only pronounce the word "Rabiam."

All this has one serious catch, however. The magician must first have about him the 22 magic talismans and rings given the French officer by the ancient sage — and the grimoire lists only 20!

The operation involving the creation of the *Black Pullet* — by the title, the major ritual of this *Black Book* — is nearly as difficult (impossible) to perform, involving as it does an unlikely combination of direct sunlight. This ritual will summon a pure black hen, the *Black Pullet*, which like a divining rod will faithfully lead the magician to treasure.

* * *

IN CONCLUSION perhaps we should examine the angry years in which the *Black Books* appeared and the reasons for their coming into being. For these books of magic, in effect, reflect the misery and needs of their times.

The earliest magical writings had their beginnings in Europe during the latter half of the Middle Ages, from 1000 A. D. to the 1500's. Two major religious powers existed at this time. On the one hand was the Christian Church — huge, immovable, intolerant and unforgiving — imposing a strict discipline on the world. On the other hand, there remained the lingering faiths and religions of pagan Europe. Older than any church, these beliefs represent the primordial stuff of the human mind; like dark undercurrents they rushed violently beneath the surface of everyday life creating enormous

shadow-forms, without shape or substance but rooted in eternity. For the people of Europe the old gods remained strong — and jealous. Thus these two powers struggled together in European minds during these dark times. And it was a clash of cosmic forces that has lasted for nearly 20 centuries and persists today, still represented by a thousand tiny cults and traditions.

Europe was torn between the old and new faiths. The ancient gods paled and retreated. The old nature-spirits became kelpies, then bogies and finally demons. The pagan beliefs crumbled and tottered — and in a dark unholy way lingered on. The fall of the old gods never was complete. They vanished for a time, only to return bearing new names. And they had their followers. Obscure cults flourished; sects split off from the church; witches' covens met in the night. Gnosticism and Druidism, once thought dead, lived again. Albertus Magnus worked his alchemical mysteries and so did Roger Bacon and Paracelsus. Gilles de Rais combined murder with necromancy. Nostradamus wrote his amazing prophecies. And then came the sorcerers John Dee and Edward Kelly and later Cagliostro. The Rosicrucians appeared with their wisdoms and enlightenments.

And certain observers stood

apart and felt a certain fascination with the strange beliefs that existed and persisted in European minds. Among them were men who sought quick paths to power and riches, who saw an opportunity to capitalize on the gullibility and the terrible needs of the day. These were the illusive authors of the Black Books. In a way they were products of the church, for all the cruel effects of the torture-rack and the stake not only did not eradicate that which they sought to quash but they increased the

desperation of the poor people to find haven, consolation and revenge in *something*.

That some of the grimoires are so foolish only serves to underline the current confusion and unrest; that they existed at all was an obvious consequence of the needs of the times. Whether they were open fabrications or corruptions of a higher art, the Black Books remain one of the strangest heritages of another day, the evidence of a violent war, a war of beliefs and practices, of religions.

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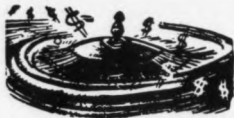
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THE UNRELATED TWINS

RICHARD REESE of Louisville, Ky., can't convince his army buddies he doesn't have a twin. When Reese reached Vietnam he was assigned to Company B, Fourth Infantry, where he took up the same duties as those of Richard Riece from New York state. The men have the same birthdays — November 28, 1947 — and both were married on the same day in November, 1967, to girls named Gwendolyn.



Wheel of Fortune

By Paul Steiner

An 18-year-old screen newcomer, John Hansen, made his debut portraying sex-changeling Christine Jorgensen in the film, "The Christine Jorgenson Story." By one of those odd coincidences "John Hansen" is also the name of Christine's maternal grandfather.

The people of Richmond, Yorkshire, England, decided to give their castle a birthday party because throughout 900 years of tumultuous history it has remained unscathed.

Richmond Castle, one of the finest in England, was built in 1071 by a muddleheaded knight, Alan Rufus, Earl of Richmond. After spending a fortune on the castle he discovered it was in the wrong place. It seems to have been the right mistake to make for the castle never suffered in any of England's wars.

In Othmarsingen, Switzerland, an ambulance rushing to a hospital with a premature baby who had breathing trouble veered off an icy road and threw nurse, baby and incubator to the ground. Miraculously, no one was hurt and the baby breathes normally ever since.

Anthony D. Monde, one of the world's greatest accordion players, was onstage in Reading, Pa., when a small plane crashed into the theater roof. Fuselage debris hit Monde's accordion which took the shock, no doubt saving his life.

Shortly thereafter he gave up playing and invented the pneumatic bumper, a device designed to cushion the impact of collisions, and to save lives for motorists. Like an accordion on the front of a car, it gently folds up as it absorbs the impact.

YOUR PATH around the

ZODIAC

By WINIFRED TENNES



A NATIVE of Illinois, Winifred Tennes studied astrology for some years with Katherine de Jersey, assisting her in preparing personalized horoscopes. In recent years Mrs. Tennes has been teaching, writing, lecturing and giving personal consultations. Since 1969, at the invitation of Maine Township High School which maintains an extensive adult education program, she has been teaching astrology in its East and South branches in Park Ridge, Ill.

Recognized as a foremost authority in the field today Mrs. Tennes is a member of Friends of Astrology in Chicago and the American Federation of Astrologers.

ARIES

Or Aries Ascendant

March 21-April 19

Cardinal Fire Sign

Ruler: MARS

YOU MAY have to exercise both courage and patience between April 1 and 5 when your plans meet opposition. At this time too you may be upset by serious news which reaches you by letter or phone. If a change in travel plans makes you unhappy, keep in mind that a shift in your plan of action should work out to your advantage.

Because your mate or business partner keeps changing plans suddenly and unexpectedly you may feel he or she is not as reliable as you had hoped. Your own ideas during this period, however, may be a little unrealistic and probably overexpansive. Persons at your place of employment may be unusual in some way and not to be trusted until they have proven their loyalty.

Take seriously any news you receive from a brother, sister or parent about April 7. If you feel your personal life has bogged down due to circumstances beyond your control, take heart. Things should become more active after April 14 when the planet Mercury turns direct in your first solar house. Between April 16 and 20 don't let antagonism for or from others upset your applecart. As the month ends some Ariens will find romantic affairs exciting.

1st
week



2nd
week



3rd
week



4th
week



TAURUS

Or Taurus Ascendant

April 20-May 20

Fixed Earth Sign

Ruler: VENUS

THE FIRST FOUR days of April favor love and friendship so make hay while the sun shines. You will find others are attracted by your personal charm and good looks. If you are single you may meet a new admirer and married persons will gain new popularity and enjoy a satisfying social life. Some of you may be making secret plans to

1st
week



2nd
week

travel or to further your education. After you have figured the cost of such a venture, double the figure—because what you contemplate will cost more than you think. Stay away from legal entanglements.

3rd
week

Financial matters need special attention April 4 to 15. There may be some confusion over a transaction involving your mate and/or a business associate and someone may try to trick you into spending more than you can afford. However, about April 7 it is possible for you to make a substantial investment or business arrangement which will pay off richly later.

4th
week

Secret plans can move forward after April 14 when the planet Mercury turns direct in your 12th solar house.

GEMINI

Or Gemini Ascendant

May 21-June 21

Mutable Air Sign

Ruler: MERCURY

1st
week

TRY TO BE optimistic from April 1 to 4; don't give in to an inclination to be moody and irritable. Forcing any issue will not solve problems but will lead to further antagonism. A mate and/or business partner may be the cause of your concern; this is a personal matter that needs to be resolved. You should seek the truth and trust the persons involved.

2nd
week

On the other hand, some friends may be pressing you for financial aid. They want too much and you will lose if you give in.

3rd
week

On April 4 Venus enters your first solar house where it remains for the rest of the month. You are naturally a versatile and witty person and with the additional charm of Venus helping at this time you should be able to influence a sweetheart, mate, parent or friend to come around to your way of thinking.

4th
week

You may find that April is a month for romance. For those who are anxious to have a child April 18 to 28 is a favorable period for conception.

Persons romantically linked despite an age difference of five or more years should be able to come to an understanding early in April after which permanent plans can be made.

CANCER

Or Cancer Ascendant

June 22-July 22

Cardinal Water Sign

Ruler: MOON

1st
week

HEALTH MAY be the greatest problem Cancerians face in April. However, if you are hospitalized you can be assured of the best of care and a speedy recovery. On April 4 Venus enters your 12th solar house so a Cancerian contemplating surgery would be wise to delay it until after April 4. Venus in the 12th solar house aids those who work in hospitals and institutions and also in the seclusion of their homes.

Try not to be upset if your mate and/or business partner wants to expand his or her business or spend lavishly on a business deal. While that person may not be using good judgment, if you keep your head you can persuade him or her to avoid the contemplated transaction.

Some of you will have a secret love affair in April and there is an excellent chance of conceiving a child between April 18 to 28—so be sure you are psychologically ready for an addition to your life.

A sudden and unexpected event on the domestic scene—a move or change of some kind—will work to your advantage.

2nd
week



3rd
week



4th
week



LEO

Or Leo Ascendant

July 23-August 22

Fixed Fire Sign

Ruler: SUN

LEOS SHOULD FEEL happier after April 4 when the planet Venus moves into their 11th solar house—which governs friendships, hopes and wishes. If you have experienced delays and disappointments in trying to reach your goals you now should find friends will lend a helping hand and favorable circumstances will alleviate obstacles. You can achieve more with less effort. Others who have experienced a broken or disappointing friendship now should find that love and understanding will restore the relationship.

A child born toward the end of April may make a surprising difference in your life. While you still have obstacles to overcome before realizing your goals you should appreciate that your friends are helping you.

The first to the fourth and the 21st to the 28th of April are two periods during which you cannot trust your own judgment regarding money, travel, education or some situations involving co-workers. Avoid legal entanglements and remember that overindulgence in food or liquor may affect your health adversely.

An unexpected communication by phone or letter may require a sudden trip. Some Leos, planning a journey overseas, will be delayed by circumstances beyond their control. You might make such a trip after April 14 when the planet Mercury turns direct in your ninth solar house.

1st
week



2nd
week



3rd
week



4th
week



KEY TO THE SYMBOLS:

SUN: personal affairs. DOLLAR SIGN: finances. LETTERS: communications of all kinds, documents. HOUSE: domestic affairs. HEARTS: love affairs. CHILDREN (self-explanatory). CADUCEUS (medical insignia): health. DOUBLE RINGS: marriage and business partnerships. SKULL AND CROSSBONES: death. SUITCASE: travel. SUNDIAL: age and responsibilities. HORSESHOE: general good luck. HANDCLASP: friends. DAGGER: arguments.

VIRGO

Or Virgo Ascendant August 23-September 22 Mutable Earth Sign Ruler: MERCURY



1st
week

CAREERS AND reputations have been disappointing for many Virgos although they have tried hard to succeed in business or in gaining popularity. This situation will improve after April 4 when the planet Venus moves into your 10th solar house to exert its influence throughout April. Take advantage of any and all opportunities to advance during this period.

It is possible that you will become romantically involved with a person you meet in business. From April 1 to 7 an older person, VIP or one in authority can help you immeasurably, bestowing honors or boosting your morale.

Those who have to decide regarding partnership finances, tax or insurance matters should do so during the favorable period of April 7 to 11. Your judgment on these matters will be sound and your decisions will have long-range influence.

April 1 to 4 and April 21 to 28 are unfavorable periods for dealing with a child or sweetheart or for making decisions on a partnership financial matter. You should be cautious and practical; avoid speculating or gambling. Expenses are apt to be higher than you anticipate.



2nd
week



3rd
week



4th
week

LIBRA

Or Libra Ascendant September 23-October 23 Cardinal Air Sign Ruler: VENUS



1st
week

CAUTION MUST BE exercised from April 1 to 4 in most phases of your life but particularly in any travel plans you have. It is not the best time for travel either by sea or plane and furthermore the persons you meet while traveling are apt to be dreamers, alcoholics or shady characters whose friendship you can do without. At this time you also face the possibility of losing something valuable — either through theft or carelessness.

If you are burdened (or confronted) with an in-law problem you should be able to reach a harmonious solution between April 4 and 30 when the planet Venus enters your ninth solar house.

April 1 to 4 and 21 to 28 are periods when overoptimism can get you into trouble with a mate or business partner. You may have a tendency to spend too much for something in your home. Should you be considering the purchase of a new home or property be sure it is not overpriced.

Romantic affairs are favored after April 4. Some Librans who have been considering marriage should note that April 14 to 22 is a propitious time for the union. Also after April 14 it will be easier to decide other partnership affairs which may be stymied. At this time Mercury, the planet of the mind, turns direct in your seventh solar house. A most advantageous period for Librans is April 16 to 30.



2nd
week



3rd
week



4th
week



KNOW YOUR ASPECTS: Individuals born when the moon is favorable aspect (sexile or trine) to the planet Mars are robust, courageous, enterprising, assertive, emotionally energetic and ardent. One of these was Nell Gwyn, the orange-seller who became a popular comedienne at London's Drury Lane and mistress of King Charles II.

SCORPIO

Or Scorpio Ascendant October 24-November 22 Fixed Water Sign Ruler: PLUTO

FROM APRIL 1 to 4 be especially careful with money and valuables. Loss is possible through theft or carelessness. Financial affairs seem chaotic and reorganization of your assets may straighten them out. If you are not sure what you want to do or how to go about it, get professional help.

The death or loss of a loved one may be very upsetting but must be faced realistically — inheritance matters may need your attention. You should not encounter difficulties in this regard.

April 4 to 30 is a propitious time for taking care of taxes, debts, insurance or partnership financial affairs. The plans you make and put into action about April 11 and/or 19 will be particularly sound and your decisions will have permanence and far-reaching influence.

