

TRUE STORIES OF THE STRANGE AND UNKNOWN

March 1974 60¢

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Peter Hurkos speaks out

THE SUNSET's waning rays sparkled on two rings on my left hand, mute reminders of the mystery of Marilyn Rosen's death. The jewelry would play a major role in my interview with Peter Hurkos. If he were truly psychic he could answer this question concerning the 24-year-old divorcee's death:

Did Marilyn Rosen commit suicide or was she murdered?

Marilyn's mother had called the *Herald Examiner*; I took her call and heard a strange tale. Her dead daughter had appeared to her and said, "I was forced to drink drugs mixed with alcohol. I was murdered. I did not take my own life." Mrs. Dixon wanted to know if our newspaper could recommend a reputable psychic.

I told her I had an assignment to see Peter Hurkos who is well-known for his ability to psychometrize and asked her to send me something her daughter had worn. "I will wear it, pretending it's my own. We'll see what Mr. Hurkos can pick up," I said.

(Continued on page 36)

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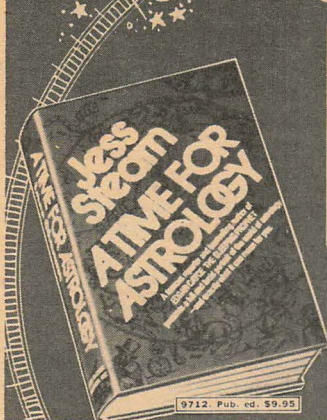


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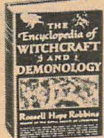
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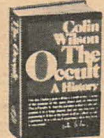
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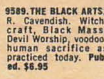
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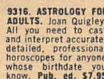
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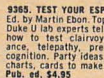
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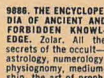
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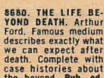
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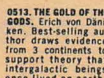
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I See by the Papers

QUOTE OF THE MONTH

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From a wild weird clime that
lieth, sublime,*

Out of Space—out of Time.

—Edgar Allan Poe
Dreamland



Curtis
Fuller

WE SOMETIMES wonder if an archaeologist more often plays the role of detective than scientist. He works from the slimmest clues in seeking to develop theories or hypothetical descriptions of the ancient cultures he is investigating. From tenuous evidence and analogies drawn from what is known of other cultures (which may be based upon the same uncertainties) the archaeologist's idea or theory takes form and lo! he describes an ancient civilization or some aspect of it. Our part is always to remember there's nothing sacred about these ideas!

For example, here is a brand-new dilemma which could make obsolete every textbook and theory dealing with early man in the Americas.

A century of archaeological research led to the generally ac-

cepted theory that humans first entered the Americas over a Siberian land bridge from 12,000 to 20,000 years ago. Up to this point no evidence of prior habitation of the Americas has been accepted. But now comes the bombshell!



250,000 YEARS OLD?

THREE geologists—Dr. Ronald Fryxell of Washington State University, Dr. Harold E. Malde and Virginia Steen-McIntyre, both of the U.S. Geological Survey—report strong geological evidence that man has lived in North America more than 10 times longer than archaeologists have admitted—for 250,000 years in fact.

These scientists told the annual meeting of the Geological



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Society of America that they have found relatively sophisticated stone tools in an ancient Mexican stream bed which date back 250 millennia. They were in hard consolidated deposits a few miles south of Puebla, Mexico, at a site called Hueyat-laco. The tools include a knife, a projectile point shaped like a leaf and a point with a concave base. In several cases they were found near or together with the remains of vertebrates.

Among the bones found with the artifacts is a camel pelvis which was dated at 245,000 years, plus or minus 40,000 years.

Fryxell, Malde and Steen-McIntyre agree that their find "seems archaeologically unreasonable. At present, an impasse exists. We think the geologic evidence is better and better and the archaeologists say no."

One main problem with the find is that the tools are considerably more advanced than the tools used in Europe and Asia 250,000 years ago. No archaeologist is prepared to admit that man in the Americas was more advanced a quarter of a million years ago than his Old World contemporaries. Next someone might claim man originated in the New World rather than in the Old and this would make the New World really the Old World and — well, you can plainly see

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where it all might lead!

Fryxell says the evidence on both sides seems accurate. "It's not fashionable to come to a meeting and say I don't know. That's essentially where we are right now."



MAYAN ASTRONOMY

OTHER ANCIENT peoples, among them the Maya of Central America, used different cycles to predict eclipses. Recently Charles Smiley of Brown University analyzed mathematical tables contained in the Dresden Codex, one of only three Maya books that survived destruction by the Spanish invaders.

Smiley reports in the *Journal* of the Royal Astronomical Society of Canada that the Maya astronomers seem to have observed two kinds of periodicity between eclipses, one of 9,360 days and another of 11,960 days. Another table in the codex seems to show the dates of new moons, probably because an eclipse is mostly likely related to the time of the new moon. "Actually," according to a discussion of Smiley's claims in *Scientific American*, "80 solar eclipses were observable somewhere in the world during the 33-year interval covered by the Lunar Table; each one occurred one or two moons later than the Lunar Table date."

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To acquaint the readers of this publication with the easy-to-follow rules for developing skill in remembering anything you choose to remember, the publishers have printed full details of their self-training method in a new booklet, "Adventures in Memory," which will be mailed free to anyone who requests it. No obligation. Send your name, address, and zip code to: **Memory Studies, 555 E. Lange St., Dept. 724-01, Mundelein, Ill. 60060.** A postcard will do.

Smiley believes the table would have provided satisfactory predictions from A.D. 42 to 886.



STONEHENGE VS. PYRAMIDS

FOR YEARS we have run into claims that there was a prehistoric worldwide maritime culture which traded along the coasts of the continents and was responsible for such giant stone monuments as Stonehenge and the many other megalithic ruins found throughout western Europe.

Now Israeli scientists, reporting through a UPI dispatch from Israeli-occupied Syria, believe they have found a similar stone monument at least 1,000 years older than Stonehenge.

The site at Rujum Al-Hiri shows the scars of five giant rings in the earth which "served some unknown civilization as a combination calendar, direction finder and eclipse and star calculator," they say.

It is widely theorized that Stonehenge originally was built as a giant calculator by a Bronze Age culture some time between 2600 and 1600 B.C. Archaeologist Yehoshua Itzhaki believes Rujum Al-Hiri served the same purpose but was built before 3,000 B.C.

The site does not contain such giant stones as does the British ruin. But last June 22, the longest day in the year, researchers stood

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in the center of the innermost circle and watched the sun rise exactly above one stone marker and halfway between two extinct volcanic peaks in the distance. The sun at the winter solstice on December 22 comes up about 90 degrees to the right and above another mountaintop lined up with another stone marker. Additional markers are aligned with the sunrises for the fall and spring equinoxes.

The inside circle, Itzhaki believes, serves as a model for the moon's orbit around the earth. "The outermost stone ring has 56 rock-hewn postholes, three times the total in the standard 18.6 year eclipse cycle," says the dispatch.

The scientists' observation is that the ancients of Rujum operated the two circles like a digital computer to predict eclipses, a phenomenon which apparently obsessed the ancients. When their markers coincide to form a straight line within a prescribed arc — always around the first or the 15th day of the month — they herald a shadowing of the sun or the moon.



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the Roman galleys besieging his hometown of Syracuse, a Greek colony in Sicily, in 212 B.C. Modern historians have doubted this story because they could not imagine that in those days there was a lens powerful enough to concentrate the sun's heat at any considerable distance.

The New York Times now reports Archimedes easily could have performed this "miracle"—because it has just been duplicated.

Dr. Ioannis Sakkas, a Greek engineer, reasoned that Archimedes would have tried to create the effect of a huge concave mirror rather than a lens and that he could have done it with bronze mirrors.

Greek scientists therefore recently lined up 50 or 60 sailors on the Skaramanga Naval Base pier. Each sailor held a five-foot oblong mirror with which he focused the sun's rays on a wooden boat 160 feet away. The first smoke appeared in seconds and the boat was aflame in less than two minutes!



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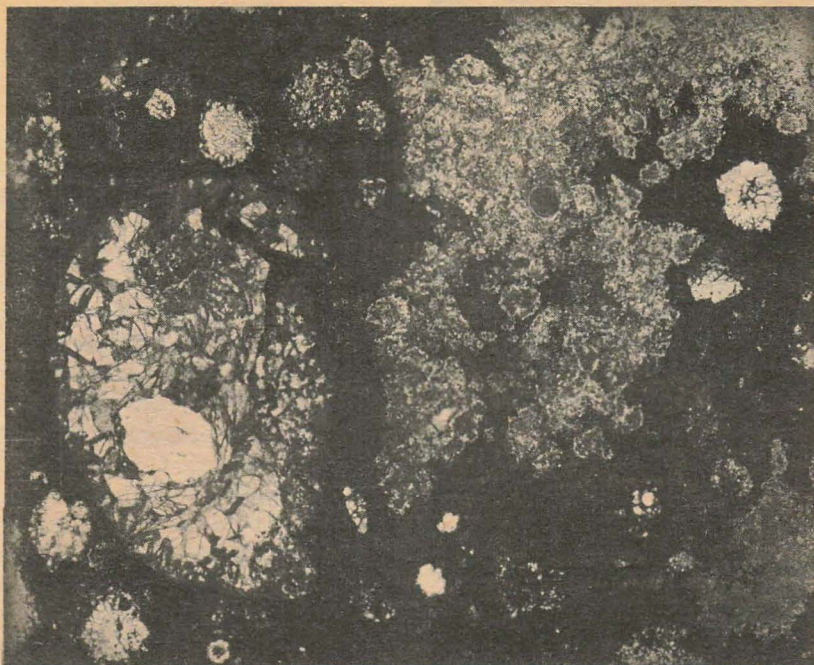
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heavy rains soak this monsoon country from October to May but in recent years, for unknown reasons, the monsoons have hit farther toward the equator, thus bringing starvation and dust bowls to a huge area.

Now Derek Winstanley, a British meteorologist, reports that for years rainfall gradually has been decreasing over much of Europe. In northern Africa and the Middle East it has increased but south of this area a great band of drought-stricken land continues to increase. It is believed millions of persons have died from starvation. In some places the Sahara Desert has been advancing southward as much as 30 miles a year.

H. H. Lamb, director of the Climatic Research Unit at the University of East Anglia, quoted in *Science News*, says this is all part of the biggest shift in the world's climate in almost 300 years. As part of the same pattern the north polar cap is spreading southward and temperatures are setting new low records. More rain is falling in the southern hemisphere, away from the major land areas where man now lives.

Heretofore it has been believed severe climatic changes occurred on a worldwide basis. The fact that the changes occurring in the northern and southern hemispheres are different puzzles many climatologists.



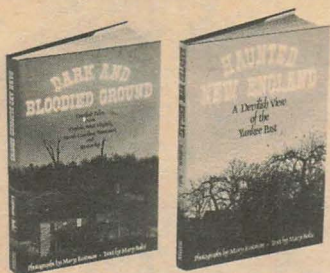
Photomicrograph of 8x10mm section of Allende meteorite shows clearly two white inclusions of almost pure oxygen-16 dust. Chicago scientists speculate this material may represent primordial matter that predates the solar system. Upper inclusion shows more interstellar material than lower one. (UPI photo by Richard J. Kjarval.)

Recently a study in Chile indicated great glacial expansion occurred in the southern hemisphere about 36,000 years ago. This suggests severe global cooling preceded and followed by much warmer conditions and contradicts the widely accepted theories of Milankovitch on climatic change. Milankovitch's theory of the astronomic control of climatic change does not allow

for a global cooling at the time of the Chilean glacial advance. Nevertheless, the glaciers did advance and the researchers now are suggesting that Milankovitch may be wrong.

The present patterns of world rainfall indicate the possibility that changes taking place in the northern hemisphere may be the opposite of those occurring in the southern.

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PRIMORDIAL MATTER

SCIENTISTS AT the University of Chicago have announced that the Allende Meteorite that fell in Mexico may represent a fragment of interstellar dust that predates the solar system. Studies with a mass spectrometer have identified some dust grains in the meteorite as almost pure oxygen-16 not mixed in with the other stable isotopes of oxygen. Robert Clayton, Lawrence Grossman and Toshiko Mayeda explain that this material would be "the kind of oxygen you'd find in a primitive star. . . . It was a solid while other material was still a gas. It comes from a different environment than makes up the rest of the solar system."

Astronomers have observed such dust in space in places where stars are forming and suspected it might occur in meteorites. But the Chicago scientists previously thought that no dust could survive the high temperature event which formed the solar system. Thus the new discovery also may provide information on the physical conditions at the time the solar system was condensing from a highly stirred mass of gas and dust. Clayton is urging colleagues to study the isotopic abundance of



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where operations removed the metal fragments.

"Inside I feel perfect," she told United Press International. "All my organs are intact. The only remaining problem is a little trouble with my right leg and my back but this is gradually disappearing with exercise and massage."

She has made 18 flights since her fall; most recently she flew back from an active five-week vacation of swimming and dancing on Yugoslavia's Dalmatian Coast.

One of her pet peeves is having people tell her how lucky she was. "It's nonsense," she declares. "If I was really lucky I would not have been on that plane."



KEEPING TABS ON THE SKEPTICS

AS WE write, the great fall 1973 UFO flap is still under way and we are prepared to repeat some of the "explanations" proposed by the skeptics.

You will be glad to know the recent outbreak of sightings is a collective hallucination due to general public uneasiness, according to Prof. Huerbert Blumer, a University of California sociologist. He likens the "craze" to the religious fervor of the Middle Ages which led people to believe they saw the devil.

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Prof. William Dember of the University of Cincinnati psychology department agrees. He called the "current (as of October 20) UFO craze a fad that won't last a week." The sightings "are interesting and amazing and in a way tension reducing. . . . In times of anxiety people like to latch onto something and use it as a substitute for something harder to grasp."

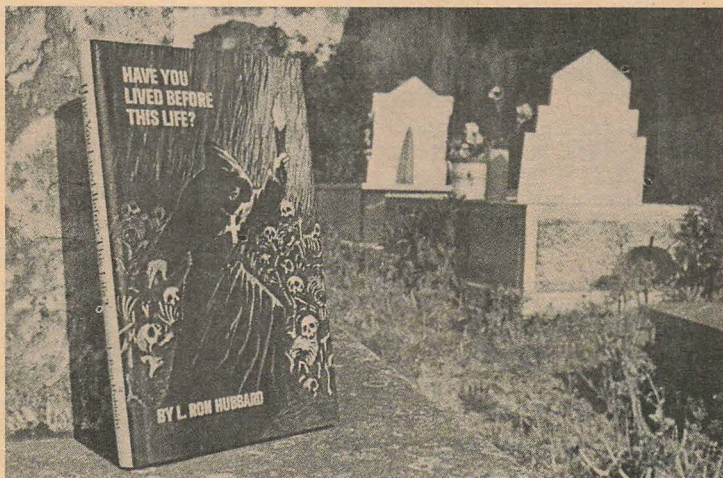
Bob Considine, the King Features columnist, continued as in the past to ridicule UFO sightings.

Dr. Cyril Ponnampersuma, world-famous chemist at the University of Maryland, is working with a fellow scientist on a book about interstellar communications and believes man's first contact with other life-forms will come with signals from space because that seems easier than making the trip in person.

William J. Kauffman, director of the Griffith Observatory in the Los Angeles area, believes people are "seeing something; they're not hallucinating. It's also clear that they're seeing things for which standard run-of-the-mill explanations do not suffice. But just because they see something strange in the skies doesn't mean that the something strange is a vehicle controlled by an alien intelligence. That just doesn't follow."

And Philip J. Klass, the senior

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editor of *Aviation Week and Space Technology*, who has written an anti-UFO book and is now working on a sequel, insists that there simply "is not a shred of physical evidence for UFOs after more than 25 years of sightings."



A MILITARY SIGHTING

LAST MONTH we neglected to describe the following important sighting. It does not meet Klass' demand for "physical evidence" but has the ring of truth nevertheless.

At 11:00 P.M. on October 18, Capt. Lawrence Coyne, an army reserve helicopter pilot and member of the 316th Medical Detachment stationed at Cleveland's Hopkins Airport, was flying to Cleveland from Columbus, Ohio.

Coyne is a veteran of 19 years of military flying. With him were three army reservists, including Lieut. Arriggo D. Jezzi of Sandusky, the copilot, and Spec. 5 Robert J. Yanacek.

The copter was flying at about 2,500 feet when crew members spotted a red light near Mansfield, Ohio. Shortly after seeing the light Yanacek yelled, "The light is moving! It's coming at us!"

Captain Coyne seized the controls and took evasive action. "It looked like a fighter plane coming straight for us," Coyne said.

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"I cut the power and dropped in-
to a shallow dive. We dropped to
2,000 feet and it was headed right
for us. At 1,700 feet I braced my-
self for impact with the other
craft. But there was no crash.

"We looked up and saw it stop-
ped over us. It had a big gray
metallic-looking hull about 60 feet
long. As we stared the helicopter
began to climb without any guid-
ance. I made no attempt to pull
up. All controls were set for a
20-degree dive. Yet we climbed
from 1,700 feet to 3,800 feet with
no power in a couple of seconds
with no G-forces or other notice-
able strains.

"We felt a bounce and then the
other craft took off to the north-
east."

The crew members, basing
their guess on this rapid appear-
ance and disappearance, esti-
mated the object was moving at
more than 600 miles an hour.
They were in a controlled area
and such speed is twice that
which is legally permitted.

Coyne said the strange UFO
was a cigar-shaped object "un-
like anything produced on earth.
It was unreal . . . with a glowing,
steady red light on its leading
edge. A hull or dome was at the
very top of it, and a green light
emitted from the rear of the craft
filled our cabin with a green
glow. It was eerie."

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cal and/or sociological explanation of this remarkable and detailed sighting, what are we to suppose?

Was it an hallucination induced by Watergate? By the President? By the war in the mideast? By the gas shortage?

Or, if we adopt the Klassy Klassic explanation of Philip Klass, it wasn't there at all!



BURNED BY A UFO?

ABOUT DAWN on October 3 Eddie 'Doyle Webb, 45, of Greenville, Mo., was driving his tractor-trailer rig when he saw a bright metallic object "coming up real fast" behind him. He waked his wife Velma Mae, 47, who was asleep in the cab beside him but she couldn't see anything. Webb stuck his head out of the window to get a better look and "a large ball of fire struck me in the face. My glasses fell off and I couldn't see. But I got the truck stopped."

Mrs. Webb said her husband screamed, "Oh, my God! I'm burned! I can't see!"

She drove her husband to a hospital in Cape Girardeau where he gradually regained his vision.

Meanwhile Webb's glasses were recovered. One of the lenses had fallen out of the plastic frame which was warped.

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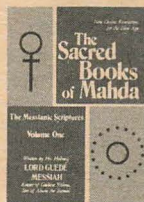
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Sgt. Ed Wright of the Missouri Highway Patrol took the glasses to Dr. Harley Rutledge, head of the Southwest Missouri State University physics department, for analysis. Rutledge said the plastic had been heated internally.



