

FAITH

TRUE STORIES OF THE STRANGE AND UNKNOWN

July 1972 50

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The OLMEC America's First Civilization

"IN THE VERY HOT, very wet tropical lowlands of the Mexican states of Veracruz and Tabasco, amid a tangle of rivers, swamps, high jungle and savannas, they built their great temple centers and carved huge stone monuments." Thus archaeologist Michael D. Coe of Yale University describes the Olmec culture, which now is believed to be the mother culture which preceded the Mayans, Aztecs and Toltecs.

The name Olmec means "rubber people." Archaeologists are unhappy over this ethnic designation but the name has stuck . . .

(Continued on page 38)

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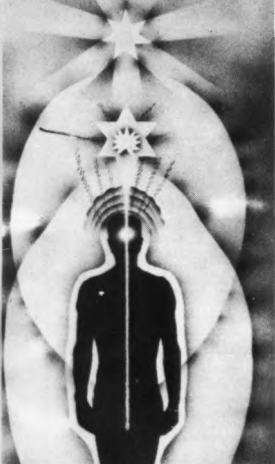
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I See by the Papers

QUOTE OF THE MONTH

"I have . . . ventured on a dangerous journey, and I already behold the foothills of new lands. Those who have the courage to continue the search will set foot upon them. . . ."

—Immanuel Kant
18th-Century Philosopher

IMAGINE THAT you are an archaeologist in the year 2500 with no knowledge whatsoever of American history or culture and you are assigned the task of excavating the dump of a small midwestern village that was established about 1840 and continued to exist for 100 years. From the remains that you dig up in this dump you are expected to write a report on the culture and if possible, the history of the people who lived in that little town.

Unfortunately for your understanding of this culture, however, the dump lies over an old Indian burial mound so that as you penetrate down through the second horizon of the dig you come upon a few flint arrowheads and shards of clay pottery. You probably also discover a few human bones.

In your reconstruction of this little cultural enclave you are

hard-pressed to come up with reasonable descriptions of what happened to these vanished people. Since the bones of the late dwellers on this spot are nowhere to be found you may decide to identify the lower culture as an earth-burying culture and the upper culture as one which probably practiced cremation.

On the other hand you may identify the earlier culture as the "flint arrowhead" culture and you wonder how the later people were able to dispossess the earlier ones since you find no evidence that they had weapons—the remains of rifles and knives having long since rusted away.

Taking still another viewpoint you may decide to describe the first people as the "clay pottery people" and the later ones as the "glass bottle people" since both things, because of their resistance to oxidation, would remain.



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Carter seeing for the first time
the wealth of King Tut, of mag-
nificent Knossos with its drains
and flush toilets.

But modern archaeologists are
taking a different view of things
according to Stuart Struever and
Barbara Baum Collins. Writing
in the *Bulletin of the Field Mu-
seum of Natural History* they
say that the "new" archaeologist
is no longer interested in simply
understanding culture history
and listing chronologies identi-
fied with a "typical" artifact.

They tell us the historical ap-
proach of the typical archaeolo-
gist has been simply to describe
what appears to have happened
to ancient cultures. They insist
this is not enough. "The scien-
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For example, last summer at the Koster site seven professors assembled 25 trained student field and laboratory assistants and about 50 high school and college students from all over the country to live for 90 days in Kampsville, Ill., near the dig. Six research laboratories were operated in abandoned store buildings during this period.

One of the major purposes of the entire Illinois Valley Archaeological program over a 13-year period has been to understand the history of agriculture. Evidence of the program suggests that a kind of "mud flat" horti-

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culture was developed on flood-plains that were seasonally inundated. Excavating has recovered large quantities of seeds of pigweed, lamb's-quarter, smartweed and sunflower. These were grown as early as 800 B. C. although field-cropping did not appear until A. D. 800. Agriculture did not replace hunting and gathering as the basic means of acquiring food for almost 2,000 years and archaeologists are asking why. This is one of their basic questions.

Special studies are being conducted on the materials excavated at Koster, including the following:

- (1) An inventory of artifacts from each cultural community.
- (2) Studies of seeds, plant remains, animal bones, shells and even fish scales to help establish dietary and subsistence patterns.
- (3) Human remains to document possible evolutionary differences between groups, pathologies and burial practices.
- (4) Pollen remains to reconstruct ecological environments and climatic changes.
- (5) Snail shells, considered to be extremely sensitive environmental indicators.
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- (7) "House floors, storage pits,



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hearths, mud daub from house walls, cooking stones, chipping debris and other 'features' which are studied in spatial context."



HOW TO MAKE A DATE

SCIENTIFIC advances are making a whole new range of tools available to archaeologists. The cesium magnetometer, similar to the device used by some airlines to detect metal objects on passengers, can determine variations in magnetism as much as 20 feet below the surface.

Used by sophisticated archaeologists at the Museum Applied Science Center for Archaeology of the University of Pennsylvania the cesium magnetometer has been able to detect long-buried settlements which could not have been located by surface features. In the past 10 years it has been used at more than 40 sites in a dozen countries and is so sensitive it indicates the difference between rocks and such objects as roof tiles and pottery.

The cesium magnetometer's greatest triumph is the discovery of what is believed to be the Greek city of Sybaris in southern Italy after archaeologists searched for it for 100 years without success.

Other scientists have noted discrepancies in carbon-14 dating although they don't fully un-

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- Another reports she was immediately able to see her long-lost father, in a hotel room — thousands of miles away — and make him come back!
- A young lady, who was given 4 months to live, told her Psychic Perceptor to heal her. Six months later, her doctor said, "A mir-

acle has happened." Two years have passed and she says she is completely cured!

- A young lady from Wichita, Kansas, states that the Psychic Perceptor method enabled her to reduce and control her weight. Her goal was 118 pounds, and — true to the law — she reduced 40 pounds!
- Another woman saw the man of her dreams, with her Psychic Perceptor, and he was automatically attracted to her!
- A widow of 72 was lonely and wanted desperately to remarry. She met many widowers, but not one had proposed to her. On Dr. Murphy's instructions, she used her Psychic Perceptor and, shortly afterward, she met and married a wonderful retired physician!

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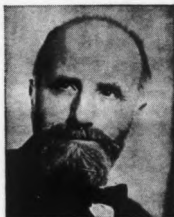
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Cloretta, nine-year-old daughter of Mr. and Mrs. Alfred Robertson of Oakland, Calif., shows her palm which her parents say bled on and off during the week before Easter 1972 — although she has no wounds. Cloretta says, "It just sort of comes on. It doesn't hurt. I just look down and it's there." Doctors at Children's Medical Center in Oakland have tentatively diagnosed phenomenon as "Easter bleeding syndrome." (AP Photo)

derstand them. But a correction table for carbon-14 dates now has been developed, based upon tree-ring-dating of the bristlecone pine tree — the longest-lived tree known.

Another important dating development at MASA, as the Pennsylvania group is known, is that of using thermoluminescence to date ceramics. This is

a method of determining the luminescence accumulated in the continuous radioactive bombardment of fired clay objects. The older the object, the more the radioactive damage and the greater the luminescence. The original clay or other material from which the ceramic was made was originally slightly radioactive but the firing returns

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the unstable elements to stability—in other words, the date of firing establishes year zero for the date on which the object was made. This method is being developed further and will be immensely valuable where carbon-14 materials are not associated with the object to be dated.



GRAVE ROBBERS

ANOTHER PROBLEM seriously concerning archaeologists is the looting of tombs, mounds and ancient ruins. The search is for treasure but to purists the loss of the treasure is not as important as the destruction of the historical record.

Every time a shaft is put down to a buried ruin or grave robbers desecrate a tomb the whole terrain is disturbed in such a way that the record probably never can be reconstructed. The level at which pollen grains are found, for example, tells archaeologists what the climate was when the artifact lying next to it was buried. The looter does not even know the pollen grains are there and cares less. He is as heedless, greedy and ignorant as were the Spanish conquistadors and priests who burned the Mayan and Aztec books.

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to be United States diplomats overseas. Last January anthropologists meeting in Philadelphia heard United States diplomats, servicemen and Peace Corps volunteers castigated as among the worst offenders in "an unprecedented wave of profiteering in the relics of ancient civilizations."

When Dr. Clifford Evans, chairman of the Department of Anthropology at the Smithsonian Institution, protested to the United States State Department he was told the department could do nothing to interfere with the freedom of its employees.

Evans described the case of one Peace Corps volunteer who was assigned to teach Inca history to the ignorant descendants of that lost culture. "It was a sad example of a mission," he said, "because that Peace Corps man was digging up valuable artifacts without any scientific training and keeping the artifacts for his own private collection."

Another scientist at an American Association for the Advancement of Science symposium told how a Guatemalan assistant to an American archaeological team was shot to death by a gang of looters as he was scouting historical ruins in the jungle.

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museums whose directors seem eager to buy them.

There is nothing new about this kind of thing. Ancient civilizations commonly used the buildings of still older cultures as quarries. Perhaps you, too, have seen the granite pillars in the Palace of Diocletian in Split, Yugoslavia, which that Roman emperor stole from Egypt; and most of the pillars upholding the roof of the great Mosque of Seville were taken by the Arabs from the ruins of Greek and Roman villas in Spain — and some of them undoubtedly originated in Egypt, too.



CATALHUYUK REVISITED

IN 1958, WHILE hiking through the Konya Plain, a great treeless wheat-growing region 160 miles south of Ankara, Turkey, British archaeologist James Melaart came upon a "whopping great mount covered by turf and ruin weed."

In 1961 Melaart began his excavations there and over the next four years uncovered enough of the 32-acre mound to reveal the remains of a city of 10,000 persons which flourished 8,600 years ago. It is Catalhuyuk, called by one archaeologist "the first truly great achievement of mankind."

Unfortunately, at the end of

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the 1965 digging season Melaart was banned from digging by Turkish authorities and left the country in a rage, accusing the Turks of spying on him and treating him "like a bandit." The dig has been idle ever since but enough was discovered in the four years Melaart was there to profoundly influence our view of the ancient world.

According to Nick Ludington, in an Associated Press dispatch from Turkey, Catalhuyuk developed advanced agriculture, including the cultivation of wheat, barley, peas, lentils, apples, almonds and berries, and domesticated sheep and goats.

During the life of the city man progressed from a food gatherer, who depended on what wild things he could kill or pick, to a creature in control of his own destiny with an organized food production that gave him leisure to do other things.

Here in Catalhuyuk were found the first murals on man-made walls — lively scenes of bearded men hunting deer, boar, asses, bulls and bison in the forest which once surrounded their city. Here was found the first mirror (of polished obsidian) and the first women's makeup kits with rouge and sticks for applying green mascara. In Catalhuyuk, to date, 57 different tools "for cutting, boring, shav-

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ing and stabbing," have been assembled. Here too the first known textiles were woven from both animal hair and vegetable fibers, and copper and lead first were used.

Today, what was excavated is rapidly returning to ruin weed—decaying and eroding in the winter rains.

But Raci Temizer, director of the Ankara Museum where most of the Catalhuyuk finds are displayed, feels all is not lost. Only one-30th of the site has been excavated. "We waited 9,000 years to dig these up. We can wait a few more," said Temizer.

One of his greatest concerns is that no way has been found to preserve the wall murals of Catalhuyuk. Some of them fell apart as soon as two days after they were exposed. Processes are being worked on now to save the new ones that will be found when digging starts once again.



THE METALWORKERS

IN SOVIET Armenia, not too many miles from Catalhuyuk, excavations have been going on almost in the shadow of Mount Ararat. This is believed to be the smelting center of the ancient world and Walter Sullivan, writing for *The New York Times* from Metsamor, U.S.S.R., reports that more than 500 smelt-

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ing furnaces once operated there.

The actual site is only 10 miles from the Turkish border on a volcanic hill rising from a large valley and although only five percent of the area has been explored 30 smelters have been found. This is the oldest known place where large-scale metallurgical processing was carried out, according to Sullivan, and the first place where bricks of powdered clay and bone are known to have been used as a flux in smelting.

Five layers have been uncovered but still little is known of the metalworkers or their culture. Metal fragments from the site have been analyzed and show that 14 different kinds of bronze, including alloys of copper with zinc, iron, tin and arsenic, were produced. The region also produced metallic paints, ceramics and glass.

Charcoal was used as fuel and clay pipes provided a forced draft into the furnaces. The area was destroyed by the Urartu invasion about 780 B.C. and today not even the name of these skilled craftsmen is known.



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VIKINGS IN MAINE?

A FASCINATING footnote to the continuing controversy over Norse voyages to North America has turned up in the state of Maine. Three stones found in the summer of 1970 by Walter Elliott, Quincy, Mass., while he was hunting for arrowheads on Popham Beach, are believed by some authorities to be the first positive evidence that Vikings actually visited Continental United States.

Elliott's rocks are covered with engravings believed to be pictographs.* They have been translated by Alf Monge, an associate of the Landsverk Foundation of Glendale, Calif., as reading: "Henrikus sailed 34. 68. 6 October 1123."

Henrikus is listed in the Icelandic annals as "Bishop of Greenland and Neighboring Regions." He was believed to have died in Vinland and a new bishop was named for the diocese Vinland-Greenland in 1124, according to Monge. Monge also says that the numerals "34" and "68" refer to days—presumably sailing times to and from Vinland.

Harold E. Brown, curator of the Bath, Me., Marine Museum, states that Einar Haugen, professor of Scandinavian linguistics at Harvard, has studied pho-

*Photograph was published on page 19 of the March 1972 issue of FATE.

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tographic reproductions of the stones and "feels sure they are authentic."

The story of Mr. Elliott and his rocks has special human interest. Elliott wrote to 50 colleges, professors and various "experts" telling them of his find. He received about 15 replies. The Landsverk Foundation persuaded him to ship the stones to California. After several months Elliott became impatient and told the state of Maine about his find — which turned out to have been made on state-owned land.

The state thereupon claimed the stones and John W. Briggs, historian of the Maine Park and Recreation Commission, wrote Elliott a reproachful letter pointing out how important his find was if the stones were found to be authentic. Elliott then was ordered to return the rocks, with an implied threat of prosecution if he did not do so.

This made Elliott so angry that he went back near the site where he had found the stones and reburied them. He fired off a telegram to Briggs stating, "Let some other damn fool dig them up."

But all's well that ends well! Elliott has dug up the stones again and turned them over to the Bath Marine Museum in return for a promise to halt suit and a check for \$4,500 provided

by Lawrence E. C. Smith, head of the Landsverk Foundation.



CAVES OF BONAIRE

CAVE EXPLORERS wearing scuba diving equipment have discovered a mysterious staircase, obviously ancient, leading to a network of caves on the Caribbean Island of Bonaire. There are 18 steps in all and it is believed they could not have been carved by the primitive island inhabitants who lived on Bonaire when the Spanish arrived there in the 15th Century.

The cave explorers, led by Don Stewart, manager of the Flamingo Beach Club on the island, found no artifacts in the one cave they explored but reported that the walls and ceilings were covered with red and black inscriptions which "resembled" Mayan hieroglyphics.

There are at least 25 other large caves on Bonaire which have not been investigated — by modern man.

—Curtis Fuller.



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The mother culture of Mesoamerica, the little-known Olmec displayed an industriousness and vitality of art style that still remains unequaled.

IN THE very hot, very wet tropical lowlands of the Mexican states of Veracruz and Tabasco, amid a tangle of rivers, swamps, high jungle and savannas, they built their great temple centers and carved huge stone monuments." Thus archaeologist Michael D. Coe of Yale

high and weighing many tons, pictures of which have been widely published in volumes of pre-Columbian art. These heads, carved from basalt, never had bodies. Most archaeologists believe they represent portraits of Olmec leaders. Others suggest they represent gods or ball game

America's First Civilization

THE OLMEC

By David Techter

Based on an article by Marion Stirling in *AMERICAS*, monthly magazine published by the General Secretariat of the Organization of American States in English, Spanish and Portuguese
Photographs copyright National Geographic Society

University describes* the Olmec culture, which now is believed to be America's oldest civilization and the mother culture which preceded the Mayans, Aztecs and Toltecs.

Even if you know very little about the Olmecs, you still may be acquainted with their impressive stone heads, five to 10 feet

heroes. The art style sometimes is called "baby face" and sometimes described as Negroid because the round faces have thick lips, flat broad noses and puffy eyes. But it is still possible to see many people of this physical type in Mexico today.

Colossal head from San Lorenzo is notable for its elaborate headdress and for the quality of the sculptured detail. Heads are thought to portray Olmec kings or gods.

*America's First Civilization, American Heritage Press, New York, N.Y., 1968.



The first such head was discovered in the jungles of Veracruz by Mexican geographer J. M. Melgar in 1862. But the accompanying cultural complex was not found until relatively recently and its true antiquity not proved until it was radiocarbon dated in 1957. The origin and the eventual dispersal and fate of the Olmec civilization all still are shrouded in mystery.

The name Olmec means "rubber people" and refers to the fact that their area of Mexico is at

present a center for rubber trees. The present-day natives of the area also are called Olmec. Archaeologists are unhappy over this ethnic designation being used for an ancient culture but the name has stuck since 1932 when it was proposed by George C. Vaillant of the American Museum of Natural History.

The principal site, known by its Indian name La Venta, first was discovered in February 1925 by Danish-born archaeologist Frans Blom and his American col-



Map of Olmec Land shows location of principal sites and probable trade routes.



Stela C from Tres Zapotes bears calendrical inscription corresponding to 31 B. C.

league Oliver LaFarge*, who were exploring the Mexican Gulf Coast under the auspices of Tulane University. Deciding to investigate stories told them by natives of ruins to be seen up the Tonala River, Blom and LaFarge found the site and conducted a preliminary survey of the pyramid and monuments which they assumed were a

northern extension of the Mayan civilization of Yucatan and Guatemala. Vaillant later argued that the site was culturally distinct from the Maya and probably older.

Intrigued by the accounts of the monuments and Vaillant's suggestion that the culture might be older, Matthew Stirling of the Smithsonian Institute persuaded the National Geographic Society to finance systematic excavation of Olmec sites beginning in 1939, first at the site he named Tres Zapotes (where in 1862 Melgar

*In later years LaFarge became noted as a champion of American Indian rights, serving for many years as president of the American Association on Indian Affairs. He received a Pulitzer Prize in 1929 for his novel *Laughing Boy*.



Puzzling figure on LaVenta stela portrays aquiline-nosed man with beard.

Stylized mask of jaguar god was inlaid in serpentine floor of Massive Offering at LaVenta. Colored sand was poured around 486 neatly-cut stones.



had found the first giant head) and then at LaVenta. By chance and good luck, during his first week in the field at Tres Zapotes, Stirling discovered a stone inscribed in the same fashion as the calendar-dated monuments of the Mayans but yielding a date about 500 years earlier than the earliest known date from Yucatan. This evidence was vigorously disputed by J. Eric Thompson, dean of American students of the Mayans and author of *The Rise and Fall of Maya Civilization*, who had been largely responsible for the then-current theory of the Maya as the mother culture. The true antiquity of the Olmec civilization was not finally established until radiocarbon dating showed in 1957 that the Olmecs

Low-relief carving on LaVenta Alter 5 portrays seated adult figures holding nude infants in amusingly realistic poses but with adult-appearing faces.





Interesting closed tomb at LaVenta was constructed of columnar basalt surrounding limestone-covered platform. Jade offerings accompanied burials in tomb.

had lived and prospered from 1200 B.C. until 400 B. C., 1000 years before the Mayans.

This surprisingly early date for the Olmecs upset all previous ideas of Mexican archaeology.

The earliest inhabitants of Mexico are believed to have filtered down from farther north as early as the retreat of the final glaciation in North America made possible the emigration of peoples

across the Bering Strait from Siberia. There is evidence of domestication of maize as far back as about 5000 B.C. But the earliest Mexicans appear to have remained primarily hunters and gatherers until about 1500 B.C. when the beginnings of settled village life with extensive corn agriculture marked the transition to what archaeologists term the Formative period.

The Cuadros culture (1100-850 B.C.), named after a site on the Guatemalan coast, represents a typical Formative society such

as came into existence throughout Middle America. The site is a completely sedentary hamlet showing very little evidence of hunting other than the taking of fish, turtles and crabs from the sea. Corncobs are abundant, however, and 90 percent of the pottery consists of large neckless globular jars which doubtless were used for cooking corn dough. The only artwork in Formative cultures consists of ceramic human figures. This historic image of thatched-roofed villages, modestly decorated pot-



Jade figurines from LaVenta tomb show elongated heads and drilled eye sockets.

Nine-foot colossal head from San Lorenzo is the largest found to date. Realistic carving shows typical thick lips and puffy eyes of Mexican physical type often mistakenly labeled Negroid. Simple headdress is said to resemble helmets used by Mayan ballplayers.



tery and amusing ceramic figurines hardly prepared archaeologists for the existence — at the same time in history — of a highly complex society which built a vast clay pyramid, ceremonial courtyards and stone-lined tombs containing sophisticated jade carvings such as Stirling found at LaVenta.

LaVenta, now generally recognized as the main city of the Olmec culture, lies two miles in-

land from the Gulf coast. The site, east of the Tonalá River which separates Veracruz and Tabasco, is actually an island surrounded by marshes. The evidence suggests that from 1100 to 800 B.C. when this Olmec capital city flourished the river actually flowed around it. The climate is tropical, with torrential monsoon rains that last from the end of May through November. The entire site is dominated by a clay

mound which rises 103 feet into the sky. When the area first was mapped this mound was covered by dense jungle and was assumed to be a conventional four-sided pyramid with a flat top. But when the vegetation was cleared away the mound was seen to be more of a truncated cone with fluted sides, that is, 10 enormous ridges with gullies between fan out on all sides. The effect is not unlike an upside-down cupcake.

Robert F. Heizer of the Smithsonian Institution mapped the cleared mound and remarked on its resemblance to a volcanic cone. The basalt used for monuments at LaVenta has been traced to Cerro Cintepec in the volcanic Tuxtla Mountains some 60 miles to the west. Heizer speculated that the builders of LaVenta came from the vicinity of the Tuxtlas and that the pyramid was a man-made reminder of their homeland. This theory, alas, is unprovable. Any remains of a pre-Olmec settlement in the Tuxtlas would now lie under the many feet of ash and lava which has been spewed out by volcanic activity in the 3000 years since they left.

After the clay mound was constructed the Olmecs turned their energies toward the excavation of three huge pits. Digging these involved the removal of thou-

sands of cubic feet of soil. For the want of a better name archaeologists have dubbed them Massive Offerings but their purpose is completely unknown. One of them measures 50 by 61 feet and was dug to a depth of 24 feet. The bottom was lined with more than 1000 tons of slabs of serpentine, a dark green metamorphic rock hauled presumably by river raft from the area of Niltépéc on the Pacific coast, 350 river miles away. At the base of the pits stylized masks representing jaguars were inlaid in the floor. Then the masks and the serpentine floor were almost immediately covered with brightly covered clays, which also had to be imported from outside the marshy island site. (Their source has not yet been discovered.) The reason for this rapid burial is as mysterious as the reason the pits were dug in the first place. We can only speculate that perhaps the pit was constructed for a single ceremonial event, such as the inauguration of a new leader, and afterwards concealed so that the ceremonial structure would not be profaned by secular use. But no one knows.