You may receive good news through relatives or a co-worker either from April 1 to 4 or April 21 to 28. The news will have a bolstering effect but try not to become overoptimistic; this could be costly. Favorable decisions relative to your health, work and co-workers can be made after April 14 when Mercury, planet of the mind, turns direct in your sixth solar house.

1st
week



2nd
week



3rd
week



4th
week



SAGITTARIUS

Or Sagittarius Ascendant November 23-December 21 Mutable Fire Sign Ruler: JUPITER

MANY SAGITTARIANS (especially those born in the first decanate of the sign) are worrying needlessly. Your prob-



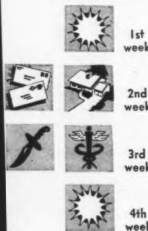
lems are imaginary or you are not seeing them in proper perspective. On the other hand, some of you have a mate or business partner who presents a real threat to your happiness. (The person with the dual personality is likely to exasperate you the most.) Between April 1 and 4 an argument or loss of some kind will bring this situation to a head. Some peace and harmony in your partnership relations should be restored after April 4 when the planet Venus moves into your seventh solar house.

From the 4th to the 21st will be a good time for Sagittarians to get married although monetary affairs seem to have some connection with romance. Be careful April 1 to 4 and 21 to 28 that you do not exaggerate your financial position or give more love to a sweetheart or child than he or she can appreciate.

Close constructive deals during the time of April 11 and 19. Your monetary picture looks good with prospects for increased income as the month ends.

CAPRICORN

Or Capricorn Ascendant December 22-January 19 Cardinal Earth Sign Ruler: SATURN



KEEP YOUR OPTIMISTIC attitude when things start to bug you April 1 to 4. Some Capricorns will discover they no longer can trust a co-worker due to deceit and fraud and resulting financial loss. Working conditions should be scrutinized. Wrongs should be righted after April 4 if you can pinpoint the culprit. Watch out for the alcoholic or dope addict who may be milking the till.

Guard your health but if you do become ill your recovery should be quick, for the planet Venus is in your sixth solar house from April 4 to 30.

From April 1 to 4 and 21 to 28 you may be inclined to spend lavishly on clothes or on decorating and refurbishing your home. Plans in your domestic life that have been at a standstill will begin to roll again after April 14 when the planet Mercury turns direct in your fourth solar house. This applies also to real estate transactions or moves. Decisions made around April 11 or 19 relative to your home, real estate or partnership finances should be good ones with an aspect of permanence.

Rumors that come from behind the scenes have no foundation; they may be disregarded. You are safe in following your intuition.

AQUARIUS

Or Aquarius Ascendant January 20-February 18 Fixed Air Sign Ruler: URANUS



AQUARIANS SURROUNDED by people and enjoying a full social life now may find they are entering a quieter, more relaxed period. It is time to sort out your friends. Check the source and validity of all rumors, lies and bits of

scandal which reach your ears between April 1 and 4.

The loss or separation from a child or sweetheart early in April may cause you concern but your worry is needless. Venus, the planet of love and beauty, tenanted your fifth solar house April 4 to 30 presages a romantic period for you.

This also should be a good time for Aquarians trying to market an invention. And correspondents, musicians, actors and painters negotiating new contracts or renewing old ones can use the period from April 6 to 8 to good advantage.

Between the 1st and 4th or 21st and 28th a brother, sister or other blood relative may ask you for money. No doubt you will oblige because you usually are helpful and at this time you feel in a generous mood.

If you feel restless take a trip — or study something new. Change and challenge will improve your state of mind.

2nd
week



3rd
week



4th
week



PISCES

Or Pisces Ascendant February 19-March 20 Mutable Water Sign Ruler: NEPTUNE

IN APRIL PISCESANS ought to forget domestic problems and make an effort to enjoy their social life or work constructively toward their goals. Surround yourself with old friends and new acquaintances if you want to shake the blues. You may receive some good news early in the month and you can gain through short trips and study.

Decisions concerning your finances should be made after April 14 when the planet Mercury turns direct in your second solar house — although the periods around April 11 and 19 also favor decisions of a serious nature. Remember, keeping up with the Joneses can be expensive — but if you have plenty of money you probably will go all out entertaining or helping a friend.

Early in April your home affairs and career may conflict. Don't take rumors seriously. They are untrue, circulated by an unreliable source.

Some Pisceans looking for love may find it walking right in their own front door. At any rate, you shouldn't have far to seek for the person of your dreams.

1st
week



2nd
week



3rd
week



4th
week



An Incurable Disease:

MULTIPLE SCLEROSIS . . .

HEALED

by the HOLY SPIRIT

"I am the living testimony that faith and prayer accomplish miracles — in defiance of modern medical precepts."

By O. P. Stites

IF IT WERE not for God's miraculous healing power I would have spent the past 20 years of my life in a wheelchair. Through faith and prayer I have been completely healed of multiple sclerosis.

I think of myself as a "God-made Christian," for I was not influenced in any way by ministers, priests, sermons or Bible study. But when I turned to God for help, He told me, "Someday you will walk again."

I now believe that if you can eliminate fear of a disease, that disease will leave your body — but fear can be eliminated only with the help of God and His Holy Spirit.

I was born in Woodford, Wis., in 1895 and raised in the town of Winslow, Ill. In my childhood I was strongly influenced by a very religious aunt who continually prayed that I would become a minister. It may have

been her prayers and my growing faith that led to my vision of Christ.

It happened in July 1908 when I was 13 years old. I was in the woods about a mile from my home picking gooseberries which I used to gather and sell for spending money. The bush I was picking from began to sway back and forth, although there was no wind. Suddenly before me appeared a vision of a serpent standing on its tail. It stood about five feet high and at its top was the face of Jesus Christ surrounded by a bright halo. The vision lasted almost a full minute, then disappeared. When I reached home and excitedly told my mother, she said I should not imagine such things — so for 40 years I never told another living soul about my vision.

This vision was God's first act in my behalf. I already had developed the habit of smoking

cigarettes. The day after Jesus appeared to me, when I lighted a cigarette, I became deathly sick and thereafter had no further desire to smoke. This was a small healing perhaps, but a healing nevertheless.

Throughout my life God has continued to guide me. In 1916 I was working for the Chicago and North Western Railway as ticket agent and telegraph operator in Brookings, S. Dak. My working hours were 4:00 P.M. to midnight. As I was usually up by eight in the morning I had a lot of free time. South Dakota State College was located in Brookings and although I had completed only one year at Winslow High School before going to work, I thought, "Why not get an education?"

I went to the school and the entrance clerk permitted me to enroll despite my lack of a high school diploma. When it came to choosing subjects to study I decided on English, spelling and writing. The clerk said, "One more." An inner voice told me to study electricity. Without hesitation I told the clerk I wanted to enroll in a course in electricity.

I had been studying at the college seven months when the United States entered World War I. Within 10 days after the declaration of war I had joined the navy. Having been a telegraph

operator I was sent to Mare Island, Calif., to study radio telegraphy. There I found my college study of electricity very helpful and I graduated as a second-class operator.

After the war I left the navy and returned to my operator's job at Brookings. A year later I moved to a similar position in Stockton, Ill., and in 1923 I began working for the New York, New Haven and Hartford Railroad and remained there for the next 27 years—until I was forced to retire due to my illness.

The first symptom I experienced was a numbness in my face. It would come and go and I feared this indicated a nervous breakdown. I did not go to a doctor at that time but in September 1949 a more serious symptom appeared. I was working the second shift—from 3:00 P.M. till 11:00 P.M.—at the signal station at Groton, Conn. One night when I was driving home I became aware that when a car approached from the opposite direction I was seeing four headlights instead of two. When this happened repeatedly I went to Dr. Turner of Providence, R.I., who informed me that double vision is frequently a symptom of multiple sclerosis.

The doctor advised me to quit working but I continued on the job for a few months more. Soon

I began to lose control over my legs and frequently stumbled. Next a urinary problem arose and in December 1949 I had a prostate operation performed by Dr. Turner at the Rhode Island Hospital in Providence. By March of 1950 I was unable to continue my job and was granted a disability annuity by the railroad.

As the multiple sclerosis advanced my health continued to deteriorate. When it finally became clear that my condition ultimately would leave me an invalid I told my wife of my vision of Christ 40 years previously. She convinced me that God would aid me if I began a regular program of prayer and with her unflinching encouragement I did so.

In April 1952 I applied to the Veterans' Administration in Providence for a monthly pension due to my permanent and total disability. After a thorough medical and psychiatric examination the doctors' report stated, "The veteran is unable to walk unsupported. He has to have a cane and lean on another person to walk . . ." The diagnosis signed by Dr. E. G. Melvin was: "Multiple Sclerosis (100 percent)." The report concluded "prognosis for improvement is considered poor . . . entitled to special monthly pension . . . being

so helpless as to be in need of regular aid and attendance."

My physical condition worsened until at one point I was bedridden. My doctors told me I would be confined to a wheelchair the rest of my life. But I refused to give up. I continued my prayers and I felt God had promised me I would walk again. When after several months I noticed some improvement I was elated; I knew someday I would be well.

Four years later in 1956 I entered the Veterans' Administration Hospital in Providence for a hernia operation. My medical report at that time, signed by Dr. J. Berry, states, "At one time he was completely bedridden but (his condition) gradually improved so that he now can walk with aid."

When I left the hospital I reported to my personal physician, Dr. Bruno Agnelli. He was amazed that I was able to walk again, for he had told me flatly that multiple sclerosis is incurable. I told him of my prayers and that I believed God was healing me, that God through his Holy Spirit can work such miracles.

I continued to improve. In 1957 I was asked to report for a periodic checkup required for my disability pension. Dr. Rinnaman examined me at that

time and reported so much improvement that my disability pension was discontinued.

Today I am completely well. My only visits to a doctor in the last four years have been for winter colds. Even more important to me than my recovery

from this "incurable" affliction is the new life the Holy Spirit has brought me. I am the living testimony that the Holy Spirit lives and works in all of us. My life is now dedicated to spreading the truth that God's love is here for all to receive.



THE DUCHESS SEES AN APPARITION

By Bert Groth

ONE NIGHT in 1813 the Duchess d'Abrantes experienced an unusually unpleasant apparition. Her dying husband appeared before her and continued to be visible even after all the lights were put on.

General Andoche Junot, Duc d'Abrantes, had been Napoleon's aide-de-camp in Italy, where he was wounded in the head. That injury apparently led him to acts of both financial and social imprudence. During the invasion of Egypt, Junot was the one who informed Napoleon of Josephine's supposed unfaithfulness. His erratic behavior led to his losing Napoleon's favor.

On the night of July 22-23, 1813, the duchess waked from an uneasy sleep to see her husband near her bed. He was dressed in the gray suit he had worn when he left to become governor of Illyria, now part of Yugoslavia.

He regarded her with a sweet sad expression. The duchess'

scream waked her head chambermaid Blanche and another woman traveling with her, Mme. Thomieres. They ran to her to ask what was the matter. Despite the distraction of their questions, she continued to see the general's face, white and very sad. As the apparition walked by her bed, it limped as if one leg was broken.

"Light my chamber!" cried the duchess, near panic. But the apparition continued to move around the room even after the lights were lit. It stayed until morning when it slowly faded.

Not until July 30 did the duchess learn what had happened to her husband. The pressures of Junot's political and financial misfortunes had proved too much for him and in a fit of insanity he had thrown himself from a window in Illyria. He had not died immediately but suffered a broken leg and other injuries and died a few days later.



New Light on OHIO'S ANCIENT IRON AGE

By Clyde Keeler

Evidence now coming to light indicates that what we call America's "first settlers" were in fact Johnnies-come-lately.

SOUTHERN OHIO is the locale of one of the most mysterious "whodunits" in American prehistory. Who contrived the numerous well-built mounds which contain what appear to be bog iron smelting furnaces?

These are natural draft furnaces of a type invented by the



Sites have produced specimens of brick, furnace lining, slag, ore, glazed stone.

Hittites before 2,000 B.C. and which went out of use in Europe about 1,300 A.D. Such furnace mounds, about 10 feet high and 30 feet in diameter and scattered all over the southern half of Ohio, have been the subject of controversy ever since they first were described in print more

Primitive iron shovels were recovered from Haskins No. 1 and Deer Creek furnaces.



Photograph by Marcus Orr



Bennett E. Kelley stands in flue outside furnace that has been filled with white bog marl lime which glistens as brightly as snow.

than 150 years ago.

In 1820 Caleb Atwater reported the presence of a furnace surrounded by bricks in the central mound around which Circleville was built. In this mound were found a dagger and a plate, both of disintegrated iron. In 1823 John Haywood described a row of similar furnaces and the presence of much slag along the brow of Spruce Hill five miles east of the extensive Seip mound complex in Ross County. Haywood and Atwater agreed that these furnaces had been constructed for smelting bog iron ore or for making bricks or both — probably by the ancient Mound Builders.

The controversy broke when professional archaeologists Eph-

raim Squier and Edwin H. Davis were doing field work for their magnificent volume on the Mound Builders' earthworks, *Ancient Monuments of the Mississippi Valley*, published by the Smithsonian Institution in 1847. They blasted the views of amateurs Atwater and Haywood and suggested the furnaces probably had been built as signal fires. Looking down their noses at the amateurs they sneered: "(The mounds) are vulgarly supposed to be the remains of furnaces."

However, the Circleville mound contained many flint spearheads and two skeletons that had been almost consumed by fire. When similar strange evidences appeared in a few more mounds new theories blossomed.

The furnaces were called variously altars, crematory basins, graves or lime pits. Even the professionals split over this plethora of possibilities and each man plumped for the explanation of his choice.

Most persons attributed the mound furnaces to the "Mound Builders" — yet nobody knew who the Mound Builders were, where they came from or disappeared to. Ethnically, their blood was predominantly Mongolian, according to anthropologist Earnest Hooton of Harvard who examined their skulls and proclaimed them Algonkians, the Precambrian ancestors of several extant tribes in New York state and Canada. But somehow it seemed they had learned to handle large fires over long periods of time. But why? That remained anybody's guess.