MISCELLANEA

ATHENS, Ga., police said an unidentified motorist reported seeing a UFO with one bright light and four flashing lights come within 15 feet of the ground before swerving into the sky.

Donna and Billy Hatchett and their 10-year-old daughter Valerie were frightened by a UFO as they drove their pickup truck on Coyote Trail west of Tulsa, Okla., about 12:20 A.M. Wednesday, October 17. A huge humming object appeared overhead and Donna screamed at her husband, "Billy, stop this truck." They watched the gigantic object for an estimated seven minutes, according to Donna, a former data processor.

The Hatchetts claim the object was so big it would dwarf a 747 Jet Liner. "It was larger than any flying object we have ever seen. You feel that they can make the shape of it appear to be one way one time and another way a split second later," Donna said. "The lighting system was intricate."

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When the strong white light dimmed the Hatchetts agree that the UFO appeared to take on a saucer shape. It had four red-lighted "prongs" on the tail end and a white one in the center.

Donna Hatchett got out of the truck to watch while her husband begged her to get back in. She said she could hear a low humming coupled with an intermittent high-pitched whine but "neither was very loud."

Early in September Bart J. Burns and Randy Shade, two military policemen at Hunter Army Airfield near Savannah, Ga., reported that a UFO dived at their car when they were on routine patrol. They initially spotted the object with "quick flashing lights" at about 2,000 feet. The lights shone mostly blue, white and amber and the object remained at a distance for some time. Then suddenly it dove down toward them and as it passed overhead at treetop level the men drove into a ditch. When they got out to push the car they saw the UFO stationary only about 200 yards away. It took the pair at least 15 frantic minutes to get their car back on the road. When they finally drove off on their way back to headquarters the UFO was still visible behind them.

Newsmen were not allowed to interview the two MPs until after

an official "debriefing" was complete.



FLYING PERIL

AS IF radioactive fallout, pollution and inflation were not enough, somebody on the New York docks, in 1968, had to break open a crate of monk parakeets. The birds escaped and now it is believed they may represent a future threat to America's crops.

The birds came from Argentina and were originally destined for zoos and pet shops. Also known as quaker parakeets they have greenish-gray backs, lemon-yellow bellies, gray heads, blue-gray wing feathers and long pointed bluish-green tails.

By next year they are expected to become serious pests to farmers. They have spread to 23 states and as many as 1000 have been counted in one New York flock.

According to Hugh Harper in the *Philadelphia Inquirer*, "they flock like starlings, have a bite severe enough to cut a telephone wire and will eliminate an entire field of grain or a fruit orchard in a single day." Each pair can produce as many as 40 young and as many as 10 pair may live in the bulky communal nests they build. They probably can survive severe northern winters and already have destroyed gardens in the east. — Curtis Fuller.



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At the time of this experiment Hurkos had not slept for 18 hours. He often acts out what he is seeing when psychometrizing, in this case gasping and clutching his chest as he speaks. (Photo by Guy Goodenow.)

PETER HURKOS *speaks:*

"The Rings Tell of Death . . ."

Famed psychometrizor — unknown until he "woke up psychic" after a fall — privately revels in gardening and painting.

By Wanda Sue Parrott

"COME BACK next week. Bring your husband."

Dutch psychic Peter Hurkos held my hand in his large warm palm for a moment before I walked into the night carrying a notebook and two cassette tapes of Hurkos' words. This interview for the "Strictly Personal" pages of *The Los Angeles Herald-Examiner* took place the evening of April 27, 1971. It was one of the strangest days of my life — filled with strange half-warnings to stay away from Hurkos.

Following a PTA meeting that afternoon I discovered I had locked my keys in the car. In 20 years of driving I never had done such a thing. "Now you're stuck. You can't go to see Peter Hurkos," came a voice that I felt

more than heard. "Do not go! You're not wanted."

When my husband brought a duplicate set of keys I told him about the "voice." I said, "I have the feeling someone doesn't want me to see Hurkos and all day I've been getting more and more nervous. Most reporters would jump at the chance to interview a man who's probably the world's most famous male psychic but I don't want to. . ."

But reporters do not cancel important assignments because of intangible "whisperings," so early evening found me on the way to the psychic's Studio City home. The sunset's waning rays caught the two rings on my left hand. They sparkled dully, mute reminders of the mystery of

Marilyn Rosen's death in the fall of 1969. The jewelry would play a major role in the interview with Hurkos. If he were truly psychic, gifted with the ability to "object read" through psychometry, he could answer a question still unanswered by legal authorities investigating the 24-year-old divorcee's death:

Did Marilyn Rosen commit suicide or was she murdered?

* * *

EMMA DIXON, Marilyn's mother, called *The Herald-Examiner* a few days before my

interview with Hurkos. I took her call and heard a strange tale. Her dead daughter had appeared to her and said, "I was forced to drink drugs mixed with alcohol. I was murdered. I did not take my own life." Mrs. Dixon wanted to know if our newspaper could recommend a reputable psychic whom she might consult.

I explained that I already had an assignment to see Peter Hurkos who is well-known for his ability to psychometrize, and asked if she would care to send me something her daughter had

Hurkos finds that finger-painting releases tension. Here he and his wife Stephany stand before one of his many canvases hung in their home. (Photo by Goodenow.)



worn. "I will wear it, pretending it's my own. We'll see what Mr. Hurkos can pick up spontaneously," I said.

The bereaved mother was grateful and willingly sent some of her daughter's jewelry — two rings. Now, as I drove into Studio City, the jewelry felt cold on my fingers. I fought an urge to take off the rings.

To overcome my apprehension and shut out the recurring impulse to turn around and go back home, I thought of another girl reporter who had set out to expose Hurkos as a fraud and ended up writing a book commending him.

Norma Jean Browning, the *Chicago Tribune* columnist, in *The Psychic World of Peter Hurkos*, claimed she had seen solid evidence of Hurkos' psychic prowess. I recalled her words about the Dutchman who once had lived in near-poverty in Holland but who is reputed to have made a good deal of money capitalizing on his psychic abilities in the United States.

Through "voices" and "pictures" which came to him, she wrote, Hurkos helped Palm Springs, Calif., police locate the body of a man named Gallagher, missing since January 1967. On September 24, 1969, *The Desert Sun* carried the news that "The remains . . . were found three-

quarters of a mile from the area indicated by Hurkos. . ."

In late spring 1968 Norma Jean Browning was with Hurkos when he announced matter-of-factly that "Bobby Kennedy will be knocked off next." A few weeks later Sen. Robert F. Kennedy was assassinated in Los Angeles.

When the Dutchman (who fell from a ladder while painting a building in The Hague 30 years ago and woke up psychic) once told Miss Browning that "voices" gave him names and facts she asked, "What voices?"

"Why, the voice that came with my other mind, of course!" Hurkos replied.

Well, I thought, Hurkos isn't the only one who hears voices. I've been hearing them all day!

Soon I reached Hurkos' winding tree-shaded street. Large homes with well-manicured lawns lined both sides. On the south side I spotted a large white English-style house in a miniature meadow of grass in need of mowing. The lawn was spattered with fresh drops of white house paint amid newly blooming clover heads. The scent of pine and flowers sweetened the air.

Then I saw the number. It was Hurkos' home. The voice inside my head thundered one more command — "Go home!" — as I stepped onto the porch, knocked and manufactured a stiff smile.

"Your photographer's already here and I've been showing him my darkroom," said husky-voiced Stephany Courtney Hurkos, a petite blonde in a long flowered hostess gown, as she led me past the darkened living room toward the kitchen-dining area. "I'm a documentary photographer. But I photograph only Peter."

Stephany surprised me. I had expected the 60-year-old psychic's wife to be matronly, middle-aged. Stephany is in her 20's. "Peter gets tired, you know," she went on. "He sometimes blows up. He has to. He has to release his feelings. Boom! Then it's all over. He doesn't mean anything by it."

I thought, why is she telling me this? Is she warning me that Hurkos may vent his temper on me? Not to push him too far?

We entered the dining area where Hurkos sat at a large table, his back to the waning sunlight. Outside two large dogs barked at the window. Hurkos' arms rested on a colorful Indian rug spread over the table. We were introduced and we shook hands — coolly, politely.

He seemed to look not only at me but far past me. Are his eyes dark brown, maroon or dark blue? Or a combination of colors? I wondered — unable to see through the filmy radiance emanating from his eyes. They're the eyes of a man in trance, or exhausted, or seeing something we can't see.

"Hello, dear," Hurkos said, his Dutch accent thick. I noticed he wore a bright lavender long-sleeved shirt and around his neck a gold medallion on a chain. Next I remarked his thick

Shown with helicopter pilot Gene Dewey, right, Hurkos works over map to locate missing airplane. (Photo by Stephany Courtney.)



mass of dark brown hair and his face which radiated childlike innocence.

"Sit down," he said, ending my quick study of his appearance. "That's one of our dogs," he said when a poodle wandered in.

"We also have a cat and a rabbit," Stephany said. The ice was broken — literally. We sipped iced cola and chatted.

"My gift," Hurkos said, "I call it a gift from God. I use 'em like you use your personality. You can use 'em for good or you can use 'em for bad. If I could be rid of the gift I be the happiest man in the world.

"I believe the earth is man's hell.

"I believe in reincarnation. Maybe man don't come back to this earth but I believe there is a purpose for man here. If I don't believe in reincarnation, then I don't believe in God."

Stephany produced a file folder with documented records of missing airplane cases on which Peter has worked. He demonstrated how he can touch a map — upside down or backward — and get impressions on where a plane has crashed. "I do not claim always to be 100 percent correct but I will say in an area of 500 miles I might be off five miles."

He then talked of murder cases

—how scenes of violence and death crowd his mind, obliterating all else. "When I work a murder case I work eight or nine days round the clock without sleeping. I forget everything. I forget my private life. I forget my home.

"It comes to me like a television screen or sound. Ya, like somebody talk to me." He paused, breathed deeply and sighed. He slumped slightly over the table. "I been working on a missing plane case, dear. Already I worked 18 hours around the clock today."

Suddenly, he stood up and started to walk away from the table. "I'm tired."

Feeling a little panicky I wondered if he was just going to walk out. I didn't have my story yet. He hadn't psychometrized the rings.

Stephany stood up. "Let's go see the paintings!" Photographer Guy Goodenow and I were led on a tour of the Hurkos' den where paintings cover nearly every inch of wall space. Although done in soft pastel hues the paintings have movement and strength. Their main theme is the eternal struggle to unite "low" and "high": Christ ascending from a man-made fiery holocaust; a forest of angular trees, their roots planted in parched soil, reaching toward the

sky. They picture man's struggle to attain the spiritual, I thought. Whoever painted them was a true mystic and sensitive.

"I paint them all, dear," Hurkos said. "I paint 'em as I see 'em in my mind, finger-painting. I finger-paint at two or three in the morning. Sometimes I play the organ at four in the morning."

"It releases tension," said Stephany. "Come on. I'll show you the house." We left Hurkos and Mr. Goodenow in the den. Stephany showed me their master bedroom with its king-sized bed covered with a bright purple velvet spread. Their living room held more Hurkos paintings and according to Stephany, "a few Old Masters."

When we returned to the dining area we found a new Hurkos. Now the psychic cracked witticisms, laughed and discussed his ability to "see" impressions with his eyes either open or closed. "It comes all the time but at night it is better, maybe because there are fewer distractions."

He repeated, "I was a most happy man if I can switch it off." Then he said, "The way, dear, to know if a psychic is really psychic is don't tell him nothing. Don't tell him anything because he can build a story around what you tell him. If he is really psychic, let him tell you."

Suddenly Hurkos slammed his fist on the table. "You write your mother's name on a piece of paper." I wrote "Lois Marie Childress." Hurkos did a quick reading. None of what he said fitted my mother. "But it might fit my mother-in-law," I said, thinking here was the opportunity I had been waiting for.

Almost frantically I slipped the rings off my fingers and dropped them in front of Peter. "Would you please see what you can get from these?"

Hurkos lifted one ring, rubbed it with his fingers and thumb, made a fist around it and shut his eyes. After a pause he shook his head and said loudly, "It's a person what is very active . . . and almost was killed!" His eyes opened wide and he began gulping. He grabbed his neck, sucked air into his throat and pushed away from the table gasping, "I see that . . . panicky! And you can say NO to me but I say YES. Was a bright day. She is like, like a kind of explosion, a noise! I see . . . no breathing. No breathing." He slammed the table, then groaned, clutching his chest. His hand fell limply on the table as if signifying death. "I see pop! The heart goes pop! It was an honest person down the line." Hurkos stood up as if to leave.

I said quickly, "It's not my

jewelry. To be honest with you, it's an unsolved police case. They don't know yet whether she committed suicide or was murdered."

Hurkos looked at me. "Dear, don't tell a psychic nothing. Let him tell you." Then he continued his "reading," silently feeling the metal in his palms. Then, "No! Not suicide. She didn't have the guts to do suicide. Was not shot to death. But was an explosion in heart. Could be from something somebody gave her. Something in milk. I don't know." His voice trailed off into a strangled whisper.

"I don't know. But suicide, no! I give my neck for that. She was drugged. She was a mother and father for the children. Somebody put something in her drink or coffee or . . . I don't know. You put me on a spot and this is what I tell you!"

He handed the jewelry back to me, brightening suddenly and saying, "It was terrible what they did to her — but come on, dear. I want to show you something." He led me outside then took my hand and helped me up the hill. We passed the swimming pool behind their \$70,000 home, looked at the guesthouse, then moved toward a flat area near the crest of the hill. In the moonlight I saw a frail fence, the enclosure for the "something"

the psychic wanted to share with me. In soft tones Hurkos whispered almost reverently, "That is my vegetable garden."

We stood in silence for a moment looking at the strong young plants — but the moment was marred as a cold chill ran up my spine. The inner voice returned. "Go away from Hurkos!"

The tall man with the strange-colored eyes — and a distinctly green thumb — led me back down the hill and into the house where I packed my tape recorder and notebook into a carrying case.

As I was leaving Hurkos invited me to return the next week. "Bring your husband," he said.

"I will," I replied, shaking his warm hand.

* * *

WHY I HEARD the warnings and felt tense and apprehensive I cannot explain. Perhaps, I thought, I had tuned in somehow to Hurkos' thoughts and possibly he always is wary of reporters. After all, more than one has sought to expose him so I may not have been welcome. My tension persisted during the days I typed the transcript of Hurkos' words. At last, I sent off a completed copy to Marilyn Rosen's mother along with the dead girl's rings. Five minutes after the package was in the mail, all feeling of tension left.

Mrs. Dixon wrote me sometime after receiving the transcript. She was astounded by the correctness of Hurkos' impressions of Marilyn. She was, her mother said, an active vivacious girl and always "a very honest person." After her divorce she had been both mother and father to her children.

As to what Hurkos said about suicide, Mrs. Dixon wrote: "Mr. Hurkos is so right. Barbara never would get up nerve enough to do away with herself and furthermore she was not the type to think along lines like that."

The case of Marilyn Rosen is still unsolved. On her death cer-

tificate "suicide" has been ruled out — leading to the conclusion that the police suspect foul play. The only man arrested, however — Edward White, who found Marilyn's lifeless body and notified authorities — was held only 24 hours and then released.

I have not gone back to visit Peter and Stephany Hurkos. Except for a "thank you" for the story I wrote for *The Los Angeles Herald-Examiner* I have not heard from them — except when memory replays a thickly-accented voice saying, "Do not tell a psychic nothing. Let him tell you." And "No, she did not commit suicide. No, no, no!"

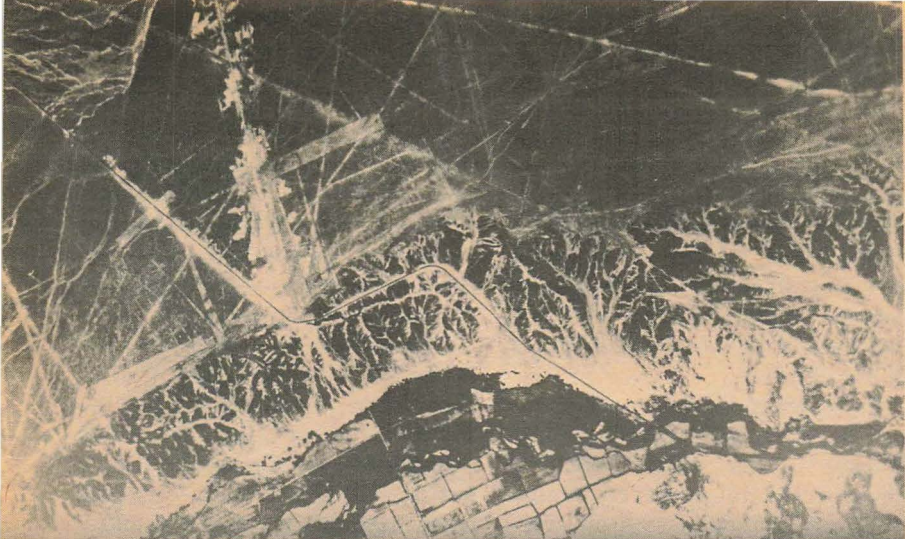


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The first issue of the new expanded *Theta*, eight by 11, with 32 pages, is the Winter-Spring 1974 edition already off the press as you read this. You may begin your subscription with this double issue by sending \$3.50 to *Theta*, Duke Sta., Durham, N.C. 27706.



Pan American Highway crosses group of desert markings south of the Ingenio Valley in Peru. (Photo courtesy Servicio, Paul Kosok, and Long Island University Press)

The Mysterious Nazca Markings

What inspired the ancient Peruvians to inscribe these lines, trapezoids and animal figures across the desert?

By Sharon S. McKern

TO THOSE who investigate the American past, few pre-Columbian peoples are so intriguing as those of Inca Peru. The Incas had no wheeled vehicles. Their knowledge of animal domestication was severely limited. For beasts of burden they had only the llama and alpaca, suitable for relatively light loads. They domesticated only

the guinea pig for food. As far as we know, they lacked even a rudimentary written language.