As a decoration the jaguar is represented repeatedly in the stone carvings on altars and stelae at LaVenta and other Olmec sites. This animal was widely feared and venerated

throughout Central America. Even today the Olmec hold the cat in healthy respect; during Stirling's 1940 season at La-Venta a jaguar killed three pigs a scant 150 feet from the party's headquarters. Little wonder that the Olmec gods, which in turn became the gods of the Mayans and the Aztecs, all were represented by human figures to which jaguar features were added—the so-called werejaguars. Each had his own distinctive traits, however.

The Rain God, Tlaloc to the Aztecs and Chac to the Mayans, always sported a horizontal decorated band above his forehead. The Maize God had a shoot of maize growing from a cleft in his head. The Death God was marked by closed eyelids and a fleshless upper jaw, while Xipe, Lord of Spring and therefore regeneration, could be recognized by double bands curving through his eye.

The Fire Serpent (actually a four-footed reptile) was marked by a flame-browed head. Originally he was the sun god, who in time became god of all fire and thus master of the volcanoes and of the hearth. Most influential of all the gods was the Feathered Serpent, Quetzalcoatl to the Aztecs and Kukulcan to the Mayans, who bore the twin markings of feathers and the

"X" from the scale pattern of the rattlesnake. He was the god of wisdom and of life and was to become chief of all the gods in later centuries.

As impressive as the stone heads are the basalt monuments or stelae. The largest at La-Venta, Stela C, stands 14 feet high and weighs some 50 tons. Its front surface is decorated with a complex scene executed in relief. Coe describes it: "Two standing human figures with towering headdresses face each other, while above them float chubby little dwarfs." The most intriguing feature of the stela is the figure on the right, a goateed individual with a long aquiline nose, hardly a Mexican type of 1000 years before Christ. Other bearded individuals occur occasionally in Olmec sculpture. Archaeologists have little to say about these figures other than to speculate vaguely that they may "represent visitors."

Tombs rich with offerings of jade were constructed to receive the remains of important individuals. The Olmec seemed to make a point of having no two tombs alike. Most unusual is a tomb constructed of basalt columns which contained the bones of two infants and a treasure trove of jade offerings buried in cinnabar, a bright red mineral. In a slab-lined stone cist, jade

ornaments were arranged as if placed on a burial.

Among the grave goods in the various tombs were objects of jade, quartz, amethyst, turquoise, obsidian, ilmenite, magnetite, amber and pyrite.

* * *

NEARLY AS impressive as La Venta is the cluster of three sites known collectively as San Lorenzo Tenochtitlan, 70 miles southwest of La Venta. The largest, San Lorenzo proper, features large man-made earthworks and the typical gigantic heads and stelae. Its unique feature is an extensive drain system for the principal ceremonial complex which is constructed of U-shaped pieces of basalt laid side by side. The main drain is 558 feet long with some 98 feet of subsidiary lines. Coe estimates about 30 tons of basalt were used in the construction of the system.

Life at San Lorenzo seems to have come to a halt in 900 B.C. Perhaps there was an internal revolt. Coe comments, "Wherever possible, heads were smashed from bodies, altars were smashed to pieces and strange dimpled depressions and slots were cut into the colossal heads." The stoneworks were so massive that enormous efforts must have been exerted to bring about their defacement. Coe speculates that huge tripods were constructed to

hoist the monuments up to considerable heights from which they were let drop onto other monuments below in order to break them. Such elaborate efforts must have been triggered by unusually intense emotions and motivation. Coe suggests that the stone monuments, carved from massive pieces of rock transported from far distant sites, "must have stood for the class of leaders that held the tributary populace in such a firm grip, forcing from them incredible expenditures of labor." The monuments undoubtedly were held in superstitious awe by the rebels who defaced them, for after being broken they were ceremoniously buried in specially prepared graves.

Although the Olmec had the beginnings of a written language, like the Mayan hieroglyphics of later times it never has been translated. In the absence of any written history or even legends, any reconstruction of Olmec life and culture must depend on the carvings that abound and on analogy with the succedent Mayan and Aztec civilizations. The human figures portrayed in the carvings nearly all are what is termed the "Southern Mexican" physical type. Mexican anthropologist Ignacio Bernal describes it: "persons of low stature but well-formed bodies tend-

ing to obesity, slanted eyes that are puffy and have the epicanthus fold, mouth with thick lips and corners turned downward, a prominent jaw and a short heavy neck.”*

No remnants of Olmec cloth have survived but presumably it was cotton as in all other Mexican cultures. In the tropical climate a minimum amount of clothing was necessary. As shown on the monuments male clothing was predominantly a breechclout, usually undecorated but sometimes skirt-length and supported by a belt-like band with a fastener. Occasionally men are shown wearing a tunic or mantle. Women wore only a skirt and belt. Bernal suggests that the great mass of people probably went completely naked in everyday life. The only footgear shown is a kind of sandal.

More attention was paid to headgear. Bernal comments, “Headdresses are extraordinarily complicated and must have been fabricated not only of cloth but also of fairly hard material such as leather, with a framework of reed . . . The chin strap held the headdress in place . . . The appearance of true hats with brims is extremely interesting.”

Personal adornments included

nose plugs, bracelets, anklets and necklaces of beads, with or without pendants. Many figures seem to show intentional deformation of the skull such as was popular later amongst the Incas of South America who tied constricting bands around infants’ heads to force the skull to grow into an elongated conical shape. Bernal speculates that the cylindrical seals bearing geometrical patterns which have been found may have been used to paint decorations on the body.

The Olmec diet probably was much like that in the region today: corn, beans and squash raised with slash and burn technique, supplemented to some extent by fish and wild game. There was never a shortage of water. Mexican anthropologist Alfonso Caso aptly calls the region the Mesopotamia of Mesoamerica.

* * *

RECONSTRUCTIONS of the Olmec social order are even more speculative. The very existence of massive stone objects transported many miles suggests a strong central government with access to vast amounts of labor. Authorities differ as to whether the supreme authority was secular or religious. Bernal opts for a “military theocracy” of priest-kings supported by a trained elite. He argues that the priests

**The Olmec World*, translated by Doris Heyden and Fernando Horcasitas, University of California Press, Berkeley, Calif., 1969.

as experts on the calendar so crucial for agriculture would quickly have achieved eminence in the power scale. But Coe points out that among the Aztecs and the Mayans, the priests had importance in ceremonial capacities but the supreme authority was a hereditary kingship outside of the religious hierarchy. Coe, basing further speculation on the appearance of the gigantic stone faces with their helmet-like headgear, suggests the king also may have been an athlete, since similar helmets were worn by Mayan ballplayers. With the gap of centuries of history between the decline of the Olmec around 400 B.C. and the beginnings of the Maya about 300 A.D. this argument probably never can be settled.

Bernal estimates that the Olmec culture at its height must have numbered some 350,000 persons. Obviously agriculture was the mainstay of the economy. But the Olmec accomplishments suggest that specialized artisans, sculptors and lapidarists also must have existed. In addition to their ability to carve gigantic monuments, the Olmec undoubtedly were the greatest craftsmen in jade in the New World. They did not have gold nor other metals. Jade was their most precious substance and many Olmec jade carvings are

masterpieces. One from LaVenta which is much admired is a seated figure wearing a hematite mirror on its breast. Also aesthetically striking are figures carved of translucent blue jade, a variety not used in later times and found abundantly only in Costa Rica.

Jade is both valuable and indestructible and there are some interesting mixtures of age and origin in the jade caches. Some of the 16 miniature human figures found in a tomb at LaVenta may have been heirloom pieces when they were deposited as many of them seem to have had old breaks when the offering was made. Similarly, in the 782-piece jade cache found by Philip Drucker of the Smithsonian Institution in 1941 at the Olmec site of Cerro de las Mesas there were several heirloom pieces, some of which had been reworked. Many apparently had been traded from distant places, one in blue jade being in a style definitely known to come from Costa Rica.

There can be no question that the Olmecs were active traders. While no *manufactured* goods from outside the area have been discovered, all the raw materials, rocks and minerals—serpentine, andesite, schists, chromite, cinnabar and especially jade—had to be imported from distant places. Artifacts produced by the

Olmecs or showing strong Olmec influence are widespread throughout central Mexico and down into Guatemala along what probably were trade routes. The Aztecs had an hereditary mercantile class — the *pachtega*, operating exclusively in foreign territory — on the lookout for quetzal feathers and other trade goods. Perhaps this practice began with the Olmec.

A few monuments depict what may be warriors and battles and a few show figures in positions of subservience suggesting slaves captured in battle. Possibly the practice of human sacrifice so widespread amongst the Aztecs already had begun in Olmec times but there is little evidence of it. A few stone monuments have basins that may have been intended to collect blood but there is nothing to indicate that humans rather than animals were sacrificed.

We know that the Olmec had some knowledge of astronomy because the entire site of La Venta is laid out in a north-south line. Another indication of astronomical knowledge is the dated stela found by Stirling at Tres Zapotes, 120 miles northwest of La Venta.

Evidence thus makes clear that we are dealing with all the trappings of a true civilization with its religion, art, commerce,

agriculture and political organization. How did this civilization emerge from thatched-roofed villages with globular cooking pots? Bernal states flatly, "The Olmec appeared upon the scene as an already evolved civilization by 1200 B. C." But from where?

Fra Bernardino de Sahagun, a monk who accompanied the conquistadores in the days of Cortez, recorded an Aztec legend which told of the ancestors of the Mexican people arriving from across the water and landing in northern Veracruz province, then moving southward to found the city of Tamoanchan, led by the wise men who possessed "the writings, the books, the paintings." Scholars have questioned the authenticity of this tale, partly because the name of the city is meaningless in Aztec. But Coe points out that in Mayan, Tamoanchan has two possible meanings, either "land of the bird-snake" (that is, the Feathered Serpent) or "land of the rainy sky," either of which would be appropriate for Olmec land.

Supportive evidence for this possibility comes from the new science of glottochronology, which estimates the time between the divergence of two related languages by the number of differences they exhibit. The Mayan languages are found in

two areas, in Yucatan and along the Gulf Coast north of Veracruz province, with a different language group prevailing in the intervening territory. Glottochronology indicates that the two areas must have been separated about 3,000 years ago, or about the time of the beginning of Olmec civilization.

* * *

BUT THIS still leaves unanswered the question of where the Olmecs came from. One remembers the bearded "visitors" portrayed on Olmec sculptures. There is no place in the New World of 1200 B.C. which produced aquiline-nosed people with beards! Were they from the Old World then? Archaeologists tend to adhere to what has been termed a retroactive Monroe Doctrine by insisting that Mexican civilizations *cannot* have come from the Old World, that they *must* be "homegrown," whatever the evidence to the contrary. Thus no one has seriously searched for stylistic resemblances between the Olmec and contemporaneous Old World cultures.

The position of the Olmec culture on the Gulf Coast tends to rule out Asian origins. In terms of prevailing ocean currents a

Mediterranean source seems the strongest possibility. It was only a few centuries before the rise of the Olmecs that the Minoan civilization was disrupted by the explosion of the volcano on Thera. Could a remnant of the Minoans have fled across the Atlantic seeking a new home? Or the Phoenicians? Only detailed comparison of the known artifacts of these civilizations could shed light on the likelihood of such an origin for the Olmecs.

The end of the Olmec civilization also remains a mystery. Did the revolt Michael Coe hypothesizes to explain the defaced monuments at San Lorenzo end their civilization? Certainly the systematic removal of all the intellectuals and artisans well might have led to a dispersal of the peoples and a reversion to the ancient more primitive ways. Perhaps further archaeological digging will answer these questions.

In her article in *Americas*, Marion Stirling concludes, "We do know the Olmec had a bona fide civilization. They had imagination and energy and delighted in the unusual and the difficult. The vitality and ingenuity of their art style has never been surpassed."



Four Families Share a

COWBOY GHOST



At first the poltergeist was just an annoyance — but when the widow moved in all hell broke loose.

By Gladys Roberts

IN JULY 1966 I came to Inglewood, Calif., to spend a couple of months with my daughter. When I arrived I was alarmed to find her distraught and in a state of nervous exhaustion.

At first I thought I understood the reason. Two weeks previously Jean and her family had moved into a fourplex to be close to her husband's work. The apartments were directly under the flight path to the International Airport and in addition to that the horse racing season was in full swing at the Hollywood Park Racetrack only a few blocks away. Jean lived only a few doors off Prairie Street, which

led to the main gate of the track, and so she had to endure deafening traffic noise. But all that was minor compared to the weird story she had to tell.

Just a week or two before, she said, as she was sewing by the window in the middle of the afternoon, she caught a glimpse of a tall man in a black shirt and large western hat walking past the building toward the parking area in the rear. When she got up to get a better look at him he was gone. After this happened several times she began to doubt her sanity and never mentioned the occurrence to her husband.

One evening not more than a

week after she had seen the figure for the first time she put the children to bed, locked the door as usual and sat down to read until her husband came home from the late shift he was working. Suddenly the lock turned, the door opened and the screen door closed in the way it does when someone walks in. The door also closed again but no one was there!

She immediately locked the door once more and turned on all the lamps. The cat sleeping in her bedroom let out a yowl as if someone had stepped on its tail and dashed into the living room hissing and looking backward. Eyes wild, it arched its back and crouched in the far corner of the living room keeping a watch on the bedroom door. Suddenly it jumped to its feet and again hissed at something. The lock turned, the door opened and closed and this time the screen door slammed last as though someone just had left. Jean locked the door for the third time that evening, then sat in tears waiting for her husband to come. She didn't know her neighbors well enough to call them. Who would believe her anyway?

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fused to reenter the bedroom.

Jean told me the whole story in a near-hysterical tone. She was badly frightened but insisted we must not talk about it when the children were around. We were relieved when they went off to camp for two weeks.

The next morning we were in the yard hanging clothes on the line when Jean's neighbor, Marie Collins, came out with a load of her own washing. Jean introduced us and we chatted for a while about the weather and children. Then Marie suddenly changed the subject.

"Where does that cowboy go who walks through here?" she asked. "I catch a peek at him but when I try to get to a better look he's just not there!"

"Do you see him too?" Jean said, giving me a see-I'm-not-crazy look. "I never see where he goes either."

"We hear someone walking in our hall at night," Marie went on, "but there's no one there. Jeff, my husband, has put new locks on our cabinets but the doors will not stay closed. Sometimes pans fall out for no reason."

"My grandmother told us they had similar spirits in Hungary. She brought garlic for me to hang around the door and windows of the baby's room. She says the spirit won't pass that."

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experiences the two decided to ask the girl in the front apartment if she had seen the cowboy. While I wasn't really frightened I could see Marie and Jean were getting themselves tied in knots over it.

Marie introduced us to Coleen Handlin, a pleasant Irish girl, and then we went over to Marie's apartment to talk. Once there Marie came right to the point.

"We want to know who the cowboy is who walks through here," she said bluntly.

I saw a look of fear cross Coleen's face. She dropped her napkin and quickly stooped to retrieve it. When she sat up again her face had regained its composure.

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"Yes I do. But my husband says I shouldn't talk about it." Coleen's voice was very low.

"Oh fiddlesticks!" I snorted. "Why shouldn't you talk about it? These two have been seeing him and they seem to think the place is haunted."

Coleen burst into tears. "I thought I was going crazy," she sobbed.

"Well, if you're crazy, so am I and so is Jean," Marie told her.

Coleen was so glad to have someone listen to her. She told how her pans would fall to the floor after she carefully put them away. One day, she said, she

was making the bed in her little boy's room when the curtain pulled back as if someone were peeking out.

"No matter how I prop the magazine rack up, in the morning it's tipped over and the magazines are all over the floor," Coleen added.

After Jean and Marie told her their own experiences, the three of them sat looking terrified. I could see things were getting out of hand and I thought I should say something to relieve the tension.

"Come on, girls," I chided them, "you're letting your imaginations get away from you. There must be some logical explanation for all of this. Personally I don't believe in all this."

"Oh, please, don't make fun of it," Marie pleaded. "My grandmother says we must humor it."

Coleen and Marie each led me through their apartments. I tried to find something spooky but couldn't come up with so much as an eerie feeling.

A week of inactivity on the part of the supposed ghost followed and Jean calmed down. Every day I would ask her if she had seen the cowboy and I watched the walk like a hawk. If something was going on I wanted to see it too but by now I was beginning to think I had missed all the excitement.

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We just had come home late one afternoon when someone pounded on the door. Jean opened it to find Marie, her face ashen and her eyes glassy with fright, clutching her baby tightly to her. She stood mute, unable to speak and apparently unable to move. Jean took her by the arm and between us we got her to sit down on the sofa. I rubbed her icy hands while Jean held her baby. After we made her drink two cups of coffee she told her story.

She said Jeff had tightened the latches on the cabinets the night before. But that morning they popped open and two of her best goblets—which stood at the back of the cabinet—had smashed to pieces on the floor.

That afternoon a man had delivered two large boxes from a company for which she addressed envelopes for mailing. No sooner had the door closed than the lids flew off both the boxes and the envelopes scattered all over the room. She picked them up and tied the boxes shut with strong twine. At this point her little girl woke from her nap so Marie had taken her into the big bedroom to change her diaper. As she bent over to pick up the child, someone or something slapped her soundly on the rear.

That was the last straw. She

gathered the baby in her arms and fled. She stayed with us until her husband Paul came home at 5:30. At that time they found the envelopes all over the room again. She called me over to see them. The heavy cord looked as if it had been snapped by strong hands.

The next morning I met Marie coming from the grocery store with two boxes of salt in her hands. Her grandmother had instructed her to make a ring of salt on her living room rug and told her and Jeff to stand within the circle at midnight and ask the spirit what it wanted and either to tell them or go away. She planned to do it that night. These antics amazed me but I managed to hold my tongue. She told us later they had done as Grandmother instructed but had received no answer. The following week, however, they were not disturbed.

But while the spirit was leaving Marie alone, it was making things jump at Coleen's. The curtains kept blowing out as if the windows were open. Every pot and pan fell out of the cabinets onto the floor and when she put them back in place they tumbled out again. The only time she had any peace was when I was there—then, oddly enough, nothing out of the ordinary happened.

One evening about nine o'clock we heard her little boy screaming in terror. All he would say afterwards was, "There's a big bad man in there."

The last week of July a widow whose husband had died recently in a car accident moved into the vacant apartment with her three children. Nervous and upset already, Mrs. Laura Howland was in no condition to deal with the poltergeist which now moved in on her with a vengeance.

The first sign of its presence was the breaking of dishes which slid out of the cupboard and crashed on the floor. Also, the phone would not work for her or her family but when the telephone company sent men out to test the lines there would be no problem — as long as they were there. When they left the line would go dead again.

The oldest boy was standing on a throw rug which was jerked out from under him. He broke his arm in the fall. The girl kept telling her mother that during the night she could see shadowy figures moving around.

The poor woman almost went out of her mind. One day she had to go somewhere to help settle her late husband's affairs and she asked me to stay with the children. While I was there, the phone worked, nothing fell out of the cabinets and the girl re-

marked that for once there wasn't anyone else in the room.

My family spent the next week showing me points of interest around Los Angeles and San Diego. It was a relief to get away from all this turmoil and chatter about the ghost.

When we returned the poltergeist had visited Marie, Coleen and Laura, harassing each of them all night on different nights. Every day Jean's three friends had seen the cowboy only to have him vanish almost before their eyes.

By the end of the week Laura had moved out after spending no more than a month in the apartment. "I've had enough," she said.

Almost two weeks had passed before the girls realized that the "thing" wasn't with them anymore. To their knowledge no one had been bothered since the widow moved.

About a year later, in June 1967, Jean ran into Laura at a swap meet. Jean did not recognize her. The widow had lost a great deal of weight and with her face drawn and pale she appeared to have aged 10 years in that one. She told Jean the poltergeist had moved with her and had given the family no peace. Every night they had to endure some new form of harassment. In desperation she had hired

professional men to rid her of the visitation, without success.

What still puzzles me is why I never saw any of these things. Why did the poltergeist behave

when I was around? All I know is that although I didn't get much rest on my visit I had an incredible experience—one I'm not likely to forget.



ART THROUGH ESP

ON DISPLAY in Ashland, Ore., recently was a series of pencil drawings done by 59-year-old Mrs. Bertha Lorton of Phoenix, Ariz. Mrs. Lorton, who has had no formal art training, describes her work as received through extrasensory perception. "Sometimes I know I have to stop doing other things and draw," she says. "I see a sort of luminous line on whatever piece of paper I pick up to work on and I follow it with a pencil. I work fast because when it goes, it's gone." She later receives impressions of how to color the sketches. Such a creative process is usually referred to as automatic art.

Otto Wilda, associate profes-

sor of art at Southern Oregon College, chose Mrs. Lorton's work for display in the lounge of Britt Student Union there and feels it is the first exhibit of such art in Oregon. Wilda describes Mrs. Lorton's work as "highly sophisticated in terms of approach, organization, color relationship and form."

Over the last eight years Mrs. Lorton has drawn all over designs of strong flowing lines and designs of happy whimsy, while other sketches resemble illustrations for fairy tales or classical mythology. Some of her art suggests Egyptian and Oriental influences. Mrs. Lorton currently is seeking a textile firm which might use her designs.



ASTROLOGY

Potential Science and Intuitive Art

A noted psychologist argues that recent scientific evidence compels us to reexamine astrology as a diagnostic tool.

By Ralph Metzner*

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"A warning to certain theologians, physicists, and philosophers . . . who, while rightly rejecting the superstitions of the astrologers, ought not to throw out the baby with the bathwater. Because it should not seem incredible that from the stupidities and blasphemies of astrologers a new, healthy and useful learning may arise."

Johannes Kepler (1610)

Editor's Introduction

A RATHER FULL editorial note is required because of the nature of this subject.

The eclipse of October 18, 1992, was observed and recorded by the English prior Walcher of Malvern who had emigrated from the then German Lotharingia (now Lorraine, France). Walcher, as he notes in his manuscript obtained his findings by

means of an Arabic astrolabe. This is the first known proof that Arabic astronomy cum astrology had reached England as early as the 11th Century. Undoubtedly it did so even earlier.

In general, as fuller data are discovered and known, it becomes clearer and clearer that men must have communicated far earlier over far vaster distances than we had previously realized or thought possible. Too few still realize that ancient Indian (Indus Valley) seals were traded in Babylonia, or that Buddhist emissaries reached the courts of the Ptolemies in Alexandria.

Actually, there is an unbroken tradition between ancient Mesopotamian and Egyptian astrology, through lines of Greek and Roman transmission and development, into medieval, Renaissance and modern Europe and America.