When the "first" settlers pushed west during the years 1790 to 1810 from Pittsburgh, the gateway to the fertile farmlands of the Ohio Valley, they found no less than 100 abandoned hills crowned with stone fortifications. Some of these remain today at Fort Hill, Spruce Hill and Glenford Fort in Perry County, Ohio. Similar fortified hills may be seen at Hill Fort, Ga., and Manchester, Tenn. At the Manchester fort the first settlers found bricks and a short iron sword.

The mystery of "whodunit" is complicated by the fact that these furnace builders left no written evidence on stone — so far discovered, at any rate — to suggest who they were. Yet we have numerous European candidates who might have shown the Mound Builders how to smelt bog iron and possibly at the same time intermarried with them. If so, the European recessive genetic traits and culture would have been swallowed up at once. Possibly the immigrating ironworkers were illiterate or possibly time and the environment annihilated their paper, wood or parchment records.

To add further to the mysteries this great Mound Builder civilization, which existed in Georgia, Kentucky, Tennessee, Ohio, Indiana and Illinois, disappeared quickly, leaving few traces. The artifacts that remain reflect a prosperous, clever Indian culture which knew the value of gold, silver, copper, mica and pearls and was acquainted with the artistic and practical uses of iron.

Curiously enough, the iron itself presents a stumbling block. Professionals generally maintain that the Mound Builders knew nothing but meteoric iron and that this does not need to be smelted. But the furnaces, if they were built by the Mound Builders at all, must have been

used to smelt bog iron ore — as we shall demonstrate.

Another possibility is that the furnaces were built by several different peoples at different times. How shall we attack this sturdy array of mysteries surrounding the prehistoric Ohio bog iron furnaces and the fate of those who worked them?

* * *

WHAT ARE the evidences that these mound structures actually are bog iron furnaces and not signal fire pits, crematory basins, graves or lime pits? The evidences are glazed stones, bog iron ore, slag, red clay, charcoal, bog marl lime and an occasional iron bar turned up by a farmer's plow in cultivated fields around the mound furnaces.

Knowing little of metallurgy I wanted to investigate the bog iron smelting process for myself. I asked a friend to send me some bog iron ore from southern Ohio. When I held a magnet to it there was no reaction. So I wondered, when I heated it with charcoal would it really produce metallic iron?

I couldn't buy pure charcoal for the test; the charcoal on the market contains tar and other contaminants. However, I managed to obtain a sample of charcoal from a 600-million-year-old tree found deep in a kaolin mine.

The tree had oxidized gradually over the aeons into pure, black, brittle charcoal.

I crushed some of this ancient charcoal, broke up some bog iron ore and mixed them together. When I turned an acetylene torch on the mixture it glowed, seethed, bubbled and boiled. After 10 minutes I allowed it to cool. Then I applied my magnet — and most of the mass jumped to it. I had made metallic iron. The production of bog iron by smelting is just that simple!

* * *

ONLY ONE man has worked hard to solve the enigma of the bog iron furnaces of southern Ohio — Capt. Arlington Mallery, an intrepid amateur investigator who spent many years of effort and his own money on his researches. He believed that Vikings with a measure of primitive metallurgical know-how moved down from their beachhead on the St. Lawrence and exploited the bog iron resources of southern Ohio using Indian work forces. Cohabiting with the Indians, they created a vigorous mixed race, the Mound Builders, who prospered for several centuries, crowned the hills with their impregnable bastions and then died out suddenly when struck by the Black Plague brought from Europe by traders.

Mallery published his findings

and theories in 1951 in a book titled *Lost America*. The book was blasted by five reviewers for the Ohio Historical Society who set out to destroy the author's credibility once and for all. Largely on the basis of these unkind reviews Mallery's name became anathema among nearly all the professional archaeologists of America.*

Shortly after Mallery's book appeared I became interested in the problem. I believed that from his evidence he accurately had identified bog iron furnaces in the southern Ohio mounds. At the same time I realized there was no more evidence that the Vikings were involved than were the Minoans, Phoenicians, Romans, French or early exploiters sent out by the Ohio Company of Virginia. A Minoan stone had been found in Georgia. A Phoenician inscription as well as two Viking inscriptions had been identified in Tennessee. A Greco-Roman silver coin had come from the famous Seip mound of Ross County, Ohio. Roman and Hebrew coins had turned up in Tennessee.

Nevertheless I determined to go deeper into the mystery of "whodunit." I tried to locate persons whose names appeared in

Lost America and succeeded in finding Marcus Orr, the photographer, Donald McBeth, Thomas E. Porter and A. M. Hall of Battelle Institute. I found Bennett Kelley, the venerable news reporter from Washington Court House, Ohio, and Paul Shoemaker. All these persons were assistants or front seat spectators at the Ohio mound furnace excavating dramas of 1948 and 1949.

And while all of them held different opinions on Mallery's theories they agreed that smelting of importance had been discovered and that further investigation was warranted because so many mysteries were yet unsolved. Some of them had relics and photos they had taken at the various digs and all were willing to share with me what they had seen on the spot.

Thomas Porter sent me specimens from one of the furnaces on Spruce Hill which Caleb Atwater wrote about in 1820 and John Haywood a little later. I sent two pieces to Battelle Institute which reported that it was bog iron slag having a 2.5 percent total iron and 0.2 percent metallic iron. Other specimens were sent to the *Max Planck Institut fur Eisenforschung* in Dusseldorf, Germany, which identified part of the clay furnace lining, slag rich in metallic iron and minerals crystalized

*An article by William D. Conner describing Capt. Arlington Mallery's work and violent rejection was published in the October 1968 issue of *FATE* titled "Ohio's Ancient Iron Age."

around pockets in the slag. They reported that my specimens were identical with materials taken from German primitive natural draft furnaces of the early iron age.

Encouraged by these results I decided to go further. Bennett E. Kelley and his wife had visited Mallery on various occasions in Chillicothe. They now spent a number of days telling me what they knew and taking me to the most important furnace sites. We joined forces and decided that the Fayette County Historical Museum at Washington Court House, Ohio, should be the repository for documents and specimens bearing on the mound furnace problem while we are going deeper into the bog iron mystery announced by Mallery to a highly skeptical world in 1951.

Mr. Kelley shared with me a piece off the Waters furnace disc of iron that he had discovered and a piece of worked iron from the same site. Its size and shape suggested it possibly was intended to be made into a knife blade. Because the professionals maintained that the Mound Builders knew only meteoric iron, which contains about 10 percent nick-

el, I sent my samples to the Schwarzkopf Microanalytical Laboratory for analysis. The report shows the worked iron strip contains 0.0285 percent nickel and the iron disc, 0.0123 percent nickel. These infinitesimally small traces of nickel make it certain that the furnace workers were not melting up meteors!

Recently we have excavated a completely intact furnace. After it was shut down it had been filled with bog marl lime. In it were a small square iron nail in a thin board, worked wood, iron slag, glazed stones and human bones. In a form molded on the working platform I found a 42½-pound bar of iron.

In a later article I hope to relate the progress we have made in solving the problem of Ohio's bog iron furnaces and answering the question of their makers' identity and fate. If any FATE readers know of other southern Ohio sites where glazed stones, iron slag and charcoal have been discovered, they could help us solve the mystery by writing Bennett E. Kelley, Director, The Fayette County Historical Museum, Washington Court House, Ohio 43160.

PREMATURE JUDGMENT

WHEN FLORENCE CRUMLISH was born — prematurely and weighing only two pounds — doctors told her parents the tiny baby could not survive. They were so wrong that none of them was invited to Wilmington, Del., for Florence's latest birthday party — her 104th.

Sophia Williams

and her

WHISPERING VOICES

The timid etheric messages coming from above her head could be amplified, even recorded.

By Leslie M. LeCron

IT WAS THROUGH Harwood White, brother of Stewart Edward White, that I first met the late Sophia Williams. Mrs. Williams is the medium who worked with Hamlin Garland and concerning whose work he wrote his book *The Mystery of the Buried Crosses*. Not a trance medium, she was able to write automatically, claimed to see clairvoyant-

Messages might come through while Mrs. Williams read calmly during seance or even when she was smoking or drinking a cocktail.



ly and produced a voice something like a whisper which would purport to be some deceased relative or friend of the sitter. In his book Garland states that this voice guided them to dig up a number of crosses which had been buried or lost by Mexican priests in the early days in California. The crosses now are in the state museum in Sacramento.

At the time I was introduced to Sophia electronics was hardly known. Harwood was trying through Mrs. Williams to develop some mechanism which would permit direct communication with the "departed." Mrs. Williams' control seemed to be an Arab who called himself Hassan. He would bring in on the voice engineers and other scientists from the "other side" who would tell what needed to be done to develop such a device. Evidently they knew little about electronics for they never succeeded in developing such a gadget!

Sophia became a close personal friend of ours and my wife and I had many sittings with her. At first I was skeptical and suspicious, although I had read Garland's book and knew of her supposed abilities. She knew nothing about me at this time but said she "saw" around us some of my defunct relatives — two aunts



ABOUT THE AUTHOR

CLINICAL psychologist Leslie M. LeCron is a member of the American Board of Psychological Hypnosis and author of many magazine articles and books on hypnosis and hypnotherapy.

Educated at the University of Colorado he served as a Field Artillery officer during World War I, then began his long career as a hypnotherapist. Now 78 years old he is in private practice in Carmel, Calif., and also conducts symposiums to teach hypnotic techniques to physicians, dentists and psychologists.

and a cousin whom she correctly named and described. The cousin had been named Theodore, a name usually shortened to Ted, but my cousin always had been called Thede. Sophia called him Thede. My surprise certainly was great and I wondered how

she could be faking, although she might have gotten this knowledge telepathically from me.

At all times Sophia was perfectly willing to cooperate and to be tested in any way. We sealed her lips with adhesive tape to prevent ventriloquism. The voice would come while she was inhaling a cigarette or drinking a cocktail. Usually it came from near her left shoulder but sometimes from other places in the room.

Many of our sessions with her were held at the home of Aldous Huxley, the writer, who was very skeptical at first but became quite a convert and close friend of Sophia after participating in some of our tests. In one of these which was most convincing we put Sophia in a distant part of the house with a microphone beside her. My wife stayed with her. The rest of us were in the living room with the loudspeaker to which the microphone was connected. Sophia could not possibly hear us, as my wife testified. But when we asked questions the whispering voice answered through the loudspeaker. Huxley held up his wristwatch and asked what he had in his hand. "Your wristwatch," the voice replied.

During one session at my home Sophia did some automatic writing. The voice, as Hassan,

announced that he was now bringing in Patience Worth who would write through Sophia. As most of you know the case of Patience Worth startled researchers soon after the turn of the century. A St. Louis housewife, Mrs. Curran, began using a Ouija board in 1913 and for some 20 years Patience Worth apparently wrote through her. She claimed to have lived in England during the 17th Century. Among her productions was a volume of acceptable verse, written in a very unusual and distinct style, and some books of fiction, all of which were published. Patience often used obsolete words in her writing and scholars judged it to be in 17th Century style. All this was far beyond the abilities and knowledge of Mrs. Curran.

When Sophia began to write as Patience Worth it was stated — all in verse — that she, Patience, would be glad to produce more "literature" through Sophia. I carefully saved what was written but unfortunately filed it so well that I'm quite unable to find it now among my papers! I showed it to Huxley who remarked that the language was such as could be expected from a 17th Century person. In the verse she used one word with which I was unfamiliar. Huxley knew its meaning and found it in an 18th Century dictionary which he owned.

All this took place a number of years ago, in 1962. Present with us were James A. Hixson, a dentist, and his wife. The Hixsons also were friends of Sophia and attended many of the sittings usually held at Huxley's or my home in Pacific Palisades, a suburb of Los Angeles.

Sophia also produced raps and did table tilting, although it bored her because she considered it amateurish. Nevertheless, she was always willing to do it at our request. Our dining room table was a very heavy Danish modern, probably weighing 60 to 70 pounds. With my knees under its edge I could move it slightly with great effort. But I have seen the table levitate so that only one leg touched the floor when Sophia was sitting so her knees could be watched and were not touching the table and she had her hands flat on the table's top surface. However, the table never lifted completely off the floor.

My older brother Jim, who was assistant to Henry Wallace when he was Secretary of Agriculture, was aware of Sophia's reputation but he was a confirmed skeptic. During a sitting with Sophia at a time he was visiting me he watched her closely, even getting down on his knees to look under the table to see if her knees were lifting it. He remarked

ANOTHER POINT OF VIEW

I knew Mrs. Williams for about 15 years and tested her extensively, both formally and informally. As a consequence I am sure I know more about her effects than most other investigators.

First, Mrs. Williams was a brilliant "mental" medium on the order of Mrs. Leonard, etc., and she made splendid "hits" frequently, of a spiritistic nature. I am the first to admit her extraordinary abilities.

As to her voice and other "physical" abilities, she possessed none whatsoever in my experience. I repeated Hamlin Garland's experiments, for instance, as he detailed them in *The Mystery of the Buried Crosses*, and as a result I believe that his tests were badly defective. However, on a few occasions test answers were received when she was isolated in one house under observation and we were in another building recording.

Her voice was a product of ventriloquism! This conclusion was reached after careful observation and rigid testing. There was absolutely nothing paranormal about it. Those who believe it to have been psychical did not know what to look for.

Her "physical" phenomena — raps, table tipping, etc. — were all of perfectly normal origin. Again, those who believe otherwise are not skilled in cautious, knowledgeable investigation.

It is true, however, that Mrs. Williams would submit to any test and, I repeat, she was a brilliant "mental" medium of great ability. — *Raymond Bayless.*

later, "I saw it and she wasn't lifting the damned table but I still don't believe it!"

Sophia's paranormal raps would answer questions by rapping twice for yes and three times for no. Thus it was possible to communicate with whatever entity was producing the knocks.