And yet they established what was perhaps the most sophisticated and well-organized government in all the New World. The vast Inca Empire, ruled by a living god, stretched along the Andes for more than 2,500 miles ranging from the southernmost



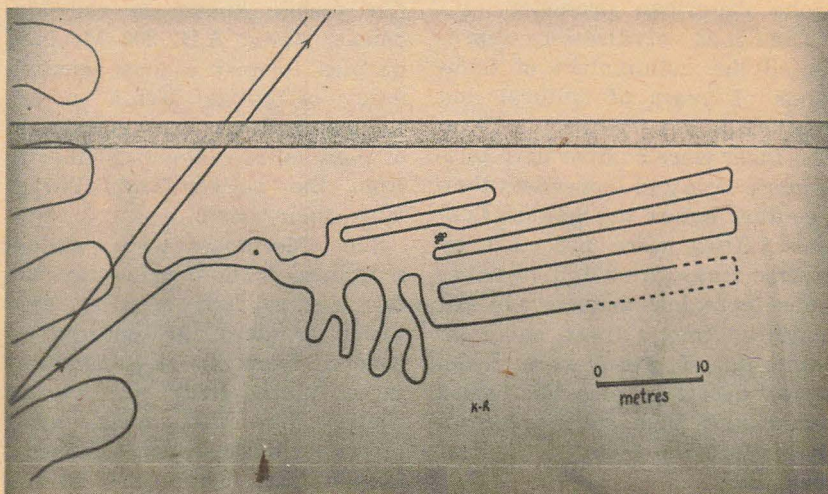
Nazca jug of 400-700 B.C. bears painted birds resembling large bird-like figures found on desert (see below). (Photo courtesy of Organization of American States)

From EXPLORING THE UNKNOWN, Mysteries in American Archaeology, by Sharon S. McKern. Copyright 1973 by Praeger Publishers, Inc., New York. Reprinted by permission.

boundaries of Colombia to the Maule River in central Chile. Armies of workers using tools of stone and bronze accomplished feats of engineering unsurpassed even today. Trained relay runners formed a human communications network linking the Inca capital with its far-flung outposts. Irrigation canals and agricultural terraces brought millions of acres of land into active production.

Some of these canals and terraces are in use today, after a

Many Nazca markings are so large that they can be seen properly only from the air. This bird-like figure is 125 feet long. (Courtesy Long Island University Press)



span of four centuries. Many of the well-built Inca roads, although too narrow for use by modern jeeps or automobiles, are traveled with ease and frequency by the present-day inhabitants of the region. Beneath the rubble of Spanish colonial structures toppled by earthquakes rest the undamaged foundations of Inca walls and dwellings. And from the tombs of pre-Columbian Peru come perfectly preserved Inca mummies wrapped in fine bright-colored textiles that have withstood the ravages of time. To gaze upon such remnants of the Inca Empire is to arrest time and capture brief glimpses into a romantic past. Little wonder, then, that this great native empire holds such fascination for those who probe American prehistory.

The Inca civilization represented the culmination of thousands of years of cultural and intellectual development in Peru. The Incas were comparative late-comers, rising to power less than a century before the Spanish Conquest. They were preceded by diverse fragmented Indian tribes whose complex histories are lost in time. Among these early inhabitants of Peru were little-known desert peoples who raised remarkably high cultures centuries before the birth of the first Inca king.

To the west of the Andes is a barren, inhospitable desert that runs some 2,000 miles along the coast of Peru. This is a region of intense heat. Much of the desert is totally devoid of life and to the modern visitor it seems incredible that man could wrest a living from this harsh environment.

Fog occasionally crowds in from the coastal waters but rain never falls here. There are, however, small rivers and streams that carry water to the sea from the forested slopes of the Andes where rains are torrential. Through tedious and painstaking techniques of irrigation, crops can be grown here and where food can be grown, people can survive.

In the northern range of the coastal desert lived a hardy warlike people known as the Mochicas. About A.D. 200 Mochica peoples formed a loose confederacy of groups living in adjoining valleys. Our knowledge of their culture comes primarily from the pottery they buried with their dead.

The Mochicas were skilled sculptors, modeling in clay the forms they had seen or fantasied. Among the pottery recovered from desert excavations in northern Peru are vessels shaped like fish, owls, deer, monkeys, birds, frogs and fierce, fanged gods. There are human

forms, too, and clay portraits so masterfully executed that they are startling in their realism. Not only the usual but also the bizarre caught the attention of Mochica sculptors. The pottery they left behind includes grotesque representations of disease and physical deformity — and graphic portrayals of human sexual activity. Ancient Mochica pottery is abundant in modern collections of pornographic art.

Painted vessels give us heady glimpses into the daily lives of the Mochicas. On their smooth brightly colored surfaces are represented people from all walks to Mochica life. There are chiefs, merchants, craftsmen, mothers, warriors, hunters, weavers and musicians — all dressed in suitable costume and engaged in appropriate activity.

Near the center of Peru's coastal desert, predating Mochica culture by nearly two centuries, flourished another unique Indian race. They were the Paracas, known primarily for their extraordinary textiles and exquisite embroidered garments. Miraculously preserved by the arid desert air these are as vivid today as they were when first woven. Like the Incas who came later, the Paracas venerated their dead. The mummies of chiefs, priests and honored noblemen were wrapped first in

plain cotton shrouds, then enveloped in yards of fine beautifully woven fabric; tucked deep within the mummy wrappings were offerings of food and gold. Archaeologists have recovered several hundred Paracas mummies. At one site alone — Paracas Necropolis — excavators unearthed more than four hundred seated mummies, all elaborately prepared and preserved for posterity.

But it is to the south of the Paracas region that we find the remains of the most mysterious of Peru's desert kingdoms. Across the southern coast, about 250 miles from Lima, the Rio Grande River branches out into eight small tributaries. These are dry for more than half the year; nevertheless, there is sufficient water to irrigate the intervening valleys and thus support their small populations of from one thousand to three thousand people.

Between the Nazca and the Ica valleys, from about A.D. 200 to 600, lived an enigmatic Indian race believed to be responsible for the most large scale of all archaeological riddles. In one of the world's driest deserts — and for reasons we may never uncover — the Ica-Nazcas carefully etched into the earth's surface great networks of lines and geometric figures.

Some of the tracings are ruler-straight, running along the desert plains for distances of up to five miles; some continue along for no more than a few feet. Others form immense geometric figures—squares, rectangles, trapezoids, triangles—that measure thousands of feet in width. Still others trace the outlines of birds, plants, monkeys, spiders and other creatures or loop round and round in dizzying, seemingly meaningless spirals. One figure, found near a huge trapezoid located close by the Pan-American Highway, consists of a gigantic pair of hands—with but nine fingers.

Most of the geometric figures are neatly arranged, their borders clearly and concisely outlined. Other lines lace back and forth across the landscape chaotically overlapping in places, as if they were etched at different times by artists with different interests. There are giant circles, too, and mysterious radiating lines.

The Spanish never mentioned these curious markings in any of their writings. And present-day inhabitants of the region, although aware of the tracings, can shed no light on the mystery. Apparently, the secret of these vast drawings was buried with the people who made them. One Spanish chronicler, Cieza de Leon, mentions in his writings

that all of the Indians of the Nazca Valley died in the civil wars that wreaked havoc on the region as rival Spanish armies battled for possession of New World lands and Indian slaves.

Modern inhabitants of the Nazca Valley as well as tourists who fly over the area refer to the desert etchings as "Inca roads." And from both air and ground the majority of the markings look very much like roads or light-colored trails edged with darker filaments at either border.

Yet the lines predate the Incas by centuries and could not have been used for ordinary transportation. Most begin and end seemingly nowhere. A true Inca road, built shortly before the Spanish Conquest, runs directly across some of the larger desert figures; the Incas, at least, were totally indifferent to these strange sand drawings.

Both lines and figures appear to have been made by the simple process of removing surface pebbles to expose the lighter soil below. Surface material was then piled along either side of the line. Rocks and gravel on the desert's surface are dark; they contain iron which oxidizes and darkens on contact with the air—hence the clarity of these prehistoric constructions. A single heavy rainfall would wash

away the coat of dust that clings to the rocky outlines of these gigantic forms. But because it seldom rains in the Nazca Valley the fragile etchings have survived for centuries.

The Nazca markings are so immense that their true shapes can be ascertained only from the air. Some of the more complex networks cover an area more than 40 miles long and 10 miles wide.

Why did prehistoric peoples labor under the broiling sun to devise these giant figures? How could designs be executed with such precision by peoples who could never view their own handiwork?

When first observed from the air, the Nazca tracings were laughingly called "prehistoric landing strips," and compared to the "canals" on Mars. In 1939 one scholar—Mejia Xesspe—suggested that the desert lines represent ceremonial paths. Eight years later Prof. Hans Horkheimer theorized that the lines might have served in prehistoric times to link the graves of members of local families or clans. But no graves have ever been found at the junctures of these connecting lines.

In 1941, an imaginative American historian stumbled upon the most promising clue so far—one that may one day unravel the

secret of the mysterious markings. In June of that year, Paul Kosok, then a professor of history at Long Island University in New York, traveled to Peru to study the prehistoric irrigation systems of the northwest coast and their possible relationships with important ruins of the past. With his wife Dr. Kosok pored over aerial photographs of the region and then decided to explore the so-called Inca roads in the hope that they might represent—or lead to—prehistoric irrigation canals.

Quickly the Kosoks ruled out the possibility that the tracings had anything to do with irrigation. The lines often ran over small desert hillocks; water in such "canals" would have had to defy the law of gravity. Further, the markings had no physical connection with known rivers, which connection would have been mandatory for any system of irrigation canals.

Even so, the Kosoks continued to explore the region, now thoroughly intrigued by the desert markings. They chose a wide Nazca line that crossed the modern Pan-American Highway to the south of Palpa and followed it on foot as it led straight up one side of a small desert mesa.

There the line came to an abrupt end. But it was surrounded by several similar lines

that — together with longer, narrower ones — radiated from a center near which the Kosoks stood.

From this vantage point, Dr. Kosok and his wife commanded a clear view of the horizon and the surrounding landscape, which was crisscrossed by the huge rectangles and trapezoids typical in the Nazca Valley. They walked to the center of the radiating lines and stood together, watching the setting of the sun.

Then — in one of those rare and wonderful coincidences that sometimes bless one science or another — the sun set almost exactly over the end of one of the long Nazca lines.

A moment later the Kosoks recalled that the date was June 22, the day of the winter solstice in the southern hemisphere — the day when the sun sets farthest north of due west.

Had the peoples of the Nazca Valley etched this line into the desert to mark the winter solstice? If so, did the other strange tracings also represent astronomical events meaningful to the peoples of Peru's coastal desert?

Kosok thought so. As a scholar he had often contemplated the importance of astronomical observations to regulate the agricultural life of primitive societies across the world. He theorized that the Ica-Nazcas, like other

agricultural peoples, must have yearned for an understanding of the productive cycle. In response, they apparently developed numerous calendrical systems — based on astronomical observations — to record the changing seasons and to predict the onset of life-sustaining waters.

Kosok visualized here an ancient Indian society dominated by astronomer-priests who supervised the construction of sight lines intended to mark the points on the horizon where the sun rose and set at different times of the year. Such markings served to pinpoint the beginning and end of important periods in agricultural life and permitted the elite priestly class to calculate or predict the coming of important events. From this crude beginning there could develop a well-organized calendar for determining "holy" or "lucky" days for planting or harvesting crops — a matter of vast importance to people dependent on agriculture for their survival.

Ruins of ancient astronomical formations are known from England, northern France and other parts of the world. None rivals the Nazca tracings in scale, frequency or complexity.

For Kosok the markings in the coastal desert of Peru represented the "largest astronomy book in the world." He was de-

terminated to read it.

In the few remaining weeks he had to spend in Peru, Kosok flew over the entire area, obtaining high quality aerial photographs and taking directional readings. He located at least a dozen other "radiating centers." Some of the lines had solstitial direction, as he had expected, but many appeared to have other astronomical significance. Given time, he thought, he could unravel the riddle of the giant Nazca drawings.

Commitments at home called him back to the United States; he would not be able to return to Peru for more than five years. In the meantime, he turned over his information to Dr. Maria Reiche, a Lima-based mathematician-astronomer who had expressed keen interest in his work. Since that time, Dr. Reiche has become a passionate (some say fanatical) advocate of Kosok's original theory.

Dr. Reiche lives for at least part of the year in a simple adobe hut at the edge of the desert where she can observe the rising and setting of the sun over the ancient Nazca lines. In this way, she has managed to verify the solstitial nature of the lines plotted by Kosok. In addition, she has found new correlations between the tracings and many other heavenly bodies. Obviously,

ly, the enigmatic desert tracings were not built in a random fashion but were designed to align with specific positions of the sun, moon, stars and planets.

For Maria Reiche the mysterious Nazca drawings represent an immense desert calendar by which these Indians marked the passing of the years. Like Kosok she would find special meaning in a passage by the early Spanish chronicler Cieza de Leon who wrote: "These Indians watched the heavens and the signs very constantly." Maria Reiche has done the same.

Dr. Kosok remained in frequent contact through the mails, then returned to Peru to resume his fieldwork in 1948. Once again his time was limited by obligations at home. But until his death in 1959 he continued to collaborate with Dr. Reiche in attempting to organize and interpret the chaotic network of etchings on the surface of Peru's coastal desert. Together they mapped and computed hundreds of astronomical correlations—and walked hundreds of miles to trace the outline of blurred geometric figures.

It is only the beginning. Still to be explored are hundreds of lines and "roads" that are not related to the solstices and equinoxes. These may have served as sight lines for the rising and setting of the moon, planets or important

stars. Or they may not represent sight lines at all, having served instead to connect related astronomical markings.

And the many lines and figures have not yet been satisfactorily dated. Radiocarbon techniques, so often relied upon by archaeologists to determine the age of prehistoric ruins, cannot be applied to stone. So far only one radiocarbon date has emerged from the Nazca sites; this date — A.D. 500 — was obtained from the remains of a tree stump found at the end of one of the long narrow lines. There is no way of knowing how long similar etchings had been under construction before this piece of wood was erected as some sort of marker. We know only that the gigantic desert drawings are at least 1,500 years old.

Since the death of Dr. Kosok, Maria Reiche has worked alone. Her devotion to the project is unparalleled, her energy apparently boundless. For nearly 30 years, she has pored over complex aerial photographs, directional readings and astronomical calculations. Almost single-handedly she has fended off highway engineers and land developers who would destroy the ancient desert tracings. On occasion she has flown strapped to the outside of a low-flying plane in order to take photographs

from just the right angle.

And still the mysteries remain. The hundreds of lines which lack astronomical correlations have not been explained. Were these built to represent astronomical configurations not yet considered? Or did they serve as footpaths along which ancient priest-astronomers led religious processions on ceremonial days?

What of the squares, triangles, trapezoids and rectangles? These immense geometric forms are too precise to result from the accidental crossing of solstitial lines. Could they have served as sacred enclosures in which religious rituals now lost in time were performed? The largest geometric figures measure 500 feet wide and more than 1,000 feet long. Hundreds if not thousands of worshipers could have gathered within their boundaries. Perhaps they were intended as open-air temples; near some of them have been found large stone heaps — possibly the remains of altars. No one has yet excavated these; perhaps they do contain human burials.

Most perplexing, however, are the animal shapes and rambling spirals. These, hundreds of feet in diameter, are found closely associated with a wide Nazca line or geometric figures. Most are formed by a single continuous line or narrow path that

loops and twists over the desert's surface to depict some animal figure.

Why would hardworking desert farmers go to such lengths to make immense outlines of whales, spiders, flying pelicans and other creatures? Do the fantastic animal shapes represent prehistoric totem-like symbols intended to honor some favorite animal spirit? Or were they offerings of art never meant to be seen by man but dedicated instead to the ever watchful Indian gods who looked down upon the earth from their homes in the skies?

And how do the mysterious markings of Nazca relate to similar figures produced by prehistoric peoples of North America? Giant effigies are known here also, from the parched desert near Blythe, Calif., where crude childlike sketches of men and horses sprawl across the landscape. In the Mississippi Valley huge serpent-like earth mounds were constructed by tribes who occupied the area in the centuries before Columbus.

At some time in the distant past did contacts occur between the peoples of North and South

America, contacts that permitted the spread of native religious ideas and of techniques used in building sacred constructions? Or are these scattered effigies products of independent invention, the result of homegrown customs whose origins have been lost?

Many of the baffling animal shapes traced across the coastal desert of southern Peru are similar to those found on ancient Nazca pottery unearthed in the immediate vicinity. If the Ica-Nazcas repeated the same designs again and again, in pottery and across the landscape, the forms must have had great significance to them. But what?

The history of the Nazca markings is yet to be fully reconstructed. We are left with too many unanswered — perhaps unsolvable — questions. Perhaps the long lines did indeed serve to determine the appropriate dates for planting and harvesting of crops. But the curious spirals and puzzling animal shapes are more difficult to explain.

However energetic future investigations in the Nazca Valley, these desert etchings may remain perplexing.



LIKE DOZENS of others in Manhattan the yellow-brick apartment building on 21st Street presents to passersby a calm and dignified facade. The nearby cab company, a piano factory and a row of century-old houses on the block add to the middle-class commonplace atmosphere. Consequently when my husband Don and I moved in with our two youngsters in June 1956 we looked forward to a peaceful tenure as building superintendents.

Our serenity did not last long. Our German shepherd Ginny was first to notice something



Kathy's dog Kim slept through seances until the night of the great knocking.

MY 8 YEARS *in a* HAUNTED HOUSE

By Mildred C. Hatt

amiss. Almost every night she would awaken us and silently harass us until we'd rise and follow her through the apartment. We never found anything suspicious, however, and began to ignore her when she came to us at night.

Then two-year-old Donald got into the act. He'd wake up insisting that someone was walking around in his room. Sometimes

he'd complain that "the lady" was playing with his toys again. We'd suggest that he was dreaming and pat him back to sleep.

But one night when I was home alone and napping I awoke and was startled to see an old lady sitting on the edge of the bed. When I turned on a lamp she disappeared. Only the dog cowering in the corner convinced me I hadn't been dreaming.

Our yellow-brick apartment building

in Manhattan would have been commonplace if it had not been for its invisible tenants.

Over the next several months I saw "the lady" prowling around the apartment several times. Eventually I accepted her as part of the household and joked with the neighbors about our unearthly tenant—but my husband remained a skeptic.

One morning in June 1957 just before daybreak Don woke me saying, "Would you believe a tenant just walked into our bathroom?"

"It's only the lady," I mumbled.

Meanwhile he stormed into the bathroom but no one was there. When he realized that all our doors and windows were locked and no one could have entered or left our apartment, he began to believe my stories about "the lady."

Now that Don was convinced a ghost shared our apartment we decided to hold a seance. My brother-in-law Jerry was spending the summer with us and Robert and Jane Duncan from the floor above had heard my running account of "the lady," so the three of them joined Don and me. We had heard that ghosts prefer red light so Don bought a red bulb and each week during

July and August the five of us met to try to entice the mysterious lady into the rosy glow. After two months without success we began to feel foolish but in September we decided to try once more before abandoning our efforts. Kim, the German shepherd who had replaced the deceased Ginny, had already scorned the whole procedure and snoozed placidly under the desk.

With little enthusiasm the five of us joined hands in our darkened living room, in stillness



Two-year-old Donald complained that "the lady" played with all his toys.

made eerie by the dim rose-colored light. For what seemed ages we waited. Since previous suggestions to the entity had been ignored, we sat in silence this time — until an unexpected tension gripped us all simultaneously. Kim scrambled from under the desk and sat trembling by my side. A great knocking startled us, the venetian blinds rattled and our red light went out. We were stunned. Then we accused each other of causing the disturbances, all the while convinced we had witnessed something unexplainable. While we were talking the red light came back on.