Astronomy applied to psychological or biographically predictive purposes is astrology. Astronomy thus used for psychological, religious and predictive purposes is the oldest recorded science known. The criteria for a science—predictability, repeatability and verifiability—were all there. Negative prediction or delineating a known past by means of

* Stanford University, Stanford, Calif. Time magazine (March 21, 1969, p. 48) noted: "Dr. Ralph Metzner, a psychologist with Stanford University's counseling and testing center, uses astrology in a quarter of his cases in the same way Jung did. He thinks that it will soon be 'an adjunct to psychology and psychiatry' not because it is truer but because it is 'much more complex and sophisticated than present psychological maps or systems.'"

rules for interpreting future trends was still another means of gathering data and verifying rules in this ancient study.

University chairs in astrology lasted up to the 17th Century, thus continued through the late Renaissance, were then discontinued up to the present day. They may be instituted in new form in the future as our concept of what science is and can be deepens with growing knowledge in fields formerly considered exotic. Parapsychology is an example and several modern universities now have courses or departments in parapsychology. The radio engineer J. H. Nelson, working for RCA Communications, Inc., has successfully used planetary configurations since the 1940's as a reliable index to those fluctuations of solar activity which affect radio communication through the ionosphere. Since the ionosphere is part of the weather, his work is a subdivision of astrometeorology and is not simply "astronomy" as Nelson — understandably sensitive to the pejorative use of the word astrology — has called his work.

Classically, there were several divisions recognized in astrology which may be listed briefly as follows:

1) *Natal, genethliacal or judicial astrology*: the judgment of personality traits and development and of past and future biographical event-types from the configurations of the sun, moon and planets (all usually called "planets", i.e., traveling stars, because of their geocentric motion) relative to this earth as the time of birth (first breath) is relative also to the place (latitude and longitude) of birth. The highest development here would be a science of personality organization.

2) *Mundane or national astrology*: judging the development of nations and historical movements from configurations (described above) at the

time of their inception; also the judgment of world and national events for a given season from the configurations at the astronomical starting moments of the four seasons (the two equinoxes and the solstices). The chart of the configurations (called the Spring Ingress) at the time of the vernal equinox at a given nation's capital city was usually taken as the dominating chart for the given year and nation.

3) *Horary astrology*: the judgment of the type or trend of outcome of a question from the configurations at the time and place the question was first voiced by the querent with the intention that a horary chart should be cast or computed.

4) *Astrometeorology*: weather (including geomagnetic weather) forecasting by means of changing planetary configurations.

5) *Medical astrology*: the judgment of the types of events tending to surround the course of an illness or accident, based on the time of inception of the illness or accident in connection with the patient's birth date.

6) *Electional astrology*: how to choose the best timing and/or person(s) for a given purpose, so that indicated trends will best agree with what is desired. Under this head would fall, for instance, the selecting of an airplane's crew on the basis of compatibilities indicated in the several birth charts together with a low distribution of accident-prone individuals as also indicated in the charts.

To all these may be added what could be called *ontological astrology*, the use of astrological concepts as a philosophical and/or psychological tool, in order to investigate reality relations, and as a powerful conceptual mapping aid. This use of astrological symbols is attractive in the same way that mathematical symbols are a convenience and do not depend upon their predictive uses

at all. A related type of astrology is mostly discussed in the article that follows. We have previously and otherwise called it *typological psychology* which is actually a clearer term for it than astrology, since the positions or even existence of planets need not at all enter into consideration. These matters were considered by us in a course of lectures from January to March 1969 at the Krotana Institute, Ojai, Calif. entitled "Alphabets of Meaning and Maps of Consciousness."—Dr. C. Muses.

How to Look at Astrology

IN CONSIDERING astrology, we may begin by recalling the origins of certain words. Consider, for example, is derived from the Latin *considerare*, "with the stars." A curiously parallel etymology is found in *desire*, originating in the Latin *desiderare*, "from the stars." Thus, everyday language covertly contains the idea that the timing of our thoughts and our desires are somehow related to the stars. *Astronomy*, "the naming of stars," was originally a branch of *astrology*, the science of stars; until and including the times and teachings of Kepler and Newton they were studied as one science. After the 17th Century, that branch of the science which concerned itself with the study of the relationship of biological and psychological processes on earth with cosmic forces was driven underground and passed into the hands of unscientific fortune-tellers, whereas the increasingly precise quantitative measurement of planetary motion became separated from any concern with the effects of these motions on terrestrial life.

Two major areas of recent biological research are directly linked, however, with the forgotten science of astrology and promise to expand it in new and fruitful directions. First,

ecology, the science of the interrelations of life-forms and environments when extended beyond the planet Earth becomes the study of the reciprocally interacting solar and planetary field forces. It would be surprising indeed if there were no interaction effects in the system of sun and planets, balanced as exquisitely as the atomic system of nucleus and electrons. Secondly, the study of circadian rhythms in animals and man has gained increasing importance in the last decade and will undoubtedly expand to include the effects not only of the diurnal revolution of the Earth but also of the orbits of sun, moon and other planets. This new science will probably not be named *astrology* since we are dealing primarily with the cycles of the planets, not the effects of stars in the modern sense, except for the sun. *Biocosmology* and *Cosmo-ecology* are among the terms which have been suggested for the new science.

As a psychologist and psychotherapist, I have been interested in another aspect of this baffling and fascinating subject. We have here a psychological typology and diagnostic assessment device far exceeding in complexity and sophistication of analysis any existing system. It is true the system has not been fully tested by any of the accepted scientific criteria of reliability or validity and this clearly needs to be done and can be done by the established, computer-assisted statistical methods. Many of the generalizations and assumptions underlying astrological diagnosis, which have been handed down basically unchanged since the time of Ptolemy's *Tetrabiblos* (140 A.D.) may be challenged and perhaps replaced by other, unexpected generalizations. However, the framework of analysis—the three interlocking symbolic alphabets of zodiacal signs, "houses"

and "planetary aspects"*—is probably better adapted to the complex variety of human natures than existing systems of types, traits, motives, needs, factors or scales.

The system has the additional advantage of being entirely independent of any behavior on the part of the subject, hence free of response bias of any sort, whether experimenter expectancy, social conformity or deliberate lying. It is simply a matter of calculating the positions and relationships of the bodies of the solar system at the moment of birth; this is the data, the given. We can then empirically establish the significance of the different variables treating the statements of traditional astrology as working hypotheses. Evidence will be presented later which suggests that the pattern of planetary positions and interrelationships at birth is correlated with (though not necessarily in a cause-effect linkage) the *essence type* or inherited predispositions of the person. The natal horoscope thus becomes a valuable diagnostic aid, complementing the assessment of personality characteristics acquired through childhood and learning experiences.

There is a third, perhaps most important, way of regarding astrological interpretations or "readings" which ought to recommend itself particularly to humanistically oriented psychologists or anyone inter-

ested in human growth and the development of consciousness. Unlike any other personality assessment device the astrological pattern has an inherent dynamic: the horoscope interpreted by a skilled and practiced astrologer not only provides a synthetic picture of the person's hereditary inclinations and tendencies but points to latent potentials, suggests directions of needed growth—in short, gives a symbolic map of the process of self-realization.

It is in this sense that astrologers such as Dane Rudhyar have written of the horoscope as a kind of meditation mandala, a guide to self-knowledge, a gradually unfolding blueprint of the self-actualizing life. For example, merely at the simplest level of the "sun sign"—i.e., the typology based on the position of the sun in the ecliptic at time of birth—there are negative, neurotic manifestations of each type and there are enlightened, supersane manifestations. Both Adolf Hitler and Gautama Buddha were of the sun sign Taurus.* A given pattern in the horoscope can be a bind, a liability to the person, or a challenge to growth, a definite asset, depending upon the person's level of self-understanding. When the symbolic language of astrology is studied in detail it becomes clear that—although there is much that is unnecessary, vague and unfounded—there are traces of ancient wisdom teachings deriving from esoteric schools of spiritual development. These guidelines for inner growth were encoded in the astrological symbolism just as they were in the symbolic systems of the Kabbalah, the Tarot or Alchemy and can be deciphered by one who is looking for

* Also, the planets themselves (*qua* symbols) as types of psychodynamic ends, the zodiacal signs likewise as a symbolic set of archetyped means (representable as an interlocking typological set of four triplets—the known basis of Jung's personality types—and three quadruples: movable or cardinal, fixed, and mutable signs), and the 12 "houses" (or divisions of the celestial sphere as viewed from a given horizon, six always being below the horizon) as a typology of situations—are all fundamentally psychotherapeutically useful, as our own inductive studies over the past 25 years have shown.

* For those who would doubt the traditional birth date of the Buddha we note that Shakespeare was also born with the sun in Taurus and the author's point holds.

the message and needs it. On this level astrological interpretation is a highly intuitive art and the horoscope provides the symbolic framework for intuition. Verification consists in the person's actually being able to use the understanding gained in his spiritual growth.

Astrology as the Study of Planetary Cycles

PROF. FRANK BROWN of Northwestern University stated in 1962: "It has become increasingly evident in recent years that all living organisms are rhythmic systems. Whenever adequate data have become available about virtually any biological phenomenon, appropriate analyses have always revealed its periodic nature . . . living things are not only universally rhythmic but the major periods of the rhythms of plants and animals are normally synchronized with the major periods of their external physical environment."

Circadian rhythms—i.e., cyclic phenomena corresponding approximately to the diurnal revolution of the earth around its own axis—have been observed and studied in processes ranging from the oxidative metabolism of potato plants to adrenal cortical function in humans, in leucocytes, in *Drosophila*, in algae, plants and innumerable animals, as well as in healthy and pathologic functions in the human being. The persistence of such rhythms under conditions when the more obvious external timers—such as light, temperature, atmospheric pressure, etc.—are held constant has led to a debate between proponents of two different explanations of these phenomena. One was that living things had genetically transmitted autonomous timers; the other, that they are responding to subtle but pervasive physical stimuli.

In support of the latter type of theory Brown has shown by a va-

riety of highly ingenious experiments with snails and planaria that these animals are sensitive to very weak magnetic fields of the order of strength of the earth's own. In addition, these animals were demonstrated to be responsive to very weak electrostatic fields. "The degree of sensitivity demonstrated by the experiments suggests these creatures to be steadily apprised of the earth's natural field and exceeds by many times that which would be required to enable the organism to become aware, for example, of a thundercloud several miles away."

In other experiments mice have been shown to be sensitive to gamma rays which are ultra-short electromagnetic waves; and wheat-sprouts, bacteria and insects have been shown to be responsive to very long low-frequency waves which in turn are related to solar cycles. Beetles have been shown by Schneider to be responsive to changes in the gravitational field in their immediate environment. Animals either entirely or partially dependent on the ocean and its moon-related tides, such as crabs and oysters, show rhythms correlated to lunar phase and the lunar day as well as sun-related cycles. Such animals respond to the moon's phase even when entirely shielded from any of the obvious variations in external stimuli and if they are moved to a different locality, still under constant conditions, can reset their cycles to correspond to the new local lunar phase.

Brown has postulated a mechanism "by which the organism acts as a harmonic analyzer for solar and lunar geophysical rhythms and under some circumstances becomes a variable frequency transformer. . . It seems reasonable to postulate that a solar and lunar frequency transformation became a functional characteristic of living systems during early evolution in the littoral regions

of the oceans where the organisms for millions of years were regularly buffeted by the day-night cycles and the ocean tides." It is a curious coincidence that the schematic of Brown's solar and lunar frequency transformer bears a striking resemblance to Kabalistic diagrams of the "Tree of Life" which was among other things designed to show the pattern by which the human organism transforms cosmic energies.

The gross effects of solar and lunar cycles on the earth's oceans, atmosphere and climate have been observed and measured for some time. Prof. W. R. Fairbridge of Columbia University, for example, in discussing the 11-year and 80-year sunspot cycles stated: "A direct correlation between oceanography, climate, solar activity and celestial mechanics thus seems to be probable. Since planetary motions are rather well observed and cyclic in character it should be possible to correlate and predict climatic-oceanic events and thus certain critical environmental factors in human history with planetary arithmetic. There emerges the intriguing possibility of a partial justification of some aspects of classical astrology, shocking as it may sound."

The Russian historian A. L. Tchijevsky published in 1934 studies in which he showed that over the period from 500 B.C. to 1900 A.D. years of high sunspot activity coincided with periods of political unrest and with great epidemics such as the medieval plagues and the Chicago smallpox epidemics. Tchijevsky claimed that what he called "psychic epidemics" coincided with solar activity peaks 72 percent of the time and with troughs in solar activity only 28 percent of the time. It is interesting to note in the light of current insanities that 1969 is at the peak of the 11-year cycle of sunspot activity. Friedman, Becker and Bach-

man of New York State University, Syracuse, have published data showing, over a period of four years, significant correlation between psychiatric hospital admissions in Syracuse and an index of the magnetic activity of the sun measured in Fredericksburg, Va.

The French psychologist and statistician Michel Gauquelin has reviewed and summarized a number of studies by Japanese, Russian and European investigators relating monthly and daily fluctuations in solar activity to typhoons and other climatic changes, to the flocculation index of blood serum, the percentage of lymphocytes in the blood and to the incidence of cardiovascular infarctions, deaths from tuberculosis and mining and traffic accidents. The Italian chemist Piccardi has shown that the speed of certain chemical reactions in an inorganic colloid and the molecular structure of water are affected by daily and long-term variation in solar activity. Thus there is evidence of profound effects of solar radiation on processes ranging from social upheavals to the movements of molecules in water.

The influence of the moon has equally been subject to recent experimental observation. The power of the moon to move the enormous masses of the oceans' tides is well known. What is less well known is the fact that the moon also affects rainfall. Bradley et al reporting in *Science* in 1962 an analysis of 50 years of precipitation records in over 1500 weather stations, showed a marked tendency for heavy precipitation to cluster around three to five days after the full and the new moon, the second and fourth quarters being low in rainfall.

Not only does the moon affect the oceans and atmosphere but, as Rodney Collin has pointed out in his book *The Theory of Celestial Influence*, "the tidal effect of the moon

works on liquids incorporated in organic matter as it does on those which are free. In fact, the effect is evidently much stronger for the minute capillaries through which organic liquids move break them up into masses so small that they obey molecular rather than mechanical laws and are thus infinitely more sensitive than the large bodies of water with which we are more familiar." The effect of the moon in altering the phasing of periodic activities in animals such as snails, crabs and oysters, independently of the animal's known sensory perception mechanisms, has already been mentioned. A Florida surgeon has reported a significant excess of post-operative bleeding at the full moon as compared to the new moon. There have been a number of studies of the relation between the menstrual cycle and the moon's phases, some investigators finding an effect, others failing to do so.

Equally inconsistent results have been obtained from comparisons of the lunar cycle with statistics concerning birth frequency. Considerable evidence exists, however, to suggest that there is a circadian period for labor and births; most births occur at the end of the night and early morning; fewest occur in the afternoon.

The most intriguing and far-reaching studies of the effects of the sun and moon on fertility and sex of offspring have been carried out by Dr. Eugen Jonas, a Czechoslovakian gynecologist and psychiatrist. This work has extended over a period of 10 years and is currently being carried out with government support and the use of computer facilities. The only English language report of his work has appeared in an astrological journal. The hypotheses which Jonas derived from Indian astrological texts and tested were: (1) that conception takes place when the sun

and the moon are in the same angular relationship to each other which they had at the time of the mother's birth; (2) that the sex of the child depends on the position of moon at the time of conception;* if the moon is in one of the six positive fields of the ecliptic,** a male child will result; if in a negative (even-numbered) field, the child will be female.

These hypotheses were tested in four separate studies, totaling over 400 cases, yielding 83-87 percent accuracy of prediction of sex. More recent unpublished reports indicate that refinements of calculations have raised the predictive efficiency to 98 percent. Since this fertility cycle is independent of the menstrual cycle, Jonas has been able to help many women conceive who had been unsuccessfully using the established methods of calculating their fertile period.

The scientifically accepted theory of sex-determination is based on the type of chromosome carried by the spermatozoon. If the ovum is fertilized by a sperm carrying an X-chromosome the child will be female, if by a sperm carrying a Y-chromosome the child will be male. What is not known is what decides which type of sperm it will be. Russian experiments have achieved separation of the two types of sperm by electrophoresis.

* This concept goes back to the Hellenistic (Alexandrian) astrological doctrine. It was much developed by E. H. Bailey, a British astrological researcher, in his work, "The Prenatal Epoch".

** The ecliptic, in astronomy, is the hypothetical great circle describing the orbit of the earth around the sun or the apparent path of the sun during the year. It is divided into 12 equal alternating positive and negative fields of 30° each traditionally called "signs of the zodiac." The moon traverses the 12 fields of the ecliptic during its monthly orbit around the earth and its position at a given time can be readily derived from published tables.

Jonas explained his findings as follows: "According to the present scientific view the ovum's metabolic condition is the factor which results in the attraction by chemotropic means of one or the other of the spermatozoa to the ovum . . . Why should it seem unimaginable that this material process may be influenced in some way by the moon's position? The research workers who used electric current to separate the two types of sperm and influence their movement have not yet found an explanation of the migration of one type to the anode and the other to the cathode. However, according to Dr. Frantisek Link, an astronomer and member of the Czechoslovakian Academy of Science, the cyclic variation of the influence of the fields of the ecliptic is connected with the earth's rotation. This is a factor which may in some way affect the chemotropic processes taking place in the mother's system." In view of the demonstrated sensitivity of very primitive organisms to magnetic, electric and gravitational fields, as well as ultra-short and ultra-long electromagnetic radiation, it is certainly not impossible to conceive of a sperm or an ovum being similarly sensitive.

Jonas's work attracted a great deal of criticism in Czechoslovakia (he was accused of "bringing back" astrology among other things), yet the studies by established authorities have consistently supported his findings. The results, if replicable, have enormous practical relevance. In the first place, they give a way of determining a woman's fertility cycle and thus a method of contraception which is independent of mechanical or chemical means, subject to both medical and religious objections. Secondly, a family could choose the sex of its offspring, which can be of great value in unbalanced families. An outstanding advantage

of this method of determining sex of offspring is its low risk-effectiveness ratio. Since no mechanical intervention is involved, only the timing of sexual intercourse in accord with the positions of cosmic bodies, the worst that could happen is that a child is born whose sex is the opposite of what was wished for. And as Jonas points out this happens all the time.

Potentially of equal importance is some preliminary work Jonas has done on the effect of certain planetary positions on the viability of embryo. This, if confirmed, introduces a whole new perspective on the question of eugenics, i.e., heredity control without the specter of genetic manipulation.

The work of Michel Gauquelin, a psychologist now at Strasbourg University in France, provided a major breakthrough in the transition of astrology to scientific credibility. He began his work by systematic statistical analyses of accepted generalizations of classical astrology. No empirical support was found for several of these generalizations. By accident, he stumbled upon certain results, some unexpected from the point of view of traditional astrology. For example, studying the distribution of birth dates of successful physicians, it was found that they were more likely to be born when Mars or Saturn were either rising or culminating in the sky. This did not occur with births of normal persons, but was confirmed with two samples of over 500 physicians each*.

It was a question of the rising, culminating and setting of a planet in the day, just as the sun and the moon rise, culminate and set. The data were deviations observed from expected frequencies of births. The

* Births of other types of scientists (and engineers) would have to be checked, however, before one could conclude such configurations distinctive of physicians only.

total sample included over 25,000 births in several European countries. A very large number of children, born when Mars either rises or culminates, later become successful scientists, physicians, athletes or career officers. A very small number of children born with Mars rising or culminating become painters, musicians or writers. The rising or culminating of Jupiter was associated with births of prospective actors or politicians but not scientists. Mars, Saturn, Jupiter and the Moon thus were found to act as planetary clocks in relation to vocation success.

To explain his results Gauquelin has proposed the concept of *planetary heredity*. Individuals differ in their inherited sensitivity to planetary clocks. As Professor Piccardi formulated the assumption: "We could envision a planetary action which affects the onset of labor . . . The organism of the child is controlled by the laws of heredity; and it is possible, because of these laws, that it will be sensitive to the action of the celestial bodies exactly in the same way that his parents were at their birth. The crisis of birth, already gathering itself, would unfold when all the favorable conditions have been attained; among these the planets might have their role." In other words, a child inherits from his parents a tendency to be born when a given planet rises or culminates just as he inherits his hair color.

To check this hypothesis it was necessary to demonstrate that there are similarities between the positions of the planets at the parents' birth and that of their children. Records of over 30,000 parents and their children were collected and analyzed over a period of five years. The magnitude of the hereditary similarity found was such that its occurrence by chance had a probability of one in one-half million. This effect held only for the Moon, Venus, Mars, Jupiter

and Saturn. Children have a tendency to be born when one of these bodies rises or culminates if the same body occupied that region of the sky at their parents' birth. There was a tendency for the effect to be stronger for the planets closest to the earth. Sex of parent or child did not affect the pattern, nor did length of labor or number of previous children. The frequency was higher if both parents were born under the same pattern; the pattern does not apply to surgically or chemically induced births.

The ability of the fetus in the womb to perceive extremely small changes in the cosmic environment and thus cause labor and birth is remarkable, but again, not inconceivable, since Brown's discovery that living things in similar sensory deprivation environments can respond to the subtle synchronizers from space. According to this interpretation the position of the planets does not "cause" the person to have a certain type of career. Rather they reveal a genetic factor which predisposes him toward this career. More generally, as Gauquelin puts it, "In the human species, the inherited tendency to be born at a given hour instead of another should to a certain extent be an indication of the individual's constitutional type."

Carl Jung, in an attempt to understand the apparently inexplicable successes of Rhine's extrasensory perception (ESP) experiments, as well as the *I Ching*, astrology and serial coincidences too unusual to be attributed to chance, postulated an "acausal connecting principle," which he termed *synchronicity*. Conceptually, this did little more than give a name to known phenomena. The notion of *planetary heredity*, as proposed by Gauquelin, gives substantive meaning to the principle of synchronicity: according to this notion we are in fact dealing with a process

analogous to synchronization. The genetic biological clocks in the organism are synchronized at birth to the cosmic planetary clocks.*

It is noteworthy that one of the founding fathers of modern astronomy Johannes Kepler, after prolonged study of astrology, arrived at a similar hypothesis which he stated as follows in his *Tertius Interveniens* published in 1610: "When a mother is great with child and the natural time of delivery is near, nature selects for the birth a day and hour which correspond, on account of the heavens (i.e., from an astrological point of view), to the nativity of the mother's brother or father, and this not qualitatively, but astronomically and quantitatively."

In the same work Kepler wrote of a geometrical principle underlying the physical world, linking it to the

heavens: "For in this lower world, that is to say the globe of the earth, there is inherent a spiritual nature, capable of Geometria, which out of creative instinct, without reasoning, comes to life and stimulates itself into a use of its forces through the geometrical and harmonious combination of the heavenly rays of light."

It is an intriguing question in the history of science why Kepler's astronomical successors failed to share his interest in astrology, leaving it in the hands of nonscientific devotees, where it has stayed till this century. Much work needs to be done but clearly the door has been opened to the scientific understanding of the relationship between the individual and cosmic forces.

*The geneticist Hans Kalmus has reviewed evidence indicating that genetic systems are capable of periodicity correlated to external rhythms.

NEXT MONTH in Part II of this article we will see what part astrology can play as a psychological typology—as an indicator of certain inherited tendencies; and as a spiritual map, since the notion of the personality's ability to grow, change and develop is implicit in the pursuit of astrology.