Many people consulted Sophia wishing to contact relatives and friends through the little voice and for many years she made no charge for this work. Finally Aldous Huxley persuaded her that she was very foolish not to charge some reasonable fee. Thereafter she did make a small charge, usually three dollars. "I suppose I should charge something," she told Huxley, "but I hate to become a professional."

An amusing incident occurred when Sophia held a sitting in Texas, in a town near an army airfield. During this sitting, which had been arranged by some of her friends and was attended by some high ranking officers, her control seemingly spoke for a deceased general. Some highly classified information was brought out by the voice, top secret data which Sophia had no possible means of knowing. One of the officers, a thorough skeptic, became alarmed at this and reported it to the F.B.I. As a result Sophia was interrogated, as were all of

her close friends including Huxley, Dr. Hixson, Dr. Edgar Lutz and I. But the F.B.I. man found himself far out of his depth and finally remarked that obviously Mrs. Williams was no spy and was cleared of all suspicion. But, he asked, how on earth could she have gained this top secret knowledge? He went away shaking his head, completely mystified.

Most impressive and convincing was Sophia's belief in her own mediumship. She spent considerable time, and money she could ill afford, hunting a treasure which the voice insisted could be found through its guidance. The voice purported to speak for Father Kino, a Spanish-American priest who established several of the Arizona missions, I believe in the 17th Century. The voice, as Father Kino, told of his and the other priests of his order having been recalled to Mexico City and being replaced by priests of a different order.

At the Tumacacori mission near Nogales gold and silver had been mined in the nearby mountains and slag heaps still can be seen there. The gold and silver was smelted into bars and before they left Father Kino and his priests hid these bars in a cave and sealed the entrance, hoping to return soon. They never were able to do so. The story of this

treasure is well known in Arizona and it has been sought by many treasure hunters.

Sophia and a woman friend who does not want to be identified made three trips to Arizona to the locale of the treasure in the early 1950's. But despite the guidance of the voice they never were able to locate the cave or the treasure. Sophia did take a photograph of her friend standing beside a rock on which a cross was plainly carved. Sophia said such a rock was one of the landmarks described by the voice. They had become tired from searching for landmarks and Sophia had sat down on this stone whereupon the voice had said, "Turn it over. This is the stone you are looking for." When the two women turned the rock over there was the cross!

Some of the "conversations" with Father Kino took place at my home in Pacific Palisades, others at Huxley's. Some were recorded on tape and others merely notes. The voice was very convincing and provided some historical data which later were verified by Sophia — such as the displacement of one order of priests by another and the date given for their recall to Mexico City.

It seemed odd that Father Kino spoke good English. Asked about this the voice claimed it

spoke English well because the medium spoke English!

Sophia never went into a trance and hence could ask questions of the voice herself. One of our sitters at some of the sessions was a physician who became so interested in the treasure story that he advanced some funds for her last expedition, although at first she had refused any financial help.

Their first trip to hunt the treasure was made in 1953. On a second expedition a year later Sophia sprained an ankle climbing in the rough mountain terrain and was forced to return home. These trips were a financial drain on Sophia's small resources, although her friend paid her half of their expenses, and there can be no doubt Sophia was fully convinced she would be led to this hoard of gold and silver. Unless the treasure could be located she had everything to lose and nothing to gain.

Some years before Sophia's first expedition a Mexican cowboy had brought a gold bar to a Tucson bank and bragged of having found the cave. He had proceeded to celebrate wildly and that evening got embroiled in a gun battle in which he was shot and killed. Sophia claimed to have checked on this tale and found that the bank had bought such a gold bar. She also said

she had verified the death of the cowboy.

At one of our sessions with Sophia at Huxley's an Egyptian psychologist was present. To my surprise, and his, the voice spoke to him in Arabic and Sophia also wrote automatically in Arabic for him. She certainly had no knowledge of this language. Particularly she did not know how to write Arabic.

Another convincing incident involved a Hungarian motion picture and television producer. During the evening the whispering voice spoke to him in Hungarian which he translated for our benefit. The voice claimed to be his uncle and gave the uncle's name but the producer insisted he had had no uncle by that name. But the voice insisted and claimed to have been a cavalry officer killed during World War I. The producer was puzzled and also somewhat disdainful and skeptical.

The next day he phoned me. "Something strange happened," he said. "I told my cousin about our session with Mrs. Williams and what the voice had said. 'Why, you ass,' my cousin said. 'You did have a great uncle with that name and he was killed during the First World War. You were a child at that time.'"

Another odd thing occurred at the time my brother Jim died at

his home in Berkeley in 1960. I was informed by telegram of his death on the afternoon it occurred. The next day Sophia, who had met him once, telephoned me to ask if anything had happened to him, stating that she had seen him clairvoyantly. "And I couldn't see him if he was still alive," she said.

Mrs. Williams wrote a book titled *You Are Psychic** in which she tells of her own mediumistic development and states that she believes everyone has psychic ability which can be developed by the methods she advocates.

Sophia lived for a time in Kansas City, Mo., but left home when she was in her teens to become a dancer on the stage. After being married and divorced she lived in Chicago with her father. During this time he attended a seance given by a woman medium. Greatly impressed by what he had witnessed he told Sophia about it. She visited the medium herself and also was impressed. Then she decided she could develop along the same line. After reading several books on the subject, she began to practice meditation, sitting motionless for certain periods. After some weeks she found her latent abilities increasing and the voice began to make itself heard, claim-

*Available from the Venture Bookshop, P.O. Box 249, Highland Park, Ill. 60035.

ing to be her control Hassan. She never was able to go into trance, however, as many mediums, including Arthur Ford and Eileen Garrett, have done. Sophia always worked in the light claiming that darkness was unnecessary and lends itself to faking.

While living in Chicago she was thoroughly investigated and tested by several members of the faculty of Northwestern University. Later in Los Angeles she was vigorously tested by Hamlin Garland, as he relates in his book. She also was tested thoroughly by a group headed by Raymond Bayless. I think Sophia never was found to be faking and there is no doubt that she firmly believed her voice was that of discarnate entities.

Unfortunately, shortly after beginning the automatic writing as Patience Worth Sophia suffered a stroke — in 1962. She was in a hospital for a time; then she was moved to a sanitarium where she remained partially paralyzed. She was there until she finally suffered another massive stroke and died in 1968 at March Air Force Base hospital.

Her stay in the sanitarium was

quite expensive and Sophia had only a very small income. During this time her expenses were met by a multimillionaire who was a close friend of Sophia's son, a colonel in the United States Air Force. Before her death she was moved to the air force hospital.

It is not easy to evaluate Sophia's psychic abilities. In discussing them with Huxley she insisted her subconscious mind could not be responsible for some of the incidents that occurred, especially for the voice's ability to speak foreign languages she did not speak. She was eager to permit Patience Worth to communicate through her automatic writing and was prevented from following up on this by her stroke.

Yet we understand so little of the subconscious mind that it remains possible it produced all the effects she obtained and that she unintentionally deluded herself and us.

It should be added that after her stroke and during all the time of her partial recovery in the sanitarium all her psychic abilities were lost. The voice never spoke again.

NEED TO STEP UP SPACE TRAVEL

THE ANDROMEDA galaxy, the most distant object in space visible to the naked eye, is so far from the earth that even a spaceship traveling 10,000 times faster than Apollo 11's seven miles a second would take four and a half million years to reach it.



Ouija board message foretold initials of author Ruth Warner-Crozetti's future husband F. Jay Crozetti. Their daughter Jan has inherited her ESP gift.

*For three generations
my family has struggled with*

The Dark Side of ESP

By Ruth Warner-Crozetti

(C O N C L U S I O N)

WHEN EVA WARNER, my mother, was still a child and living in Belleville, Ind., her family used to enter the city of Indianapolis by way of a road that became Morris Street in West Indianapolis. At the edge of town was a hill cleft by the street so that high banks were formed on either side. On one side, 20 feet above the crest of the bank, was a big white house at the very top of the hill. This house had been built in 1866 but the man who built it hated it. His wife had nagged to have it and he had

built it to please her. On the day they moved in he went into the barn and hanged himself. Soon after that rumors began to claim the house was haunted.

One day, as her father drove the horse and wagon past the house, Eva looked up and said that someday she would live in that house. Her mother reprimanded her for talking nonsense. Nevertheless, almost 40 years later Eva moved in—having married its owner, Billy Roberson, in June 1922, two years after she had divorced my

father Harry Warner.

The house had an enormous drawing room, a front hall, study and dining room, butler's pantry, breakfast room and kitchen on the first floor and three large bedrooms upstairs. A closed stairway led from the dining room up to the back bedroom.

When we moved in right after Mother and Billy were married, we used only part of the house. The upstairs was mostly shut off; the parlor was closed. The downstairs study was turned into a bedroom and my step-grandfather, Dave Roberson, slept on a cot in the dining room, a room so large that it served as a combination living-dining room with the old man's bed in an alcove.

I was nine at the time and I had my pick of the upstairs bedrooms. I chose the west room. It was painted white, my bedroom furniture was white, and the large room would have delighted the heart of any little girl.

We had not been in the house very long before I discovered that something unseen also lived there. I would waken in the night feeling that someone was in my room watching me. I always had a kerosene lamp burning low (we had no electricity) and of course I never saw anyone — but I felt a presence. Mother said it was my imagination and insisted I had been listening to neigh-

borhood gossips who said the house was haunted. I learned to say nothing about this feeling that awakened me and after a while I got so I did not wake up.

I was 12 when I had my first precognitive dream — in July 1925. I dreamed I was part of a crowd milling around at the corner of Morris Street and Per-



Author relied on ESP to locate her older sister, Helen Warner Finn.

shing Avenue. I could hear an awful moaning sound, like an animal in pain. I looked down between a man's legs and caught a glimpse of something that looked like a bundle of bloody rags on the street. The moaning sound came from it. The dream was so horrible I woke up crying.

The next afternoon I was on the porch when I heard brakes

screeching down at the corner. I joined the people running down the block to the corner. I couldn't see over the heads of the grown-ups but between a man's legs I saw the body of Paul Awbrey, a little crippled boy who lived in the neighborhood. The doctor had told his parents to get him a coaster wagon to encourage him to use his crippled hand and foot. He had been struck by a car and the tongue of the wagon had been driven through his chest. He was the bloody bundle of rags I had seen in my dream.

Mother was grim about this incident, for she knew now that I had the ability she had wrestled with throughout her life. Systematically she began to try to repress any ESP talents I might have. She suggested that I leave my room and sleep in the alcove off the hall, for she had begun to wonder about my conviction that the house held a "presence."

She herself did not encounter the ghost until the day in September 1928 when my Grandmother Morgan was buried. The house was full of relatives so she and I shared my bed in the west bedroom. Three times she awakened choking and gasping for breath. She said she felt as if someone had put a pillow over her face trying to smother her. After that she went downstairs and never again during the

years we lived there would she go upstairs at night.

Everyone scoffed at the idea that there was a "haunt" in the house but it soon became apparent that our "presence" hated adults but liked children. My married sister Helen Finn came to stay with us for a while bringing her two children, Dorothy, four, and Peggy, two. She took the south bedroom and had the same experience Mother had had — she woke up choking. Finally she slept in the alcove under the stairs and I moved in with the children.

I know that whatever was there had a bad effect on me. I gradually became emotionally upset, a condition that left me overnight when we sold the house and moved out in the early 1930's.

* * *

WE MOVED TO California on August 13, 1934, into a house on the rear of a lot off Broadway on 88th Street in Los Angeles.

My sister was ill with abscesses on her bronchial tubes and could not withstand the eastern climate. Her husband John stayed in the east but sent Helen and their two girls west with Mother and me to take care of them. This offered a nice solution for us, for Billy Roberson had simply walked out on Mother after

a quarrel over money.

Jobs were impossible to find and we lived on a ridiculously tight budget. Our landlady, an elderly Scotswoman named McMurtrie, ferreted out my ability to read cards and asked me to read for her. She was trying to get a loan on her property to make some repairs and she wanted to know if she would get it. When I read for her I said she would. She believed me implicitly and before I knew what was happening she was sending me "clients."

Within a month I had doubled our income by telling people what they wanted to know. Unless a person is emotionally upset and highly involved in their problems I find it hard to tell anything about them by intuition. When I was unable to "know" anything I would size up my client and tell him what was in the realm of possibility. But I found the longer I told fortunes, the more ill I felt. I began having headaches and became very nervous. "Selling" ESP simply didn't agree with me.

Finally, one evening in February 1934 a woman came to me about a business deal that would involve her going to Colorado. She owned timberland there and had a buyer, a man who had quarreled with her husband before his death. She really didn't

want to sell to him but she needed the money. I saw her death in the deal and warned her not to go to Colorado. She disregarded my advice and went anyway. While there she got into an argument with the prospective buyer and he shot and killed her.

When Mrs. McMurtrie told me about this I quit. I wanted no more of seeing people dead or listening to their troubles. Besides, Helen and I had been experimenting with a Ouija board which told us we were going to have more money soon. We had borrowed the Ouija board from a neighbor and we worked well together and learned many things. We had been collaborating on novels for some time and we asked the board the name of the first novel we would have published. It kept repeating the word "parted."

Mother steadfastly refused to touch the board until a couple of weeks had gone by. I finally talked her into sitting down with me. The planchette seemed to come alive under her fingers. It fairly leaped over the board, answering every question we asked.

One of the questions I asked — of course — was the name of the man I would marry. The Ouija gave me "F.J.C." Then Mother silently asked a question and got the answer "39." She imme-

diately left the board and refused to touch it again. She wanted me to return the board to our neighbor and when I refused, she said I'd get nothing more from it. Helen and I tried for a week but all we got from the Ouija board was gibberish. Mother had decided she wanted no more information from it and somehow she was able to block us from getting any.