When our guests left we shared a feeling of sadness. We had grown fond of our ghost and had started the seances to help her. Now we were uncertain whether we had done the right thing. The next morning we were even less sure. Our living room was a shambles. Chairs were overturned, upholstery ripped, books scattered around and none of us had heard a sound during the night.

Our ghost never appeared in our apartment again but over the next months we began to suspect we had driven her upstairs. Our tenants' complaints seemed to bear this out. Mrs. Marks in 2E complained that Mrs. Regan in the apartment

above her banged her dust mop on the fire escape every morning at five o'clock, an accusation Mrs. Regan hotly denied. After Mrs. Marks continued to complain we began to rise early in the morning to stand watch over that side of the building. Not once did we detect any activity at that hour although each morning Mrs. Marks heard the noise.

Jeannie Bender, the young actress in 3A, reported that the tenants on either side of her kept up a running all-night conversation which disturbed her sleep. When both neighbors were off to Florida for the winter the unintelligible chatter continued. (I heard it myself when I visited Jeannie one night.) Thoroughly frightened, Jeannie moved back into her parents' home.

Herman Derwitt in 1F was irritated constantly by piano-playing in the wee hours in the apartment next to his. His neighbor Tony Suter was indeed a musician and had the only piano in the building but professed to be sound asleep at the hours when Herman was disturbed. I tended to believe Tony as no one else in the building ever heard the music. Tony's innocence was confirmed when Herman came down to complain once again two days after Tony had moved out, piano and all. Then people complained about the heavy tread of the new

tenants when in truth the apartment was vacant!

Soon Mrs. Marks came to me with a fresh complaint against the Regans. She insisted that shoes were dropped and toilets flushed with such regularity in the wee hours of the morning that she was sure the Regans were operating an illicit business. I didn't even dare repeat that particular complaint to poor mousy Mrs. Regan. And right about that time several tenants complained about bells ringing at odd hours and the sounds of prowlers on the roof and fire escape. Yet repeated surveillance on our part, sometimes with the police and always with our dog, flushed no culprit.

Willy, the window-washer, an old Chelsea character who had lived in that neighborhood over 50 years, provided the clues that I felt solved the mystery. When-

ever he worked in our building he would visit with us for a while and delight us with tales of the old days. One day he began a long story about the old brown-stone buildings our modern apartments had replaced.

One had been a speakeasy and Annie, the old gal who ran it, was a piano-playing madcap who would fire a pistol to clear her house of unruly guests. "You wouldn't believe the things that went on here," Willie said, his rheumy eyes sparkling in remembrance of youthful escapades. "When the ships came in, the first place the sailors would hit was Annie's. Yes, many a tale could be told — but they're all gone now."

All gone, Willie? I'm not so sure. When we moved out in 1964 bizarre things still were happening in that six-story building on 21st Street.



SHIP GOES DOWN WITH CAPTAIN

THE LAST request of Capt. Joseph Serzan was that he be buried at sea, reports the Associated Press. When Serzan died early this year in Daytona Beach, Fla., after 40 years' service to the prominent Flagler family, his employer Mrs. Matthews announced she would grant his request. His body was towed to sea on the \$60,000 luxury yacht *Miss Flagler* which Serzan had commanded. After a

brief funeral service the sea-cocks of the 48-foot vessel were opened and the ship and its captain swiftly disappeared under the waves.

Mrs. Matthews, granddaughter of Florida railroad tycoon Henry M. Flagler, did not explain why she provided a tomb rivaling the Taj Mahal. Reportedly she stated merely that Serzan was "more than an employee."

“EVE, IT’S too late to go out on the horse,” I called to my 13-year-old daughter as she ran outside and mounted her horse, Lady. But like many other, headstrong 13-year-olds Eve pretended not to hear me and rode off, taking the trail around the boundaries of our farm outside Miamisburg, Ohio. It was nine o’clock on that Saturday evening

Fifteen minutes later I heard the back screen door open and knew Eve had returned. This was odd; the time was too short for her to have ridden around the trail. I glanced up as she came into the kitchen. It was obvious she was upset; her face was white with fear.

“What’s wrong?” I asked.

“Mom, I just saw something

THE SILVER UFO

By Ruth S. Madden

Skeptics dismiss UFO sightings

as imagination — but can three people all imagine the same thing?

of July 31, 1971, and the last red glow of sunset had given way to a dusky blue-gray. The evening coolness was welcome after the hot and humid day.

I sat at the kitchen table reading the evening paper while my husband Elmer relaxed in front of the TV in the living room. I wasn’t really worried about Eve. She was an expert horsewoman — in fact, she had broken and trained several horses. My only concern was that Lady might trip in one of the many groundhog holes in the fields.

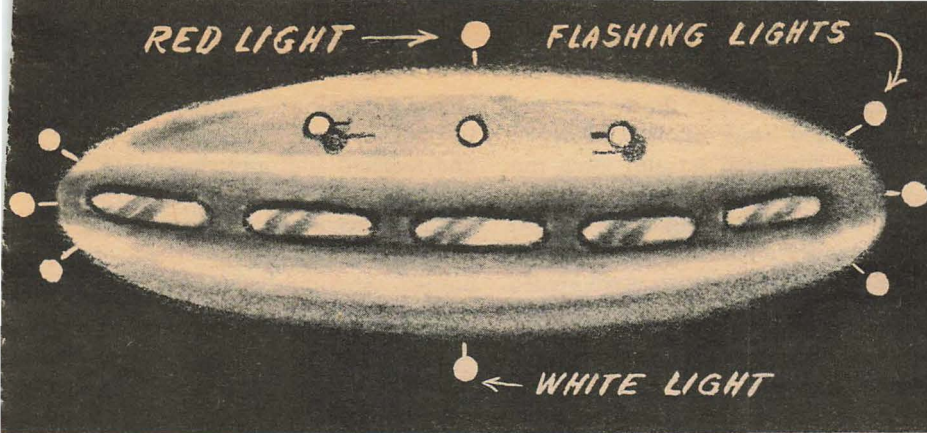
out of this world! A UFO, I think. Hurry, come on out. Maybe you can see it!” She hurried out with me in pursuit. Elmer followed us from the living room.

We followed Eve out to the edge of the field. Looking toward the east where she pointed, at first we saw nothing.

“It was moving north,” she said. “See, there it is!”

And there it was! It came out from behind some tall trees on a neighbor’s farm about a quarter of a mile away.

“My God, what is that thing?”



Elmer gasped in surprise.

As near as we could estimate the UFO was 75 to 100 feet long, 40 to 50 feet in width and height and shaped like a fat cigar. It seemed to hover pretty much in one place but constantly bobbed up and down like a cork floating on the water. Around its middle a row of windows glowed yellow. Apparently these windows all were on one side because at times they disappeared as the UFO slowly turned. Other lights on the object seemed to be suspended a short distance from it as if they were on an outside frame. There was a red light on top, a white light on the bottom and other lights at the sides, all flashing apparently at random.

After we'd watched for a few moments I yelled, "Let's get closer!"

So we hurried to our car and drove to an area where we could see the UFO better but it sudden-

ly started moving rapidly east and soon was out of sight. We drove around for about 45 minutes trying to spot it again but we had no luck. It was gone.

During all this excitement Eve had no opportunity to tell us how she first discovered the craft. Now she explained. She had crossed the front of the farm going east and then turned north along our eastern boundary. She and Lady went down into a deep ditch and as they came up on the other side she glanced up. The metallic silvery UFO was almost overhead, slightly to her right and hovering noiselessly just above the treetops. She said the yellow glowing windows seemed to protrude slightly and were tilted down toward her as if she were being observed but she could see no persons or objects inside it. The UFO looked extremely large at this close range and she compared it to a "flying

Airstream trailer." Lady became frightened and bolted toward home. Eve held on and gave the horse her head.

We knew the sighting should be reported to the authorities, for the record, but we were afraid our daughter would be ridiculed by the conservative people in our area. Later when we mentioned seeing the UFO to friends and relatives they did not believe us.

Sometime in November 1971 I read an item in the *Middletown (Ohio) Journal* about UFOs seen in the Middletown area. It mentioned a Bonita Roman who gave her telephone number and asked

anyone who had sighted a UFO to contact her. I telephoned her and learned she published a UFO magazine. At her request I wrote a brief account of our sighting but asked her not to use our names. She published my letter in her next issue as an anonymous sighting.

Since July 1971 I have read all the books available about UFOs, including the lengthy Condon report, and have tried to find an answer to the many questions raised by our sighting. At times I think I must have imagined the whole incident. *But how could three people all imagine the same thing?*



GHOSTLY FOUNDING FATHERS

THE CITY of Port Arthur, Tex., owes its existence to advice from the spirit world, explains Jack Maguire in *Texas Parade Magazine*. Arthur Stilwell, who planned the railroad line that he hoped would stretch from Kansas City, Mo., to Topolobampo on the west coast of Mexico, always attributed his plan—and the fortune of \$160,000,000 he amassed—to advice he received from the spirits.

In 1886 Stilwell founded the parent company of his railroad, which was to spawn dozens of towns and villages along its path as it was built southward from Kansas City. Originally Stilwell

planned to make the town of Galveston, Tex., on the Gulf of Mexico the terminus for the line. His spirit guides, however, warned him Galveston would be destroyed by a hurricane and directed him to buy land directly south of Shreveport, La., and end the railroad on the north shore of Sabine Lake.

At that time the area was swampland populated chiefly by alligators and Stilwell had no problem buying it up for seven dollars an acre. When the predicted hurricane struck Galveston in 1900 the former swampland already was the thriving seaport of Port Arthur.

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.

THE BLOODY ROOM

By Janet Ganley

ABOUT 2:00 A.M. September 11, 1970, my mother Florence Bernardino and I were talking in the living room of my home in Secane, Pa., when suddenly I had a strange feeling of horror. I said, "I see blood! All over the drapes, the walls, the rug, the chairs — all over the room!"

Startled, my mother asked what made me say such a thing. I didn't know. All I knew was that I sensed something horrible. We went to bed but I slept badly until the telephone awakened me about three hours later. It was my aunt Doris Roberts calling to say my cousin, Robert (Andy) Anderson, a successful television actor, had been shot through the head.

Mother and I dressed hurriedly and boarded the first train to New York. We rushed to Roosevelt Hospital where my cousin lay unconscious, with little chance of survival.

Andy's wife Nan tearfully ex-

plained the tragedy. Earlier in the evening Andy and his friend Wallace Graham had been out celebrating the signing of a TV contract. After they arrived home Nan went to bed leaving the two men talking. Andy apparently decided to show his friend an expensive gun he had bought and when he removed it from the closet it fired accidentally. The bullet crashed through his brain and he lost a great deal of blood.

When he died on September 14 I felt the loss deeply. I am an only child and he was like a



Andy Anderson

brother to me. I believe I had that ESP "flash" at the time of the accident because of the bond between us. — *Secane, Pa.*

SHORT-LIVED REBELLION

By Nathan Singer

DISSATISFACTION with my lot in life had been building up in me and one night in 1964 I rebelled and challenged God. I told him point-blank I refused to be of service to others any longer, to pray for them, to help them.

I screamed at Him, "I'm tired of Your ways. You give me the body of a man and You take away sex! You give me the way of a saint and You put me in the company of that animal, man! You give me a mind and You deny me the right to think for myself!" Putting on my coat I concluded, "Gonna get drunk tonight, God. Try and stop me!"

I revved the motor of my car intending to head into the gutter, away from saintliness into sin.

I chose a bar and entered. Or was I led? I bought a pack of cigarets from a machine, sat down at the bar and ordered wine. I tried to force myself to listen to the ribald jokes on the TV set. Gradually I relaxed and I attributed this to the wine. "Do your own thing," I told myself. "Freedom is yours tonight."

Then I noticed a man standing

near the TV set staring at me and smiling. This annoyed me.

Still smiling, he started toward me. I wondered if he meant to pick a fight.

But then with surprise I saw it was Orlando Pilardi, an old neighbor and schoolmate. We shook hands. He always had been rough and tough and used to say to me, "You're different from the other kids. If anyone bothers you let me know."

Now Orlando didn't ask me what I was doing in the bar. Within minutes he was telling me his troubles. His favorite son Ronald who worked at the Highland Park Reservoir was in the hospital. When the foreman had turned on the water to the fire hose too quickly, the water pressure had flailed the hose around striking Ronald in the head and knocking him into the empty reservoir. Ronald was in a coma with a cracked skull; his condition was critical.

My desires for a drink and a woman vanished. I wondered about my challenge to God. Was this His means of circumventing my stubborn will in order that I would do what was meant for me?

"Are you listening?" Orlando asked sharply.

"Do you believe in prayer?" I countered.

"I believe in God," he replied.

"In our family are Protestants, Catholics, Jews. Me, I belong to none."

I reminded him of how he used to say I was different. I said many people now call on me for prayers. I told him I knew many people like myself who would pray for his boy and I asked his permission.

"Anything that might help," he said through clenched teeth. Tears welled up in his eyes; he banged his beer mug onto the bar and left.

I immediately phoned Mrs. O. Louise Schneider, the elderly woman who had trained me in the art of healing prayer. She is dead now. Mrs. Schneider had recognized my dormant gift many years before and we worked quietly as a team. Right then and there, over the telephone, we prayed together for Ronald. And we prayed for him constantly for one week.

At the end of that week I went back to the bar hoping Orlando would be there. The moment I entered he came up to me and said, "God bless you!"

"How much better is he?" I asked anxiously. "Will he need more prayers?"

"Go and see him at the hospital," suggested Orlando.

I agreed to do that. Then I asked Orlando how he had felt the night I first spoke with him

about Ronald's accident.

"After I left you I felt so bad I went out drinking. The more I drank the uglier I felt. I picked a fight with a man and knocked him down. Then I went home. I sat down on my mother's bed which I have kept in a secluded part of my basement since her death. There I prayed and I thought, 'Mum, he's my best boy. He doesn't drink; he's good to his wife; he loves everybody. Me — I've done everything rotten in this world. Beg for his life, Momma. If you have to, take my life, but let my boy live!'"

I phoned Orlando's wife and when I gave her my name she too said. "God bless you. It was a miracle."

"No, no," I replied. "When you know how the Law works, it isn't a miracle."

Then she said she wanted me to do something for Orlando. "He drinks too much. He's been warned about blindness," she said.

"We'll ask," I replied.

The next day I visited Shady-side Hospital. Ronald was sitting up in bed, wearing only a small patch on his head. A month and a half after his accident he left the hospital and returned to work.

I saw Orlando only once more before he died. At that time I told him how glad I was that his

son recovered and asked if he wanted us to pray for him also. He smiled and refused. I did not press the point; spiritually he was not ready.

I am still a rebel but with the knowledge that when I challenge God he will find something he wants me to do. — *Pittsburgh, Pa.*

SENSE OF DANGER

By Alan Eichler

MY PARTNER David Brown and I have a gold mine near Canyon Creek in Washington's Cascade Mountains. The closest town is Winthrop, Wash., 42 miles over the crest of the mountain range. One morning in October 1972 we arose at 6:00 and after a breakfast of coffee, bacon and flapjacks we set off to work. The frosty morning air was like a tonic, the dredge worked smoothly and the day's operations went well. About 3:00 P.M. we shut down the engine for the day and returned to our log cabin, where we worked the collected material to recover the gold. It was hard and tedious but rewarding.

When we finished we settled down to a supper of trout and fried potatoes, ending up with coffee and hot rolls. A rain had begun and the chill wind warned of impending winter but we were snug in our cabin after a quite ordinary day.

We blew out the candles about 11 o'clock and went to bed. I know I had been asleep but suddenly I was wide-awake and alert, gripped by a sense of immediate danger. In the pitch-darkness I grabbed a flashlight and my Colt revolver. I flashed the light around the cabin but saw nothing. My stomach knotted and I broke out in sweat. I felt I had to do something right now or it would be too late. But what?

I never before had felt such uncontrollable fear — and when I shined the light over my partner's face I knew why. A brown wolf spider about the size of a quarter was on his pillow crawling toward his throat. I leaped the space between the beds and crushed the spider. Any delay would have been fatal. If it had not been for the premonition my good friend might have died, for the wolf spider carries the parasite rickettsia, which causes typhus and Rocky Mountain spotted fever. — *Mazama, Wash.*

GLIMPSES OF PREVIOUS LIVES

By Elizabeth S. Wilson

ABOUT THREE years ago I had my first dream experience of what I since have decided must be brief glimpses into previous lives. In the dream I was wearing a long drab grey or steel-blue cotton dress with long

sleeves — what you would call a Puritan or Colonial style. I was sitting on a bench in front of an open rounded-out fireplace of large gray stones, over which hung a large black iron cooking pan. A slow fire was burning underneath with lazy smoke curling up. I was using iron tongs to grill scones over the fire while happy guests milled around chatting and laughing. The dream seemed very real and colorful.

The next day two occurrences convinced me I had recaptured a moment from a previous life. First, upon awakening I phoned my sister Charlotte Smith to tell her my dream. In the midst of my description she asked, "What are scones?" I described them as a doughy mixture shaped into slightly flattened balls "and then you grill them over the fire and they are delicious." It suddenly dawned on me I never had heard of scones before. We put our phones down and each headed for a dictionary. We both were shocked at the accuracy of my description.

The second revelation followed that afternoon as I was describing my dream to my hairdresser. An elderly woman came over to me and said, "I couldn't help but overhear. You are talking about my beloved Scotland and my delightful scones." I never have been abroad but Scotland always

has fascinated me. As a painter I have done many paintings of Scotland. The woman from Scotland continued, "You should try blueberries in scones if you ever try to make them. By the way, the fireplace and the dress you described are both typical of old Scotland."

My second previous-life dream came in two parts — one about two years ago and the second six



Elizabeth S. Wilson

month later. I saw my previous life end in the *Titanic* disaster. Stories and movies of the ill-fated *Titanic* always left me unusually sad. Now I know why I was so deeply affected.

In my first dream of the *Titanic* I was taller than the five feet I am in this life. I appeared to be about 30 years old, with dark brown hair, and wore a long maroon silk brocade dress. I was in the ballroom. I was aware of the

highly-polished wood poles extending from floor to ceiling and the shimmery wood railing in front of the orchestra. The dim lights were swaying and the room had an appearance of crystal. As I walked out onto the deck in search of cool salt air everything suddenly went black. At this point I awoke and a few moments later was stunned to find myself singing "Eternal Father Strong to Save." As I tried to go back to sleep I had difficulty forgetting the words, "For those in peril on the sea." The dream seemed to explain puzzling things about my life — my distaste for the color maroon, my lack of desire to travel over water.

Several months later my second dream of the *Titanic* tragedy brought every one of my senses to the fore. I saw a few little helpless lifeboats packed with desperate people. I could smell the salty wet grave awaiting me. I stood on the deck wearing the same maroon dress as the ship began to tilt. In my

arms I was holding a bundle covered with a man's beige gabardine raincoat. With the tilt I slid into the shimmery black and olive-green waters. Around me I could hear cries of fear but I myself accepted the end in utter silence. As I went under, my thoughts drifted to my luxurious apartment in Boston, Mass. (I have only passed through Boston once — yet in my dream I saw it clearly). It was in a brownstone apartment building overlooking a neat park or square. Its name was Kennington, Kensington or Kingston; I didn't get this clearly. I saw myself seated in the living room with a man standing close by looking at me as at a pampered wife. He had dark eyes, an oval face and soft sideburns and appeared to be in his early 30's. Then all turned into darkness as I was aware of losing consciousness in the dark waters.