STIGMATA FROM A STATUETTE

By Dora Pettinella

A STEADY flow of Sicilians is visiting the house of the Pizzi family on Via Calabria in Syracuse. Their small crucifix made of limestone and wood suddenly has begun to drip red drops resembling blood like the famous stigmata. At this writing the phenomenon has lasted for several days. One drop of the blood has clotted on the breast of Christ at the place where he was wounded by the sword.

Dr. Sebastian Rodante, president of the Catholic Doctors Association, took some of the red-

dish liquid from the statuette and examined it in his laboratory. He also took blood from the arm of one of the Pizzis and experimented with both samples. The blood of Christ instantly coagulated, while the Pizzi blood slid down like water over glass.

The unprecedented attention received by the bleeding statuette led the Church authorities in Syracuse to warn the faithful that no supernatural origin for the phenomena has yet been established.

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 OUT-OF-THE-BODY TRIPS

By John Boyd

INCARCERATED as I am in a penal institution, I had very little leanings towards being religious. Indeed being a Christian was far from my mind when my unexpected experiences began.

All of my adult life I have suffered from severe headaches. Numerous remedies have failed to alleviate my condition. After I entered the penitentiary, doctors thoroughly examined me without finding the cause for the headaches.

About midnight one day in March 1963 I experienced one of my worst headaches. I was taken to Ohio Penitentiary Hospital and given a preparatory check-up. My suffering was almost unbearable. I felt pain throughout my body whenever I moved. In my misery I desperately wanted relief, even to die if necessary.

Unexpectedly I heard something popping within me, as if sticks of wood were being bro-

ken. The next thing I was aware of I was walking out of the hospital room, all pain gone from my body. The hospital room seemed clearly lighted though in reality it was close to midnight. I saw things I knew I should not be able to see.

I was then greeted by my friend Bruce Buffenbarger, who had died before I was incarcerated. He was happy to see me and it seemed natural to converse with him. In his company I returned to my hospital bed, where I saw my body still lying.



John Boyd

Together we watched the hospital guard-attendant walk to my bed with a capsule and a cup of water. As he touched my body, I felt a tugging and woke in my pain-racked body. I took the medicine and soon went to sleep.

The following morning when I awoke I thought I must have had a very vivid dream. But was it only a dream? Months later in November I experienced still another severe headache. Instead of going to the hospital for medication, I lay on my bed in the dormitory and suffered. Just as I was about to fall asleep I felt as if my soul were being pulled right up out of my skull. The next moment I was looking at my body and glad to be free of all the pain. I was in a completely new world, one I had never seen before. There was a great brilliance around me. I was bewildered and lost, not knowing where I was, only that the pain and suffering were gone.

I saw my body, fully clothed, still upon the bed. I could see all my fellow inmates in the dormitory and a sort of light-glow appeared around their heads. I watched the guard go to my body and shake it. At the same time I felt myself being pulled quickly back into my body and the suffering immediately resumed. The guard informed me it was time to prepare for bed.

After this second experience I really started researching into many areas of religion. What was this other world I had experienced? Could I ever train myself to return to it? In 1969 I chanced to read a copy of *FATE* magazine. An advertisement by the late Paul Twitchell seemed to jump right off the page at me. I wrote to him and was accepted as a student. His marvelous teachings have made a new man out of me spiritually. After 13 years of incarceration, my whole outlook on life has changed. — *Chillicothe, Ohio.*

SHACKLETOWN MIRROR

By Joseph S. Hufham

THIRTY-FIVE YEARS ago, in the summer of 1937, I had an unexplained experience that only in recent months has proven to have been precognitive. I was born and raised in Shackletown, N.C., now renamed Prosper, outside Delco in southeastern Columbus County. Thus I already knew another native, W. R. Bordeaux, when rumors circulated about a mysterious mirror in the bedroom of his farmhouse. I was writing a column for the *Whiteville News Reporter* and was always on the lookout for interesting material.

Bordeaux greeted me with a smile when I visited his farm. He didn't have to ask why I had

come as already many curiosity seekers had been out to his home to see for themselves. He led me into his bedroom and pointed out the wooden dresser with its attached mirror. After the Depression had killed his business Bordeaux had sold out his second-hand furniture shop in Wilmington, N.C., and returned to the farm, bringing only the dresser. He believed it was antique and therefore might be valuable but he never had noticed anything else unusual about it until a few days earlier.

He had come back to the house from his farm chores shortly before noon. As lunch was not quite ready, he had gone to rest on the bed for a moment. His head faced the mirror on the dresser and he thought he must have been half asleep when he saw images appear in the mirror. He described his vision as that of turpentine trees with men walking among them. In his childhood there had been turpentine farms in the vicinity but these were long since gone. After he announced his experience, relatives and neighbors also lay on the bed to see if they would have similar experiences. Some reported seeing scenes, others saw nothing.

I accepted his invitation to try my luck with the mirror and he left me alone in the bedroom. I

had lain there about five minutes looking at the mirror when a thin film of green began to spread from one side of the top half to the other. Soon the top half of the mirror resembled a thicket of head-high reeds with a pine forest well in the background. I lowered my gaze to the still-clear lower half and observed that it was changing color, turning somewhat brownish-yellow. I had the feeling that I was in a canoe on a river or body of water, about 50 feet from the bank. By now I was seeing the water between me and the reeds, clear as life. Even ripples were appearing.

My attention was drawn to a sudden movement among the reeds and a shaggy face with yellow eyes appeared. The beast had short ears and looked for all the world like a lion pressing down the reeds, crouched to spring. I recall feeling safe enough with 50 feet separating me from him.

I closed my eyes tightly and when I reopened them the mirror was normal again. I was convinced! I got up and joined Bordeaux on the porch. He gave me the O.K. to write up the story of the mirror for the *News Reporter*. My mention in the paper had exactly the effect you might imagine: folks flocked day and night to Bordeaux's house to

gaze in the mirror.

I never found out what finally happened to the dresser. Shortly after my column appeared Bordeaux moved to Norfolk, Va., where he dabbled in real estate. Both he and his wife are now deceased, although numerous relatives still live near Delco. I still am uncertain as to what made the mirror induce visions. Perhaps it was a sort of autohypnosis that produced hallucinations. Bordeaux's own vision could have been out of his childhood. But my own made no sense to me until summer before last — 1970.

I was on a canoe trip up Livingston Creek angling for perch. A slight noise caused me to look over at the bank. A shaggy head with short ears and fierce eyes appeared, peering at me from among the palmetto blades. Being unarmed except for my boat paddle, I decided to clear out as quickly as possible. I imagine it was a huge dog; no lions have been reported in North Carolina to my knowledge! — *Delco, N.C.*

THE HEARING EAR HEARS

By Vivian Radcliffe

I AM SO deaf that even with a powerful hearing aid there are many people I cannot talk with. I even have difficulty hearing loud noises.

Without my hearing aid I live

in a world of silence, broken only by vibrations felt by my body. When I have removed my hearing aid and retired for the night, nothing — fire engines, clanging alarms, screams — can wake me.

On the evening of Friday, June 19, 1970, I felt very tired and went to bed about 9:00 P.M. I dropped all the problems of the day and in that relaxed state began to say the Lord's Prayer before I fell asleep.

I had recited only a few sentences when there was a sharp rapping on my door. My head lay in the direction of the apartment door but my bed did not touch any wall. I raised up. I had not felt anything; I had *heard* the knocks. Silence. Then the three sharp knocks came a second time. I sat up and thrust aside the covers, putting my feet into my slippers.

"It's all right," came inner instruction. "Open the door."

I went to the door and removed the chain. There stood a young fireman, his helmet bright in the hall light. He started to speak but I shook my head.

"Fire?" I asked.

"No, smoke," I read his lips, but could understand nothing of the rest he said.

"I'll put on my hearing aid so you can talk to me," I explained. "Take care of the elderly lady

across the hall first."

In a moment I had my hearing aid in operation and learned that there had been a smoldering fire on the ground floor. They evacuated the building until the smoke had been cleared out. But how did I hear the knocks on the door? — *Portland, Ore.*

TELEPORTED BILLFOLD?

By Ruth Lehman

ON ONE of my trips to Pierce's laundromat in March 1971 I lost my billfold. I do not take a purse with me but simply place my billfold in my laundry basket or in the pocket of my coat. While tending to my laundry I dropped my billfold out of my pocket and a kind person returned it to me. Shortly thereafter I noticed it was ready to drop to the floor again so I wadded it back into the small pocket as securely as I could. When I returned to my car and was ready to drive away I reached into my pocket to place the billfold in the laundry basket and discovered it was gone.

I immediately returned to the laundromat and asked the manager, Bea, if someone had found a billfold. No one had. I searched the floor and the sidewalk outside on the way to my car without success. I then took everything out of the laundry basket and shook each piece separately

but the billfold was not there.

The following day I returned to the laundromat but the billfold had not been found. I searched around the building in the event someone had taken the money and discarded the wallet. Then I wrote the billfold off as lost and forgot the incident.

That fall I went to the basement of my building to store



Ruth Lehman

some summer clothes in garment bags in my storage locker and to bring up fall and winter clothes as well as two purses I had stored there over the summer. When I opened the one purse I had not carried more than five or six times the previous winter, I found my billfold inside! I must have paled when I saw it because I felt as if all my blood had drained to my feet. How could my billfold have found its way into that purse? — *South Bend, Ind.*

LIVING TARGETS SAVED

By Bernice Raffensperger

DURING 1946 we lived in a home close to a cliff near the edge of the town of Seward, Alaska. As a pastime I would sit on the back steps and practice shooting at a 12-by-18-inch home-made target of wood veneer that hung from a tree between the house and the cliff.

One fall afternoon I was about to resume my practice and see if I could hit the bull's-eye on this swinging target. But as I reached for my 22-caliber rifle, it seemed some unseen force prevented me from raising the gun. A voice within me seemed to command, "Do not shoot!"

I examined the target and looked at the cliff but saw nothing amiss. It seemed a safe enough pastime as the bullets could go nowhere but into the cliff.

I tried again to raise the gun but again heard the command. The cliff had quite a growth of wild currants over it. I called

out, "Is anyone on that cliff?" There was no sound but I felt the vibrations of children.

I called again, "I have a target on that tree and I am going to shoot at it. If anyone is on that cliff, please sing out."

This time the voice of a child answered, "Yes, here we are. We was hiding from you for fun." Three children from a few blocks up the street were wedged in a crevice covered by a currant bush, directly behind the target. I watched as the oldest carefully helped the two smaller ones down.

I rose from the steps and met them on my way to take the target down. The leader seemed to freeze thinking she was going to be whipped and in a pleading voice said, "We was only picking currants."

They scurried through the yard and hurried home as I took the target down, never to be used again, with a grateful prayer that the tragedy had been prevented. — *Soldotna, Alaska.*



THE KINDEST CUT OF ALL . . .

AN ADVERTISEMENT appearing in the January 1972 issue of *Search Magazine* reads: "FOR SALE: To the highest bidder — the first eight issues of *FATE Magazine*. Vol. I, No. 1, 2, 3, 4. Vol. II, No. 1, 2, 3, 4. The bidding will start at \$400.00. Al Pollock, 907 Charriers Ave., McKees Rocks, Pa. 15136."

Step right up, folks!

Petroleometer held by LeRoy Getting was devised by Verne Cameron to aid dowser in locating oil, gas and minerals.

Proficient at locating water, this remarkable farmer can dowse with equal success for missing persons and investment tips.

LeRoy Getting

IOWA'S DOWSER

By Vivian Buchan

MR. LEROY GETTING of Sanborn, Iowa, is by vocation a livestock feeder, agricultural consultant and former state senator under Eisenhower. By avocation he is an uncommonly gifted dowser who locates water, oil and missing persons. In the more than 40 years since he first learned dowsing techniques from his father-in-law in the 1920's Getting has established an impressive record for accuracy.

The average layman still regards anyone who claims he can find water by holding a forked stick and slowly walking over the ground is either deluding the gullible or practicing witchcraft. But dowsers can point to a long

and impressive history of success. In the beginning dowsers were known as *sourciers*—spring-finders—and were treated with respect. But over the centuries their status has declined until today they often are referred to as “water witches” and viewed with distrust by scientists, geologists and engineers. Despite this skepticism gifted dowsers have continued to locate water—and other things—with their forked sticks.

In the beginning Getting too used a willow stick but he soon changed to a wire rod. “I was getting blisters from the force of the branch turning in my hand,” he explains. Investigators have



claimed that this movement of the dowsing rod is due to the operator's unconscious muscular movements but the dowsers themselves report they cannot restrain the actions of the rod.

By the mid-40's Getting's reputation for finding water had spread and he was being called by municipalities as well as by individuals.

In a letter dated August 20, 1971, Mayor J. T. Comstock of Sanborn, Iowa, stated: "In July of 1947 our town records show that attempts were made by a well-drilling company to put down a town well. According to men who were on the town council at that time six holes were dug, all of which proved to be dry holes. The town council then called in Mr. Getting and he was able to locate a vein of water and to give the depth at which water could be found.

"In August of 1947 a well was put down at the location prescribed by Mr. Getting and this was developed into a very adequate well which is still being pumped by the town. He also located a vein of water and indicated a depth at which water could be found at a point north-east of aforesaid well. We put down a test hole at this spot and the well company indicated that if we decided to dig a well at this spot, it would provide an ade-

quate water supply for our town. The town of Sanborn is certainly grateful for the services Mr. Getting has performed for us."

In 1958 the city of Sioux City, Iowa, was faced with an alarming water shortage. It became imperative to dig new wells. But where? The city council decided to depend on Mr. Getting and invited him to come to their city and locate water.

In a letter to Getting dated January 2, 1958, Councilman Paul Beck says "... the well at Stone Avenue and Gordon Drive was put on the identical spot where the stick said it should go and it has turned out to be an excellent producer of very high-quality water. We really appreciate your taking the time to do this for Sioux City. Although a lot of people will never know just how that well happened to be located at its present location, those of us who were in on the deal will never forget how the stick worked at the spot."

Sioux City has put down several more wells on that same spot and all of them are producing the same high-quality water.

As his ability developed LeRoy Getting learned he could dowse as successfully from maps as he could from the terrain itself. This discovery came while he was serving on the Agricultural



LeRoy Getting's dowsing "tool kit" includes pendulums, straight and angled wires and a Cameron aurameter, all of which he uses successfully.

Advisory Commission and making frequent trips to Washington, D.C. There he met Arthur Sowder, a federal Extension Forester, who was trying to interest the government in locating water in arid regions of the west. More open-minded than many of his colleagues, Mr. Sowder was not only interested in dowsing but was himself a member of the American Society of Dowsters, Danville, Vt. He approached Getting with an unusual request: Would he try to locate water sources for a city by dowsing aerial maps?

Mr. Getting agreed to try but he did not promise results. When the maps arrived he sat down and went to work. After several hours of concentration he wrote

a report which he mailed to Mr. Sowder. In it he indicated an exact location for drilling, stated the depth to which they must drill and estimated that such a well would produce 200,600,000 gallons of water per day.

Unknown to Getting, Sowder was conducting an experiment in which he could verify or repudiate the findings without actually drilling a well. The city he had chosen, Riverside, Calif., already had a well producing good quality water. *It was located on the exact spot and at the exact depth indicated by Getting and was producing 200,800,000 gallons per day!*

When the astounding accuracy of Getting's first experiment in map dowsing was publicized Mr.

Ralph J. Estes was fascinated. A retired engineer living in Riverside, Estes wrote to Sowder expressing amazement that someone half a continent away could accurately locate water in an area he'd never visited. He asked if Getting would be willing to try again using aerial maps of Tombstone, Ariz. Getting would.

On November 6, 1960, Estes reported to Mr. Sowder that Getting's report was accurate with respect to "the *known* depth of water and the *amounts* and the long-time availability of said water." He lamented that the federal government had no agency staffed with persons of Getting's talent such as existed in Canada, France and the Union of South Africa.

Getting's ability to dowse maps successfully was to save him many long hours of traversing rough terrain and traveling to distant spots in answer to requests. Even so, he frequently traveled to the area he had dowsed from a map to check out his findings.

In 1965 J. Russell Winkel of Ashton, Iowa, operator of a 240-acre farm in Osceola County, was faced with a grave water shortage. He called in reputable drillers to locate water supplies but the results had been dry holes or inadequate water. In desperation he called Getting.

In a recent letter Mr. Winkel states, "Mr. Getting informed me water could not be found around the farm lot. He said he would make a map of the farm in his office at home that evening and would come over in the morning. This he did. He laid the map on his car hood and said, 'This spot about 80 rods from the building will produce 24 gallons per minute if a well 157 feet deep is put down.' Then we drove to this spot in the field and marked the place to dig the well. We dug the well in this spot and at 160 feet we hit water that produced a 60-foot rise. To this day the well has 60 feet or more of water and never seems to lower much. Needless to say, I am now a firm believer in the dowsing method of locating a well and can't say enough for Mr. Getting's ability to do so."

When the first oil strikes were being made in North Dakota Getting wondered if his ability could be used to find oil as well as water. "And sure enough," he remarks, "I could locate oil by using the straight stick. Then, in the mid-50's, I started locating more minerals and switched to a wire rod."

He mounted two wire rods on bicycle hubs and welded on a piece of brass for an axis. He then flew over oil wells in his airplane and watched the reac-

tion of the wire rods. He checked oil pools in 17 states and found that the wire rods rotated only over terrain where oil was buried and they also indicated the depth of the oil.

When asked how he could tell the difference between oil and water and how he knew which one his stick was indicating, he replied, "When I go out to buy corn I don't buy potatoes. I put the question to my mind as to what I'm looking for and then wait for an answer. The rod swings from side to side for a negative answer and down for a positive one."

I recently talked to H. E. Baker, President of Gravity Science Foundation of Crystal Lake, Ill., who once engaged Mr. Getting at \$150 a day to check a 1500-square-mile area in southern Illinois where an oil company was considering drilling. After the dowser had completed his surveys and reports Mr. Baker turned them over to the company. But due to lack of funds the development of the area had to be abandoned at that time. Later, however, wells were drilled, Mr. Baker said, and oil was found on the sites Getting had pinpointed. The company would not admit to having used his reports but Mr. Baker believes they did. He also believes that engineers and geologists

would rather make mistakes then admit to consulting a dowser.

In 1961 Getting found still another use for his ability—he could find missing persons as well as oil and water. He discovered this facet of his dowsing prowess when he became emotionally involved in the tragedy that struck the Everett Franck family of Winthrop, Iowa, on March 22, 1961.

On this day Mr. Franck had his 18-month-old son with him in the barn where he was working. It was snowing and when the storm worsened into a blizzard and the child became chilled shortly after two o'clock he sent him to the house some 40 feet away. Meantime, Mrs. Franck, believing Jimmy was with his father, had gone to bring the other children home from school. Not until they were all in the house together at approximately five o'clock did they realize that Jimmy was not with either parent. The search began but he was not to be found in the barn or the house. Somewhere between the child had lost his way. He was missing.

The raging blizzard made any immediate search all but impossible. Even when the snow ceased falling searching parties could do little in the deep drifts and had to give up after several

days. The tragedy aroused such widespread interest that newspapers carried daily reports to the public and the case received further fame when both Gerard Croiset and Peter Hurkos tried to locate the boy through their psychic abilities. (See "ESP and the Missing Farm Boy" by Marcus Bach, *FATE* February 1962.)

Mr. Getting first heard of Jimmy's disappearance while riding home in a neighbor's car. He never had tried to locate a missing person but he knew it could be done. He wrote to Mrs. Franck offering his help. For almost a week Getting pored over maps of the Winthrop area and even made a 400-mile round trip to the Franck farm to check the locality himself. Everything he did convinced him that the child was lying in a depressed area that already had been checked time and time again. Despite the failure of searching parties to find the boy, he was unshaken in his belief that the child's body was buried under snowdrifts not more than 300 feet from the house. And when the snow melted the child was found in almost the exact spot Getting had indicated in a letter to the Francks. Mrs. Franck stated that Getting was the most accurate of the psychics who tried to help in the case.

Approximately four months

later Getting volunteered to help in another tragedy. On August 8, 1961, the little town of Washta in northern Iowa was stunned by the drowning of two men. A sudden flash flood turned Ashton Creek in the valley of the Little Sioux River into a raging torrent which swept 42-year-old Wilson Zarr and his 20-year-old son Judd Archie to their deaths. The search for their bodies continued for several days but neither could be located.

Getting first worked with a large map of the valley. On it he traced the course taken by the body of the son, then that taken by the father's body. Then he met with the sheriffs of the three neighboring counties. With Howard Tiemans of O'Brien County, Don Gebers of Ida County and Carl Schleff of Cherokee County he boarded a boat and headed downriver. Getting's wire rods directed him along the same route he had marked on a the map and both bodies were found where Getting had indicated they would be.

Two weeks later he wrote to Mrs. Franck about this. He said, "To begin with our sheriff brought up a large ASD map of the area. From this I followed what appeared to be the floating trend of the son as he went down one side of the river channel to the place where he was later

found. I could not trace the line any further. I asked for direction and followed the father the same way, only he seemed to stay completely on the other side of the channel. I could only follow him about half the distance of the son, to a bend and sandbar in the river. When I went down to the river with the sheriffs I got into a boat and was directed by action of the wire to follow the same routine as indicated by checking the map in my office."

* * *

In recent months Getting has taken up a new tack, using his abilities to predict the ups and downs of the stock market. Because of his interest in the trading of livestock he has concentrated on pork bellies, cattle and hogs. Commodity broker Jack Burrell of Packers Trading Company, Waterloo, Iowa, said in a letter dated June 11, 1971, "I don't know what 'system' Mr. Getting uses to determine the daily highs and lows. Nor do I know how he arrives at the peak price periods three or four weeks in advance but he manages it somehow. When we first started trading bellies for LeRoy I was fascinated by his forecasting of the highs and lows for the day. So I wrote them down on my note pad. Week in and week out he would plod along missing by only two and one-half to 10 cents

each day. LeRoy has been so close to the daily highs and lows the past four weeks (on a terrifically volatile market) that I am tempted to drive out and see if I can learn his secret system."

And that's not all he can predict. He can zero in on the last killing frost of the spring and the first in the fall with such accuracy that he knows when to plant and to reap. And to a farmer this is of no small importance.

In the early years Mr. Getting didn't know much about parapsychology and related fields. Today, however, he is well-informed on all facets of the paranormal and reads widely on cybernetics and other sciences dealing with the powers of the mind. He believes, as do most gifted sensitives, that he's guided by Divine Mind.

"What do we really know about the capabilities of the human mind?" he asks. "How is it possible in map dowsing, for instance, for the dowser to travel long distances, check a definite area of ground as to what's in it and return with a positive story of what's been determined? All this goes on in a realm beyond human awareness. But the questions posed and the answers are a matter of record. Some day dowsing will be understood as the workings of the subconscious

mind and will be accepted publicly as a science. Instead of spending thousands of dollars and training hundreds of minds to build computers to compete with the human mind we should spend more time and money trying to understand the workings

of our subconscious minds."