In May Helen's husband was in an accident while on a Greyhound bus and he received a large settlement. With the money he sent us we moved to furnished rooms in Canoga Park and somehow eked by. John sent us half of his salary, drastically reduced after the accident. Mother and I augmented our income by picking fruit in season and doing alterations for the stores but Helen's queenly disdain of any work except creative writing finally led to our estrangement. When she wanted me to borrow money so that she could have a permanent I flatly refused, for I didn't know how we ever could pay it back. She became very angry and as good as ordered me out of our rooms. Thus we "parted" as the Ouija board had said we would.

I had been seeing Jay Crozetti during the summer of 1937 and he had asked me to marry him. Having been told that fateful Au-

gust day — perhaps only in anger — to "get lost" I turned to Jay. I walked the 15 miles to the ranch where he was working and we drove to Tijuana where we were married, then back to Fillmore, Calif., where we found a place to live.

In a short time Mother also found it impossible to live with Helen and came to live with us. My husband was so fond of her that most people thought she was his mother. Helen moved several times, finally stopped writing to us and we lost track of her completely.

This grieved Mother because the Ouija had said (in reply to her silent question, she told me) that Helen would die when she was 39 years old. She would reach that age in 1943.

* * *

JAY ENLISTED in the army when the United States entered World War II and we moved to Los Angeles so I could find work to supplement our income. Then in the spring of 1943 Mother became ill and I had to give up my work to care for her. The worry over my sister and her two girls didn't help Mother any. Helen had not written to any of our relatives back east and even her husband, whom she had deserted but never divorced, didn't know where they were.

While Mother desperately

needed a gallbladder operation her heart was so bad the doctor thought she couldn't stand the shock and gave her medication in the hope of taking care of her trouble. I knew she was in no danger of dying, that the main problem was her worry over my sister, I had to find Helen and effect a reconciliation for Mother's sake.

Almost five years had elapsed since we last heard from Helen and at that time she was living in Mexico. I had no money to hire detectives to search for her. All I could do was will her to make herself available; I had to make her realize she was needed.

I had been cooped up in the house for a couple of weeks so I asked my landlady to look in on Mother and my daughter while I left the house. I took a long bus ride, thinking constantly about my problem. When the bus reached the end of the line I felt a strong conviction that somehow I would find her.

Somewhat lighter of heart I rode back into downtown Los Angeles, did some shopping, then boarded a bus for home. An elderly woman sat down beside me and we fell to talking. I had bought a copy of a science fiction magazine which she asked me about. I explained I was an avid fan and she said her daughter

was a member of the Los Angeles Science Fiction Club. Would I be interested in joining—or attending a meeting?

I explained that my mother was ill and that I never left the house at night but she pressed upon me the telephone number of Forrest J. Ackerman, the LASFC president. I tucked the card into my purse and forgot about it. I left the bus a few minutes later.

The next day I told Mother about the woman on the bus. She suggested that I follow through and attend a meeting. I protested, but Mother insisted, so I called the number. Mr. Ackerman wasn't in but he called me back that evening and gave me the club's address.

I went and when I walked in I found the room filled with young men. They immediately started giving me the third degree. Where was I born? Who were my family? I answered questions, wondering why so much personal information was involved in becoming a member of a group who had in common only an interest in science fiction.

I enjoyed the meeting, for there was a lot of laughter and good fun and for a while I forgot my problems. The next meeting was to be an anniversary, with writers and former officers at-

tending. Everyone insisted that I come to the party. I couldn't promise, not knowing how Mother would be on that evening.

But as it turned out I did go to the anniversary celebration. The room was crowded with such persons as T. Bruce Yerke, Forry Ackerman, Morojo, A. E. Van Vogt and many others who were prominent in the science fiction field at that time.

The meeting had scarcely begun when my sister Helen walked in! Everyone looked at me, then at her. She stared at me briefly as if I were a stranger, then pointedly ignored me for the rest of the evening.

I sat fighting tears, not knowing what to do. She looked ill, I thought, and I wanted nothing more than to take her in my arms. But her attitude told me she would make a scene if I did. As soon as I could I got out and caught a cab home to tell Mother.

We sat up far into the night talking about what to do and finally concluded we should do nothing but wait. We had found her. Now we would use ESP to make her come to us.

The next morning at eight o'clock there was a taxi at our door. My sister and an LASFC member, a girl who had taken the Esperanto name "Pogo," had come. Pogo brought Helen

to the door, then left.

After a tearful reunion Helen told us she and Pogo were great friends, that she had told Pogo her version of the trouble between us and Pogo had called her a liar, saying that if she had been telling the truth I would not have reacted the way I did at the meeting. This made Helen realize that what had happened had been twisted out of proportion, and she knew now she needed Mother and me. She then told us she had lung cancer — but Mother already had sensed how ill she was.

A few weeks later, on June 4, 1943, Helen was 39 years old and three days later she died. Pneumonia took her life before she suffered the last ravages of cancer.

* * *

MY SISTER was Helen Finn, the only woman to become president of the Los Angeles Science Fiction Club. When I walked into the meeting that night, the members who had known and loved her saw the resemblance between us. Their questioning had been to find out if I were her sister, for they knew she needed to be reunited with her family.

Was this only coincidence? If so, it was pretty farfetched, for it took me out of the house at the right moment to be on the bus

for home at the right moment that the mother of a member of the club would be there. Somehow, although she was not a member of the club, she was moved to suggest I might be interested and to give me Forry Ackerman's telephone number.

* * *

WHEN JAY CAME home from the Pacific Theater in October 1945 the family got together to meet him. We had a big party to catch up on all the celebrations Jay had missed.

As the evening wore on we got to discussing ESP and my niece Peggy mentioned that the Ouija board had been wrong in saying the man I would marry had the initials "F.J.C." It had been only partly right — with the "J.C." I noticed that Jay had a most peculiar look on his face.

When everyone had left he told me his name was Fernly Jay Crozetti but he never had used his first name because he thought it was too feminine.

These are only a few of the incidents that show how close we live to the border of the unknown. Now my daughter Jan has come into her inheritance. She, like my mother and me, knows when some member of the family is in trouble or when disaster is about to strike.

Mother is gone but she left us a heritage of fear, for when we cater to our powers we cannot handle them. We can bring trouble by losing our tempers; we can make rash statements that become fact; we can hurt ourselves and others.

We try to use our powers to heed warnings, to be sure we move into houses that are free of dark spirits, to avoid roads where accidents may be waiting. We follow our "hunches," for we know they are really precognition.

Above all we keep things to ourselves. We try to live one day at a time and to leave the future alone.



YELLS FELL TREES

HOW DO YOU get rid of a tree too large to chop down? By screaming at it, suggest the Solomon Islanders. Even the younger residents of Ulawa in this Pacific Ocean island group were skeptical of the elders' claims. But two large trees have died as the result of the oldsters' method, reports the *Los*

Angeles Times. The procedure is described very simply: the elder creeps up on the tree early in the morning and lets out a piercing scream close to the trunk. This is repeated daily for about a month until the tree dies, from "the shock of being awakened from sleep so early, so violently and so often," the natives say.

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THE RETURN OF BRONSON

By Celia Harris

as told to Margaret Richardson

OUR SON Jess, aged 11, had a pet cat he had raised from a kitten. Jess named him Bronson and the two were inseparable friends. While Jess was in school, Bronson would romp and play with the dog. Like two children they would chase each other around our house in Nevis, Minn. A few minutes before Jess was due home from school Bronson would jump up on top of the couch and watch through the window for his return.

One day in May 1971 Bronson was hit and killed by a car. Jess became very sick and ran a temperature of 104° for days. Nothing I did would bring the fever down. During these four days my husband Jim and I saw strange puffs of smoke-like substance in the air around our house. As we watched, these puffs seemed to form parts of a cat. On the fourth day a puff of smoke turned into the full form of our cat Bronson. In a minute it was gone.

Later on that same evening Jess came out of his bedroom. "I've been dreaming of Bronson," he said. "He came and slept with me. He said to me, 'Don't feel bad, Jess; get well.

I'm still here.'" Jess was back to normal, his temperature gone. Now he can speak about Bronson and remember him with happy thoughts.



Jess Harris

To this day when I go to check on Jess at night, I find a warm circular dent in the blanket beside him. We are certain that Bronson is still with us. — Nevis, Minn.

THE HIDDEN GIFT

By Evelyn V. James

THE STURDY wooden chest lined with velvet had once held silverware but for many years it sat empty

in the basement of our home in Jacksonville, Ore. The day my mother Grace Hamaker Noble decided to bring it upstairs and refinish it was a sentimental one. November 8, 1970, was the 56th anniversary of her wedding day.

On the day she married my father all those years ago her father Walter Moody had given them the chest of silverware. After my father's death in 1942 Mother had married James B. Noble, who stood watching as she carried the chest up from the damp dark cellar.

A musty odor escaped when she lifted the lid of the chest. The bride of old paused to reflect on that day



Evelyn V. James

long ago when she had received it as a wedding gift, remembering affectionately her long-dead father.

As Mother gently closed the chest, a voice rang out, "Open!" Just that one word. The voice was clear and direct.

Opened wide again, the chest was empty of all except memories. Mostly out of curiosity Mother reasoned that if she were to obey the voice the thing to do was peel out the soiled velvet and have a look underneath.

The lining adhered stubbornly but Mother carefully worked it away from the bottom of the chest. There

under the cloth lay a \$10 gold coin dated 1906.

Who but my grandfather knew of the coin? Who else would have shouted, "Open!"? — *Jacksonville, Ore.*

THE GHOST WAS A STRANGER

By Elaine V. Worrel

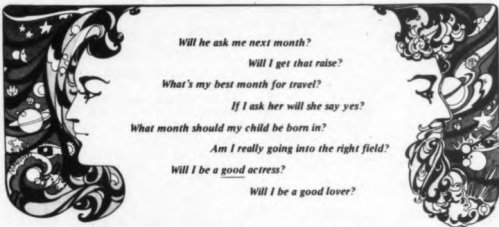
IN THE FALL of 1949 my husband Hal and I lived on the top floor of a century-old house in Oskaloosa, Iowa. At the end of the long hall was a tiny apartment rented by a young widow, Patricia Burns. According to the landlady, Mrs. Barnhill, Patricia had lost her husband Raymond in some sort of industrial cave-in the previous May. She had taken the apartment to get away from familiar scenes and try to reconcile herself to her loss. She was an accomplished pianist and I often heard her playing. We smiled at each other when passing in the hall but otherwise I respected her privacy.

After waxing the floors one Saturday I decided to have a hot bath. Hal was at work and I noticed that Patricia's apartment was dark. Occasionally her parents would take her for a weekend at their farm but I had not heard her leave. I was vaguely uneasy but could not connect my feeling to anything specific.

Dressed only in my housecoat I headed towards the bathroom down the long hall. I was groping in the dark for the long cord that turned on the bathroom light when unaccountably I smelled pipe smoke. It was just as if someone had blown a breath of it towards my cheek.

And then I saw him! Although still in the dark I could plainly see the figure of a tall young man with curly black hair and gray eyes. A faint white horseshoe-shaped scar shone on his left cheekbone. Cupped in one hand was a briar pipe. The pipe scent was very heavy now.

A feeling of urgency surged through me. The ghost moved from



Will he ask me next month?

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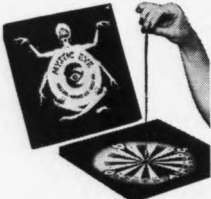
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the bathroom door towards Patricia's apartment and I followed. I hesitated to enter but the ghost's will seemed to control mine. Her sliding door was unlocked. I opened it and groped for the light. As I entered her bedroom I nearly fainted. Patricia lay on her bed with bright red blood dripping from her wrists. Hurriedly I tied the belt from my robe above one elbow and stripped a pillowcase to make a compress on the other arm. She moaned and stirred.

I phoned Hal at his office and within a few moments he arrived with Dr. Jarvis. They took Patricia to the doctor's office and stitched her wounds.

When I talked with her the next day she said she must have slashed her wrists about the same time I had seen the apparition. She had been drinking steadily all day and overcome with a resurgence of grief she had determined to rejoin her husband rather than go on living.

Then she showed me a picture of her husband Raymond. He was the ghost I had seen! I never had seen a picture nor heard a description of him before that time.

Raymond's appearance—which enabled me to save her life—gave Patricia a whole new perspective. She knew that he wanted her to keep living. A few months later Hal and I witnessed her second marriage. She and her second husband now have two lovely daughters.—Anaheim, Calif.

OUR NOISY TABLE

By Olive Wulfin

IN 1905 OUR family lived in the country about a mile outside Maxwell, Ind. I was only eight years old but my memory of this experience has remained vivid for more than 60 years.

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couldn't do any heavy work. Therefore, when our new dining room table came, knocked down and in heavy packing, we had to have help to get it set up. Dad's son-in-law, Will Vanderman, came some 25 miles by horse and buggy to do the work. It was quite a job. I remember holding screws and bolts for him as he worked. When he was finished we were proud of our beautiful new table and grateful to Will for his help.

Several months later all three of us — my mother Luella, Daddy and I — were awakened during the night by loud knocks and creakings which seemed to come from the dining room. We went in to see what was wrong. The sounds were coming from the table. We even saw it move a fraction. As we stood wondering what in the world was happening a knock sounded at the door.

When Mother answered it she found a neighbor, Mrs. Reed, bringing sad news. She had had a telephone call asking her to let us know that Will Vanderman had died that very evening. — Yankeetown, Fla.

A DAY OF FOREBODING

By Fern Davis

I AWOKE one morning in May 1924 with a deep sense of foreboding. In a dream I had seen my mother sitting in a store on a high stool, tears running down her cheeks. In front of the canned goods shelves above her strung on a wire by their corners were handkerchiefs, some black, some white with black borders. I couldn't fathom the meaning of the dream but it left me fearful and apprehensive.