I was born 11 years after the "indestructible" *Titanic* went down on April 15, 1912. — *Winter Park, Fla.*



ODDS ARE 362,879 TO ONE

AT THE MULTNOMAH Kennel Club's racetrack in Portland, Ore., nine dogs were entered in a race early in 1973. Each had a number, of course, and the dogs finished the race in the order of their numbers. Someone figured out that the odds are 362,879 to one that this ever will happen again.

Another WESLEY POLTERGEIST

The famous Epworth parsonage disturbance was followed by a second little-known haunting 36 years later.

By David Edwards

THE EPWORTH parsonage in which John Wesley was raised long has been famous for its classic poltergeist. Far less familiar is the strange haunting experienced by Ann Wesley Lambert, older sister of the famous religious reformer, as recorded in the *Arminian Magazine for the Year 1782*, Volume V, London, England.

Born in 1702, Ann Wesley married John Lambert, a surveyor, in 1725 and bore him a large family. In 1753 the Lambert family moved into the home of Henry Cooke, who had died the previous year, in Winlington in northern England. A few days after they moved in Ann was greatly surprised to hear the door in the inner room shake and the latch lift several times. About a week later as John and Ann lay in bed both heard knocking above the bed; it seemed to be between the roof and the ceiling. Three nights later Ann heard the knocking

again. A few weeks after this at one o'clock in the afternoon Ann saw the apparition of a man in graveclothes and fainted in terror. The family immediately moved from Cooke's house to another 300 yards away.

A month after this remove Ann was startled by a blow given to the bedside. At midnight about a week later Ann awoke to see a man's chalk-white face in the middle of a square light at the far end of the room. She woke John who also saw the face.

Four nights later at one o'clock Ann was wakened by a loud noise like a gun report nearby. She got up and stirred the coals in the fire but could see nothing. No sooner had she lain down again than an unseen force, about the weight of a human body, pressed down on her. Immediately after the weight was removed she saw standing beside the bed an apparition dressed in a surplice and a white wig.

"In the name of God," she cried out, "why do you trouble me?"

"Meet me at one o'clock," replied the specter, "and I will tell you what I want."

With that it vanished.

The rest of the night was peaceful but as soon as John had gone to work the next morning leaving Ann and the children still in bed, Ann heard two heavy strokes behind the bed. Shortly after this the pressing weight returned, this time accompanied by a noise as loud as the report of a cannon. A brief period of quiet followed and then the whole room began to shake like a tree in the wind. At the foot of the bed there appeared an apparition of a man in work clothes. After a brief moment the apparition slowly disappeared.

A few weeks passed without further incident but then one night about 11 o'clock the loud report sounded again, and again Ann felt the crushing weight. Then an unseen force carried their five-year-old daughter out of bed and laid her in the middle of the floor. Ann cried out and John got up and brought the child back to the bed (which the parents shared with the children). In the morning the little girl complained of soreness under her thigh. Her mother found only a pinch mark on the girl's leg.

Over the next few days, however, the soreness increased and the child was bedridden for five weeks.

The next night after the five-year-old first complained of the soreness the loud noise was repeated. This time the youngest child was snatched out of bed and laid on the floor. Ann immediately retrieved the youngster who seemed unharmed. The next night when the report sounded again the oldest child was dragged partly out of bed. But the girl screamed loudly and the parents awoke and pulled her into bed again, whereupon the bed shook greatly.

The family was so terrified and exhausted by these disturbances that the Lamberts determined to move again in an effort to escape the evil influence. Accordingly they relocated in a house at the opposite end of Wilmington.

The move brought them only two nights' peace. On the third night the family heard an unexplained scraping noise at the bedroom door and a strange light appeared at the foot of the bed. That same week the cannon-like noise and the pressing weight recurred, this time victimizing John as well as Ann.

About three weeks after this Ann was awakened in the night by a great rumbling sound in the next room. She called out,

"In the name of God what art thou?" There was no reply but the noise ceased. The next morning, about an hour after John left for work, Ann saw the apparition of Henry Cooke standing at the foot of the bed. He was dressed in clothes he had worn in life. She was too terrified to speak and he vanished.

Things were quiet then for several weeks — until July 1755 when on a Sunday night the disturbances began again. Now they heard a noise like a man grinding with a hand-mill above their heads. The sash window began to shake so violently they feared the glass would be broken. The next morning, however, they found that only a single pane was cracked across its four corners leaving a diamond-shaped portion in the middle.

The next several months were fairly quiet except for frequent unexplained noises and the strange death of their cat. On the evening of December 2, 1755, as Ann was making up the bed she saw the apparition of a small black four-

footed animal run across the bolster. Two or three nights later she saw an apparition the size of a calf. It grew in size until it was as large as a horse; then it leaped onto the bed and seemed to strike her but did no harm.

At midnight on December 6 John, awake in bed, saw Henry Cooke dressed in his work clothes enter the room and walk to the fireplace. The apparition stood there for a considerable time before vanishing. At midnight on December 20 Ann felt a man's ice-cold hands on her face. She woke John but by then the hands were gone. About two o'clock on the morning of December 22 Ann woke to see a pewter dish the color of blood, with blood sprinkled around its edges. This was the last recorded disturbance.

No one ever explained why Henry Cooke's spirit followed the family twice to new homes or why he wished to persecute the Lamberts in the first place. Like the better-known Epworth poltergeist this Winlington disturbance remains an enigma.



TWO FATHERS — ONE BABY

NURSES IN the maternity ward of St. Joseph's Hospital in St. Charles, Mo., hardly knew what to do when two prospective fathers showed up to claim one newborn baby. The two young men appeared when a Mr. Larry Pieper was paged.

Larry Pieper of Augusta, Mo., was the father of a baby girl born in October 1972 and five hours later, the Larry Pieper of St. Charles was able to claim another baby girl.

MYSTICISM

VS. THE

PSYCHIC

Mystics, psychics and theoretical physicists agree there are two sets of rules on the nature of reality.

By Lawrence L. LeShan

Adapted from the book PSYCHIC EXPLORATION
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MYSTICISM and the paranormal have long been related. Historically the main reasons for this have been the widespread reports of individuals identified as mystics having paranormal powers. Both in the West and the East a large percentage of those identified as mystics were frequently believed to have demonstrated telepathy, clairvoyance, precognition, psychic healing, levitation, bilocation and a variety of other such abilities. These reports have been so consistent that no serious evaluation of the paranormal can reasonably ignore them.

Another factor which suggests a relationship between mysticism and the paranormal is the presence in serious mystical literature of constant warnings given to the person interested in mysticism against developing a

simultaneous interest in the paranormal powers which will appear as he continues his work. In Buddhist literature, Christian and Jewish mysticism, Sufi and the Hesychiast tradition we find these warnings. Again and again we are told that preoccupation with the miracles (*siddhis* in the Buddhist tradition) blocks the ability to develop spiritually. It seems unlikely these warnings would be given so extensively, repeatedly and persistently if there were no real danger involved.

More recently, as attention in psychic research has shifted from the description of paranormal events to the study of the conditions under which they occur, a second type of association has been observed. It has become plain that if we view the mystic as training for and

entering an altered state of consciousness, it is a similarly altered state that the sensitive appears to be using at the moment the paranormal perception occurs. (I use the term "perception" here as so far there has been no study of the state of consciousness in existence at the time physical paranormal activities take place.)

When the subject has been studied from the viewpoint of "why" one enters the altered state of consciousness—that is, the goals sought—there appears to be little similarity between the ESP experience and the mystical experience. When the subject has been studied from the viewpoint of "what" is the actual structure of the state of consciousness most students agree the ESP state and the mystical experience have a real similarity.

The mystical approach is known in every country and time for which we have records. Basically it appears to be a search and training for an extraordinary way of being at home in the world, of perceiving and relating to reality. No matter when and where the inspiration arises, whatever the techniques developed and the disciplines followed, a marked similarity emerges. "All mystics,"

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Dr. LeShan served five years in the army during World War II and the Korean War. He also has taught at the New School for Social Research, Roosevelt University and Union Theological Seminary. He is author of more than 50 articles in professional journals and of the new book "The Medium, The Mystic and The Physicist."

one of them, Louis Claude de St. Martin, wrote, "speak the same language and come from the same country." They agree that the most important goal for man is to see more deeply into what is, to go beyond his ordinary perceptions, to *comprehend* rather than merely *understand* the world. They agree further on the kinds of training and development techniques needed to move toward this goal. Further, they agree on what reality begins to look like when they have moved along the path. The overwhelming similarity in their conclusions as to the nature of the cosmos and the behavioral standards this implies for man have been remarked on by every serious student of mysticism.

All major schools of mysticism (and many of these appear to

have arisen independently, without relationship to each other) agree there are two basic states of consciousness important for man. There is the everyday one which we might call the way of multiplicity. Here objects and events are seen essentially as separate and individual (although they may be related causally), as possibly influencing each other and as divisible into classes. The other state of consciousness is sometimes known as the "One." Here everything is considered to be part of One great pattern of being, of a dynamic interacting field in which there is no possibility of anything being separate, of anything standing alone. In the first of these, we are well trained and expert; from childhood we learn to function in the world of multiplicity. In the second of these, the way of the One, we are untrained and hardly function at all. From infancy this viewpoint of the world of the One is suppressed in us in all cultures in favor of the other with its higher potential biological survival. (To get across a highway alive during rush hour clearly demands strong functioning in the world of multiplicity.)

Although these two ways of perceiving and relating to the world usually are described, as I have done here, as if they were

entirely separate, actually they are different points on a spectrum. As we progress from considering things as separate (without class or interaction) to viewing a contentless, flowing harmony, as we go from one extreme of this spectrum to the other. The "world of multiplicity" is a view of reality near one extreme; the "world of the One," a view near the other.

It has gradually become clear that when we use the term "altered state of consciousness" we mean the full use of another metaphysical system. When we are perceiving and relating to reality as if it were put together and run on a different metaphysical system than the one we ordinarily use we are in an altered state of consciousness.

The implications of this seem to be greater than we have realized in the past. Each metaphysical system permits certain types of events to occur and does not permit others. We can legitimately state that what is "normal" (permissible) in one metaphysical system is "paranormal" (nonpermissible) in another.

This, however, seems to be trivial and hairsplitting until we come to the more basic question which immediately arises. Given two metaphysical systems, two sets of descriptions of re-

ality, which one is "correct" and which one "incorrect?" It seems perfectly clear that only one of them can be valid. Science, after all, is the search for the correct and accurate description of reality. Obviously, then, there must be such a correct description and all others must be wrong.

It is true that science and philosophy once engaged in such a search and held the belief that man ultimately would find the correct solution to the question: "What is reality?" In the past 50 years, however, this search has been abandoned. We no longer look for the ultimate solution. We look for the implications of different descriptions of reality. We ask: How useful is a theory?

"The question," wrote Henry Margenau, probably the leading theoretician on relativity physics of our time, "is not whether matter is continuous, but how theories succeed when they regard as a continuum the construct which they take to be their system."

What can we do, accomplish, understand with a theory? This has been the question for modern science, not the search for the ultimate description of reality which Max Planck has described as "theoretically unobtainable."

In these terms we must re-

evaluate the importance of the question of how significant it is that an "altered state of consciousness" and a "different metaphysical system" are two terms meaning the same thing. If there is no correct metaphysical system except in terms of your purpose, then when you are faced with apparently equally valid systems, you choose the one you wish in terms of your goals. If you choose correctly you have a pretty good chance of attaining these goals since you have chosen a metaphysical system in which the particular type of process involved is permissible. Let me repeat, what is "normal" in one metaphysical system (a synonym for "state of consciousness") is "paranormal" in another.

Of course, it is not as simple as this. We know that not all metaphysical systems are valid although we do not know what the limits are. You cannot choose a metaphysical system according to your whims and expect to accomplish anything. The idea that you can is madness.

About all we do know is that there are at least two altered states of consciousness within which human beings can operate effectively in terms of the processes permitted in those systems. The first is the everyday world of what we loosely may

call "commonsense reality," the world of multiplicity. The other is the world of the One.

Neither of these two systems is more valid than the other. Each has assets and liabilities. What you can do in one you often cannot do in the other and vice versa. Which system you choose depends on your goals, not on what is "out there." In the words of the old Spanish proverb, "Take what you want," said God. "Take it and pay for it."

The specific metaphysical system known as the world of the One has been independently arrived at by three different groups of individuals, the mystics, the serious sensitives and the physicists — using different starting points, training techniques and goals. Two of these groups have used it as an altered state of consciousness, the third as a theoretical model. When members of each of these groups are asked, "What does the world look like when you are 'working?'" (i.e., "What is the metaphysical system you are using?") the answers — except for differences in language — are isomorphic, that is, identical in structure. I have explored and demonstrated this in detail elsewhere and this has been independently studied by A. W. Osborn, author of *The Expansion of Awareness*, and

by Robert Crookall in *The Interpretation of Cosmic and Mystical Experiences*, and by others as well; therefore I will not repeat it here.*

I once took 62 statements of how-the-world-works, half from serious mystics and half from modern theoretical physicists, and after removing the identifying names, scrambled them. So far no one, whether trained in physics, mysticism or neither, has been able successfully to separate the quotations between the two groups without looking at the index at the end of the paper I wrote in 1969.**

Mystics, sensitives and physicists, then, independently arrive at the conclusion that there are two metaphysical systems viable for man. Furthermore, they agree on what these two systems are. This means there are available for man two sets of descriptions of how-the-world-works and two sets of rules as to what is normal and what is paranormal in each.

The most interesting aspect of this is that ESP is not "paranormal" in the record of these

*The four major points on which mystics, psychics and theoretical physicists agree when describing the transcendent reality are: (1) There is a better way of knowing than through the senses. (2) There is a fundamental unity and oneness of all things. (3) Time is an illusion. (4) Evil is mere appearance.

**"Physicists and Mystics: Similarities in World View," *Journal of Transpersonal Psychology*, Vol. 1, No. 2, Fall 1969.

metaphysical systems. In a universe in which matter is conceptualized as continuous and in which all objects, entities and events "flow" into each other, in which boundaries and dividing lines are illusory and in which pastness, presentness and futurity are illusions, neither space nor time can act to prevent information exchange within the great One which comprises the cosmos. Telepathy, precognition, clairvoyance, etc., are expected and normal within this system.

If this formulation has validity we can see why the mystics are so widely reported to have developed these abilities, since their training and long hard disciplines are, in the main, an attempt to go into the altered state of consciousness known as the world of the One. We also can see the reasons for the warning against too much interest in these abilities. They can become status symbols, can become an individual's *raison d'être*, and this would bring him back to a focus on what he can attain in the world of multiplicity. Thus he can bring the two systems into conflict and contra-

diction rather than expanding and purifying each of them in such a way that they ultimately can be fused in a constructive manner. Serious mysticism should help the individual move closer to his fullest potential as a human being.

We also see the reason the serious sensitive typically replies to the question "How does the world look at the moment you are acquiring the paranormal information?" with a description of reality that is the same as that given by the serious mystics when asked how it looks in moments of "enlightenment" and by the modern physicist when asked how it looks from the viewpoint of the relativity theory.

The exploration of parapsychological functions is incomplete without the parallel exploration of mystical understanding. On the other hand, the study of mysticism without the use of the tough-minded and elegant methods of modern science ignores our greatest tools for learning and developing and reduces our potential for growth and advancement as individuals and as a race.

FOR WANT OF A KEY . . .

IN RENO, Nev., Patrolman Lonnie Jackson came upon Charles W. Sheppard trying to get into a parked truck. When Sheppard said he had lost his keys, he was arrested. The truck belonged to the patrolman.

MEETING MIRIAM Toohey Garabrant for the first time could be startling; she is so far removed from the stereotype of a woman "faith healer." Hers is not an imposing figure. She wears no flowing robes, utters no orotund phrases, nor does she possess a stentorian voice. Miriam Garabrant is a petite, bouncy blonde whose face and figure belie her 43 years. She is likely to be dressed in worn dungarees and a knit shirt that long ago

The HEALING HANDS of Miriam Garabrant

Talented young mother—who spends most of her time in a bathing suit—has discovered she has the ability to alleviate pain.

By Marvin Grosswirth

sacrificed fashion for comfort. Or she may greet you in her bathing suit, hardly the costume one expects a healer to wear. Nonetheless, Mrs. Garabrant offers tangible evidence that inner strength and the ability to communicate, coupled with an unquenchable desire to help people, are more important than external trappings.

There is nothing spectacular about the details of her life. She was born and grew up in Yonkers, N.Y., attended school there, studied briefly at the Art Students League in New York City, and married at the age of 22. Her

interest in politics was dampened somewhat by the arrival of her two daughters who are now 20 and 16. When her marriage ended in divorce after 16 years, she pursued another of her interests—swimming—and used it to supplement her income by becoming an instructor and lifeguard at two nearby Y's. Today she continues to maintain as active a life as her new interest—healing—will permit.

She and her daughters occupy a small house in Montclair, N. J., a community not far from New York City. And whereas she used to enjoy playing drums



A petite bouncy blonde in her 40's, Miriam Garabrant is far removed from the stereotype of a woman "faith healer."

in a Dixieland jazz band, or strumming quietly on her guitar, or visiting art galleries and museums Miriam Garabrant does not have time for any of these things now. Three years ago she discovered she has a very special talent—the ability to alleviate pain.

"As far as I can tell," she recalls, "it was spontaneous. I had had some minor corrective surgery done here—she blushes and points to a spot on her face—and after the operation I was in pain. I touched the scars, the way anyone will touch an area on the body that hurts and the

pain went away. At first, I didn't even notice this. Then I thought it was coincidence. But after a while I couldn't ignore the truth. Every single time I touched the scars the pain disappeared."

There was, perhaps, some subliminal preconditioning. Miriam's grandfather Wilhelm Diekmann had been a faith healer of some renown, not only in his native Germany, but in his adopted hometown of Yonkers and in several other eastern American cities. He and his wife conducted healing services and Miriam as a child of eight or nine often assisted by setting

out chairs, joining the choir and performing other small chores. Sometimes the services frightened her but she enjoyed them, too. She remembers there was something theatrical about them which fascinated her. But the Reverend Diekmann, to whom Miriam was very close, died when she was 16 and she gave little thought to faith healing after he was gone.

Although Miriam never has considered herself an occultist, her lively inquiring mind sought some knowledge beyond the merely superficial Sunday-supplement education most people have on paranormal phenomena. She has dabbled (her word) in astrology, graphology and Tarot. She has experienced, as most of us have, some psychic phenomena — clairvoyance, *déjà vu* and the like — but she does not consider these extraordinary. However, her earlier work with Tarot cards prepared her for her newly-discovered gift. She had experimented with new ways of using the cards, uncovered meanings for them and learned new methods of interpreting them. This same constant exploration of innovative techniques pervades her current efforts to perfect her skills as a healer.