No doubt the more than 25,000 dowsers practicing in the United States alone agree with Mr. Getting who says he realizes he's considered peculiar by many who doubt he does what he does even when they see him doing it.



DOUBLE TROUBLE

By Debbie Rogers and Donna Shenkel

AS PART of their school program many seniors at participating California high schools go for half a day to the Regional Occupational Center in Torrance to learn a job skill. The only available transportation is provided by Associated Charter Bus Company. Every day a number of nearly-identical buses pull up in front of the Center. The only way we know which bus to take for our return to our high school in Inglewood is to recognize the bus driver. As fate would have it our bus driver, Frank Andritzky, has a twin brother Joe, who also picks up at the Center. But the problem was easily solved—they wear different hats.

We always had heard that twins share luck: what happens to one will happen to the other.

And twins seem to have telepathy with each other. This was illustrated by our bus driver and his brother.

One day in October 1971 the bus ride back to Inglewood started out the same as usual. We already had made the first school stop en route home when the bus broke down due to malfunction of the fuel system. Frank reported in and requested another bus. Then he turned to us and said, "I think something has happened to my brother's bus."

The next day Frank told us that Joe's bus had broken down on the other side of town at almost exactly the same time. Reports of what happened were phoned in almost simultaneously by the two brothers.

READERS, HAVE YOU HEARD . . .

. . . the "Strange Fate" radio program in the United States? The series, consisting of short anecdotes and news accounts, has been on Canadian radio for several years but we would like to know if readers of FATE may also be hearing it in this country. If so, we would welcome any information on the times and stations on which you have heard the "Strange Fate" program. — *The Editors.*

Mary Liza's *MUSSEL SHELL* *CURE*

All the efforts of modern medical men had failed to heal my wounds. Would Mary Liza's folk cure do the job?

By Ann Rucker Lively

IN EARLY December 1954 I had a tragic accident. On this particular cold winter morning I was preparing lunch for my six-year-old son Jimmy to take with him to school, when I accidentally walked too close to a brightly-burning grate fire. I was totally unaware that a spark had leapt from the grate until Jimmy screamed, "Mother, your skirt is on fire."

As I glanced down I saw only a small blaze and beat at the flames with my hands. Jimmy screamed, "Take off your skirt." But instead, I ran to the window and raised it, thinking I would jump out into a pile of leaves outside and thereby smother the flames. But the breeze from the window only fanned the fire and the flames now reached up towards my face. Then I desperately tried to get the skirt off. I plunged my hands onto the flam-

ing skirt but by then the burn was down to the skin and my clothes were stuck. By the time I had pulled and tugged my skirt off I felt ill. Overcome by the pain I collapsed on the couch.

Fortunately my neighbor, Minnie Inman, had seen me at the window and saw the flames. She called a cab, which immediately carried me to the nearest hospital, Goodall Clinic in Smyrna, Tenn. What a terrible feeling to leave home with one little boy getting ready for school and my younger son Robert, four and too young for school, still in bed.

I kept thinking I would get medication and soon be back home with my sons. But, alas, I was to remain in the hospital for three months with third-degree burns on my left hip, leg and stomach.

My husband and I were separated at that time and Jimmy

and Robert stayed with friends until their father and grandmother could drive from Trion, Ga., to get them and look after them in Georgia until I was well enough to come home. Despite the agony of my burns I was grateful that it was I and not one of my boys who was hurt.

The burns slowly began to heal. I had no skin left on the worst burned areas and had to have skin grafts. A tedious, delicate grafting operation was performed and the majority of the area healed nicely. But a few places refused to heal. Despite all possible medication they remained running open sores.

As the weeks dragged on I became depressed at being separated from my sons and longed to go home. In February 1954 my doctor, Dr. George Goodall, finally consented to my leaving the hospital to stay with my Uncle Henry and Aunt Mattie Edmondson at their country home outside Smyrna, Tenn. I had to consent to return each day for a checkup and follow his orders faithfully.

More weeks went by but the sores refused to heal. I could walk only by gritting my teeth to keep from crying out in pain as I limped about. Mary Liza Darden, a fine Negro woman who was staying at my uncle's home to help care for me, one day told

me she could heal the wounds if I would let her.

I was desperately anxious to get well and asked her what she would do. She explained she would apply crushed mussel shells to the unhealed areas and then cover them with a scorched piece of white cloth or old piece of sheet. After the shells had remained on the sores for several hours she would remove the cloth and let me soak in a warm bath for 30 minutes. Then the sores would heal, she said.

Uncle Henry was skeptical and afraid the treatment might cause infection but I was willing to try anything. So Mary Liza gathered mussel shells from the riverbanks, crushed them and applied them as she had described, binding them to the sores with a scorched sheet. Then she sat and held my hands. I was in agony; my sores burned with deep pain but I had confidence that healing was taking place. After two hours Mary Liza removed the sheet and helped me into a hot bath and there I soaked for 30 minutes. Then she helped me out of the bath, gently patted my skin dry and put me to bed.

By the time for my visit to the hospital next day my sores had healed over with only a few black spots underneath the thin skin. Both Doctors George Goodall and James L. Moore were

amazed and curious as to what those black spots under the skin could be. I thought it wiser not to tell them of my unorthodox heal-

ing so I just smiled.

But I thanked God — and Mary Liza for knowing the healing power of mussel shells.



AND THEN I WROTE . . .

By Herb Stanton

WITH 1971 behind us, here is a wrap-up of my astrological predictions.

Prediction: In the June 3 and June 10, 1970, issues of *Palm Beach* (Fla.) *Gold Coasting* I wrote: "Moving along to California, we can see a clear and present threat to portions of her seaboard. Knowing the history of the San Andreas fault, along which many homes are built, it is not hard to visualize the potential dangers. . . Watch the headlines for reports of drastic 'earth changes' as prophesied by Edgar Cayce. You can expect some of these to begin within the year."

Confirmed: On February 9, 1971, the worst quake to hit Los Angeles in many years killed more than 60 persons. Restoration costs were estimated at one billion dollars. *Family Almanac* stated that the quake was the result of slippage in a tributary of the giant San Andreas fault.

Prediction: In the December 30, 1970, issue of *Gold Coasting* I wrote: "President Nixon is blessed with a horoscope which grows increasingly stronger. A happy event in his home is shown by aspects between Venus and Jupiter. The White House will sparkle with lights, dancing and music as seldom before in this administration. . . Tricia Nixon again will be making ro-

mantic headlines. The stars are urging her to marry. . ."

Confirmed: On June 12, 1971, Tricia married Edward Cox at the White House.

Prediction: On December 31, 1969, I wrote, "Like some stern but kindly Dutch uncle (Nixon) will chide the economy to take its sulphur and molasses. The goal: to reduce our inflationary fever which has eroded the dollar. . ."

Confirmed: He announced "The Freeze" in August 1971.

Prediction: On December 30, 1970, I wrote: "The stock market is in for another roller-coaster year. . . Wishful thinking will deceive many into plunging in the market. Yet the oppositions of Saturn and Jupiter are telling a bearish story."

Confirmed: Stock market action in 1971 speaks for itself.

Prediction: Also on December 30, 1970, I said, "Aristotle Onassis appears to be the man who has everything. . . Yet his stars tell us he is in for rough sailing in 1971 and 1972. Women will be a source of genuine concern. After a series of sparkling society galas, Onassis will receive a sharp disappointment."

Confirmed: The world press reported Mr. O.'s dismay when his daughter, 20-year-old Christina, married 47-year-old Joseph Bolker.

Fingers of Fate

By Harold Helfer

Richard Hinzo of Bakersfield, Calif., escaped serious injury in a collision in which another motorist was killed. As ambulance attendants removed the body of the dead man from the wreckage Mr. Hinzo — standing on a railroad track beside his wrecked car — was struck and killed by a train.

In Clovis, N. Mex., in a referendum on a proposed bond issue for a library, 1044 ballots were cast in favor of it — and 1044 against.

For several years Kathy Pollock watched the Leonard Morse Hospital under construction across the street from her Natick, Mass., home. Moments after the ribbon-cutting ceremonies opening the hospital, Mrs. Pollock became its first patient and gave birth to a daughter.

Al Gossner, a San Francisco policeman, had been off duty for quite a while with an injured foot but finally went to the hospital for a last checkup, expecting to go to work the next day. A

workman in the hospital dropped a pipe wrench on Officer Gossner's other foot; X-rays showed it was broken.

Mrs. Fernanda Raposo and Mrs. Theresa Raposo, two sisters who married brothers and have homes on the same street in Fall River, Mass., gave birth to babies within an hour of each other.

The Goodman family in Thomasville, Ala., named their daughter Linda for the movie actress Linda Darnell. Linda Goodman married Charles Darnell 18 years later and became Linda Darnell.

"Let's go; I just grabbed a bag of money," said the man who leaped into a car in downtown Newport News, Va. And go they did — right to the police station. Instead of what he assumed to be his getaway car, the bank bandit had jumped into a car driven by Detective John Epling.

While using a power saw at the lumberyard where he works,

Howard Brown of Malta, Mont., severed one finger and badly injured another on his right hand. A month later to the day, his identical twin brother Harold, while operating a power lawn mower, injured two fingers of his right hand.

Archibald Hefer of Staunton, Ill., was struck in the back by his own truck — while he was seated in a restaurant. The parked truck came crashing through a wall of the restaurant after it was struck in the rear by a car.

A windstorm howling over Benton, Ky., destroyed Ed Zucker's barn and he set about the laborious task of rebuilding it. One week after it was completed an automobile spun out of control on the highway in front of the farm, crashed into the barn and knocked it down again.

Some unknown Indian, long departed from the Grand Junction, Colo., area, avenged his people in a small way. A huge truck, hauling equipment for a road project, was brought to an abrupt halt by a flat tire. In the deflated tire was found a sharp Indian arrowhead.

At LeHavre, France, Jean Devaux's dog shot him dead. Devaux had driven to a rabbit

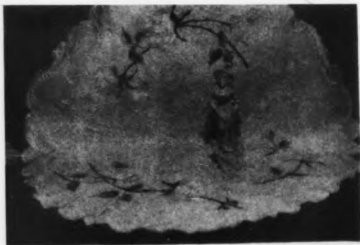
shoot with his gun and his dog in the car's back seat. As he opened the rear door to let the dog out the dog stepped on the shotgun trigger.

Redondo Beach, Calif., police had no trouble ascertaining the identity of the hit-and-run driver who struck Air Force Maj. Frederick Hagerman. A few blocks from the scene, police arrested a motorist from whose dented fender hung the major's pants pocket, with wallet and identification card intact.

When St. Paul, Minn., police got to the scene of a two-car accident no drivers were in sight. No wonder! Both cars, it turned out, had been stolen.

Rodney Glupker, Grand Rapids, Mich., was on his way to court to settle three traffic tickets when his car struck another. The driver of the other car was Judge Lawrence Beukema — whom Glupker had been going to see.

Garfield Del Duca, a Bridgeton, N.J., grocer, in court concerning a holdup at his store, was testifying about the excruciating moment when he was being robbed at knifepoint — when he suddenly keeled over, dead.



WILLED from the GRAVE

"A thatched cottage, purple heather, bog myrtle and the face
of a gentle old lady haunted my childhood dream."

By Lila M. Cameron

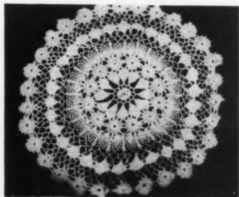
WHEN I WAS a small child in Hamilton, Ontario, I was awakened on a particularly stormy night in 1929 by the unmistakable sensation of an unseen presence. For a long time I lay listening first to the rain, then to the quiet monotonous cheeping of hylas and crickets. I was quite unafraid. A warm familiar sensation overcame me. A faint aroma of damp heather and newly mowed hay filled my room. Around me the room seemed in its usual order — yet I knew that she was there.

I felt the strength of her spirit growing, until finally through the dimness the face of a gentle old lady looked down at me with a frail sad expression. The years had lined her face with patience. Above deep-set blue eyes her white hair was pulled back into a knot and skewered with a tortoiseshell pin. A nostalgic longing overcame me. At last I felt her hand clasping mine. Never would I have cried out. I longed for her touch; in the darkness my hand was seeking hers.

This ethereal visitation be-

came so familiar that I found myself longing for night, hoping she would come. Again and again she returned, always wearing the same patient tender expression. She would linger a moment, then gradually disappear into the blurred edge of my dreams.

When I was about five, I confided in my grandfather, William MacFarland Campbell. He looked startled at the revelation of my dream and I felt he considered the matter of great importance. Grandfather explained the Scottish preoccupation with fate adding that it was usually a good omen when a dream repeated itself. While not psychic himself, Grandfather had pursued the subject of second sight and affirmed a strong belief in it. He was a storyteller of ancient keeps and castles, of cottages



One heirloom found in mysterious trunk was crocheted lace doily wrapped in parchment.



Photo of Margaret MacFarland at 75 was taken in 1891, then made into thumbnail-size miniature (shown here many times enlarged).

and bog myrtle. Never were we closer than when he related fond memories of a little thatched cottage at Inversnaid on the shores of Loch Lomond, the historic home of the MacFarlands. Upon his death in 1934 a gold key which had dangled from his watch chain became my keepsake. Hand rubbing made clear the engraving "Inversnaid." Perhaps the key with its sentimental attachment acted upon my imagination, for now my dream was full of a thatched cottage, purple heather and bog myrtle along with the gentle face of the old lady.

I cannot say I was given any

credit for truth-telling when I mentioned my dream to others. Many times I was urged to admit I had seen nothing. So about 1943 when I was in my teens I quietly put the subject into the background of my childhood; perhaps I should not have talked so much about it, I thought. Thirty years passed and with them the dream faded to a faint recollection.

One year after the death of my aunt, Margaret Hubbard, I was notified that an old trunk remained in storage at Rawlinsons Ltd., Toronto. With my aunt's death the storage payments had accrued. According to records the trunk had been in storage for about 30 years. Being the only member of the family interested, I assumed the financial obligation, cleared the account and advanced payment to have the trunk shipped to my home in Spokane, Wash.

A month later, in the spring of 1962, I was notified the trunk had arrived at the Union Pacific depot. A customs inspector was to go over the contents with me. The trunk was commonplace, standard size with battered metal corners. Its one leather strap long since had crumbled away. I felt a strange stillness as the customs inspector checked the bill of lading and clipped the seal on the trunk. As the inspector gently lifted the lid of the trunk

the scent of mothballs combined with age, well-worn garments and shoe leather arose. Inside was a well-packed shoe rack holding several pairs of outmoded shoes, a neat hatbox, several whatnot boxes of various sizes and shapes, all pungent with camphor, two sea-grass purses, a crocheted stole and numerous crepe dresses.

Carefully wrapped in an old quilt was a miniature round-topped trunk. Thick horsehair covered the back and sides. The top was carved. Two ornamental brass clasps fastened it, both of them securely locked. I fancied the indistinct ache of an old nostalgic memory returning. Even before trying it in the locks I knew Grandfather's key fitted them. I had no difficulty opening the clasps despite their age. Once again the familiar dream odor of damp heather and freshly mown hay rose from the lining of the chest. Upon a small Bible with metal-encased cover lay a small packet of dried heather and a delicate bisque statue of a lady of elegance, an exquisite piece of handiwork. Inside a small roll of parchment was a crocheted doily of intricate pattern. A larger roll of the same parchment enclosed a hand-embroidered tablecloth of Talisman roses, perfect in every minute satin stitch. Embroidered

across one corner were the words "*Dinna Fast Yersel.*"

Impatiently I examined a small cabinet containing 12 sterling silver coffee spoons, an amber cut glass napkin ring, a brass candlestick and a worn book entitled *Scottish Gael*, dedicated to William IV, King of England, 1832. Below this lay a miniature portrait in a gold frame. I found myself gazing into the face of the gentle lady of my childhood dreams. Turning the miniature over I read, engraved in gold on the back, "Margaret MacFarland, 1832, Inversnaid Scotland."

Again in my mind's eye, as so many times, so many years ago, I saw the old thatched cottage on the shores of Loch Lomond. Incredible as it seems, I knew that Margaret MacFarland's will had conquered even death. Although she lies buried in the MacFarland Island stronghold at Inversnaid she had determined that her cherished keepsakes and her delicate handiwork should be mine. Margaret MacFarland, my great-great-grandmother, also had determined that her memory should be part of my childhood.



SHOCKING EXPERIENCE

NOT TOO many human beings have suffered a 13,800-volt jolt of electricity and lived to tell about it. Virgil Steele, a 27-year-old jackhammer operator in San Bernardino, Calif., not only survived; he was back at work again less than two hours later. Steele was operating his jackhammer near Court and D Streets in the California city early on the morning of September 3, 1971, helping to install an electrical conduit for traffic signals and new streetlights. About 9:15 A. M. the jackhammer hit onto an underground power line. As Steele described it, "I hit this chunk of concrete and the next thing I knew there was a blast and it shot a ball of fire over my head."

The force of the blast blew Steele out of the hole. He ran down the street in a state of shock, waving his hands up and down vigorously. This led observers to conclude that the electricity had blistered his hands but later examination showed no injury whatever. Steele was not wearing gloves but simply had a rag wrapped around the handles of the hydraulic hammer. The jolt burned the rag to ashes and melted an inch off the end of the jackhammer. Power was knocked out at city hall and other downtown buildings for 40 minutes.

Asked how he survived the jolt, Steele remarked philosophically, "It just wasn't my time to go."



On the trail of

Pumas, Panthers and ULAs

(Unidentified Leaping Animals)

By Jerome Clark and Loren Coleman

Reports of encounters with unkillable, uncatchable "cats" contain disconcerting hints of a netherworld that is closer than we think.

AT 8:30 P.M. ON April 10, 1970, Mike Busby was driving along a dark road on the edge of the vast Shawnee National Forest in southern Illinois when for no apparent reason his car engine stopped. When he got out to investigate, an enormous black cat-like animal leaped on him, knocking him to the ground. Busby and the creature tumbled around while he kept it from getting at his throat by holding its open mouth at arm's length. Finally the lights of an approaching diesel truck scared the animal away.

Busby staggered to his car, which then started easily, and drove to Cairo where he received medical attention. For some time afterward he suffered peculiar dizzy spells and once even fainted.*

An incident of this nature suggests all manner of puzzling possibilities. To begin with we conceivably have one of those celebrated "electromagnetic effects" of which UFOlogists are fond: the car motor stopped. Coincidence? If so, certainly an odd one, for evidently the creature appeared immediately afterwards — and as soon as the animal was gone so was the engine trouble. The clear implication, unlikely as it sounds, is that in some incomprehensible fashion *Busby was set up for the attack.*

At the same time we can't ignore the salient facts that cats kill by disemboweling their victims with the claws of their hind feet and Busby is short and slight of build, hardly a man capable of saving himself from a murderous, powerful animal. In other words, it seems unlikely, whatever appearances to the

*For a more detailed account of this incident see Loren Coleman's "Mystery Animals in Illinois," *FATE* March 1971.

contrary, that the beast was trying to kill Busby because obviously it could have done so easily — if the attack followed conventional zoological principles. But then, zoology would have it that large dangerous black panthers have no business in southern Illinois anyway.

So — we have a victim of an attack by a giant black panther who suffers some of the same debilitating physical effects experienced by other persons following close-range sightings of UFOs and/or their occupants. All of which tells us nothing! But we do know for sure that elusive mystery cats — black, tan and red — have roved the midwest for many years.

In August 1949 farmers in the New Lenox, Ill., area complained an animal was attacking their cattle. At the same time, about 130 miles straight south in Newton, a creature residents called "Screaming Meemie" was giving Jasper residents a bad case of nerves.

A Peoria County beast did more than scream. In November 1950 on the Fred Perdelwitz farm it ate 42 pigs, 12 chickens, four calves and four lambs — all at night. It had an "awful roar, like a lion's" and left tracks "as large as your hand." One night Perdelwitz saw it in a field. "It circled me several times," he

FROM an editorial in the
Topeka (Kans.) DAILY CAPITAL
July 8, 1970

EVEN IN this practical era when people take scientific marvels for granted, many quickly turn to the supernatural if they can't explain something that has happened.

"Nearly everyone has a mysterious episode to relate which apparently defies rational interpretation.

"Whole communities can become involved, as witness reaction to several incidents which have taken place near Humboldt Hill south of Iola, Kans. As background, it is explained that the area is reputed to be the location of an Indian burial ground.

"Twice recently, motor vehicles traveling nearby have experienced strange losses of power in their electrical systems and have conked out.

"Add to this a report that cattle stampeded in fright from a pasture at the top of the hill and there is grist for the superstitious to grind in their mills.

"Some even report having seen strange lights and sighting large cat tracks. How the latter ties in with the other happenings isn't explained either.

"But people do love mysteries — as shown by the rash of flying saucers reported sighted some time ago.

"Then there was the Perry Panther and other such manifestations. . . ."

said, "setting up a terrible roar." Then it fled.

About 150 miles away in Clay County a large black cat with a long tail killed 26 chickens on Dollie Hobbs' farm.

IN A 1955 issue of *Missouri Conservationist* chief biologist Dunbar Robb of the Conservation Commission's Mammal Unit, after noting that "reports of 'panthers' have persisted through the years from many parts of the state," conceded "at least a half-dozen sightings were unquestionable."

"The return of the big cats (cougars: extinct in Missouri since 1927 and rare long before that) should not alarm anyone," he wrote. "They are not considered dangerous to humans. . . They are not particularly destructive to livestock, especially where they are rare and natural food is abundant. . . Unfortunately, many people are obsessed with the idea that a cougar, or a panther as it is often called, has to be black. The truth is quite the contrary. . . ."

Among those obsessed with the idea that a panther has to be black was Game Warden Paul G. Myers who on October 25, 1955, shot at and apparently wounded such an animal near Decatur, Ill. Panther stories had been circulating in the area since September 13 when a woman reported seeing one slinking along a roadway. The next evening two truck drivers spotted it in the vicinity of Rea's Bridge and other persons said they had heard it scream in the night.

According to the *Decatur Review*, "The animal has been described as long, low-slung and jet-black with gleaming eyes."

The varmints (see Part I, June 1972 *Fate*) appeared briefly in the southeastern part of Indiana in January 1958, leading to the formation of the usual posses which met with the usual frustration. One of the creatures, "black, about five feet, 18 to 20 inches high with a long curved tail," killed 35 chickens on the Ed Heinz farm. On the 23rd of the month Mrs. Walter Brink of Paradise, Ind., saw such an animal lurking near her home.

Four days later a newspaper routeman shot at a "brown cat, three feet long with a two-foot tail" which he saw resting in the road near Stevenson Station. The posse found only "large paw prints," bigger than those made by the Paradise panther. Sheriff Robert Shelton said, "It seems there's more than one cat in the vicinity."

The following day Mrs. Brink again saw a black panther near her home. On February 1 Sheriff Shelton led a giant posse through the Paradise area and they tracked the animal to what appeared to be its den. First they tried smoking it out; when this failed Shelton fired tear gas into the hole. Still the panther didn't show and finally the sheriff gave

up, concluding the gas did not penetrate deep enough into the ground.