We were living then in Upper Alton, Ill. My husband Archie Voumard was working a 12-hour night shift at the Western Cartridge Plant but I had no reason to worry about his safety. My little girl Arlene, then two years old, was careless about running into the street so I decided I'd

have to be especially watchful that day. Something was going to happen, I was sure.

That afternoon I lay down with Arlene for her nap in the bedroom off the kitchen. I must have dozed off but all of a sudden my eyes flew open to find my father Joseph Dolan standing in the doorway smiling at me. He was a bridge builder and at that time he was working on a bridge halfway between Springfield and Lincoln. I smiled back and said, "Hi, Papa."

When he left the doorway I got up and went into the kitchen but Father wasn't there. I searched the house but couldn't find him. This was puzzling. I had seen him plainly; it wasn't a dream.

I still had the sense of foreboding but I didn't connect it with Father. After my husband left for work that evening I couldn't stand to be alone. I decided to take Arlene and go to a movie. I left a note on the door saying we had gone to the Uptown Theater (now the Cameo).

Soon after we had taken our seats in the theater, I was paged. Hearing my name called, I knew somehow this was what I had been dreading all day. When I reached the lobby I found waiting for me a telegraph boy and my husband's cousin, Pete Voumard, who was a traffic cop. My hands shook so I couldn't open the telegram. Pete offered to read it to me.

The message came from my brother Ralph who was working on the bridge job with my father. I read: "Father died at three o'clock from an accident that happened at noon." We learned later that Father had gotten tangled in some machinery he was attempting to repair. He was taken by ambulance to Lincoln Hospital in Lincoln, Ill., where he died.

It must have been about three o'clock when I saw him in the doorway. Father always had a special

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fondness for me and for little Arlene, his only grandchild. I shall always be glad I saw him that day before he went away. — *Bunker Hill, Ill.*

DEATH CALLS FOR GRANDPA

By Carol A. Dawson

SOME PERSONS claim they receive a sign whenever someone close is going to die. This is true in our family — on my mother's side. We have a "death knock." Although not all the relatives have heard it, some claim to hear it every time death is near. I have heard it only once and that was when my grandfather died in 1948.

I was 11 years old at the time but I remember it as if it were yesterday. We lived in Ashtabula, Ohio, and every evening the family gathered for coffee in my grandparents' parlor: George and Sarah Smith, my grandparents; William and Mary Cunningham, my parents; my aunt Glada J. Smith; a cousin Agnes Brassington; and me. They usually discussed the day's events in the bakery next door which our family owned and operated. On this particular evening I was sitting in the big creaky rocker, listening in an offhand way to the grown-ups' conversation.

Suddenly there came a loud knock. We all jumped except Grandpa. He hadn't heard it, although it was very loud. We found no one at any of the doors nor could we find any way to account for the knock.

We went back into the parlor and tried to resume our conversation. Grandmother suggested a second cup of coffee all around. As she started to pick up Grandpa's cup he said, "No, thank you, Sarah. I don't have time for another cup. Uncle Ted is out on the porch waiting for me." When he finished speaking his head fell forward. He was dead.

Uncle Ted Smith was my grandfather's brother who had died a year or so before. — *Cortland, Ohio.*

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New Books

CHRIST A MUSHROOM?

ONE OF the most bizarre theories of the origin of the New Testament is contained in the controversial volume, *The Sacred Mushroom and the Cross* by John Allegro, originally published by Doubleday in 1970 and now available in a paperback (Bantam Books, New York, N.Y., 1971, 356 pages, \$1.65). If this theory were to be proposed by a religious eccentric it probably would have been laughed off the newsstands. But John Allegro is a lecturer in Old Testament Studies at the University of Manchester, England, and author of a highly-respected study of the Dead Sea Scrolls. The final 150 pages of the book are devoted to detailed notes on philology and indices in several languages. Clearly this is not the product of a religious crank or a superficial reader of the Bible.

The gist of Allegro's argument is that the New Testament and the four gospels especially never were intended to be taken literally. Rather they are fictional stories designed to transmit esoteric knowledge through wordplay and hidden meanings to the handful of "initiates." Only by comparing the original Aramaic of the New Testament with ancient Sumerian, argues Allegro, can the true message be understood. The whole

By
David
Techter



thing is a mask, he insists, to conceal the ancient fertility cult based upon ritual ingestion of the sacred mushroom, *Amanita muscaria*. There never was an historical figure known as Jesus Christ; even the various names given to Jesus of Nazareth are puns on names for the mushroom.

PUNS AND PROPHETS

TO INTRODUCE this rather radical notion Allegro traces the history of mushroom epithets and lore through the Old Testament and amongst the literature of the ancient civilizations around the Mediterranean. He argues that the Greek mystery religions, the cult of Dionysus, the Zealots and the Essenes were all in fact mushroom cults. The arguments for the Greek cults seem particularly persuasive; Allegro is far from the first to suggest that the Dionysiacs were partakers of hallucinogenic materials. The names of many of the Hebrew patriarchs and prophets

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could well be derived ultimately from mushroom epithets.

While much of Allegro's theory seems impressive I don't feel that it necessarily follows that any of these names were chosen with deliberate reference to the ancient fertility cult, any more than modern parents choosing the name "Barbara" for a daughter are consciously describing their child as a "barbarian girl." I likewise find his chapter on mushroom identification unconvincing. There are numerous hallucinogenic mushrooms growing in the Old World and I don't feel he has conclusively determined that *Amanita muscaria* was the species that was universally and exclusively used as he tends to believe. There are also numerous plants other than mushrooms that contain hallucinogens. Considerably more research is needed to determine how extensively such materials were used in ancient times.

Nor do I feel that he has demonstrated the nonexistence of an historical Jesus. Even if one concedes the existence of the numerous puns he claims to find in the New Testament I feel that it is possible to argue that this proves only that the earlier historical account might have been revised by followers of the mushroom cult to include the concealed references. There is little evidence that the story was completely fictional from the start. No serious student of the Bible denies that the original accounts have been revised frequently by later writers with theological axes to grind. Even secular history of much more recent vintage has been distorted by intentional myth-making (e.g., George Washington and the cherry tree).

INVOCATION ON THE CROSS

NONETHELESS, I find many of Allegro's claims quite compelling. A particularly shattering revelation concerns the words reputedly

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spoken by Jesus on the cross, Eloi, Eloi, lama sabachthani. In the King James version this is quoted in the (alleged) original tongue, followed by the "translation" as "My God, my God, why hast Thou forsaken me?" (It has always struck me as highly peculiar that Jesus, who in traditional Christian theology is equal to God, should be quoted as saying words that clearly suggest his belief in a God external to himself.) Allegro states that the original words quoted cannot mean what the King James translators said they did. If this is indeed the case, I find it utterly incredible that this has not been widely pointed out before by Biblical scholars. Surely there are sufficient scholars competent in Aramaic to have caught this error many years ago, if error it is.

Allegro's account of what the words really mean is even more startling. Eloi is an invocation to God in Aramaic all right. But Allegro points out that it is identical to the cry of the Bacchantes: *eleleu* (and also incidentally to *alleluia*). To emphasize the similarity to this admittedly ecstatic cult probably based on ritual use of the mushroom Allegro points out that *lama sabachthani* is undoubtedly derived from *li-mash-bag-anta*, the Sumerian phrase for the sacred mushroom. Did Jesus indeed invoke the sacred mushroom while on the cross? Or has this been added to the story at a later time by a cult member hoping to pass on the words of the sacred invocation disguised as a cry of despair? Whatever the case Allegro certainly has raised a nest of hornets. It is unfortunate that he carries his arguments to such extremes that he weakens the force of the very real evidence he has uncovered.

FORD, BEFORE CROSSING
THE IDEA of Arthur Ford's last project before his death was a

good one. He had been asked repeatedly what existence after physical death was like. He therefore decided he would compile a volume based on the various accounts of the afterlife received through mediums. At the time of his death he had the manuscript roughed out and he already had asked his friend Jerome Ellison to edit it for publication. The resultant volume is *The Life Beyond Death* (G. P. Putnam's Sons, New York, N.Y., 1971, 249 pages, \$6.95).

My overall impression is that the book is rather lightweight. Arthur has tried to present a popular easy-to-follow account. He traces the history of changing notions about the afterworld through history with special reference to Swedenborg, the material received through Mrs. Piper and Mrs. Leonard, the communications allegedly from F. W. H. Myers received through Geraldine Cummins and the accounts given by "Darby and Joan" and Stewart Edward White. Any one of these featured personalities easily could fill the volume on their own (and in most cases volumes of a size equal to Ford's already exist about them). Obviously Arthur can skim only the highlights in the space available. My personal preference is for the fuller discussions in the original sources. Having read some of these I find Ford's treatment rather superficial. But this is not to deny that the volume has certain merits. I would recommend it as a good book to give to a friend just getting interested in the survival problem. The material here probably will whet his appetite for a little more substance and that is sufficient to justify the book's existence.

OTHER REVIEWS

THE COMPLETE GUIDE TO HYPNOSIS
by Leslie M. LeCron, Nash Publishing Co.,
Los Angeles, Calif., 1971, 223 pages, \$6.95.

The title of this book is misleading.

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It is not a guide to the literature of hypnosis and it certainly is not complete. Mr. LeCron lists 16 books for further reading (seven by himself) but does not provide an index, bibliography or adequate documentation of his material. His discussion of professional societies devoted to hypnosis omits mention of Division 30 of the American Psychological Association. The historical section is fairly adequate up until the early 1900's, but makes no mention of the more recent work of Hull, Weitzenhoffer, Hilgard or Barber nor of the controversies raging in scientific circles with regard to the nature and interpretation of hypnotic phenomena.

The first nine chapters deal with the nature and phenomena of hypnosis, its history, induction methods and elementary psychodynamics. Most of the remaining chapters discuss application of hypnosis to practical problems. The chapter on hypnosis and parapsychology would be considerably more interesting if it were not merely four pages long.

Despite the shortcomings detailed above, the book contains much of value. Mr. LeCron is at his best when dealing with clinical data. His case descriptions show considerable insight into the unconscious motives of his patients and also contain useful suggestions on procedure for other practitioners. His instructions for inducing self-hypnosis also seem to be clear and sufficiently detailed to allow the layman to make intelligent use of self-hypnosis. — C. J. Parshall.

MASTERING WITCHCRAFT by Paul Hudson, G. P. Putnam's Sons, New York, N.Y., 1970, 256 pages, \$6.95.

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But why does that lovely lucid man Paul Huson insist I slave over a hot stove cooking my own ink when I can trot down to the bank and they'll give me a ball-point pen free?

Paul Huson is a splendid writer. He writes poetry, he writes funny and in a couple of spots he manages to scare the elf fire out of me. For an encore Mr. Huson also does illustrations and reads French. But mostly he dashes his book with a gorgeous eyebrow-lifted sense of gentle despair poked at all us peasants that is entirely too delightful not to forgive.

So, really, since obviously I'm mad about the man it's a shame he's mad at Jesus.

I want to be fair. I'm aware that in the annals of witchcraftdom certain Christians got pretty careless where they tossed their matches. But for a while certain Romans got rather careless where they tossed their Christians. What I mean is, you win a few, you lose a few.

On the other hand, when he feels the way he does about the New Testament, I think it is dear that the very first step Mr. Huson takes in his book is to publicly wash his hands of the whole affair. He refuses to take responsibility for any results good or bad. In a word, Japonica, if you get carried away in the spell of it all and stir in too much mummy dust and blow up all your phallic symbols, don't go running to Paul Huson. All he wants is just to teach simple everyday fundamental witching.

So why be half-witch? With this book anybody can make it to the third initiation. All you need is a green thumb, *The Joy of Cooking* and a Ph. D. in nuclear physics. Lord knows I'm a great admirer of flora, but this is ridiculous. Get the operator's blood? Half the time I can't even get Information! And certainly I'm no novice on herbs. I had four years of first-year botany. But in my honest opinion any poor



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little witch who digs up all the ingredients, manages the time elements, memorizes the proclamations and finds the privacy to whip up a batch of Huson brew deserves every single positive result he or she can get.

The book contains an incredible amount of research. But if witchcraft is so secret, why is Paul Huson telling me all this? And after that the standard question, if witches are so smart, how come they ain't rich?

Actually the most fascinating part is the introduction. Huson's witch history starts with Diana (there was a catty streak to that girl) and manages to gather in Tubal Cain, the Book of Genesis, Noah, Madame Blavatsky, The Lady of the Lake, Home, Yeats, the Rosicrucians, Joan of Arc, the Queen of Sheba, Swedenborg and the Fox sisters — frosted over with the Society for Psychical Research and sprinkled liberally with Masons. (That last will come as a surprise to my Uncle John!)

I guess maybe what Paul Huson is trying to tell us is that the powers of the deep mind — this "magic of believing" — has been around longer than Duke University. I'll buy that. What I don't buy is that 6,000 years after plumbing was installed in the glass castle. I still have to fetch water from the creek.

As I said, I like this man Paul Huson — but I do wish he was on our side. — *Lu Murphy Whitaker.*

ORIGINS OF ASTROLOGY by Jack Lindsay, Barnes & Noble, New York, N.Y., 1971, 480 pages, \$12.75.

Author Jack Lindsay has written over 60 books and holds a degree in Classics from Queensland University, but his lengthy, verbose and technical book will have little appeal to the layman. The bibliography, notes and list of definitions at the end fill some 45 pages. Lindsay traces the

development of astrology from its beginning in Babylonia through Greece, Egypt and Rome. He makes no attempt to delineate or interpret horoscopes and give natal sun sign readings. Clearly this book could not be classified under "popular astrology" but is aimed at the serious history scholar.

In his chapter of conclusions Lindsay sums up his viewpoint of astrology by stating that "the conviction that heaven and earth existed as the two halves of a whole, vitally interconnected and revealing in even the smallest matters an endless series of correspondences, was deeply embedded in all thinking and feeling and provided the basis which gave astrology such a vast force, such a desperate appeal." In other words, belief in an orderly universe usually precedes a belief in astrology.