She was aware, of course, that the ability to relieve her own

pain was only a small indication of what might be a gift. At first she confined her efforts to healing herself — curing her own headaches, cramps, other aches and pains.

"Then, she relates, "I tried it on my kids. Nothing spectacular, you understand, I wasn't going to take any chances with their health. Swollen glands, colds, sore throats, headaches, upset stomachs, the kinds of little ailments that always afflict active children. It worked every time."

Miriam began reading a little about healing. She has been greatly influenced, she says, by the diagnostic work of Edgar Cayce.

But in the meantime, she decided to seek employment as a swimming instructor. That was when she met Rose Warsaw, a woman whom she had known casually, on official business. "Rose is a personnel director for an employment agency and I knew she had some job openings. But when I came to see her she was in such obvious distress that we didn't talk much business."

Mrs. Warsaw had reason to be distressed. Her sister Mrs. Barbara Ferris was in the hospital. Mrs. Ferris had been diagnosed as having a brain tumor, removable by surgery. But to obtain this diagnosis her doctors had performed a series of ago-

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Currently on the faculties of New York's Institute for Free Enterprise and Workshop in Business Opportunities, he is a member of the Author's League and London's Heraldry Society and a national officer of MENSA.

He has had articles published in newspapers and national magazines including "The New York Times," "Saturday Review," "Cavalier," and "High Fidelity" and also has four books to his credit: "The Art of Growing a Beard" (1971), "Fat Pride: A Survival Handbook" (1971), "The Truth About Vasectomy" (coauthor: Dr. Louis J. Rosenfeld, 1973) and "The Metric Book" to be published by Prentice-Hall early in 1974.



nizing spinal taps and now Mrs. Ferris lay in a New York hospital feeling debilitated and without appetite. The operation could not be performed until the patient gained strength, an impossibility as long as she refused to eat.

Miriam never had met Barbara Ferris but on her way home, in the car, she "sent her an appetite. I reached out and made contact with her brain. I sent her a strong desire to eat, with instructions to clean up her lunch tray." That was at 11:30 A.M. Two hours later Miriam telephoned Mrs. Warsaw to find out what, if anything, had happened.

"It's uncanny," Mrs. Warsaw reported. "About an hour ago my brother-in-law telephoned from the hospital. For the first

time in days Barbara devoured every crumb on her tray. She's feeling better than she has at any time since the spinal taps."

A few days later the surgery was successfully performed. Now Miriam Garabrant knew. Not only did she have a gift, she could share it with others, even at a distance.

During their next interview Mrs. Warsaw did not appear to feel much better than she had earlier. She was standing, her face contorted with pain, her hand over her abdomen. She told Miriam she is a victim of diverticulitis, a painful inflammation of tiny pouches which form in the lower intestinal tract.

"I went home and did a healing," Miriam says now. "Three days later when I saw her again she said, 'I feel wonderful!' I

couldn't believe it; I was shocked. I'm still always surprised to hear that my efforts work."

But apparently they do work. For although Miriam Garabrant has been actively healing for only a little over two years she already has racked up an impressive record.

Dr. Johann Kemp is her sometime ice-skating companion. A slightly cantankerous but nevertheless endearing septuagenarian, Dr. Kemp came to America from Nazi Germany to build for himself a reputation as a distinguished chemist and inventor. He enjoyed skating but arthritis of the right ankle was cramping his style.

"He complained to me about it at the skating rink in January 1971 while we were putting on our skates," Miriam says. "I told him I'd do a healing for him. He scoffed, of course, but he didn't tell me not to."

They did not meet again until months later at which time Dr. Kemp admitted his arthritis was gone. "I'm still a skeptic," he told her, "but never mind. You keep right on healing."

Irene Kincaid should be glad Miriam took the old chemist's advice. Irene, 50, loves to swim but the calcium deposits in her right arm made it impossible. She had been taking cortisone

to relieve the condition but the side effects of the drug caused her distress so she stopped the medication. Of course, the pain returned — until Miriam dispelled it.

There are other success stories in Miriam Garabrant's files. At 56 Ruth Harrison continues to maintain her excellent reputation as a swimming instructor, a position she holds at a suburban New Jersey country and health club. But she suffered from chronic bronchitis and laryngitis, occupational hazards for people who spend long hours in the water. Last November Miriam applied her talents to Ruth who now is strong, healthy and working as hard as ever.

Somewhat less active but still greatly improved is David Charney, 73, whose failing heart would have been helped by the pacemaker installed in May 1972 were it not for the fact that he had lost his appetite. Without his knowledge Miriam sent him the desire to eat. His strength has returned along with his appetite. His wife Muriel, 63, once unable to move her left knee because of painful polyps, is another of Miriam's successes.

So is Fran Larsen, an attractive, busy divorcée in her early 40's. Fran was taking birth control pills, a fact which was advertised to the world at large

by the brown discolorations on her skin. Her physician had prescribed medication to counteract this not uncommon side effect of "the Pill" but before Fran began to take the new drug she asked Miriam for help. She got it.

Roderick Connors did not exactly ask for help. Rather, he dared Miriam to help him and probably saved his promising career by doing so. At 27 Rod had been doing well as a computer engineer and an operations planning manager until the pain of bursitis and the agitation of a burgeoning ulcer interfered with his ability to function efficiently. One pleasant evening in October 1972 Miriam casually mentioned her gift in his presence.

"Really?" said Rod. "Well, then, why don't you work a miracle on me?"

There was more sarcasm than sincerity in the statement but Miriam took it as a challenge, which she met and conquered. Rod is reluctant to discuss Miriam's ministrations but he does not hesitate to admit his pain is gone and his job once again goes well.

In the past two years Miriam Garabrant has worked on scores of people who needed help. Among her favorite patients are the children at the swimming pool where she is employed.

"I know they're not very spectacular," she apologizes with a smile, "but to a child with a bump on the head, or a bloody nose, or a bruise resulting from horseplay, the pain is very real. It's wonderful just to touch them for a minute or two and see the bump go down or the bleeding stop and watch their tearful faces break into smiles."

For this healer, at least, a bathing suit is a more appropriate costume than a flowing robe.

There have been failures, too. Of the 30-odd adults with major problems that Miriam has tried to help, two did not respond. She does not discuss details because she believes it would be indiscreet to do so.

"These are people who wanted their pain. Some people do, you know," she says sadly. "People who crave sympathy and attention, or people who can't face the reality of their own failure in life and use their pain as an excuse, can't be helped by the most skilled doctors in the world; how could I hope to help them? In such cases my methods are useless."

What exactly are her methods?

Here, for the first time, Miriam Garabrant becomes reticent. "I don't like to discuss them," she says. "I find that doing so seems to interfere with my creativity. Besides, I'm still experi-

menting and testing. It wouldn't be right to broadcast a technique that's still in the process of being refined and developed."

Still, she realizes that any objective evaluation of her abilities must include some discussion of her *modus operandi*. She unwinds a string of tiny beads from her wrist and holds it aloft. "This is my pendulum," she explains. "It's very important to my work. I use it to pinpoint the area in the body where there is a problem. I also use it to verify whether I actually can help a particular subject.

"There is a negative and a positive movement to the pendulum and by interpreting those movements I can make the necessary determinations. By a process of elimination I can tell how long it will take me to accomplish the healing."

The pendulum also functions as an instrument of communication. "I don't have to be near a person as long as I use the pendulum; he can be in the next room, the next county or across the country. I also can tell, without having to write or telephone the subject, what progress I'm making. It saves a lot of time."

Although she has done many healings at the pools, most of her work is done at home. She has a sparsely-furnished attic room which is her retreat. "I

sit quietly for a little while and sometimes I go into a light trance but not always, especially if it's someone I've already reached. I seem to reach out with my mind and find the center of the subject's brain. I'm not sure how it works; I just know that it does."

But she is not telling us all. Somehow, it is important to have a piece of paper on which the subject's symptoms are written but why the paper is necessary and how it is used remain her secrets.

"I'm not trying to be mysterious," she says earnestly. "Wait until I have it perfected. Then we'll talk about it some more. I promise."

The inevitable question is: How much of her success is attributable to psychological factors? To preconditioning?

"Very little," she replies without hesitation. "Many of my subjects don't even know I'm doing a healing for them, so they couldn't have prepared themselves for it. Some of them don't even know me."

Only when she meets open resistance from someone who cannot or will not believe she can help, or from someone with a need which is answered by their pain, does she fail, she believes.

When we asked if there is, then, some mystic or religious

force, a "holy spirit," she replied, "Maybe, I'm not sure. The important thing is that a healer feel good about himself, that he be of good character, in sound health and satisfied with his own morals. I think it's also important to have faith in goodness and a belief that the best will happen. Religion, whether organized or just personal, can go a long way in achieving that kind of state of mind."

Miriam hopes, some day soon, to establish a foundation devoted to healing and dedicated to working with the poor who, she feels, are most in need of healers. A major function of the foundation would be research because Miriam Garabrant has a theory. She believes there exists what she calls a "far memory," a pervasive, all-encompassing memory which includes not only the past but the future as well. It is, she suspects, locked into that vast

unknown territory of the human brain.

"We have gotten away from certain instincts in our quest for knowledge. Our concentration on intellectualizing may have pushed back some basic ability that humans have. Our thinking seems to be all in the 'forebrain' but I don't believe it was always like that. We may have sublimated that 'far memory' and if so, it's still there waiting to be brought out. Maybe that's the price we're paying for civilization," she says.

Miriam Garabrant intends to find out. In the meantime, she looks forward to the day when she can devote all of her time to healing, when she will have perfected her techniques and can fulfill her desire to help other people. She believes that "the best will happen." And who can doubt that the best is happening for her right now?



RAIN FEEDS CHICKENS

A FREE meal came to some Ocean Shores, Wash., chickens last January—from an unusual source. During a rainstorm over the coastal real estate development three or four dozen anchovy fingerlings fell on the yard of Tom James' home and were greedily devoured by his chickens. Harry Simpson of the

Washington fisheries department attributed the strange fall to a waterspout that sucked the fish out of the Pacific and carried them a half mile inland before dropping them. During the winter storm gusts of wind had reached 50 knots and 3.35 inches of rain were measured at nearby Aberdeen.

ANCIENT EGYPTIAN GODS

Come to Chicago

Why has the Pristine Egyptian Orthodox Church chosen to revive the world's oldest monotheistic religion?

By Patrick Butler



At after-service coffee hour (left to right) high priest Charles Renslow chats with John Bosom, Patrick Butler and Hollis Sweet.

AFTER 1500 years of obscurity the gods of ancient Egypt have been resurrected to become the focal point of a serious religious movement — this time in the middle of one of America's largest cities.

They owe their resurrection at least in part to the Rev. Milton James Neruda, a onetime Evan-

gelical minister who left his church more than 12 years ago convinced that most Judeo-Christian concepts and rituals originated not with Moses or Christ but with the Egyptians.

Today he wears the traditional Roman collar and dark suit but instead of the cross he wears the *ankh*, the ancient symbol of life,



Holding holy water, Arkon Charles Renslow pronounces the sect's Tri-Fold Blessing.

for as pastor of the Pristine Egyptian Orthodox Church at 2551 North Halsted Street in Chicago the Reverend Neruda continues his ministry according to religious traditions believed to date back to 1375 B.C.

At first glance, the chapel in a storefront on the fringes of Chicago's New Town looks like any other. It has the same pews, pulpit, organ, candles and altar you find in any typical Christian church. But if you take a closer look at the statues and icons and listen carefully to the litany that precedes every Sunday after-

noon service you may wonder if you're still in the 20th Century. You will hear worshipers praying to Osiris, Isis, Horas and Thoth for perhaps the first time since the last Egyptian temple closed about 600 A.D.

According to the Reverend Neruda his church recognizes about 40 gods but they all are subservient to one omnipotent creator — Aton. Thus he believes his religion is probably the oldest monotheistic faith in the world today. The lesser deities, he explains, were called gods in ancient times only for want of a

better word. He holds that they are comparable to the angels and saints of Christianity or as portrayals of different aspects of the same godhead—just as Catholics today depict the Supreme Being as Father, Son and Holy Ghost or Sacred Heart, Lamb of God and Holy Infant.

"You've got to remember that at the time Egyptian mythology and religion developed," Neruda points out, "only the priests and a few members of the royal family could read or write. Since almost everyone else was illiterate and therefore had difficulty thinking in abstractions it was necessary to show the creator's different characteristics in as simple a way as possible."

Some members of Neruda's congregation advance another explanation—that these Egyptian gods actually were visitors from a more advanced culture, perhaps another planet—whose knowledge and technical skills made them look like supermen to the simple peasants and herdsman.

Neruda makes it clear that he doesn't necessarily agree with this theory but he notes that parts of the ancient Egyptian religion revolved around the concept of a "solar boat" that commuted between heaven and earth.

"The earliest known drawings

of this mystical craft," he told me in a recent interview, "bore an uncanny resemblance to a spaceship of some sort while later versions looked more like a sailing ship."

In any case, he concedes, the ancient Egyptians were the beneficiaries of a fairly advanced technology that succeeding generations began to duplicate only in recent centuries. Before the building of the Great Pyramid, for example, Egyptians had running water, flush toilets, soap, tooth transplants and even rudimentary brain surgery.

"But somewhere along the line," Neruda says, "civilization regressed, conceivably after these visitors, whoever they were, went home and left the Egyptians to their own devices."

By the time Amenhotep IV (Also known as Akhenaton or Ikhnaton) became Pharaoh in 1379 B.C., Neruda says, religion had sunk to the level of a major money-making industry run primarily for the benefit of the higher clergy. And before Amenhotep could reform the Egyptian religion he was assassinated at the instigation of a group of disgruntled priests.*

Many of his followers fled to Persia where one of their de-

*According to *Encyclopaedia Britannica* nothing is known of the manner of Amenhotep IV's death but "suspicion of foul play cannot be absent."

scendants, Zoroaster, added his own liturgical and philosophical refinements such as baptism, confession and holy orders and became the focal point of still another of the great ancient religions. Other disciples of Amen-hotep reportedly settled in the area round the Dead Sea where they assimilated elements of primitive Judaism and evolved the Essene monastic movement.

With the rise of Christianity and Islam, according to Neruda, the old faith in all its forms went into rapid decline, never to be revived until 1954 when some amateur Egyptologists of Chicago Heights, Ill., formed a study group which met informally to discuss their common interest. The Reverend Neruda joined this group in the late 1950's. With his background he naturally leaned toward the study of religion and through his influence the group evolved into the Egyptian church.

* * *

THE RECORDS of the Pristine Egyptian Orthodox Church show that in November 1963 the first Sacred Council (board of trustees) was organized. In August of the following year, the state of Illinois approved its application for a nonprofit corporate charter.

The first public services were held November 1, 1964, in a



High priest Charles Renslow delivers sermon conceding that the Egyptian church has no monopoly on salvation.

storefront chapel at 2428 South Troy Street in Chicago. The congregation remained there for six years, Neruda says, until some of the rowdier elements in the predominantly white blue-collar community took exception to the "pagan rituals" and forced the church to move. Suitable quarters were found on Halsted Street where the congregation meets today.

Ironically, the most "exotic"

characteristics of the church are not its ceremonies or even its gods but its practice of taking no collections during the services and attempting no overt missionary work. The priests themselves not only serve without pay but are expected to support the church from their own earnings at "regular" jobs.

"Literature and instructions are available to anyone who is interested enough to ask for them," Neruda explains, "but because you won't find any of our members out ringing doorbells or preaching on street corners our numerical growth has been a lot slower than you might expect, especially considering the current popularity of unusual religions."

At the moment the sect has only the chapel on Halsted Street and three prospective priests undergoing a six-month apprenticeship but Neruda hopes to see the day when clerics will be trained in a more formal program lasting perhaps two years.

Neruda and other church leaders, including high priest (or arkon) Charles Renslow, are working on their own bible—a compendium of ancient Egyptian and Persian scriptures updated with modern commentary—and a liturgical calendar which will recognize about 35 holy days. Ancient feasts that still have

meaning today will be revived while others will be developed specifically to meet the needs of modern urban society.

At the present time the church celebrates four major holidays, each concerned in some way with the life and death of Osiris, a mythical ruler of northern Egypt who was murdered by his twin brother Seth and thrown into the Nile in a sealed coffin.

According to legend, Neruda explains, Osiris' wandering soul impregnated the virgin Isis and conceived the sun god Horas who is credited with designing the pyramids and uniting Egypt into a single empire. Isis later was taken bodily into heaven where she now reigns as queen. Seth became the personification of evil and Osiris, on his resurrection, was appointed by the creator as god of the netherworld and judge of the dead.

Although Neruda and Renslow feel their rituals come close to the original they readily admit that these ceremonies probably never can duplicate those practiced in the temples of Egypt 2,000 years ago.

Their modernized service, which lasts 30 to 45 minutes, begins with a litany to 25 major gods followed by a hymn (one of the traditional Christian favorites like "God of Our Fathers" or "O God From Whom All Blessings

Flow") and the usual parish announcements.

The "gatekeeper," an apprentice priest who has undergone preliminary ordination, then locks the chapel door to signify the congregation's temporary retreat from the outside world and to avoid the distraction of latecomers.

After another hymn the celebrant washes his hands at an altar basin to symbolize purification from sin, then lights the five candles of the Pentagram commemorating the orders of teachers, counselors, mystics, scribes and physicians founded by Zoroaster centuries after the Egyptians' flight into Persia.

Next comes the prayer of rejoicing and the Pentagram Blessing in which the faithful are reminded that "there is no love without wisdom, no wisdom without knowledge, no knowledge without labor, no labor without peace and no peace without love."

The ranking priest reads passages from the Egyptian bible* and then delivers a sermon based on the day's scriptural text. The flavor and content of the writings in the Egyptian bible are similar to the Old Testament and the accompanying ser-

mons aren't much different from those you hear in any Christian church. There is less emphasis on sin and guilt, however, and more stress on man's duty to perfect himself and seek truth as its own reward both in this world and the next.

In keeping with this emphasis on "salvation" by individual effort rather than through membership in the "true" religion, the Reverend Neruda recently delivered a sermon pointing out that there are many ways to know God and to discover oneself—the Egyptian religion is only one of them.

Throughout both scriptures and sermons the position of Osiris is roughly comparable to that of Jesus in the Christian religion but the main thrust of the sect's worship is directed toward the all-powerful creator Aton.

After the sermon, the ranking priest recites a brief closing prayer and confers the Tri-Fold Blessing: "I praise the thought well thought, the word well spoken and the deed well done." These are supposedly the last words Zoroaster spoke before his assassination.