Four years later Ed Moorman, a farmer in the Monument City area in northeastern Indiana, might not have made it out of the woods alive if he had not been carrying his rifle. In June 1962 he was jumped and clawed in the face by a large tan-colored animal. He fired a quick round and the thing ran off. After seeing it twice more in the distance Moorman called Sheriff Harry Walter who organized a search party — which found no trace of the animal.

Nothing more happened until the morning of the 25th when Moorman discovered 10 of his pigs dead. The blood had been sucked from their necks, their sides had been ripped open and their hearts and livers devoured. He called the sheriff again.

In the meantime "blood-curdling howls" in the night were keeping other residents awake. Everett Widmeyer, a student of wild animals and their habits, opined that the culprit was a 400-pound "African lioness," presumably escaped from a circus or zoo. He based this opinion on Moorman's description of the animal and his own examination of claw marks on a wooden gate.

When the well-publicized "lion" made its last appearance

near Huntington several farmers, Moorman among them, were waiting with rifles. Unfortunately two employees of an Indianapolis television station, excitable city fellows, opened fire before the animal got within range and it escaped.

The next year, 1963, barely had begun when a giant cat began frightening residents of Mahomet and Fisher in Champaign County, Ill. Sheriff Everett J. Hedrick said reports described something about five feet long "and very dark, possibly black," and added, "It's just about impossible for the animal to be a panther. It might be a mountain lion that somehow got loose in this area." This time the posse numbered 300 men. Of course the animal eluded them but it left its baffling tracks, "between a large dog's and a mountain lion's" in size.

In May the "catamount" (the local name for mountain lion) returned to Lawrence County in eastern Illinois. It announced its presence on May 5 by scratching a cow owned by Maurice Ivers of St. Francisville. Later in the day a woman reported that a "mountain lion" twice had tried to fight her dog. This occurred at exactly the same time — 12:30 A.M. — on both May 4 and 5. The usual posse came up with the usual results.

The *Lawrenceville Daily Record* reported, "Tracks pointed out as belonging to the catamount measure about two inches wide and nearly three inches long, with half-inch claw marks extending ahead of the paw mark."

On the 24th, after farmer John King missed a calf and a terrified motorist saw a "cougar" eating one, the posse reformed—but the animal had vanished.

The next spring, during the month of May 1964, Jack Naugle whose farm is near Centerton, Ind., lost 16 hogs to a "strange-looking" animal. The hogs' throats were slit and the front legs of one ripped from their sockets. Morgan County Sheriff H. Fred Neal said he was sure a wild dog was responsible but admitted, "This doesn't follow the pattern of a dog killing."

Mrs. Naugle, who had seen the killer, stated it was a dark color, about two feet long and a foot high and had a long tail. A neighbor, Tom Marple, also saw it and heard it scream twice before it ran off into the woods. The Naugles' 16-year-old daughter Andria said, "It sounded more like a cat than anything else. My mother said the animal, whatever it might be, was definitely not a dog."

Public hysteria complicated

the Joliet, Ill., panther saga. The creature first appeared one evening in April 1963 at a gravel pit near the DuPage County line and reappeared there two nights later. The man who saw it, watchman Emmett McKaney, called it a "huge black leopard."

More than a year later, in July 1964, the "leopard"—or something hairy resembling a lion "only larger"—took to prowling the outskirts of Joliet between the hours of midnight and 1:00 A.M. It was known to have killed a large dog and on one occasion, as it passed a cemetery, one J. J. Smith shot at it several times.

Suddenly everyone began to see the creature and within two days a full-scale panic was on. Joliet police reported receiving hundreds of calls from citizens who claimed to have seen the thing. A ripped-open rabbit carcass was found on Joliet's Midland Avenue surrounded by tracks of some animal which seemed to be six feet long and which a high school biology teacher insisted had to be a dog. Not long afterwards a "huge black animal, larger than a German shepherd," emerged from the bushes along Midland Avenue and growled menacingly at two teen-aged boys. Hal Finkle told police he threw a piece of pipe at the beast which then fled into West Park.

Next day City Manager Aaron March, who was doing everything in his power to stem the mounting public alarm, announced, "The case of the phantom panther is closed. The wild animal expert . . . identified the tracks as those of a large dog." As if to confirm the unnamed "expert's" claims, that same evening Victor Gul was attacked in his barn by what he called a "boxer dog with a long tail."

On the 30th the *Joliet Herald-News* noted, "Although Joliet's case of the black panther was closed officially last week with the identification of tracks left in the vicinity of West Park as those of a dog, reports persist of continued sightings of an unidentified animal." The accounts came from outlying areas of the city where witnesses observed a "big animal with black, smooth fur."

Then in mid-August officials dismissed the "dog" explanation after the state police sighted the panther one night on a road near New Lenox (less than 10 miles east of Joliet), did a double take and called in an airplane to give chase. The panther of course got away but at least now the authorities knew what it was—didn't they?

* * *

ONE NIGHT early in 1964 a woman returning home from

work in Arago, Neb., saw a "large cat" in her car headlights. In the months following, other Arago area residents encountered the same or a similar animal and some persons living along Winnebago Creek in the southeastern part of the state heard "unearthly" screams which frightened even their dogs and sent them scurrying for shelter.

In March 1965 Roy Pardee came across unusual tracks along Pony Creek. A few days later Orlin Moss was fixing a fence on his farm near Burr, a few miles southeast of Lincoln, when a large dark-gray animal emerged from the brush 100 yards away. Moss summoned a neighbor and together they tracked it for a short time. They believed the tracks belonged to some member of the cat family. Another neighbor, Dale Eden, found similar prints around his own farm.

Early that same March near Dunbar, a small town near Burr, David Wirth, aged 16, was waiting for a school bus when he saw a large black panther dart across his family's farm. At 10:00 P.M. on the 13th a "dark-colored animal with green eyes" ran about 50 feet in front of a car carrying Mr. and Mrs. Tom Easter and just about this time two calves were mysteriously killed

in the Dunbar area.

Two experts who examined pictures and a cast imprint of the tracks Roy Pardee discovered differed sharply in their opinions. Norman D. Dey, a district game supervisor, said, "The pictures shown me . . . show indications of being dog tracks. The claw marks are characteristic of dog tracks. Cat tracks have a large heel print and no claw marks. The tracks in the pictures are definitely canine tracks."

But Harold E. Davis, formerly with the South Dakota Game and Fish Department, was just as certain of his contrary opinion: "Having thoroughly checked the pictures and cast imprint . . . I am quite convinced that it was made by some member of the cat family. Exactly which one of the species I am not sure for I do not know under what conditions the tracks were made. I have had lots of experience in trapping bob- and wildcat and coyote in this area."

* * *

A BLACK panther appeared in Decatur, Ill., at 2:00 A.M. June 25, 1965. A Mrs. Rogers was pulling into her driveway when a "black, big cat-like animal" suddenly loomed in her headlights and then fled into a nearby field. According to the sheriff's report, "The animal stood higher

than her car's headlights. She showed an investigating officer a paw print in the dust of her driveway which was made by the animal . . . The print was about four inches across and apparently made by a member of the cat family as opposed to the dog family."

Three days later a big cat frightened three children on an outing in Lincoln Park on the south edge of Decatur. As they ran off it gobbled up the sack lunch one of them dropped.

On April 13, 1966, Joseph Moad and his wife went outside to see what was disturbing the livestock on their farm near Elco. Moad later told Game Warden Peter Clarke, "I turned on a floodlight and I could see his eyes shining. He screamed and it was the keen scream of a panther, not the coarse scream of a bobcat or cougar." Moad had a deer rifle with him and had time to fire one quick shot before the animal got away.

"Does the black panther really roam the Shawnee Forest wilderness in Alexander County?" asked the *Cairo Evening Citizen* after this most recent of a long series of reports. "One popular version of the black panther in Alexander County — still not known to be true or not — is that many years ago a circus train or truck was wrecked in the area

and some black panthers escaped into the hills and were never found.

"Thomas Coleman, Cairo IVC service officer and a native of Elco, recalls that in his youth frequent search parties were organized to tramp the hills looking for the black panther after someone had reported seeing one.

" 'We would take our guns and go out in large parties looking for them,' Coleman said. 'We never were able to see one or find a trace of them.'

"Deputy Sheriff Gene Rambeau is positive that when he was a child living in rural Alexander County, he and others saw a black panther that had gone inside a house.

" 'It dashed out the door and streaked off fast as greased lightning,' Rambeau said.

"There are others in the county who will vow they have seen the elusive beast."

It was in Alexander County that Mike Busby's incredible experience would take place four years later in the spring of 1970.

One afternoon in June 1966 Bernard Harrold, a DeWitt County, Ill., farmer who lived next to a densely-wooded area south of Weldon Springs State Park, was in a field checking his cattle when he saw something moving about 20 feet in front of

him. Looking more closely, he saw a four- or five-foot light brownish-orange cat crouched in the grass and two kittens playing nearby. The grown cat was staring at him. "I didn't waste much time there," Harrold said.

A year later a "mountain lion" dashed across the road in front of a car driven by Anthony Viccone. The witness, driving south of Decatur about dawn on June 27, 1967, said that at a "conservative" estimate the creature was six-and-a-half feet long; its color was a shiny "metallic" bronze. "It wasn't a bobcat," Viccone insisted. "I've seen them and this was nothing like that." He compared it to the pumas he has seen on television.

Earlier in the month the Sheriff's Department at Decatur had answered a complaint from farmer Burton Stollard that something had killed 12 of his sheep. A neighbor named Bagget had lost six sheep in the same manner, Stollard told deputies. Stollard believed a "wild dog" was responsible.

A two-year lull in midwestern cat activity was broken in October 1969 by a sensational report in a small Illinois newspaper that two local men had succeeded in capturing a panther. However, when the Department of Conservation investigated the claimants were unable to pro-

duce the animal and the whole affair slipped into what evidently was well-deserved obscurity.

In February 1970 in Marion County in central Indiana, a posse spent several days trying to track down a 200-pound "something" that witnesses said was a cat and authorities said had to be a dog. The animal, whatever its species, killed six of Glen McGown's prize calves and left tracks with claw marks. One of the few who actually saw the creature, landowner Edward Jett, called it a "large cat, about 16 to 18 inches tall," yellowish-brown in color with a tail about 20 inches long.

Later that month all hell broke loose in Illinois. All over the state persons in rural areas encountered mystery cats, including black panthers and "African lions," while others encountered strange ape-like creatures whose connection, if any, with the phantom felines is unclear. One account bears noting briefly. Mrs. Donald Miller of Jasper County saw a black panther strolling less than 150 yards from her house. What startled her as much or more was that her German shepherd watched the strange animal *but didn't even bark!*

Odd indeed, especially when we remember that Jasper County is not far from Mattoon, Ill.,

scene of the "mad gasser" scare (February 1972 FATE) in 1944 — where some of the victims complained that the family dog "must have been gassed also" *because he did not bark at the intruder.*

* * *

WE HAVE HERE only the suggestion of linkups between phenomena that on one level appear to have nothing in common but which on closer examination reveal puzzling similarities.

Our last report, which takes us far from the midwest, is one of the few that demonstrates a reasonably direct, unequivocal tie-in between two ostensibly distinct problems:

In 1964 mystery cats plagued England. Most of the accounts came from densely-wooded regions through which search parties regularly stomped without finding anything. One day in August a "puma" injured a steer owned by Edward Blanks, who farmed near Godalming, a city about 25 miles southwest of London. Nor was this Blanks' first experience with the animal. It had been bothering him on and off for two years, crossing his land, making a loud, unnerving "yowling" sound.

When Charles Bowen, editor of *Flying Saucer Review*, went to the farm to investigate, Blanks

told him something that adds a whole new dimension to the panther enigma. Bowen wrote, "Part of Mr. Blanks' routine is to make the rounds of his farm before retiring for the night. On two occasions he suddenly became aware of a mysterious light on the roofs of the farm buildings. The light moved from roof to roof, yet he could not see the beam which produced the light. It was certainly *not* produced by car headlights from the Odiham Road: the local topography precluded that possibility. Mr. Blanks could not trace the source of the light and he was puzzled and worried by the phenomenon, because on each occasion the mystery puma arrived on the scene shortly afterwards!"

What can we make of this? Certainly nothing so naïve as UFOs dropping mysterious cat-like animals in our midst. More likely we're faced with something considerably more difficult to deal with: the possibility that whatever force creates flying saucers creates other kinds of things as well, including entities, constructs or whatever, that in the above cases resemble giant cats. And these cats may be subject to essentially the same laws and mechanisms that govern UFO activity.

While concrete clues are rare,

everything we do know about the cats is reminiscent of UFO phenomena. If we can believe A. V. Hamm's story (presented in Part I of this article) panthers "materialize" out of nowhere just as flying saucers do. And like UFOs they leave all kinds of marks on the ground and even on the flesh of human beings. At the same time they remain uncatchable and unkillable — and it seems no specimen is likely to find its way into a museum. And as we have seen, both UFOs and "cats" have had an electromagnetic effect on automobiles. In many ways, Busby's meeting with the panther is like reports of encounters with UFOs along deserted highways.

The cats' eerie screams or yowls also have their parallels in saucerlore. John Keel has written of incidents in which UFO witnesses have heard what they describe as a "cat's screech" or a "baby crying" near their houses in the weeks after a spectacular sighting. The source never is located. The sound is terrifying and often is accompanied by flashing lights of no discernible origin.

We have no way of knowing what will bring all this together. We can only observe its operation and see dimly how it works — through something we might call "mimicry."

Some UFOlogists have noted that UFO manifestations change over the years, as human concepts of aerotechnology change. The UFOs of 1896 and 1897 resembled dirigibles. In the years between the World Wars they looked like biplanes and then monoplanes — always differing from known reality sufficiently, of course, so that those who studied the reports knew they dealt with something outside the bounds of ordinary experience.

After 1947 UFOs began to look like extraterrestrial spaceships, for human beings had begun to think in terms of space travel and the possibility of intelligent life on other planets. However, it was clear these objects were not earth-made spacecraft.

Panthers of course have not changed in appearance and ap-

parently are not "panthers" at all but something assuming the shape and *most* of the characteristics of real panthers. Why they do not assume *all* their characteristics is surely one of the keys to the mystery but unanswerable.

The important question, of course, is not *what* but *why* they are. Why panthers? Why UFOs?

Science evidently is not going to help, possibly cannot help, for what is happening appears to have nothing to do with zoology or physics or, conceivably, anything in the world outside ourselves. For the answers we may have to turn to philosophy, to charting the great interior universe where our hopes, fears and expectations lie hidden and where in darkness our souls hunger.



WITCHCRAFT MUSEUM OPENS

LAST JUNE 10 the Buckland Museum of Witchcraft and Magick officially opened its doors to the public in Bay Shore, L.I., N.Y. Formerly viewed only by appointment, the Buckland collection has found a new permanent home in a fine Victorian house in the popular resort town.

Director of the museum is Dr. Raymond Buckland, anthropologist, lecturer and occasional book reviewer for FATE. Dr. Buckland stresses, "The Mu-

seum takes a serious approach to the dissemination of knowledge not normally available to the general public and not to be found in any other museum." Included in the Museum's collections are witchcraft items used in both past and present by witches in this country and Europe, voodoo artifacts from Haiti, African fertility figurines, an Australian aborigine "pointing-bone" and a 4,000-year-old Egyptian Ushabti figure.

DREAM PICTURES GUIDE ME

"Does God give me these dreams to show that He benevolently watches over His children?"

By Beth Dene Aldrich

DREAMS ALWAYS HAVE played an important role in my life. Even when I was young, only three or four years old and growing up in Adams, Mass., dreams would warn me in advance that one of my frequent bouts with tuberculosis was approaching.

The dream never changed. In it I would see a tiny little man inhaling until his body had swelled so enormously that it nearly filled the room and left me crowded in a corner gasping for breath. When I awoke I knew I would be ill in a few days and I would warn Mother. Then just before the breaking of the fever I would dream I was in a deep cave where a beautiful waterfall dashed cooling spray high into the air.

These dreams continued until

after the birth of my first child.

When I married in 1906 I moved with my husband Albert Wooden to Waterbury, Conn. Our lives there were peaceful enough until the tragic death in 1912 of our second child, Dorothy, from meningitis. Shortly before her death I had a dream that I was walking on a narrow footpath through a dismal swamp, a child holding fast to each hand. Suddenly the little one slipped off the path and try as I would, I could not keep her from sinking downward into the deep mud. She was sucked into that awful swamp right before my eyes.

Crying hysterically I roused my husband. I told him Dorothy was going to die. Angered, he pointed out that she was perfectly well. But three weeks later — on December 22—she was dead.

We buried her on Christmas Day.

This experience, my first with death, affected me so strongly that when Dorothy was buried I was in shock. I couldn't even remember the location of her grave. Later, when I made plans to visit the cemetery, I would become hysterical and finally a doctor forbade me to go near her grave.

Then one night the next September I dreamed that I walked to the cemetery and found my way directly to her grave as if I had been going there regularly. I saw something very strange happening: the grave was opening slowly, folding back from the center like the leaves of a book. From it my child emerged, a sad expression on her face. When I asked her the reason for her sadness, she answered that my constant grieving was holding her to earth when she should be traveling on to higher spheres. She begged me to grieve no longer but to be happy and that as soon as I released her she would be able to experience the joy found only in the spirit realm.

The next morning I rose and left for the cemetery knowing exactly what path to take to get there. I found it without trouble. I went often after that—not to mourn but to receive renewal and peace.

My daughter appeared to me

only once after that. Late in 1919 I had fallen seriously ill with a new TB attack. Sick as I was with fever I knew I was not expected to recover.

As I lay there suffering helplessly I began to dream. I was on the third floor of a large apartment house which was on fire. Firemen were carrying out one after another of the occupants and finally word went around that all had been evacuated. But I had been completely overlooked! As flames crept closer and closer I could feel my whole body burning from the heat. Just when I had given up hope I heard a voice calling, "Mother! Come!"

There just outside the window was my little daughter—now not so little—hovering in the air on two huge wings.

"Crawl, Mother, crawl," she said. Somehow I managed to get to the window out onto those wonderful strong wings. When at last I slipped my arms around her neck she flew me down to a wide stretch of cool green lawn and then she was gone.

In the morning I had recovered from my illness. Everyone was astonished except me.

The severity of my illness convinced my brother-in-law, Dr. Charles Bates, that I should move to California's more healthful climate. In 1920 we

went to Los Angeles where I had to go to work at the Broadway Department Store to help make ends meet. Some nights I crawled into bed too exhausted to eat. Whenever things seemed especially hard, when it looked as if I couldn't go on for even one more day, I would have a recurring dream. It never varied.

I would see myself swimming in a deep pool, clear as crystal and just warm enough for comfort. (All my life I had longed to swim but had been forbidden to learn because of my weak lungs.) Flowers more beautiful than any I have ever seen bloomed along the edges of the pool. Their scent was as heady as wine and in my dream I swam from one clump to another, inhaling deeply. The light was from neither the sun nor the moon but it was a soft glow which changed from one lovely shade to another illuminating the entire scene and contributing to the sense of complete and perfect peace.

After bathing I stepped onto a path leading across green lawns dotted with flowering plants toward a mansion which I seemed never to reach. I always awakened just as I was about to arrive there. Somehow I knew that if I ever did arrive I would have left the earth plane for good.

In the morning I would feel

sufficiently renewed to carry on for the next few weeks. Then inevitably the exhaustion would return to be followed again by the dream and the renewal.

Another remarkable dream I had during this period was one in which I was being sent on an important mission which required me to cross a sort of inland sea. As I approached the shore a terrible storm arose. Lightning flashed, thunder pealed and mountain-high waves broke into thousands of hissing snakes' heads instead of foam. With no time for wonder or fear I knew I must think of nothing but my mission. So I plunged into the water and reached the other shore unharmed.

My mission (whatever it was) accomplished, I would prepare to return. The storm was even worse now and I prayed for help in crossing that wild water. Almost at once I saw approaching me a bridge of woven straw not over two feet high and with sides only a few inches high. But since this bridge, surely the frailest ever laid across a stormy sea, was apparently the answer to my prayer, I stepped out on it after expressing thanks to the sender.

Miraculously the bridge held my weight. The water under it was perfectly calm while on either side the storm raged una-

bated. I felt quite safe, however, even when, as I was about halfway across, two rattlesnakes appeared directly before me with their heads lifted, ready to strike. In my dream I knew God would not bring me this far only to destroy me so I stepped over them, His name on my lips.

In a flash I was transported to the shore and the storm cleared as if by magic. The sun shone, birds sang and I was overjoyed

for I had proven that faith would carry me through whatever trouble might assail me.

And so it has continued throughout my long life. The dreams I have recounted here show the protection and guidance that has been given me over the years. From where do they come — except another plane of existence where a benign God watches over His children?



BORN BY BULLET

ONE OF the strangest pregnancies in history was reported in the *New York State Journal of Medicine* based upon contemporary documents filled out by Civil War physician Capt. L. G. Capers in 1863. Captain Capers was serving as a field surgeon during a Union skirmish near an unnamed Virginia village on May 12 of that year when a young soldier next to him was hit by a bullet. Capers quickly examined the young man and discovered that the bullet had broken the soldier's leg and ricocheted upward through his scrotum.

As the field surgeon was administering first aid, the matron of a house some 100 yards away came running up to exclaim that her 17-year-old daughter had been wounded as they were watching the battle from the front steps of their home. Capers found the girl had suffered a serious wound in her abdominal wall.

As the village served as regimental headquarters for several weeks, Captain Capers had the satisfaction of seeing the young lady recover from her wound and resultant peritonitis before he left the area. But about eight months later the regiment was again in the vicinity and Capers was astonished to discover his patient in an advanced state of pregnancy. Four weeks later, with a good deal of embarrassment, the girl gave birth to an eight-pound boy with a strong resemblance to the soldier Capers had treated nine months earlier. As he reconstructed things, the bullet must have borne a sperm from the soldier directly into the girl's uterus, impregnating her.

Capers reported a happy ending, moreover. The young soldier recovered from his wound and courted the girl. They later married and produced two more children by a more conventional method.

FORTUNE TELLING

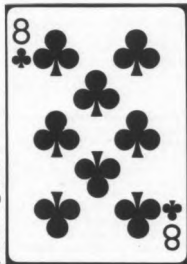
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ATTORNEY IN THE HOUSE

By Gwenth J. Garro

I DON'T know what I'd do without my husband Vincent. He died in Everett, Mass., in October 1953 but he watches over me still. When I follow his direction everything goes well.

His help usually comes when something drastic is about to happen and I'm headed in the wrong direction. It may be reasonable according to my information but he somehow always has later data—as for example when our son returned from overseas. I was living in Woonsocket, R. I., in June 1967 and when John landed in New York he telephoned to say he would arrive home the next Sunday. But when I started into town on Saturday morning to attend to some business Vincent materialized before me. He appeared in his courtroom attire so I would recognize him, I suppose. He was waving both hands, a characteristic gesture, and saying, "Don't go! Don't go!" Immediately I returned to the apartment and our son John came sauntering in 20 minutes later.