Lindsay further states that "because of a distaste for astrology as an outmoded institution, thinkers and historians have been averse to admitting the enormous significance of the astrological viewpoint in ancient life from the days of Plato on till the triumph of the solar cult under Aurelion." He closes by remarking, "I trust that this book has done a little to correct the balance." — Edna Rowland.

APPARITIONS AND GHOSTS by Andrew MacKenzie, Arthur Barker, Ltd., London, England, 1971, 180 pages.

Apparitions and ghosts are one of the most popular subjects for books. Over the years many volumes have cited the evidence for these specters. Some have included carefully-documented reports, others have been composed of rather worthless "ghost stories."

Mr. MacKenzie, a member of the Council of the Society for Psychical Research, describes his book as an



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attempt at a contemporary survey of apparition cases to see whether there exist today well-documented cases such as were published by the S. P. R. during the last century. His attempt is quite successful. The book is not merely a compilation of "stories" but consists mainly of modern reports the author himself has investigated. MacKenzie wisely incorporates some less well authenticated cases amidst other reports where the evidence is more compelling.

The main virtue of the book is MacKenzie's own knowledge of the historic writings on apparitions by Myers, Podmore and Gurney. By comparing his modern cases with the documented cases of the past, he shows that they do not differ significantly. This critical appraisal makes the book not only an excellent survey of a difficult area of investigation but puts it far above other books on the subject. But although it is a work of scholarly effort and literary value, it still is to be enjoyed by the general public.

I do have some petty criticisms of the book, however. MacKenzie seems to take for granted throughout that apparitions have no objective reality and exist only in the minds of their viewers. This probably is due to the influence of G. N. M. Tyrell's thesis, *Apparitions*, at its time the most thorough evaluation of the phenomenon in terms of evidence and theory. Tyrell did indeed consider apparitions to be subjective. However, Tyrell's premises and arguments were so vague and left so much unexplained that his theories, along with other historical views of apparitions, were reevaluated and updated by a group of collaborators headed by Prof. Hornell Hart. Their conclusions about the nature of apparitions were presented in the study "Six Theories About Apparitions" published by the S. P. R. Although



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MacKenzie cites the study, he writes
as if it never existed. In his last
chapter he tries to rectify this but
rather dodges the problem of the
objectivity of apparitions (for which
ample evidence exists) and the
relation of apparitions to survival
after death.

While the book's basic premise is
to show that good contemporary
cases of apparitions do exist, two
chapters throw new and interesting
light on two old cases. One chapter
deals with the famous *An Adventure*
in which two women in 1901 and 1902
allegedly saw supernatural sights at
Versailles. MacKenzie includes evi-
dence that others also have seen odd
things at Versailles, a subject cover-
ed in greater detail in the author's
previous book, *The Unexplained* (not
to be confused with Allen Spraggett's
book by the same title). Another
section deals with the "Morton
Ghost" of Cheltenham, a famous
haunting of the 19th Century. Again
MacKenzie cites some evidence from
Cheltenham to the effect that the
haunting figure may still be active.

All in all Mr. MacKenzie's book is
one of the better volumes on psychic
phenomena and certainly the best
book on apparitions published in
recent years. He presents a strong
comparative analysis of his cases
and a fair, critical examination of a
subject that has been much polluted
by myth and legend. — D. Scott Rogo.

AT THE EDGE OF HISTORY by William
Irwin Thompson, Harper & Row, New York,
N. Y., 1971, 180 pages, \$6.95.

It's a pity that this book is not
likely to be as widely read as Charles
A. Reich's *The Greening of America*,
to which it is certainly superior. At
the Edge of History, subtitled "Spec-
ulations on the Transformation of
Culture," is about the future, a sub-
ject which has been discussed volu-
minously but seldom intelligently,

because most who have tackled it, in William Irwin Thompson's words, "lack the imagination to see the whole wheel of fire and can only view reality from the very limited perspective of the routine-operational mentality. They are simply blind to anything that is not supportive of the liberal-industrial world view."

Thompson's musings take him from Los Angeles where mass humanity moves into the beginnings of a strange rootless culture which will bring "apocalypse and/or for the millennium," through direct confrontation with the hippie-New Left counterculture at Big Sur and the technologists at M.I.T. (where Thompson once taught Humanities) and finally to "the re-visioning of history."

In this last chapter, the author touches on ideas of direct interest to FATE readers: Edgar Cayce, Atlantis, the Piri Re's map and extraterrestrial civilizations. "The liberal humanists dread the collapse of their world structure with some reason," Thompson writes, "for if progress and materialism have made technology possible by ignoring all the other subtle forces in nature, then the death of materialism will open man up to beasts and demons he has not feared since the Middle Ages." But that's not so bad either, for "science often progresses upon ignorant oversimplifications until the simplifications wear out their usefulness and are discarded"—pretty much what Charles Fort knew over 50 years ago.

As these "simplifications" wear out, new ways are sought and many persons, especially the sensitive young, search back through some of the old traditions which science and industry have seen fit to dismiss. Thompson shows how a revival of the idea of Atlantis would call for a radically new view of the workings of history and even the evolution of man. Concerning the latter, he



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quotes Prof. Robert Ockner's belief that "the truth is probably somewhere between the Bible and Darwin."

Thompson suspects (as many others do) that these are extraordinarily special times, quite without precedent, and he suggests that we are in for an explosion of consciousness much like the one that separated the first human beings from their animal ancestors. "At the edge of history," he writes, "the future is blowing wildly in our faces, sometimes brightening the air and sometimes blinding us . . . In those heightened moments of American anticipation and dread, the past and the future come together to shatter the prevailing order of society."

This is a brilliant book. Anyone who cares where we are now and where we are going from here should read it and ponder it carefully. — *Jerome Clark*.

THE AGE OF FLYING SAUCERS by Paris Flammonde, Hawthorn Books, New York, N. Y., 1971, 288 pages, illus., \$8.95.

This book can be best described as the end result of good intentions gone awry. Flammonde tells us in his introduction he wanted to write "a comprehensive, perhaps even definitive history" of the Golden Age of Flying Saucers. Reality dictated that his 250,000-word manuscript be pruned to a more manageable length. Flammonde refers to the published result as "a broadly inclusive sketch of the entire sociopsychological phenomenon" of 25 years of saucerism.

Flammonde opens and closes the book with variations on the same theme: saucerism arose in the years following World War II because mankind, having lost faith in gods and heroes and terrified by the specter of atomic annihilation, needed new messiahs to take the place of old ones. Saucer buffs got that way,

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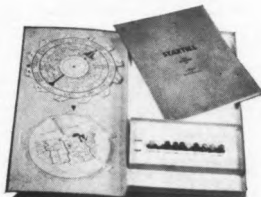
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claims Flammonde, because "They were the first to know that man's own God was dead." Maybe so but I doubt it. I know of no one of any stature in the "God is dead" contingent who became a saucer buff.

More interesting than this pseudo-philosophizing, particularly to the new student of saucers, is the somewhat rambling history that forms the bulk of the book. It runs from Kenneth Arnold to the post-Condon period and the subsequent USAF termination of Project Bluebook. It covers all continents, many countries and if your background in UFOlogy is limited to what has been published in *The New York Times* and the *Saturday Evening Post*, you'll learn a lot. Old hands will find familiar trails retrod.

Unfortunately, the admittedly sketchy nature of the book betrays the new reader. In hitting the high spots of a quarter-century Flammonde often gives us the beginnings of a story but fails to follow through to the finale. Similarly we are told of photographs allegedly taken by foreign observatories and scientific research stations but not what happened to them. Various fascinating people—among them Otis T. Carr, Frank Stanges, Buck Nelson, Gabriel Green, Orfeo Angelucci—are trotted briefly into the limelight and then allowed offstage with no further comment. Where are they now? What are they doing? Flammonde doesn't tell us. Perhaps these and other omissions lie somewhere in the hundreds of thousands of words pruned from the original manuscript. If so, that's sloppy editing.

As for the 37 photographs, Flammonde treats us mainly to the same tired old pictures we've seen in several dozen other books. We see the debunkers, the serious students and most of all the contactee luminaries who shared the microphone with Long John Nebel in the halcyon days

when that gentleman was the doyen of east coast talk radio. Alas, says Flammonde, the golden days are over, the new "gods" left and flying saucers were "swept aside by adventures infinitely more exciting as man wheeled out about the earth, flashed around the far side of the moon, put hardware on the planets, flung capsules far beyond the sun." In short he is saying that truth is greater than fiction and that saucerism was fiction, albeit fascinating and diverting fiction. I don't entirely agree and I suspect many of you won't either.

In addition to the usual index and bibliography, Flammonde concludes his "sketch" with appendices that outline the history of USAF UFO activity; USAF panels, regulations and reports; a listing of UFO organizations and periodicals; and "A History and Directory of UFO and Flying Saucer Motion Pictures and Television Programs."

As no one else really has tried to give an overview of the entire field I suspect we must give first place by default to Flammonde's flawed, sometimes superficial and pretentious examination. I suggest you read your library's copy before buying your own. — *George W. Earley.*

THE HEALING INTELLIGENCE by Harry Edwards, Taplinger Publishing Co., New York, N.Y., 1971, 189 pages, \$5.95.

Harry Edwards' fame as a spiritual healer cannot be denied but he is not a writer apparently. I found this a dull wordy book. It is unlikely that many will find it a do-it-yourself text on "how your inner healing powers work and how they can be awakened" as the jacket promises.

After discussing normal healing processes of the body Mr. Edwards introduces some of his own cases. He comments, "The controlled imagination, will-power, mind and bodily intelligence (of the patient) work as a

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team, cooperating with the healing from spirit." Some cooperation will may occur, for supernatural healings through many systems have occurred too often to be denied. Edwards states that the patient must possess spiritual qualities enabling him to receive help and he believes the pineal gland is the receiving center for communication with healing guides.

But the energy required to disperse cataract film must be quite different, Edwards states without explanation, from that which disperses arthritic deposits, goiters, tumors, etc. As a spirit healer he claims to be a passive instrument, channeling forces from the other world, with over 80 percent "easement and improvement" through absent healing and many complete cures. Such claims cannot be verified from the information presented here. He mentions heat, not measurable by a thermometer, pouring from his hands into the patient's body — a claim which also has been made by certain clergymen who practice the laying-on-of-hands.

For me the book is without spark or inspiration. Since I have observed and experienced supernormal healings, I hope no personal bias influences this opinion. — *Margaret Gaddis.*

ALSO NOTABLE

THE MIND OF LIGHT by Sri Aurobindo, E. P. Dutton & Co., Inc., New York, N.Y., 1971, 128 pages, \$1.65 (paperback).

Indian philosopher Sri Aurobindo (1872-1950) discusses and describes the "Mind of Light," where Spirit and Matter interact, and offers a vision of the evolutionary possibilities open to man. This book is intended as an introduction to Aurobindo's ideas.

THE TIME WHEN YOUR LUCK WILL CHANGE by Marguerite Carter, Alan McConnell and Son, Inc., Indianapolis, Ind., 1970, 360 pages, \$6.50.

Marguerite Carter, a well-known astrologer, tells how your birth date affects your personal fortunes and gives an historical perspective on astrological practices.

Report FROM THE Readers

GOVERNMENT RECOGNITION?

Our International UFO Bureau sponsored an exhibit at the 1971 State Fair and we billed it "The Facts on the Flying Saucer Controversy." It was attended by 50,000 of the 975,742 fairgoers which indicates high interest, we believe.

This year in conjunction with Canadian *UFO Report Magazine* we will sponsor our third annual UFO Symposium in Oklahoma City on March 24-27, 1972. We are expecting an attendance of about 3,000 and our program will present eight of the top UFO author-researchers in the field. Brad Steiger and Stanton Friedman will be featured speakers.

Since 1972 marks 25 years of "modern-day UFOs" I have approached the Oklahoma Attorney-General to help get the governor to proclaim March 1926 as "UFO WEEK" in Oklahoma. — *Hayden C. Hewes, International UFO Bureau, P. O. Box 1281, Oklahoma City, Okla. 73103.*

A GROSS ERROR

The article "ESP Revives 'Dead' Plant" which appeared in the January 1972 *FATE* should never have been printed for it is grossly erroneous.

First, author James H. Stegner did not have full knowledge of the

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plant — which is common among amateur experimenters. The plant depicted is not a *Kalanchoe*; it is *Bryophyllum pinnatum* and not a member of the *Kalanchoe* family. However, both the *Bryophyllum* and *Kalanchoe* belong to the *Crassulaceae* family. While the *Bryophyllum* does indeed produce small plantlets along the notches in the leaves the *Kalanchoe* does not.

According to the *Bailey Cyclopaedia of Horticulture* describing *Bryophyllum pinnatum*: "They are very tenacious of life and will survive with a minimum of water and a low, but not freezing, temperature." While the *Cyclopaedia* specifies the plant's average height as between two and four feet I have seen many of them reach nearly six feet in height. This plant was used in the Biology Department of the College of Wooster where I got my experience with them. They were grown by the hundreds in the greenhouse there and for several years I took care of them. (For the past 10 years I have been employed by the College of Wooster as "Head Gardener.")

The plant is a ready bloomer — although it takes several months for it to come into flowering — and it produces many panicles of trumpet-shaped flowers. As the plant matures to a size over two feet it is not uncommon for many "roots" to sprout along the stems and branches.

In miniature the *Kalanchoe* resembles the *Bryophyllum* and anyone who is unfamiliar with tropical plants could take one for the other — as did Mr. Stegner. I'm sure he was sincere in presenting his findings and I'm equally sure he felt he was witnessing something of a miracle. However, for one who knows the plant his article did nothing more than describe its natural growth habit. — Vernon E. Craig, Wooster, Ohio.