The candles are extinguished, the "gatekeeper" unlocks the door and the priests exit to the sacristy for coffee and conversation with the congregation. This latter practice, Renslow says,

*Soon to be published at the church's expense by Vantage Press.

closely resembles the custom in ancient Egyptian temples where religious instruction took place when the priests and their flocks met in small groups after the services. The sermon, he explains, was basically a Christian invention which has been incorporated into the Egyptian sect's Sunday services mainly because people today are so used to it.

* * *

BOTH NERUDA and Renslow admit it would be extremely impractical to try to duplicate today some facets of the old religion.

"As a matter of fact," Neruda says, "if we tried to conduct a really authentic Egyptian liturgy here in Chicago we'd probably be closed in less than a week."

Citing just one area of possible conflict between Egyptian religious tradition and contemporary community mores, Neruda points out that in the ancient service the priests approached the altar naked and donned their vestments only after purifying themselves with a ritual bath before the entire congregation. Today, he added, the essential symbolism is maintained by the hand-washing ceremony at the beginning of the service.

Another ritual that probably wouldn't go over too well in Chicago is the original funeral ser-

vice which was basically an embalming rite. But even if community attitudes posed no problems, it still would be impossible for the Egyptian church to emulate the rites practiced in the days of the Pharaohs.

"We're first and foremost a church, not a museum," Neruda says, "and we have to be able to change with the times whenever it's necessary."

Staying "relevant," Neruda feels, is especially important in a congregation like his where a majority of the 50 regular members have rejected conventional religion because it failed to meet their needs. While the congregation, which ranges in age from early 20's to late 50's, includes some black persons, most of the members are white middle-class adults in their mid-20's.

"For some," Neruda says, "the primary need is freedom from unrealistic and often hypocritical codes and dogmas. For others it's a need to be accepted as a worthwhile human being in spite of being a divorcee, a homosexual, a smoker, a drinker or even a prostitute. For still others it's a rather simple need to express religious sentiments in a context of rituals and even mysticism."

High priest Charles Renslow lives within a few blocks of the church in a walk-up apartment

at Clark and Belmont and admits he first attended the services out of curiosity. He knew nothing about the modern Egyptian religion then but was immediately impressed by its simplicity.

"It struck me as religion in its purest form, the way most of the great faiths were in the beginning — before they were overly institutionalized and used as tools for gaining power and wealth."

On the other hand, apprentice priest Hollis Sweet, who owns an occult shop at 3011 North Halsted Street, says that he was attracted by the sense of drama in the rituals of a church that remains flexible enough to tolerate and even encourage freedom of thought.

"God does not leave the enforcement of his natural laws in the hands of church officials," Sweet says, "but instills in each of us a sense of right and wrong. Unlike many other religions, this church expects the individual to use that facility without a priest or minister standing behind him all the time telling him what to do."

Still another member of the congregation, Jac Worth, a nightclub tour director, believes in a Supreme Being but not necessarily in Egyptian mythology. Nevertheless he attends services

several times a year because he feels more comfortable in the Egyptian church than in other churches and enjoys socializing with the members — reasons not much different from those given by many communicants in well-established denominations.

Neruda himself says he first became interested in Egyptian religion because he felt it was the original source of all modern faiths. And because it has been "underground" for so many centuries it has managed to escape the corrupting secular influences that have blighted modern "successful" denominations. Among his parishioners are four or five Mexican women who attend the Egyptian services, although they remain devout Roman Catholics.

"They miss the ceremonial, the incense and the elaborate vestments that are becoming less and less a part of their own church. For them, we provide a bit of religious nostalgia."

Neruda realizes that none of these women is likely to abandon her faith but their reasons for attending his church are as valid as anyone else's.

"Religion itself is basically simple. It's a search for truth and an attempt to establish some sort of ongoing relationship with a higher power. Exactly how this is done isn't all that important. But most of us tend to feel that if

there aren't elaborate ceremonies and complicated theological concepts and mysteries, the religion somehow isn't authentic."

Yet liturgical observances of any kind, Neruda adds, were not designed so much to please a Supreme Being as to give man himself a sense of fulfillment. The important thing is not whether a person prays to Osiris or Jesus but how sincerely he adheres to a system of belief that has meaning to him as an individual.

Putting it still another way in a recent sermon, high priest Renslow warned the congregation not to get so deeply involved in the church's ritual and mythology that they lose sight of the goal it shares with all other faiths.

"Religion exists for man," he explained, "and our return to the gods of Egypt is simply our way of trying to understand the nature of God a little better. Ours is one way but it's not the only way."

Subscribing fully to this ideal, neither Neruda, Renslow nor their Holy Writ presumes to tell any of the sect's members what he may or may not believe. As a matter of fact, what seem to be fundamental disagreements exist

among the church hierarchy.

Joanne Earnst, for example, is an apprentice priestess who believes in reincarnation and often talks of her previous lives in the temples of Atlantis, Athens, Alexandria and Aztec Mexico. She's convinced that the soon-to-be-published Egyptian bible was divinely inspired and not merely the work of Neruda, Renslow and their co-workers.

Neruda, on the other hand, who wrote much of the book, insists there is no such thing as revelation — only common sense — and he rejects the whole idea of reincarnation. He believes that when a person dies the soul is shepherded to the "underworld" or "nether regions," there to be judged by Osiris and either sent on to Paradise or devoured on the spot by a huge spirit-dog.

"At that time it's not going to make much difference what religious tradition you followed during your lifetime. The only question Osiris is going to ask is whether you sincerely sought out truth and avoided deliberately injuring any of our fellow creatures.

"When you really get down to it isn't that what any religion is supposed to be all about?"



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LADY OF THE THIRD DIMENSION

By Agnes Smith

WORLD WAR II was in its second year in 1942 and our men were away fighting for their country. I was 15 years old and living in a small three-room apartment in the heart of staid old Boston with Mother who is a solid no-nonsense person with green eyes, freckles and naturally curly red hair that I have always envied. This particular weekend my paternal grandmother was visiting us. Grandmother fascinated me. A show girl in her youth, she was still very beautiful with snow-white hair, black eyes and a flawless olive complexion. From my earliest recollection there had been a strong bond between us and I was happy to relinquish my bed to her and sleep on the couch in the front room.

I remember going to bed early as we proposed to go shopping the next morning. Sometime during the night I was awakened by someone gently stroking my forehead. Sitting on the edge of my couch was a petite, exotic-looking woman with huge, beautiful, piercing black eyes. Her hair, shimmering in the moonlight from the open window was blue black and hung loosely to her waist. She wore what appeared to be an old-fashioned flannel nightgown trimmed with lace and blue ribbons. Her slender

finger lay across her lips signaling me to be quiet.

She seemed to sense my fright and smiled warmly; she made no move toward me nor did she speak. She just hovered protectively over me. Nevertheless my terror mounted. I lay in a cold sweat, my eyes following her every move. It seemed an eternity before she slowly rose, still smiling, and floated into oblivion. I wanted to cry out but my mouth was parched, my throat paralyzed.

The next thing I remember was Mother saying, "C'mon, sister, it's time to get up."

Mother and Grandmother were already sipping their second cup of



Agnes Smith

coffee as I sat down. "Sister, you look awfully pale this morning. Didn't you sleep well?" Grandmother asked.

"I had a bad nightmare," I replied. And then I related the details as carefully as I could.

Grandmother paled noticeably and said, "No, child, this was not a dream but a visitation. You will see her again! Hear me out, for I have seen her on a number of occasions.

"My most vivid recollection concerns my brother George, a broad-shouldered, six-foot-two, freckled-faced, redheaded giant of a man. At 29 George left home and went to Chicago to make his way. There he obtained employment and lived in a boardinghouse. To our knowledge George never had been sick a day in his life; yet one morning George, always punctual and trustworthy, did not show up for work.

"His landlady was busy with her daily chores when the doorbell rang. When she answered she was surprised to see a young priest in a long black cassock who asked if he could see the young man who was dying.

"But, Father, I only have one male roomer and he went to work this morning," she said.

"The priest begged her to check, saying that a lovely young woman had appeared at the registry that morning and informed them that a young man was dying and in dire need of their assistance. She had given them this address. Together the priest and the landlady climbed the stairs to George's second-floor room. The door was ajar and they entered the small sparsely furnished room. George's clothes were folded neatly on the chair and his wallet lay open on the oval marble-top table. George was in bed, lying flat on his back, unable to move.

"In a barely audible voice George inquired, 'Father, how did you know I was sick? Who sent you?'

"The priest told him the same story he had told the landlady. Then, realizing the seriousness of George's condition, he administered the last rites. Afterwards his gaze fell on a large oil painting of Mother that hung over George's bed.

"That is the woman who came to the rectory this morning. Where is she?" he asked.

"George looked puzzled. 'That is my mother, sir. She died when I was a baby.'

"Impossible!" said the priest, 'I shook hands with her. She was warm and very much alive.'

"Two hours later George was dead. We brought him home and buried him in a grave next to Mother.

"Now, my child," Grandmother continued, "I want you to promise me you will be most careful in everything you do for the next few weeks."

On a lazy spring morning about two weeks later I headed for the bus stop, with some of my young friends. We were running, shoving and pushing one another. At the bus stop, standing with her back toward us was a petite woman in a pink dress, her black hair neatly pulled back in a French twist. There was something familiar about her but I paid little attention. We could see the bus coming. As it drew close someone shoved me and to my horror I felt myself falling in front of the oncoming machine. Then someone grabbed me, shortening my fall. Badly shaken I turned to say thank you and found myself gazing into the face that had hovered over my couch a few nights before. It was such a shock that I passed out and in the ensuing confusion the woman disappeared. No one had bothered to get her name but I knew who she was. God help me, I knew!

Several times since then I have been visited by my great-grand-

mother, Agnes Elizabeth Riley Murray, born in County Cork, Ireland. Each time she has warned me of impending danger. On several occasions these warnings have saved my life.

Then a few years ago the postman brought me a letter from my own son who was then in Vietnam. The letter told of his being separated from his buddies in the jungle and of his sudden encounter with a beautiful woman with flashing black eyes and long black hair. He wrote that she saved his life by delaying his progress through the tropical forest. Then she disappeared. "I know, Mother, you will think me insane," he wrote.

But of course, I know he wrote the truth. He, too, is involved with our family gestalt — my beautiful great-grandmother and his great-great-grandmother. — *El Paso, Tex.*

ATTACKED BY A GHOST

By Grace Staggs

THE HOUSE was torn down in 1971 and it is just as well. It was an old-fashioned two-story house that had been remodeled into two apartments. I had occupied the lower floor since 1964 after becoming a widow, and a succession of tenants had rented the upper one which was reached by stairs from a small front hall.

It was owned by an elderly couple Kenneth and Mary H. and after several years the old man had a stroke, was hospitalized and later, in 1967, was placed in a nursing home. The apartment upstairs became vacant and no effort was made to find another tenant.

Kenneth's condition worsened. I visited him and felt he was being neglected, possibly even abused, but his wife did nothing. He spoke with difficulty, could move scarcely at all, but after more than a year in the nursing home he somehow convinced his wife he was being mistreated; he

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105, Dec.	320



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114, Sept.	360
115, Oct.	400
116, Nov.	360
117, Dec.	300



1960

118, Jan.	100
119, Feb.	200
120, Mar.	150
121, Apr.	80
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124, July	300
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126, Sept.	240
127, Oct.	250
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showed her many bruises. At last she
had him moved to another home
where of each attendant who entered
his room he would ask pitifully, "Are
you going to hurt me?"

In the meantime, I had troubles of
my own. I now kept the outside door
locked but many times I heard foot-
steps going up the stairs. Whenever I
looked out into the hall it was empty.
Fearing prowlers were sleeping in
the upper apartment I asked for and
received a key. But the floor was
covered with dust, unmarked by
footprints. There were no finger-
prints on the table, no marks in the
sink. The open refrigerator appeared
untouched. I locked the door again.

After that I often heard footsteps
on the floor above my bedroom—
not light running steps like those of a
child, not the heavy step of a man,
but a purposeful steady tread across
the floor and back again. Many times
I climbed the stairway and unlocked
the door but never found anyone in
the rooms.

When Kenneth H. died in 1969 I
attended his funeral and really felt
glad for the good man's release.

That night I was awakened from a
deep sleep by a hand on my shoulder
and an aged voice that I knew said
shakily, "Don't let her get me.
Don't" The tone rose to a
scream.

I reached for the light switch. Not
even the curtains moved. But I lay
trembling, trying to convince myself
I had had a nightmare.

The next night I dreamed I was
smothering and woke to find my
blankets wrapped around my neck.
Again I tried to believe it all was the
result of my vivid imagination. But
the following night the attack was
more open.

I had locked both the outside door
and the door to my apartment. I had
not slept at all but as I lay in the
darkness with my eyes wide open I
heard the words, "I'll kill you."

Hands circled my throat; fingers felt for my windpipe, I grasped at real arms, muscular arms, that held me down as I kicked at the blankets, trying to free myself in order to grapple with the intruder. We were still struggling when there was the eerie sound of a train whistle. The iron grip slackened. I freed myself, tried to scream, then realized that I was alone.

For the rest of the night I sat erect in the living room with all the lights on and trembling at each sound. Although I knew it was foolish, I barricaded both doors. The next day I moved away.

I did not want to frighten Kenneth's widow Mary but the next time I saw her I questioned her casually about the nurses at the first rest home. She mentioned several and I resolved to learn what I could about them. Then she added that there was another one who took care of Kenneth, too. She had died just before he moved to the new place. "I can't remember her name but she was killed in a railroad accident," Mary said.

Was a brutal nurse, after death, still trying to torture a poor old man? When he escaped did she attack me? Or did he escape? I wish I knew. — *Everett, Wash.*

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AS A child I was sickly. My mother Minerva Buchalla spent many sleepless nights at my bedside or rocking me to sleep in her arms. Even after I was married she would come to me whenever I was sick. When my eldest son Francis was born in February 1940 Mother remarked, "Mildred, wherever you are, if you are sick and need me, I will come to you. I would move heaven and earth to get to you or your sister Stella if either of you were sick and needed me."

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At that time we were living in Wilton, N.H., and Mother had a small apartment in Manchester, N.H. On December 4, 1940, a state police officer drove up to inform me that Mother had been found dead in her Manchester apartment. She had been overcome by gas. Her death was such a shock that I trembled violently day and night so that I was nearly exhausted and my husband Frank slept in another room in order to rest.

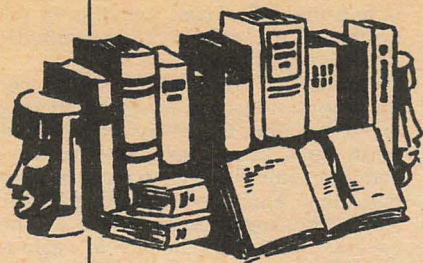
One night about six weeks after the funeral I dropped off into a light fitful sleep only to be awakened by a loud rumbling noise which shook the house. I swung my feet over the edge of the bed, intending to look out the window to see what happened. A shaft of bright moonlight was beaming through the window and to my astonishment I saw Mother rocking slowly back and forth in her little sewing rocker. Her hands were folded in her lap and I could see the pink binding on her puffed sleeves and the bright flowers embroidered around the neck of her gown. Her face was hidden in the shadow above the moonlight but the outline of her hair was visible.

I rubbed my eyes and looked again, asking aloud, "Mother, is it really you?" She made no answer but just kept rocking gently. I reached over to light the bed lamp and when I turned around again she was gone.

I could not sleep the rest of that night. I got up and made myself a cup of tea. As I sat drinking that tea at 3:05 A.M. I marveled at what I had just seen. Mother had kept her promise, even from the other side of life. I had needed her and she had come to comfort me. I suddenly realized I was no longer trembling. — Glendale, R.I.



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NEWS and REVIEWS



GHOST TOURS, ANYONE?

MY FRIEND Richard Crowe, avid Fortean and Momo hunter, has come up with just about the cleverest gimmick of the decade. Just before Halloween Rich conducted a tour of haunted places in Chicago. A busload of DePaul students and other enthusiasts visited two churches where ghostly monks have been seen, the site of the St. Valentine's Day massacre and the stretch of Archer Avenue alleged to be haunted by hitchhiking "Resurrection Mary" in her white dancing dress. The tour ended in a cemetery on the far southern edge of the city which is noted for a mysterious blue light and a disappearing house. While no ghosts were visible to the unaided eye, a photo snapped in one of the churches allegedly contains some spirit "extras." The uncooperative weather was more than offset by the running patter from Rich about apparitions with a greenish glow and the inexplicable scent of flowers associated with a dead girl's photograph.

As you might imagine, the lone bus was too small to hold all the curious parties who wanted to go along. Rich has since scheduled two

additional tours to accommodate his waiting list. In view of the token charge for the tour I suspect Rich will be busy every Saturday for months to come once word gets abroad. If ghost tours are your thing, you can reach Rich Crowe in care of *The Irish Times*, 11256 S. State St., Chicago, Ill. 60628. Rich knows of enough other haunted spots to put together a second tour once demand for the present one has been met.

SOURCES OF INFORMATION

NOT LONG after I called attention to Robert Ashby's excellent *Guide Book for the Study of Psychical Research* (June 1973) another volume appeared that also tries to provide a resource aid for the serious student of psychic phenomena. *Parapsychology: Sources of Information* (Scarecrow Press, Metuchen, N.J., 1973, 303 pages, \$8.00) was compiled by Rhea White and Laura Dale, both long associated with the American Society for Psychical Research. (Because of this affiliation the ASPR now refuses to mention Ashby in their *Journal* on the grounds that he represents

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"competition!" I wish I could say this is the only instance of pettiness on the part of the ASPR; unfortunately, it is a frequent pattern.) Miss White is a trained librarian and this is reflected in the careful bibliographical details.

Comparing the two volumes, I get the impression that Ashby is writing more for the inquisitive adult and White and Dale more for the academic scholar. The two women supply more than annotated listings of books. An interesting section evaluates the coverage of parapsychology in various general encyclopaedias. Major research centers and professional journals and their addresses are listed. A section entitled "Scientific Recognition of Parapsychology" includes a list of the surprising number of advanced degrees awarded for theses on parapsychological subjects. Various appendices cross-reference the bibliography to call attention to books that contain glossaries, illustrations or lists of suggested readings. In short, the volume contains everything a university librarian could hope for.

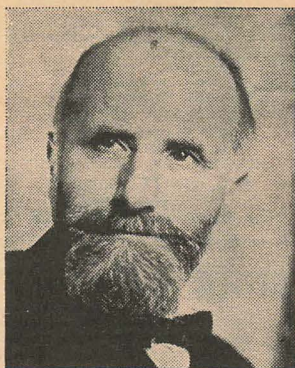
I expect any serious student of psychic phenomena will want both of these guidebooks. But which volume should the average person of limited funds buy? For the comparative novice, I suggest Ashby will prove more useful. The scholar probably will prefer White and Dale. Actually, there is a tremendous overlap between the two volumes. Ashby annotates 85 titles and lists another 177. White and Dale annotate 282 titles (or 20 more than Ashby mentions altogether). Both books agree on 175 titles. Arithmetic shows that 107 titles appear only in White and Dale and 87 only in Ashby. Ashby's "exclusives" are primarily volumes on the religious implications of psychic phenomena and popular volumes by Susy Smith, Raynor Johnson, Martin Ebon and others. The only really curious omission in the White and

Dale volume is Sir Oliver Lodge's *Raymond*. Titles appearing only in White and Dale tend to be rather technical monographs or out-of-print volumes by early psychic researchers. I suspect that for many persons the choice between the two guidebooks will be determined by such variables as price or the accidents of distribution (although neither volume is apt to show up in the majority of bookshops). Actually, you can't go wrong with either. I recommend them both.