I never doubt that Vincent is always with me. In October 1971 I had occasion to go to New York City. When I'd checked out and paid my

bill at the YWCA I started toward 42nd Street to have breakfast. I had just turned down Lexington Avenue when I realized a mistake of one day had been made on my bill. I whirled to go back and argue about it but then I heard Vincent's voice: "They're right. You're wrong!" When I rechecked my receipt I found that although the clerk had made a mistake in what she had told me she had figured the bill correctly. Thus I was saved a good deal of embarrassment.

While he has helped me many many times in the intervening years he began his shenanigans at his own funeral. He seemed to be right at my



Gwenth J. Garro

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elbow as I stood at his grave and he kept up a continuous line of patter calculated to keep me from being swallowed by grief. I could hear his jovial voice teasing me: "This is some outfit! I would have liked a buggy like this when I was alive." I suppose he meant the funeral director's limousine. As I continued to weep I heard him say, "You're putting on a great show!"

In 1963 and 1964 I operated a nursing home in Burlington, Vt. On one occasion I had four patients and very little help. After a rigorous 32 hours on duty I tried to drag myself out of bed to prepare breakfast, but I seemed to be slipping back to sleep. Suddenly my husband appeared at the foot of my bed, electric coffee-maker in hand, wearing his most beguiling smile. I arose immediately and had everything ready for my patients' breakfast when the doorbell rang. A visitor happily sat down with one of the patients and joined her in breakfast. The fact that I had been up all night with the patient would not have excused me if breakfast hadn't been ready.

I soon stopped caring for patients and went back to teaching school which is my forte. Having a husband who loves you and protects you is a wonderful thing. But having one who has all the resources of heaven at his command surpasses all. — Lincoln, Mass.

"GRAMPS" WAS A WINNER

By Joshua Tarot

MY MATERNAL grandfather Virgil Addison Jones, whom I called "Gramps," was my closest friend until his death in 1961. He always found time to answer my questions and especially to teach me an appreciation of the wonders of nature.

His occupation — indeed his whole life — was horses. He bred, trained, worked, raced and traded horses for as far back as I could remember. He

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often made the statement, "Take care of your horses and they'll take care of you."

When we were horseback riding together in the hills near Gramps' small farm we often talked about many things, even whether there was life after death. A short time before he died he told me he was sure life continued after death and that if I ever needed help after he was gone I could call on him.

About a year and a half after Gramps' death I found myself in a dilemma. I was losing my vision and desperately needed an eye operation but the Veterans' Administration kept stalling. I was depressed to the point of considering suicide, nearly broke because I had quit my job to apply for the operation and I was having marital troubles besides.

As I neared the end of my rope I thought to myself, "Well, Gramps, you always said to call on you if I needed you. Now, I need help and you aren't around." At that moment my biggest need, or so I thought, was cash money, about \$500.

I had no prospects of getting a job but I decided I was going to have to do something. I told my wife Fredericka I was going into Los Angeles. In a few well-chosen words she told me I could take a long walk on a short pier but to leave the last few dollars we had with her. I stormed out, fully intending never to return.

In a daze I drove west on the freeway toward Los Angeles—but apparently stronger hands than mine were directing the car, for the next thing I knew I was parked at the Santa Anita Racetrack. In my mood it didn't matter where I was. I paid my admission at the gate and bought a racing program.

It was more than an hour until post time and as I waited I pondered on how I'd gotten to the track. It had been years since I had attended a race meet. The last time was when

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Gramps entered "Big Red," a six-year-old, in a claiming race at Pomona. Even then I went only because Gramps insisted. I didn't like crowds and noise but for once I felt completely at ease among the thousands of race fans milling around me.

The first, second and third races began and ended without my knowing it. But as the bugles sounded heralding the fourth race I seemed to come out of my daze. The horses on the track took on form and substance for the first time. I picked up the program and thumbed through it to the fifth race, thinking this might be a way to pick up a few bucks. As I checked the list of entries one name stood out. I could hardly believe my eyes. A horse named "Gramps" was entered in the fifth race!

At the pari-mutuel window. I counted out \$30 and bet it on the nose. If Gramps didn't win I still had 16 cents. When the pari-mutuels closed at post time odds were 17 to one against my horse. But you already know the answer. He won. He won by six lengths and paid \$510 for my \$30 bet.

Two weeks later I felt the urge to return to the racetrack. This time, with marital fences mended, my wife joined me. With a new program tucked in an inside pocket we found our seats near the finish line. In the program I found Gramps listed in the seventh race. We bet several different horses in the first six races, wagering two dollars on each one and just about breaking even. When the seventh race was announced I took \$50, much to my wife's chagrin, and bet on Gramps to win. She kept saying it couldn't happen a second time. But when Gramps galloped over the finish line three lengths ahead of the field we collected \$500.

After that Fredericka watched the racing charts every day waiting for Gramps to run again. It was almost a month before he was entered. By

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then I was working and I didn't feel like going to the races. That day Gramps didn't win. He ran sixth in a field of seven. We continued to watch his career after that but he never again ran in the money. He was, after all, a second-rate nag who had won for me. "Gramps" was there when I needed him most. — *Lost Hills, Calif.*

MARY'S BRACELET

By Jo Anna Coughran

WHEN MY husband Ken and I were newlyweds in 1958 we lived in a darling furnished apartment on the second floor of a two-story house in Denver, Colo. I hardly ever saw the landlords who lived on the first floor as both worked long hours.

During that spring while Ken was at work I spent my time painting and reading. One day while I was quietly reading I heard a tinkling noise behind me. I sat listening to it for a few moments, then rose to seek its origins but to no avail. As the days went by I heard the tinkling noise more frequently. One night after tossing and turning with a throbbing toothache I rose from bed to get a aspirin. As I reached in the dark for my slippers I heard the tinkling sound again. I looked up towards the small archway that led to the hall and saw a lovely dark-haired girl, her arms extended. I could see something shiny on her wrist. I reached for the light and in doing so awakened my husband. He muttered sleepily, "Honey, are you all right?" I explained what I had seen and he calmly ordered me to go to sleep.

A week or so later as I was rearranging the furniture I noticed that the carpet had pulled loose from the wall. I reached down to put it back in place and my finger touched something. I found it was a bracelet with a small bell attached. That evening after my landlady returned from work, I visited her. I showed her the

bracelet I had found that afternoon. Sadly she explained it had belonged to her daughter Mary who had died in that room 10 years before. She showed me a small picture of Mary which stood on an end table in her living room. It was the same girl I had seen in the archway that night the previous week. After giving the bracelet to the landlady I never heard the sound nor saw the girl again. — *Sacramento, Calif.*

RETURN FROM LOVE HILL

By Edith Rose

HARD YEARS followed the death of my father Timothy Fitch on October 23, 1931, but the troubles of the Depression served to bring my brother Walter and me ever closer — although we were four years apart in age.

It was a blow to me when Walter was drafted in September 1943. He served with the 383rd Infantry at Camp Adair, Ore., and ultimately became a staff sergeant. The last time we saw him alive was in June 1944 when he came home on a 30-day furlough before embarking for the Pacific Theater.

As he stood on the station platform waiting to board the train back to Camp Adair he turned to me and said softly, "I'll be back, Sis."

He fulfilled his promise on the morning of May 11, 1945. It was daybreak and I was still lying in bed, just about to get up. All at once the edge of my bed sank as if someone had sat down. A strong hand found mine and squeezed it tightly. It was over in an instant and just as silently as he had come he left. The mattress rose as he stood up. No doors opened or closed, no words were spoken — but I knew Walter had come to say good-bye.

The time this happened matched the time of his death in that bloody battle of Love Hill on Okinawa. — *Waterliet, Mich.*

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SOME MONTHS ago I commented favorably on the Theosophical Society's initiative in launching a series of high-quality paperbacks aimed at the growing readership for psychic and occult literature. Their Quest Books have continued to be interesting and I have mentioned those sent to me for review. However, readers desiring a complete listing can write to Theosophical Publishing House, P.O. Box 270, Wheaton, Ill. 60187.

Since the Quest Books came out two other publishers have inaugurated lines of paperbacks in the same field. Better known of the two is Penguin Books (7110 Ambassador Rd., Baltimore, Md. 21207), one of the leading publishers of quality paperbacks in a variety of fields. The newly-begun Penguin Metaphysical Library happily has as its general editor Prof. Jacob Needleman, author of *The New Religions* and a knowledgeable authority on Eastern religions and philosophy. As Professor Needleman's interests suggest, the selections for this new series are rather different from those of Quest Books.

Some of the first are autobiographies. An example is *Born in Tibet* by Chögyam Trungpa (270 pages,

By
David
Techter



\$1.95), who fled to India when the Chinese Communists invaded his homeland in 1959 and currently is head of Tail of the Tiger Community in Barnet, Vt. Noted theologian Marco Pallis contributed a foreword. Another autobiography is *My Life with a Brahmin Family* by Lizelle Raymond (202 pages, \$1.75), a Swiss librarian who lived for several years in India. A similar volume is *Our Life with Mr. Gurdjieff* (134 pages, \$1.65) by Thomas de Hartmann, a Russian composer who followed the famed occultist in his travels from Petrograd to Paris and over the Caucasus. Gurdjieff's most famous disciple, P. D. Ouspensky, is represented by his only novel, *The Strange Life of Ivan Osokin* (204 pages, \$1.45).

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the seven sacred rites of the Oglala Sioux as told to Joseph Epes Brown. One is grateful that the elderly shaman had the foresight to preserve the traditions of his people before all knowledge of them was lost.

Three anthologies compiled by Indries Shah present the folklore and wisdom of the Near East. *Caravan of Dreams* (207 pages, \$1.00) includes parables and adages drawn from various Eastern traditions, while *Reflections* (146 pages, \$1.25) and *Thinkers of the East* (198 pages, \$1.00) are drawn from the Sufis and the dervishes respectively. Yet another volume related to the Near East is *Understanding Islam* (159 pages, \$1.45) by Frithjof Schuon, a religious writer belonging to the theological school known as the Traditionalists. Another Traditionalist writer, Titus Burckhardt, has written *Alchemy: Science of the Cosmos, Science of the Soul* (206 pages, \$1.45), which concentrates on the doctrines of spiritual transmutation of man that paralleled the much better-known attempts to change lead into gold.

A final volume at hand is Maurice Nicoll's *The New Man* (184 pages, \$2.00), described as "an interpretation of some parables and miracles of Christ." Dr. Nicoll was a Jungian psychologist much involved with Gurdjieff and Ouspensky. Among selections announced for the future are Iamblicus' *Life of Pythagoras* and Ischa Schwaller de Lubicz's *Her-Bak*, a fictionalized version of Egyptian initiation rituals. If the series sells undoubtedly there will be additional selections.

Not part of this series but also published by Penguin as one of their Pelican paperbacks is Herbert Guenther's *Buddhist Philosophy in Theory and Practice* (240 pages, \$2.45), a comprehensive study covering both yoga and tantrism. Students of comparative religion and Eastern wis-

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dom certainly will find many of these recent paperbacks of considerable interest.

ATLANTIS TO ANTHROPOSOLOGY

THE SECOND new paperback line I wish to mention is Steinerbooks, described as a "mass-market, rack-size paperback line of books on the Spiritual Sciences." The publisher, Rudolf Steiner Publications (100 S. Western Hwy., Blauvelt, N.Y. 10913), is publishing the complete works of Steiner (1861-1925) also in hardback. An Austrian occultist, educator and architect, Steiner has not received the attention he deserves in this country where he has been overshadowed by the Theosophical seers. Volumes by Steiner already available in paperback include *Results of Spiritual Investigation* (128 pages, \$1.45). *Reincarnation and Immortality* (208 pages, \$1.95), *Occult Mysteries of Christianity* (244 pages, \$1.95), *Methods of Spiritual Research* (128 pages, \$1.45), *Eleven European Mystics* (256 pages, \$1.95) and *Education as an Art* (128 pages, \$1.95) — these titles give you some idea of the range of interest of this scholarly occultist who founded the Anthroposophical Society.

Still another title by Steiner is *Cosmic Memory: Atlantis and Lemuria* (276 pages, \$1.95). Three other Steinerbooks also deal with Atlantis — D. Merejkowski's *Atlantis/Europe: The Secret of the West* and the two classic volumes by Ignatius Donnelly, *Atlantis, the Antediluvian World* (512 pages, \$1.95) and *Ragnarok* (464 pages, \$1.95). Another author whose name will be familiar to many readers of FATE is A. E. Waite, whose Steinerbooks include *Alchemists Through the Ages* (320 pages, \$1.95), *Lamps of Western Mysticism* (336 pages, \$1.95) and *The Unknown Philosopher: Louis Claude Saint-Marten* (464 pages, \$1.95).

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pears on several Steinerbooks is Edouard Schure, a French occult writer and intimate of composer Richard Wagner. Besides *From Sphinx to Christ: An Occult History* (288 pages, \$1.95), Schure's paperback are a similarly-titled set, *Ancient Mysteries of Delphi* (128 pages, \$1.45), *Ancient Mysteries of the East* (128 pages, \$1.45), *Mysteries of Ancient Egypt* (128 pages, \$1.45) and *Mysteries of Ancient Greece* (128 pages, \$1.45).

Other volumes published by Steinerbooks include I. Cooper-Oakley's *The Count of Saint-Germain* (256 pages, \$1.95), J. Jocelyn's *Meditations on Signs of the Zodiac* (288 pages, \$1.95) and J. Wasserman's *Caspar Hauser* (480 pages, \$1.95).

Scheduled for publication is a "guide to psychic awareness" by Chicago sensitive Irene Hughes. Numerous other occult classics are being considered for possible publication. What I have seen thus far is impressive, fine quality artwork layout and production for a very modest price. These attractive paperbacks should go a long way toward increasing Americans' awareness and appreciation of Rudolf Steiner and making available to those on limited budgets many of the classics of the occult field.

CLASSICS FROM CONNECTICUT

ANOTHER publishing venture that should interest FATE readers is Pantheon Press (Box 1122, Litchfield, Conn. 06759). Pantheon issues most of its volumes, some new and some reprints, in a spiral-bound format with soft covers. Most are printed in very limited editions and consequently are sold directly by the publisher rather than through distribution to bookstores. One group of titles is astrological tables compiled by Dr. Jerryl Keane. Another series is aimed at a broader readership, most notable of which are the two classics



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of psychic research: *Science and a Future Life* by Frederic W. H. Myers (50 pages, \$2.85) and Sir William Crookes' *Researches in the Phenomena of Spiritualism* (112 pages, \$4.25). The Myers essay originally was published by Macmillan in 1893 and has been out of print for many years, probably because the author expanded it in his posthumous *Human Personality*. The high price of these books is the result of the limited run; if Pantheon had chosen to print several thousand (and there was a market for that many), the unit cost would have been a fraction of what it is. The Crookes volume is the famous study of the mediumship of D. D. Home that the noted physicist tried in vain to get published in the scientific journals of his day and finally was forced to produce at his own expense. It has been out of print for many years. In fact I never have seen even a reference to the volume by page in any modern psychic publication.

Other publications of Pantheon include Stewart Edward White's *The Gaelic Manuscripts* (\$5.35), *The Electro-dynamic Theory of Life* by H. S. Burr and F. S. C. Northrup (\$1.35), Alfred Russel Wallace's *Experiences of Psychic Phenomena* (\$4.25) and *The Law of Christian Healing* by the Rev. David B. Fitzgerald (\$4.85).

Pantheon is to be commended for their interesting selection of reprints and we can hope they will be successful enough to encourage further selections of equal interest and merit.

OTHER REVIEWS

PSYCHIC VISITS TO THE PAST by Gracia Fay Ellwood, Signet Books, New York, N.Y., 1971, 176 pages, 75 cents (paperback).

As the title suggests, Miss Ellwood's paperback book is devoted to the phenomenon of retrocognition

wherein past events replay themselves before astonished witnesses. Her concept of retrocognition is broad. She includes not only cases where observers have been caught up in past events, such as *An Adventure* wherein two English schoolteachers found themselves viewing the Versailles of the 18th Century, but also cases of apparitions engaged in past activities, visions evoked by psychometry and even reincarnation-type cases.

Miss Ellwood attempts to point out both the strength and weaknesses of her cases. But her critical attitude sometimes is marred by questionable remarks, such as quotations from Hans Holzer, as though his writings and opinions are to be taken seriously.

However, the main theme of the volume is successfully presented and this handy paperback is a worthy contribution on a little-understood phenomenon. — *D. Scott Rogo*.

GHOSTS AND OTHER STRANGERS by Pauline Saltzman, Lancer Books, New York, N. Y., 1970, 255 pages, 95 cents (paperback).

Mrs. Saltzman has collected 34 "authentic stories of visitors from

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the world beyond" from various published sources including newspaper accounts and 19th Century books. However, not all the stories involve such "strangers"; some are concerned with precognitive dreams and "troubled timepieces." Most of the episodes involve ghosts or haunted houses and Mrs. Saltzman provides many cases from sources not readily available today. The events seem well documented by reliable people but I would argue with some of her interpretations. I think she belabors the point when she insists that the ghostly horseman who appeared in answer to a parson's prayers was a revenant of Wales' past or a Roman soldier rather than an angel as the parson claimed. Who is to say that one is more likely than the other?

The author has taken great pains to add drama to accounts that originally were reported in a straightforward dry historical fashion. She has not always succeeded in producing exciting tales but the fault is as much in the material as in her ability. — Jane Myers.

OCCULT SCIENCE IN INDIA AND AMONG THE ANCIENTS by Louis Jacolliot, University Books, New Hyde Park, N. Y., 1971, 275 pages, \$5.95.

In his preface to this book Omar V. Garrison asks, "How trustworthy is the author?" According to the jacket copy Louis Jacolliot was a French jurist (1837-1890) who "became better known as an author of remarkable books." When searching for further information on the author, I found only two entries referring to him, one in *Le Nouveau Larousse Illustré* and the other in *Le Grand Encyclopedie*. Both entries were one brief paragraph long and both referred to him as a bright vulgarizer or romanticizer.

The first 200 pages of the book are devoted to M. Jacolliot's translation

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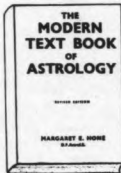
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from the Tamil of an obscure sacred text known as the *Agrouchada Parikchai*. The text is concerned with the sect of the Pitris and their initiation as fakirs. Jaccoliot provides a running commentary comparing it to the Kabbala. I feel that both the text itself and the author's comparisons to the Kabbala are open to serious question and I advise readers to skip these rather dull 200 pages and turn to the last section of the book bearing the title "Exoteric Manifestations and Demonstrations Among the Initiates of the Sacred Temples of India as Shown by the Performing Fakirs."

Jaccoliot describes more than 15 such manifestations. In one the fakir placed hollow sticks in seven pots and arranged fig leaves around the sticks. He then "made" the fig leaves dance up and down the sticks and was able to repeat this feat on 20 different occasions. In another manifestation the fakir succeeded in balancing a 175-pound weight in one pan of a scales with a single peacock feather in the other. On another occasion the fakir caused a bronze vessel full of water to rock back and forth and then rise seven to eight inches above the ground.

There are numerous other feats described. While these cannot be substantiated after all of these years, it is fascinating that the author had the foresight to have these manifestations repeated again and again to his satisfaction.

Perhaps the publisher would take kindly to the suggestion to print the last 75 pages of this book separately in a cheaper edition. — Paul Dimmitt.

THE GIRL ON THE VOLKSWAGEN FLOOR by William A. Clark, Harper and Row, New York, N. Y., 1971, 249 pages, \$5.95.

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story the body of a missing school-teacher is found on the floor of her own car in the parking lot of the store where she was last seen the day before. At the time author Bill Clark was a reporter for the *Dayton Daily News* and much concerned with local problems. He became almost obsessed with solving the case and reports the details here in a taut crime-reporter style that almost convinces the reader that this is a fictional whodunit in which all problems will be resolved. But since it is real life, many ends are left loosely dangling and as a result the ending, even with the probable killer named, seems anticlimactic.

The publisher's blurb includes a quote about "the entrance into the case of one of the most frightening spiritualists on record." While the clairvoyant concerned certainly gave Clark a few bad moments, the book leaves us uncertain as to whether he possessed even weak clairvoyant powers. However the tale is frightening in other ways. How did the clairvoyant get his information? Did a friend betray Clark's trust? Did the suspect ever come to trial? Who really threatened Clark and his family? These questions remain unanswered. In brief, this is a good crime book with psychic sidelights but without serious psychic interest. — Diana Robinson.

VISITORS FROM LANULOS, related by Woodrow W. Derenberger to Harold W. Hubbard, Vantage Press, Inc., New York, N.Y., 1971, 111 pages, \$3.75.

Woodrow Derenberger's conversation with "Indrid Cold," a visitor from outer space, on November 2, 1966, was merely the first of a series of startling experiences. Soon thereafter Derenberger was recounting contacts with other alleged extraterrestrials and telling of trips to their home planet, "Lanulos," and other

worlds in outer space.

A perennial question facing UFO researchers is whether these contacts and interplanetary voyages really happened. It has been suggested that contact stories such as Derenberger's are hoaxes but hoaxes perpetrated by the "space people" rather than the contactees, who foolishly believe them.

Whatever the case, Harold W. Hubbard has set down Derenberger's accounts in chronological order and the reader may judge for himself. No experiences later than 1968 are described although it is known that Derenberger claims more recent contacts.

Some of the "facts" of astronomy relayed by Derenberger are unacceptable. For instance, in speaking of Saturn and its rings, he says, "The whole planet of Saturn is shaped like a big bowl with the people living inside it like in a valley. The rim of this so-called bowl is covered by ice. The rings of Saturn are simply rainbows that are caused by the sun shining on the ice."

Even so, in statements of this type, it seems evident that Derenberger is not willfully "spinning a tale" but faithfully repeating what he has been told.

In his foreword to *Visitors From Lanulos* UFO researcher John A. Keel says, "We should base our assessments of the 'contactees' not on credibility but upon a careful appraisal of claimed facts and details which tend to appear again and again in such accounts. Logic and systematic study must replace belief."

I find myself in full agreement with Keel on that point. Derenberger should be heard whether or not we can agree with everything he says. — *Lucius Farish.*

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versity of Oklahoma Press, Norman, Okla., 1971, 348 pages, \$8.95.

Skillfully and entertainingly written, this often humorous yet sympathetic saga is both the story of the remarkable Fowler family and a penetrating sidelight on American history from the 1830's to beyond the turn of the century. Members of the Fowler family were leaders in intellectual ferment, mostly on its less academic side. Under them phrenology, the deduction of character and aptitudes from the shape of the skull, blossomed like a rose among the general populace and drew attention and indeed considerable acceptance from prominent citizens as well.

The torch was taken up by the Fowler brothers Orson and Lorenzo soon after the introduction of phrenology into the United States in 1832 and they and later members of the family group appear to have surpassed all others in keeping it burning brightly. They saw in phrenology a splendid base on which to anchor all intellectual pursuits and all efforts at human betterment. Their monthly *Phrenological Journal* was published for more than 70 years. In it and in their numerous books and periodicals they sponsored such an array of notions for the improvement, health and happiness of mankind as surely covers most if not all of the hopes and schemes of the period.