EXCEPTION NOTED

Invariably a book reviewer and a book review editor are going to disagree over a book. And while it is true that one shouldn't "bite the hand that feeds you," I must take issue with an opinion on a book given by your book review editor, David Techter, in January 1971 *FATE*. In his column Mr. Techter notes recent criticisms of the book *Psychic Discoveries Behind the Iron Curtain* and makes several misrepresentations which I feel should be disputed.

First, Mr. Techter states that Dr. Pratt's unfavorable review of the volume in the *ASPR Journal* represents "a vigorous divergence from the general acceptance" of the volume. I cannot see how Mr. Techter can make such a statement. Not only was the volume torn up in the *ASPR Journal* but the *Journal of the Society for Psychical Research* likewise gave it a nasty review. The *Journal of Parapsychology* gave it a "polite" review. Actually, the only good reviews of the book have appeared in the popular press, written by persons who have limited qualifications for judging the merits of the book. From an academic standpoint it must be admitted that the volume has not been received at all well.

Mr. Techter states that Dr. Pratt's main objection to the book is that it is journalistic. Dr. Pratt, in a recent reply to criticism of his viewpoint, specifically stated, "What I found in the book was evidence of bad journalism and this is what the review criticized." This statement speaks for itself.

I do not think that Dr. Pratt's "professional pride was hurt" by the volume as Mr. Techter suggests. However, I think it quite presumptuous that these two women who created the book with absolutely no background in parapsychology would venture to weigh the merits of research of which they have no under-

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standing. This is an insult to us all.

I have had much correspondence with Dr. Pratt over his review of the book, a review with which I entirely agree. I am fairly sure I understand Dr. Pratt's motivation for writing what he did and it is not for the reasons Mr. Techter implies. — D. Scott Rogo, Canoga Park, Calif.

SPEAKING IN TONGUES

Are the languages spoken in ecstasy by some two million Pentecostal faithfuls indications of former lives?

According to the Disciples of Christ magazine, *The Christian*, some 10,000 Catholics now practice this glossolalia or "speaking in tongues" in their daily prayers. The practice has spread to the Episcopal, Presbyterian and many other sects. I know a man of the Jewish faith who can speak in tongues.

As a practicing hypnotist I have heard patients produce languages under hypnosis which seem to come from former lives. Are all these experiences lies? Are they simply hysterical fantasies? I think not.

Many religious persons pray for years to receive the experience of speaking in tongues. Some of them succeed almost immediately. I was one of these and it was a terrifically emotional experience. It occurred to me that I had hypnotized myself into speaking the languages — if languages they were. I still can do it at will without any emotional buildup.

While reading about this phenomenon I discovered it is by no means limited to Christian religious experience. A woman I know spoke in a strange tongue during labor. A witch doctor in Africa is reputed to have spoken in classic Greek. My Jewish friend reported having experienced this phenomenon during a memorial service for his father.

I became a hypnotist to try to give as many persons as possible the experience of regression to former

lives. To date I have regressed some 300 persons and several of them have been able to speak languages other than those learned in this life. In one case, a Methodist minister's wife speaks and translates what she says is the language from the Temple of the Sun in Babylon in Nebuchadnezzar's time. This same woman, when regressed to a life far in the past, is able to read my mind and tell me what I have in my hands — though her eyes are closed and I am standing behind her.

On a tape which was made in church a Pentecostal speaking in tongues speaks of the land of the "Enimas," which was a South American tribe, the Enimagas, sometimes shortened to Enimas. If any FATE reader knows this tribal language I would appreciate hearing from him. I also would like to hear from anyone who can translate Babylonian or who knows anything about the language of the times.

Will a Babylonian scholar please stand up? — *Ruth Davis, Tulsa, Okla.*

SPIRITS OR SUBTERRANEAN BEINGS?

Two years ago my small son Danny and I were playing in his bedroom when we heard a sharp metallic sound as if a large steel hammer had struck the concrete basement floor three times. It took us so by surprise that Danny began to cry. I was merely curious because I had heard a noise like that several months earlier in or beneath the living room.

I decided to lie down on the bedroom floor with my ear to it. I clearly heard the roar of machinery or I should say a "hum." As I listened I heard something or somebody moving around and fidgeting with what sounded like machinery.

I quickly got up and fetched a small hammer from my husband's tool chest and began to tap the floor, 1-2-3, 1-2-3, etc. I had continued for

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about five minutes when to my surprise the "being" beneath the floor began to tap back, 1-2-3, 1-2-3. As I listened I heard a series of noises and knocks and then a man's voice began to speak, not to me but to someone else. His words were too muffled to understand.

I called the local police and asked if there were any underground installations in our town and they said there were not.

Frequently after that I would place my ear to the floor and always I could hear the hum of machinery but never again the man's voice.

It is my opinion that races of people live far beneath the earth in vast networks of caverns and they have access to miracle machinery that can project sound and even images to the earth's surface. I wonder if we are confusing these subterranean beings with spirits? — Wanda Lockwood, Bakersfield, Calif.

MYSTERIOUS INTRUDER

An old friend told me about an uncanny experience that befell him about five years ago.

This man, Carl Lundstrom, is a level-headed Swedish carpenter. He had a repair job in El Monte, Calif., in an unfurnished home so he brought some bedding and slept on the dining room floor.

The third night he slept there he heard a team of horses dragging a cultivator. At least that was what it sounded like. Then he heard someone climbing the steps to the kitchen door. A man entered the room where Carl was lying and without speaking walked to the front door and through it — apparently.

The next morning Carl asked a neighbor about the house he was working in. He learned that a rancher had lived there for many years until he died the year before. He drove his team to the house at meal-times and then back to the fields.

Carl believes that death did not disturb the old rancher's daily routine. — *Charles Nickum, Los Angeles, Calif.*

INDIAN ROCK-WRITINGS

In the article on New Mexico's elephant slabs (October 1971 FATE) the author states, "If genuine the Elephant Slabs preserve the only written examples found north of Mexico of an ancient language..."

Where do you get that "only" stuff? There are Indian writings on rocks in all the western states. Right here in Grandview there are rocks with carvings on them and they can be found all along the Snake River. — *Georgene McClaran, Grandview, Idaho.*

COMFORT FROM THE GRAVE

In January 1965 I wrote to Blanche Marie Peters, Ms. D., of San Diego, Calif., for my life analysis. I also took lessons from her for one year. After that I reviewed my lessons many times. Two years later I began to have severe distress and not having heard from Mrs. Peters in all that time I sat down and wrote to her for prayer. On August 12, 1968, I received word that Mrs. Peters had died in January 1967.

When I went to bed that night I felt terribly alone, shocked to think she had been dead for more than 18 months. Then, strangely, I felt her presence all around me. A great sense of peace came over me and I slept well. When I awoke the next morning I was cured of my illness and nervousness.

For the next three weeks I felt Mrs. Peters' presence wherever I went. When she finally departed I remained filled with joy and the realization that she could know of my need from the "other side." All my loneliness and sorrows were gone. — *Mrs. Lester Gibbs, Sims, Ark.*

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The first picture I received was of a woman wearing flowing white robes, walking in the grounds of a castle. All the women as well as the one I "knew" was myself wore head-dresses like tall pointed dunce caps from the tops of which hung filmy white veils. I have since learned that this type of headdress was worn in France in the 14th or 15th Century. (I am of French extraction, by the way.)

This vision faded. Then I saw a monstrous woman, like the Fat Lady in the circus. She was lying on a chaise longue eating candy and sugared fruits. Her heavy fingers and thumbs were laden with rings set with precious jewels and she wore great jeweled necklaces. A strong aura of evil surrounded her and I knew her wealth was ill-gotten. (Incidentally, I am inclined to stoutness unless I diet continually.)

When this vision faded I saw a dark woman in widow's weeds walking forlornly down a dark street with a small child. They seemed to be looking for an address in a wealthy residential area. When they found it they slowly climbed the great wide stairs and knocked on the elaborately carved door. It seemed that the woman's intention was to leave the child with her father's people but she was turned away from the great house. As they sadly walked into the darkness the little girl said, "Where will we go now, Maman?"

Could these visions have been remnants of past lives? I can only wonder. — L. J., Loves Park, Ill.

(Continued on page 158)

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REPORT FROM THE READERS

(Continued from page 146)

HARRY EDWARDS' APPEARANCE

Quite a long time ago I read in FATE about the English healer, Harry Edwards, and the great work he performs. Facing an operation and fearing cancer I wrote to Mr. Edwards asking him to intercede for me. He wrote back saying he would start absent healing.

On a Sunday night soon after that my wife and I went to bed about 11 o'clock. As I lay there a terrible fear crept over me. I started to shake all over. Like a child, I was about to pull the blankets over my head when suddenly I saw a man standing in the doorway. He had white hair and was wearing a dark suit. Now I shook as if I had malaria! Then he was gone.

In my next letter to Mr. Edwards I asked him if he ever appeared to any of his patients when he was working on them and he replied that many had said they saw him.

I ordered Harry Edwards' book on healing and when it arrived a week later I hurriedly opened it. I turned

right to a picture of Mr. Edwards. It showed his white hair and he seemed about the size of the man I had seen in the doorway. I couldn't believe my eyes. — *Alfred L. Pratt, North Attleboro, Mass.*

WHO SPEAKS?

About three years ago I purchased a Ouija board simply for entertainment. My mother and I asked it questions that we knew the answers to so we could check on its correctness. The answers were correct but the spelling wasn't. If the answers were coming from our subconscious minds, as many persons say the answers do, we surely would spell correctly.

So I decided to ask the board, "Who is talking through the Ouija board?" The name "Jake" came through. I asked it to repeat the first name and the last too. The name was Jake Mueller. Neither Mother nor I ever had known a "Jake Mueller."

More questioning obtained the following answers: age at death, 60 years; occupation, lumberman; cause of death, heart attack; year of death, 1930; address, Zilwaukee, Mich.

I checked death records in Bay City and Saginaw but found no record of a Jake Mueller having died in 1930.

We would like to know if any FATE reader in Michigan ever knew of a man by that name. Did we make a contact? — *Dorothy A. Gillman, Bay City, Mich.*

HARBINGERS OF DOOM

My mother-in-law is what we call really superstitious. We often joke about her warnings and I'm glad to say she isn't always right. However, one thing she is deathly afraid of is birds getting into the house. It petrified her when we acquired a parakeet. But I'm beginning to think her fear has a sound basis.

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Several years ago after everyone had gone to work and I had started my housekeeping chores, somehow a bird got into our bedroom. I don't know how it got in and I had a time chasing it out the front door. Soon thereafter our 15-year-old son had a serious breakdown which put him in the hospital. He recovered completely but it was a hard struggle for us all.

Another time a bird repeatedly flew at the window. I never gave it a thought until my father-in-law had to have his leg amputated and died shortly afterward.

We have a camper we use for our fishing trips. One day while I was cleaning it a bird flew in. Soon after that our son made a disastrous marriage which has affected the whole family ever since.

Now I too wonder if birds bring messages of doom. — *Mrs. Carl E. Leonard, Independence, Mo.*

THE HOMING LIZARD

My pet lizard has a homing instinct. In the fall of 1971 it hitched a ride on my windshield all the way to the supermarket about two miles away. When I reached the market I carefully placed it in a tree to prevent it from jumping off the car onto the street.

That was the last I saw of the lizard until about two weeks later. I

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hardly could believe my eyes when I saw it on my hackberry tree looking tired but happy (if a lizard can!). The reason I knew it was the same lizard is that my son accidentally had skinned the hide off its tail. Whenever it changed color the green would return to every part of its body except the skinned tail. So there it was in the tree — green all over except for his tail.

I'd like to hear from others who may have experience with the homing instinct in lizards. My pet turns tan on dead wood and yellow-green on faded leaves. She has a family and I suppose this is why she returned, but how did she know how to get home? — R. L. Spearman, San Antonio, Tex.

THE OFFICIAL ACCOUNT

It was very interesting to read about Our Lady of Guadalupe ("The Miraculous Painting," December 1971 FATE) but there are a few inaccuracies in your story.

When Juan Diego insisted that the Bishop had demanded that she, the Virgin, give the Indian some sign to prove he was not under some hallucination, she asked Juan Diego to pick some roses growing around there, which was very unusual for it was in winter (December) that this apparition occurred and strangely enough roses grew then.

Juan Diego put all these beautiful roses in his tilma (a garment much like a poncho, made of crude cloth) and carried the flowers to the Bishop. When he opened his tilma to show the Bishop the flowers, instead there appeared the picture of Our Lady of Guadalupe. Therefore, the picture cannot be and is not life-size. This narration is according to the official Catholic account of the apparition.

Also, during the presidency of either Alvaro Obregon or Plutarco Elias Calles (I am not sure which)

there were periods when the Catholic Church was suppressed by the government and someone threw a bomb at the Our Lady of Guadalupe picture. The massive candelabra were bent and twisted, glass was shattered, but the picture remained intact.

Many scientists and painters, foreign and native to Mexico, believers and nonbelievers, have studied the picture, and while it is believed that the Indians of Mexico know some secret formulas to make dyes from flowers, no similar paintings or colors have yet been found. — *Angelina Guerrero, Austin, Tex.*

GOTA KOLA'S RIVAL

From the description of Gota Kola (November 1971 FATE) it is very much like if not the same as our tansy which grows wild in any neglected field in West Virginia. Tansy has the botanical name of "T. vulgare" of the genus Tanacetum of the family Compositae.

Our tansy can be taken like a chaw of tobacco or made into a pleasant tea that doesn't need sweetening. Both forms of intake produce a levitation of one's spirits, increasingly so if one exposes himself to sunlight.

A bouquet of tansy has a deodorizing effect on the air in a room and it is not uncommon to use a fan made of tansy to repel insects on hot summer evenings outdoors.

Since tansy doesn't cause frequent spitting as tobacco does nor leave the odor of tobacco on the user, it often is preferred and used as a tobacco substitute but it never has been commercialized. My father used it and when he was 80 years old he could have passed for a man in his 50's. — *Lewis M. Fox, Ravenswood, W. Va.*



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