In the end, as we know, phrenology came to be disbelieved by almost everyone. Of the two main assumptions of the phrenologists, localization of function and sensitive registry of this by the skull, the first has received a degree of confirmation, as the author notes. The second, of course, seemed absurd to many right from the start. And it is a fact that the Fowlers and their associates appear to have relied as much on shrewd impressions of other physio-

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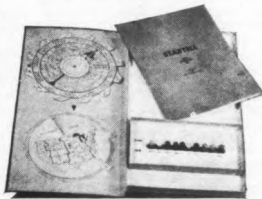
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logical or psychological origin as they did on phrenology itself in giving their readings. But if it is important to "be somebody in your day and generation" the Fowlers score high and they apparently were sincere in their many enthusiasms. They left their imprint in many important ways. They preached self-improvement and the rights of man, woman and child and some of their ideas have prospered. Lydia Fowler, wife of Lorenzo, became the second accredited woman physician (M. D.) in the country and the first female professor of medicine.

It fell to Lydia's daughter Jessie to attempt the futile task of carrying the already failing torch of phrenology into the 20th Century. Despite desperate efforts at resuscitation nothing worked. The *Phrenological Journal* ceased publishing in 1911 and in a few years interest in psychoanalysis had taken the place of the former interest in phrenoanalysis.

There is much of interest in the book that it is impossible even to touch on here. Included in the numerous publications of the Fowler firm was the second edition of Walt Whitman's *Leaves of Grass*, although the firm omitted its imprint because of dismay at some of the sexual frankness. Many prominent persons were interested enough in phrenology to have their heads examined in the Fowler establishments. Walt Whitman, for example, took such proud interest in the resultant complimentary write-up that he included it in his book. The poems themselves show how extensively the jargon of phrenology had entered the common language of the time.

The brief mediumship of Edward P. Fowler, half-brother of Orson and Lorenzo, which apparently manifested only in his youth, deserves mention. After he became a practicing physician no more was heard of it. While it lasted it attracted

considerable attention and involved trance discourse on a multitude of subjects and "mystical" writings, often in languages apparently unknown to the teen-age medium. Edward attained enough renown to be given a paragraph in Nandor Fodor's *Encyclopaedia of Psychic Science*.

A great amount of research went into writing this highly detailed though entertaining Fowler opus; 64 of its pages are given over to "Notes on Sources." — *Harold Steinour*.

FROM THE LIFE AND WORK OF C. G. JUNG by Aniela Jaffe, Harper Colophon Books, New York, N.Y., 1971, 137 pages, \$2.25 (paperback).

Jung's work is notoriously difficult and susceptible to misrepresentation. In the occult field, for example, flying saucer publications repeated for many years the erroneous story that Jung believed in the objective existence of UFOs. Other occultists have been impressed by his classification of personality types, his theory of the archetypes of the collective unconscious and his penetrating studies of alchemy.

Aniela Jaffe, Jung's personal secretary in his final years, now provides us with a much-needed introduction to Jung's interest in the occult. Her book consists of four essays, of which two are directly concerned with the occult. The first is specifically concerned with parapsychology, Spiritualism and the occult in Jung's life and work. Paranormal phenomena, prophetic dreams and even astral projection were all directly experienced by Jung. His mother and maternal grandparents held converse with spirits of the dead. As a medical student, Jung held his own seances and reported his findings in his doctoral dissertation.

At first Jung attempted to explain

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such paranormal occurrences as psychological projections but by 1948 he admitted they were inexplicable. In an effort to shed light on the workings of ESP, prophetic dreams and divinitory procedures such as the I Ching, Jung developed his principle of synchronicity, an "acausal connecting principle." Synchronistic phenomena can be purely mental as in telepathy or one of the events can be physical as in clairvoyance. Miss Jaffe tries valiantly and at length to explain Jung's concept here but I must confess I still find it obscure.

The second essay of interest considers Jung's study of alchemy which began in 1928 and played a decisive role in his thought. He discovered that Chinese and Western alchemical texts recorded the same symbols and psychic processes he had observed within himself and in his patients, thus providing the first substantial body of historical evidence to corroborate his theories. Miss Jaffe's lucid volume can be warmly recommended to anyone interested in Jung or the role of the occult in modern thought. — Robert Galbreath.

ALSO NOTABLE

DREAMER AWAKE! by Noel Street, The Lotus Ashram, 128 N. E. 82nd Terrace, Miami, Fla., 1971, 98 pages, \$3.00 (paperback).

This noted British sensitive presents a guide to dream study with emphasis on using one's dreams for spiritual growth.

YOUR PROPHECY by Doris Kay, James R. Wolfe, Jr., and Marya Glosier, Popular Library, New York, N. Y., 1971, 288 pages, 95 cents (paperback).

A five-year astrology forecast for all signs with a guide to "life, love, sex, success."

THE UNOPENED DOOR by Ron Matthias, Augsburg Publishing House, Minneapolis, Minn., 1971, 96 pages, \$1.95 (paperback).

A brief introduction to astrology, Tarot, numerology and psychism which defends them against the charge of being anti-Christian.

Report FROM THE Readers

CORRECTION, PLEASE!

I find a serious error has crept into my article entitled "New Light on Ohio's Ancient Iron Age" published in the April 1972 issue of *FATE*.

The manuscript I submitted read: "Algonkians, the golden age ancestors" in referring to the forebears of certain tribes in New York and Canada. Much to my dismay something slipped somewhere and the words that got into print were "Algonkians, the Precambrian ancestors," which doesn't make much sense.

Precambrian times were something over 500 million or more years ago when there existed only a few lowly life forms such as protozoa, sponges, and evidence of worms and algae. — Clyde Keeler, Milledgeville, Ga.

A DOSE OF POISON

Evidently you don't have an intelligent proofreader in your office. Louise Reich Batke's "My Reward" (March 1972 *FATE*) is a pack of lies.

This author says that her sister refused to use insulin although she was a diabetic; that she found her in a "semicoma" which is common in diabetes. Then she says she gave her sister a *teaspoonful of sugar!* The worst thing she could have done. She might as well give a person in diabetic coma a dose of poison. And she

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further states that the doctor said, "You did the right things." No doctor would recommend giving sugar to a person in diabetic coma! You give sugar only to a patient in insulin shock from an overdose of insulin — but Louise Batke says that her sister did not use insulin.

Don't you people know *anything*?

— E. G. Barrett, Hope, Alaska.

OUR UNHAPPY AUTHOR

I have read my story ("Multiple Sclerosis — Healed by the Holy Spirit") in the April 1972 FATE and I am not very enthusiastic over your presentation. You deleted a great many words from my original story which expressed the true meaning of Christianity. The most important deletion was the message in Paul the Apostle's words: "Even though we or an angel from Heaven preach any gospel than that which we have preached unto you, let him be accursed." Those words were from the Bible and they mean there is only one true Christianity, the type that Jesus preached. (I think I mentioned that denominational Christianity is now preaching more than 250 different types.)

I also quoted the words of ministers which prove they are not Christians. One example they say no one can live without sin. They should say, "No one can live without sin by his own effort but it can be done with the assistance of God and His Holy Spirit."

I was greatly pleased when you accepted my story as I believed you would publish it as written. I wrote it as a means of publicizing my ideals of Christianity. I have no doubt that denominational Christianity played a role in these cuts. — O. P. Stites, St. Cloud, Fla.

SOPHIA WILLIAMS' VENTRILOQUISM

On page 97 of your April 1972 issue Raymond Bayless offers the conclu-

sion that Sophia Williams' voices were the product of ventriloquism. To counter that claim I offer my own experience with Mrs. Williams.

On December 4, 1957, my husband and I were privileged to have a joint reading from Sophia Williams at her home in Pasadena, Calif. We found that we had much in common and soon the three of us were engaged in lively conversation, all talking at once. Then we suddenly realized that the little voices also were speaking—and we stopped to listen to them.

Maybe Mr. Bayless knows something about ventriloquism that we don't but it seems impossible for a ventriloquist to be talking in a normal voice and at the same time throwing his voice elsewhere. — *Verona Arvey, Los Angeles, Calif.*

WORDS OF CAUTION

I have some comments on your March 1972 issue which may help you in analyzing stories and articles for future issues.

First, you published the story of the London pet shop owner who claimed he had crossed a cat and a dog and produced "dats." UPI carried a rebuttal to this (the next day, I believe) which stated that the story was a hoax and the "dats" actually were mongrel pups.

Another filler ("Strange Fall from the Sky" by W. Ritchie Benedict) reports that a 1961 French car had been found in a dense New Guinea jungle. Because no roads led in or out it was concluded tentatively that the auto was dropped from the air.

I believe that many events which seem to have occult implications can be explained in a rational way. I understand that in rain forests, after a few months have passed, it is impossible to discriminate between a cleared area that has been abandoned and the surrounding forest. Isn't it likely that at one time there

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was a road in the forest? And that a car may have been abandoned on this road in the early or middle 1960's? After a year no road would be visible—so do we credulously accept that the car "dropped from the sky"?

Also, in the story "Mexico's Teen-Age Saint" Bill Starr reports that a deafmute girl was healed by Monica, the saint. Two hours after she was given water blessed by Monica the girl was talking. She had been born deaf, but this once-mute girl had learned to speak a language and construct sentences in two hours—a process which takes years for even the most advanced child. Is this reasonable? —David Keilbarth, Oklahoma City, Okla.

TWO REMEMBER EDISON

Your article on Thomas Edison in the December 1970 issue had special interest to me. Years ago when I lived in Calgary, Alberta, I became acquainted with a most interesting gentleman named J. W. Trotter. Mr. Trotter told me that I was one of the very few people with whom he could talk freely on occult subjects and in turn claimed that he was one of the few with whom Thomas Edison could speak freely.

Trotter told me that Edison had long discussions with him about extra-sensory perception and admitted that he never invented anything in the true sense of the word. For instance, when army and navy doctors came to Edison early in World War I and asked if he would devise for them a machine to record on tape oscillations of the heart, Edison told them "yes." However, he admitted to Trotter that he had not the slightest idea as to just how he would accomplish it.

He told Trotter that when he worked on such a project he locked the door of his soundproof lab. He then began to make sketches and

notes along orthodox lines of science but would invariably run into a stone wall before he had a blueprint of what he wanted to build.

His next move was to relax in the famous swivel-backed chair and put his feet up on his rollout desk, close his eyes and shut all thought from his mind—clear the switchboard, so to speak. He said he would sometimes get an image as on a screen within a few hours, sometimes within a few days, of the finished machine he wanted in all its details. He then made notes and sketches of what he saw. When built it always worked. Edison claimed he tuned in on some unseen force that gave him a complete picture of an "invention."

According to his talks with Trotter, Edison denied going for days at a time without sleep. He actually slept while he was waiting for the image to appear. He also told Trotter that Mrs. Edison passed light food to him through a small opening during these periods.

Edison was a very modest man from what my friend Trotter told me. He was worthy of much acclaim but did not seek the lime-light.—John S. Poapst, San Diego, Calif.

* * *

I enjoyed reading the article on Edison and will add it to my file. I can't comment on Edison's interest in telepathy as I never heard anything about it. I never believed that story about his clock stopping three minutes after he died. I think that old guy John Flanagan, whom I knew very well, stopped the clock regardless of what he or anyone else said. Flanagan was the janitor in the building I worked in while I was there (1924-1928) and I believe he was a night watchman in 1931 when the old man died. He was there alone at night and could easily have stopped the clock. I guess he didn't know the exact time Edison died so

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he missed by three minutes. I never heard the story about the executives' watches stopping at the same time. I think that is a lot of baloney.

As far as Kasakove is concerned he had very little to do with the old man. He was in charge of one of the manufacturing sections of the phonograph plant when Edison died. He was hired as a chemist but was never in the chemical lab while I was there. I should know because I spent a lot of time in Edison's chemical lab building No. 3 with a couple of other chemists and I never saw him there. I wonder where Dr. Schwarz got his dope—probably from Kasakove who thinks that everyone associated with Edison is dead and no one can dispute him.

I don't believe that Edison picked the minds of his employees telepathically. He didn't have to. He gave the orders and all his associates did as he told them. All inventions and patents developed by them were assigned to Edison which was as it should have been. Edison had a brilliant mind, a keen memory and never should be underestimated. He knew how to direct men to get the results he was looking for and I believe he gave proper recognition to those who worked with him. There are always some who might disagree on this but he did have a lot of very loyal employees who loved him and worked hard for him. I like to think that I was one of them although I didn't report directly to him, being merely a 20-year-old kid when I started there. But I saw him almost every day for four years and frequently answered questions he asked me.—Joseph R. Gitz, Springfield, N.J.

SWEET REASON

I am not renewing my subscription primarily because I distrust your stories. I have suspected your integrity for some time.

The latest offense (and the last, for

me) is "The Signora Finds Peace" (January 1972 FATE). So the wind blew the top of the chimney off and down popped the Signora's treasure, a madonna — Siennese yet — wrapped in blue silk and dated 1442! Doesn't it stand to reason that an object wrapped in silk (despite its covering of burlap) in a chimney would have been filthy from soot in the first place, the silk would have disintegrated in the second place, and last, a piece of wood presumably nearing 500 years of age would not stand the heat, certainly not stuck in a chimney?

But what takes the cake is that date — "1442." Renaissance artists were paid by one of two sources, the Church or the aristocracy, and the name of the artist rarely if ever was used. If it were it became *along with the date* a part of the composition. To place a date on the bottom of a piece of art was not done until much later when the manufacturers of china developed their trade into a great form of art in Germany, France and England.

Dates were shown on art in the Middle Ages but on etchings, never on sculpture. Were an Italian Renaissance artist to use a date on a sculpture it would be in Roman numerals and certainly not on the bottom of the piece as invariably it would be set onto something so as not to topple over, to be disturbed by cleaners or plucked by thieves. Why in the world would an artist put a date on the bottom of the piece and omit his name?

Then too, what in the world are these alleged Mississippi farmers doing parting so easily with a bona fide Renaissance madonna? Certainly no German, as the neatly composed Prussian grandfather appeared to be, would give it up without a good reward.

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that we all wear the same garment and have the same material wealth when we stand before God in judgment? — *Robert Harvey, Chicago, Ill.*

"IN ANOTHER WORLD"

Regarding the article "Toward a Unified Parascience" (February 1972 FATE) and the editorial footnote in which you disclaim the existence of the electromagnetic fields which must be assumed to support Arlan K. Andrews' hypothesis, may I direct your attention to Appendix VI of Dr. Gustaf Stromberg's book, "The Soul of the Universe"? It reads in part as follows:

"All living organisms are imbedded in complex electric fields and these fields disappear at death. Dr. H. S. Burr, the leader of the research group at Yale, states that it is hard to escape the conclusion that these fields are independent of the matter involved and by their innate properties determine the structure and function of the living organism. . . At death our brain field, which during our life determined the structure and function of our brain and nervous system, is not destroyed. Like other living fields it contracts and disappears at death, apparently falling back to the level of its origin. All our memories are indelibly 'engraved' in this field, and after our death, when our mind is no longer blocked by inert matter, we can probably recall them all. . . Some of these memories will torment us and others will bless us. Our conscience gives us an inkling of what we can expect in another world."

—J. L. Wilkins, Los Angeles, Calif.

"SAVED" BY THE SAINTS

I enjoyed Nat Meserve's essay in the February 1972 issue of FATE ("I Was 'Saved' by the Saints" for I had the same experience. I received
(Continued on page 158)

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REPORT FROM THE READERS

(Continued from page 146)

the Holy Spirit the first time I asked for it. I was 15 years old at the time.

After a year or so the wonderful feeling left me and I became unconverted. My problem was that I loved clothes and makeup and the church would not allow artificial beauty in a woman who truly loved God.

However, the experience has had long-lasting effects on me. I don't smoke or drink and I live a very conservative life. I still love God—but I must wear my pretty clothes, my jewelry and makeup.—Mrs. R. Hernandez, Bronx, N.Y.

THE POWERFUL LINIMENT

Lee Gandee's "A House Called 'Poor Hope'" (February 1972 FATE) and especially his last sentence, "Who else has smelled something out of the past?" brought to mind an experience I had some 10 years ago.

To set the stage I must go back nearly 40 years. My father was an affectionate but stern parent. In his old-fashioned way he found it impossible to forgive me for marrying against his wishes. For 25 years he neither saw nor spoke to me, although we lived only 30 miles apart. Nevertheless, I saw and visited with my mother frequently.

When they grew old Mother suffered from cancer and my father was afflicted with diabetes. He became an invalid due to his poor circulation. My sister, who was welcome at home but who lived in another state, talked to me about doing things for them if Father would lay aside his old grudge. I said I would and she suggested to him he had best unbend a little.

He agreed, although rather grudgingly, I suspect. Thereafter I ran errands, took him to the doctor and shopped for groceries. But I always had the feeling he only permitted it because he had to.

To help the circulation in his feet he used quantities of a penetrating liniment which had a pungent odor. After a couple of years the whole house smelled of it and Mother often complained.

Early in 1961 they both came down with influenza and were hospitalized. Being old and infirm, neither of them ever left the hospital. Father had several strokes before he died and the last time I saw him he was semiconscious, unable to speak or open his eyes. The next day he died.

My sister came for the funeral and she and I left my home early to go to the funeral parlor, our husbands following later in another car. As we drove she asked me about our father's last days. When I was describing them, suddenly the car was filled with the penetrating odor of that liniment! I was completely bewildered — especially since my sister did not smell it. There was absolutely nothing in the car from which that odor could have come.

Often today as I pass that particular spot on the road I recall that day and wonder. Do you suppose he was telling me once again how displeased he was with me? — *Ruth E. Cameron, Martinsdale, Mont.*

THE LOCKOUT

The day I opened my occult supply shop my neighborhood turned our usual "coffee-together" mornings into a terrifying silent lockout. I began with a handful of herbs and a dream and discovered a dream can be condemned by the general populace. It's true the Salem trials are over but I have found that a believer in the occult has deadly enemies even in this day and age — and right next door.

I was no longer considered a human being; I was to be feared and mistrusted. In this day of change people still condemn that which they do not understand and are afraid to

ask about. They offer the occultist as much opportunity to practice as the Romans did the Christians. After many nerve-racking months I found there is hope if one is firm enough in his convictions. I found strength in the freedom of choice I was born with and I decided it was time the mystic arts had equal rights in today's world. Patience and concern led me to others who were fighting for the same cause.

I have a genuine appreciation for FATE. Your publication speaks out and informs as well as educates those who are willing to take the step forward. Perhaps someday publications like yours will bring us out of the basements into the world again. — *Carla Davis, Lansing, Mich.*

MATERIAL AID

Recently my parked car was damaged when one car hit a second car at an intersection and the second one skidded into mine. The two cars were insured by separate companies and as things developed, it seemed that neither of the companies was willing to accept liability for the minor damage to my car, each saying the other should pay.

I was sitting in my office one day pondering my next move when the phone rang. When I answered Charles Watson, a parishioner, asked without preliminary, "What were you doing about 15 minutes ago?"

I told him I was thinking of the accident and the runaround I was getting.

He answered, "I thought so. I was sitting here in meditation when your face appeared to me and I had the impression there was some trouble about insurance with which I could help. I started to walk away without calling you when I realized that I never would know if I didn't phone. So I did."

Chuck then told me about the city agency which deals with insurance

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problems when claims are not being settled. I used the information in talking further with the companies and shortly thereafter I had a check from one of them. — *The Rev. Max V. Kemling, Chicago, Ill.*

"THE COMING RACE"

The description of the flying men in the article "Winged Weirdies" (March 1972 FATE) bears a remarkable similarity to the Vril-yans in Bulwer-Lytton's *The Coming Race*.

This highly civilized race, which is said to inhabit the interior of the earth, does a great deal of traveling on cleverly constructed artificial wings and the Vril-yans are proficient in their use. Bulwer-Lytton suggests that the time may come when these highly evolved people emerge from the interior to take over the surface of the earth from the comparatively savage peoples who presently inhabit it.

Perhaps that time is at hand. — *George N. Heflick, Garrettsville, Ohio.*

DATES DON'T JIBE

The other day I was making up a sort of occult handbook (palmistry, secret signs, etc.) for my little girl to show to her young friends. Thinking that horoscopes are always fun I decided to write down the dates for each sign and a few characteristics for each. Something made me check two sources and I ran into a snag. Checking further I found there is much disagreement among various sources on the beginning and ending dates of each sign. How can anything so basic be different depending on which source you read? What sign does one choose for himself, for instance, if he is born on November 21, 22 or 23? — *Dee Watt, Stratford, Conn.*

TWO PLUS TWO EQUALS 22

In "Report from the Readers," March 1972 FATE, a letter from Carolyn Snyder of Tucson, Ariz., proves

my long-held belief that if anything can be scrambled or messed up someone will do it. Someone always can come up with two plus two equals 22.

Mrs. Snyder states she consulted the *Wise Garden Encyclopedia* for her (mis)information. I find this hard to believe because my volume of that encyclopedia (1946 edition) has this to say on the subject of the Glastonbury Thorn: "A British name for a variety of *Crataegus oxyacantha*, one of the Hawthorns."

I didn't have to consult the source book, for as one who is schooled in ornamental horticulture and landscape design and having owned a small nursery I have known for a long time that the Glastonbury Thorn is the English Hawthorn (*Crataegus oxyacantha*).

How in the world Mrs. Snyder came up with *Erythrina*, a genus of tropical leguminous trees which can stand no frost, I simply cannot fathom. I can assure you there is a lot more than frost in England. I lived there for nearly two years. — *Milan Rafayko, Berea, Ky.*

THE IMPORTANCE OF COORDINATION

Curtis Fuller's article on acupuncture (March 1972 FATE) reminded me of my own trick of relieving pain elsewhere by causing it in another part of the body. I worked it on a boy sitting in front of me in the fifth grade. I whispered that I bet I could pull a hair out of his head without his feeling it. He told me to go ahead.

I took a single hair in my left hand and hit him over the head with my right simultaneously pulling out the hair. He said he did not feel the hair pulled out.

He liked the trick and tried it on another boy. But he failed because he timed it wrong. He pulled the hair first, then administered the hit on the head. — *Hugh Auchincloss Brown, Douglaston, N.Y.*

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☐ Marcus Bach always wanted to bring together American medium Arthur Ford and Voodoo priest Stanley Reser. Reser's untimely death prevented a face-to-face encounter but when Ford went to Haiti, the two did meet—in a strange way.

☐ Both Taoists and yogis teach the spiritual and psychic benefits attainable through mystic breathing. R. Donald Papon tells you how to practice this art.

☐ From a Panama dig comes an archaeological anomaly—a tiny 1000-year-old pendant of consummate artistry which at the same time is a mechanical contrivance Ivan Sanderson describes as a "little gold 'dozer.'"

☐ Marguerite Harmon Bro speculates on the things Peter Hurkos can and can't do and recalls for us some of the healings she has seen him perform, the psychic knowledge she has heard him relay.



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