ETHNIC DIMENSIONS

MICHAEL HARNER'S compilation *Hallucinogens and Shamanism* (Oxford University Press, New York, N.Y., 1973, 200 pages, \$8.50) is a fascinating contribution toward our understanding the role hallucinogenic materials play in the world today and have played throughout history. The anthropologists who discuss *ayahuasca* use in the Amazon jungles and in the urban slums differ from the old-fashioned "objective" breed: they have participated in the ceremonies themselves and speak from firsthand knowledge. I find it difficult to choose which among the 10 brief chapters is the most important.

One of Harner's own contributions is a fascinating account of the use of hallucinogenic ointment in European witchcraft. The incredible tales of flying to distant orgies turn out to be fantasies created by deadly nightshade and other toxic substances. Equally provocative are the final two chapters that compare the effects of *ayahuasca* on the Amazon Indians and on urban educated whites in Santiago, Chile. The same visions of snakes and threatening jaguars appearing in both groups are hard to explain. Is Castaneda right, that there exists a separate reality that is entered through drug use? Are both Indians and Chileans tapping a common subconscious? Psychology may have to be rewritten from scratch if



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the implications of this research hold up under further investigation. Harner and his colleagues cover only a small portion of the wide spectrum of hallucinogenic use but many readers will find this volume difficult to put down once they've begun reading it.

OTHER REVIEWS

PATTERNS OF PROPHECY by Alan Vaughan, Hawthorn Books, New York, N.Y., 1973, 244 pages, \$7.95.

Patterns of Prophecy is a significant contribution to our understanding of precognition, prophecy and what Jung called "synchronicity" or meaningful coincidences. The book covers both the scientific study of the phenomena and the author's own experiences as a psychic. Going beyond the series of anecdotes so common in books on precognition, Vaughan comes to grips with several central problems: Why are only certain events — "the tragic and the trivial" as Vaughan puts it — foreseen? What is the meaning behind the distortion and symbols that come into play during precognitive experiences? Can prediction alter the future? Vaughan tries to answer these questions by analyzing his own experiences and describes how past experience, memory and rational deduction all complicate prophetic dreams and visions.

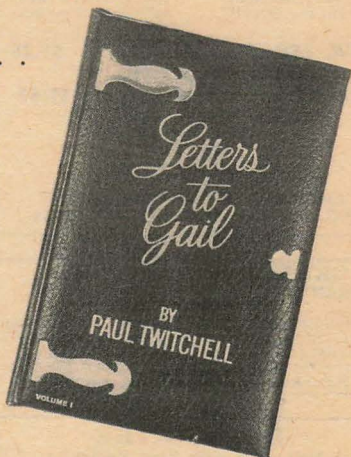
Vaughan takes an almost fatalistic view of prophecy and feels that it discloses a "psychic blueprint" to life that often manifests in the form of synchronistic coincidences. He pursues this theme by showing the similarities between the assassinations of Lincoln and John F. Kennedy. I would like to understand why synchronicity is to be preferred to old-fashioned chance coincidence in explaining the numerous parallels.

Although Vaughan offers several pregnant ideas about the nature of prediction he does not discuss the

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various theories of precognition. I would be happier if Alan had presented the views of Osty, Dunne and Saltmarsh, especially since he seems to have reached similar conclusions about precognition. For instance, he continually suggests throughout the book that each of us is unconsciously aware of his own future, a concept first expounded by French physicist Eugene Osty.

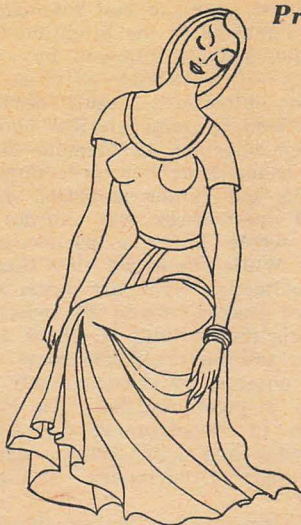
Rather than skip over the whole area of long-range predictions as do most volumes on prophecy Vaughan gives us several interesting examples. He also lightens the book with three amusing chapters on predictions about Atlantis, about the great San Francisco earthquake (which never occurred) and about the end of the world.

In a relatively compact volume Alan Vaughan offers not only a serious study of a great enigma but a dissertation on the nature of man and time as well — quite an accomplishment for a book written for a general audience. Perhaps I may predict a healthy and well-deserved sale for this book. — D. Scott Rogo.

THE MAGICIANS: THE OCCULT IN FACT AND FICTION edited by Peter Haining, Taplinger Publishing Co., New York, N.Y., 1973, 219 pages, \$6.95.

This book is another compendium of classical writings on magic by such authors as Eliphas Levi, Dion Fortune, H. P. Blavatsky, W. B. Yeats and others. The 12 stories and excerpts from longer works can be viewed as a medium for teaching certain occult concepts. The 11-page introduction by Colin Wilson, as was to be expected, is beautifully written and instructive.

Haining arranges the items to give us a more or less historical perspective on occult thought from the end of the 19th Century to the middle of the 20th. The first selection is from



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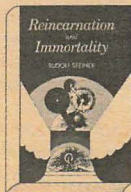


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Huysmans' 1891 novel *Lá-Bas*, one of the first books to call satanism and black masses to the attention of the public. This is followed by a brief work of occultist Eliphas Levi which illustrates occult deviations practiced by some clerical figures.

The selection by Madame Blavatsky is not from her more important works but rather is fiction dealing with mesmerism and murder that she wrote under a pseudonym in 1875. While one might view this kind of collection cynically because the editor makes money by merely selecting the writings of others, I must give Haining credit for some excellent choices. I was particularly taken with a piece entitled "An Experiment in Necromancy" by Aleister Crowley and with Arthur Machen's "Strange Occurrences at Clerkenwell."

All in all this rather interesting anthology covers a variety of occult endeavors — black masses, hypnotism, ceremonial magic, witchcraft, necromancy and satanism. — *Donna Cole Schultz.*

THE SEARCH FOR MORAG by Elizabeth Montgomery Campbell and David Solomon, Walker & Co, New York, N. Y., 1973, 192 pages, \$6.95.

This is the story of Scotland's *other* monster. Since the 1930's Loch Ness' mystery creature has received virtually all the publicity but in 1969 a competitor made the headlines.

Actually it is misleading to say that Scotland has only one or two aquatic mystery beasts. As the authors of this volume point out, reports have come from at least nine Scottish lochs but only Loch Ness and Morar have been studied to any extent. It is also erroneous to speak of *a* monster or *the* monster; all evidence indicates that the lochs in question contain more than one creature.

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account focused attention on Loch Morag and its legendary inhabitant, Morag. Two fishermen's adventure was the stimulus for the creation of the Loch Morag Survey. In 1970 and 1971 survey members made a detailed study of the loch, the legends and geology of the area, historical reports of water beasts and perhaps most important, a biological survey of the loch. They concluded that Loch Morag was capable of supporting a population of large animals such as those reported.

Two chapters are devoted to more than 30 eyewitness reports for the period of 1900-1971. Many of the descriptions are similar to reports from Ness and other lochs.

A particularly outstanding chapter, "The Problem of Credulity," could be applied to practically any Fortean subject. Mrs. Campbell's comments on belief and ridicule are most appropriate. She discusses the "monsters caused by drink" theory of the skeptics and gives what must be the ultimate example of foggy thinking. One doubter, in discussing Tim Dinsdale's film of the Loch Ness creature, asked, "Yes, but how do you know he wasn't drunk when he took it?"

The book's final three chapters consist of an analysis of the evidence for Morag including illustrations and tables, speculation as to precisely what it/they might be (amphibians, mammals, invertebrates, etc.) and possibilities for future research.

In his foreword to the book Lord Glendevon calls it a "thorough and sensible approach to a difficult problem." I thoroughly agree; in fact I consider it one of the best books I have ever read on any Fortean subject. — *Lucius Farish.*

THE COMPLETE ILLUSTRATED BOOK OF DIVINATION AND PROPHECY by Walter B. Gibson and Litzka R. Gibson, Doubleday & Co., New York, N. Y., 1973, 325 pages, \$7.95.



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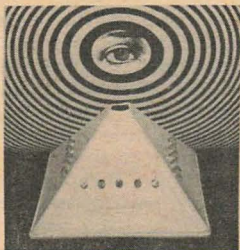
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Walter Gibson is a skillful trained magician whose works on Houdini and Blackstone are well known. Unfortunately his bias is quickly evident in this volume. The fortune-teller's gimmicks are all equally improbable to him and all such systems of amusement merely curious diversions with no relevance to the "real world" of modern unsuperstitious man.

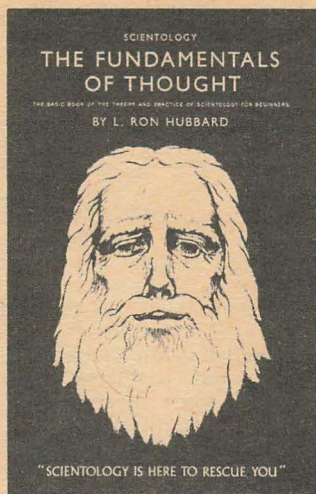
The result is a hodgepodge of time-wasters from abandoned number games to divination by roulette to the damndest perversion of the I Ching anyone ever read. Some of his material on the I Ching seems to be made up out of whole cloth and the rest reduced to the same idiotic level as the rest of the book with never a hint that the I Ching is one of the greatest books ever to appear in the Orient.

It would take someone who has studied the Tarot to say whether the nearly 200 pages devoted to the Tarot deck and to playing-card divination is any better or more reliable. Likewise it would take an expert on palmistry to comment on the more than 30 pages devoted to that subject. What is abundantly clear is that the authors do not distinguish between the various techniques they describe nor between different practitioners or approaches to those techniques. The resultant mélange of dredged-up superstition and modern research serves neither the scholar of popular folklore nor the would-be practitioner. The authors make no attempt to separate fact from fiction, to provide sources nor to discuss the possible dangers of playing with such techniques.

Happily the volume is unlikely to be taken seriously, do real harm or actually lead anyone astray. — Tom Collins.

PATHWAYS THROUGH TO SPACE by Franklin Merrell-Wolff, The Julian Press, New York, N.Y., 1973, 288 pages, \$7.50.

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If it weren't for this book's subtitle — *A Personal Record of Transformation in Consciousness* — potential readers might assume it involved space travel. Merrell-Wolff has a special meaning for space which he amplifies as the narrative unfolds.

The author, ostensibly having transcended the subject-object type of consciousness, bravely returns to try to help others follow a similar path to cosmic consciousness. He is keenly aware of the problems involved in trying to define the undefinable and to communicate the ineffable. Despite the inadequacy of language Merrell-Wolff makes a heroic attempt to assist anyone who desires to achieve the transcendental state.

The book is written in the form of a diary of the author's transformation including all thoughts, feelings, comparisons, problems, blissful joys and even some succinct spontaneous poetry.

I did not find this an easy book to read and understand, even on the second reading. It is definitely not for the beginning student in metaphysics. You will have an easier time digesting the book if you have studied with an esoteric mystery school or are familiar with Eastern mysticism. As preparatory reading I certainly would suggest Bucke's *Cosmic Consciousness*, James' *Varieties of Religious Experience* and some basic material on Hindu and Buddhist philosophy. I also advise you to read his glossary at the end before starting the text. In my estimation, the author has explained and reevaluated many of the stereotyped concepts of transcendent consciousness and how to achieve it.

Merrell-Wolff feels there is not only one path to ultimate consciousness but possibly many. Each person is at a different point in his evolution and slight variations of a

given method may assist him to liberation or to being "born again," as Jesus put it. The author appeals to our minds and intuitions rather than to our emotions as so many others do. His book is an incisive attempt to make sense out of a confusion of world views and the prevalent misunderstandings of the teachings of Jesus, Buddha, Shankara and others who have achieved higher levels of consciousness. — *Paul Severson.*

THE BLACK BOX by Robert H. Adleman, Nash Publishing Co., Los Angeles, Calif., 1973, 170 pages, \$7.95.

Robert Adleman draws the title of his book from the term some physiologists, neurosurgeons and psychiatrists give to the part of the brain that remains a mystery to them. He leads us down a fascinating path in an effort to explain the enigma of the black box. But he is quite convinced that the occult has nothing whatever to do with the mystery.

Adleman believes more in what he calls ISP (inner sensory perception) than in ESP. He echoes Albert Einstein's reply when asked about ESP: "I agree that it exists but it probably has more relation to physics than to psychology." Adleman notes that the Russians do not connect ESP with psychology but look for answers in physics, biochemistry and allied areas.

The fundamental Western procedure of bunching telepathy, clairvoyance, psychokinesis, reincarnation, astral projection, faith healing and the like under one umbrella is for the birds, according to Adleman. He writes, "We are going to be precluded from any real understanding of any of these events until the parapsychologists are no longer permitted to preempt and shoehorn all of the existing evidence into a form that sustains this grouping. I

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can see related threads in telepathy and clairvoyance but any attempt to stretch the grouping to include, say, reincarnation or apparitions would be patently preposterous to anyone but a blind believer or a researcher thirsting for funding or further grants."

To this remarkable statement he adds two more of equal profundity: "I cannot find the slightest grain of scientific evidence in support of the validity of precognition." "I would consider that 95 percent of all faith healers are either frauds or father figures."

Obviously, not too many FATE readers are going to agree with much in *The Black Box*. But whether you agree with Adleman or not, the book makes exciting and controversial reading — *Rustie Brown*.

AZOTH, or THE STAR IN THE EAST, by Arthur Edward Waite, University Books, Secaucus, N.J., 1973, 239 pages, \$10.00.

This 80-year-old classic on alchemic mysticism was Waite's first book on occultism, preceding the more familiar *Book of Ceremonial Magic* and *Pictorial Key to the Tarot*. A product of Waite's earliest enthusiasm before he became fettered by pedantic scholarship, *Azoth* reflects his early idealism in contrast to Aleister Crowley's preoccupation with transmutation of metals. Waite was inspired rather by the alchemic transfiguration of humanity.

The essence of the volume is the Hermetic doctrine of transcending and the evolution of human consciousness that can be attained only in a transcended state. As true mystics learn the secrets of metallic alchemy, they lose all sense of material values. While Waite disdains the achievement of this mystical goal, he strongly promotes the search for Hermetic mysticism, believing that in the process of search-

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Waite deals at length with social and political environments and their effects upon occultism through the ages. When he wrote this in 1893 he had a rather clear vision of the direction this work would take in our own time. He feared many of us might waste the opportunities and freedom of an open society. He ex-coriates "dabblers"—"persons who can plash a little in the shallows of palmistry, who can perform small feats in thought-reading, who can divine dimly in coffee cups, who be-cause they are addicted to the trivialities which fringe the borders of mysticism and to some mild elementary experiments believe themselves interested in occultism."

"The sanctuary of esoteric science is closed to the frivolous," he con-cludes, "not by an arbitrary decree but by the law of their own nature."—Tom C. Lyle.

FORGOTTEN WORLDS by Robert Charroux, Walker & Co., New York, N.Y., 1973, xviii + 354 pages, \$12.50.

Do NOT read this book all at once. It simply can't be digested all in one gulp, or even in several. Read one of the nine parts, slowly, then ponder it before moving on to another.

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origin lies in the stars, that extraterrestrials "seeded" earth and that a number of civilizations, equal to or more advanced than our own, lie forgotten in the wreckage of history or deliberately obscured by evil forces. He covers many of the familiar Fortean topics: Atlantis, Mu, the Bermuda Triangle, Easter Island, UFOs, the pyramids, etc. He spends six chapters attacking orthodox Christianity and the historicity of Jesus ("a harsh, bitter, misogynous Essene, with little subtlety of mind") and concludes by theorizing that man's mission "is no doubt to go someday to the stars" and seed them as we were seeded.

I agree with the star-flight part but wonder why Charroux has to drag us through the mire of mysticism to reach *that* conclusion. The book is shot through with obscure references to "Initiates," "Masters" and other possessors of secret knowledge but of course we mere mortals can't expect to see such secret records and must remain content with the excerpts Charroux dribbles out in his rambling style. He supplies few references and fewer footnotes, neither bibliography nor index and a sprinkling of tourist-bureau photographs. He includes myths, legends, rumors, folklore, hearsay and fanciful allegories without authentication.

If you must buy this grossly overpriced compendium of conjecture, at least wait for the paperback version when the price should be closer to its real value. — *George W. Earley.*

I'LL TELL THEM I REMEMBER YOU by William Peter Blatty, W. W. Norton and Co., New York, N.Y., 1973, 173 pages, \$5.95.

Blatty's first book since his best seller *The Exorcist*, this volume is being advertised as an account of Blatty's personal encounters with the unknown. If you buy the book for

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Readers

DR. RYZL'S PROBLEM

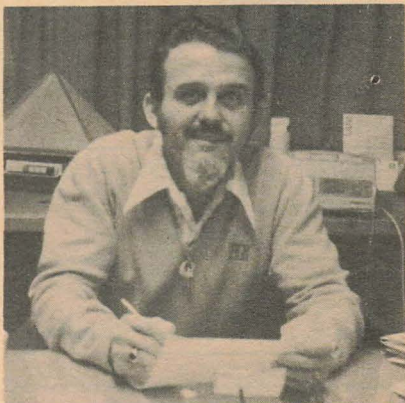
Your reviews of Milan Ryzl's books encourage me to comment on his philosophical background. I knew him personally in Czechoslovakia and I know that he suffered discrimination at the hands of many other scientists and politicians in the name of Marxism. I can attest to his honesty and bravery in ESP research. ESP experimentation in Czechoslovakia was very difficult because it stimulated not only hostile criticism from the Marxist academicians but also the threatening interest of the secret police. Even today we have no guarantee about the future of the Soviet parapsychologists mentioned in various issues of FATE. Some ardent informers seem to underestimate the consequences that ESP research may have in Communist countries.

I think that Dr. Ryzl's problem is not related to his methodology but to his philosophy. Trying to question or even disprove life after death, he eliminates all irrational elements from his research and interpretations. But there are many thinkers who believe that spiritual survival is a fact or at least a probability. Dr. Ryzl's overcautiousness leads him into the trap of oversimplification.

Today's scientists generally wish to avoid emotionality and irrationality in their researches and this is justified in the laboratory. However,

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in practice, irrationality cannot be ignored. Many physicians who are stubborn skeptics admit emotional and irrational factors have their place in diagnosis and treatment.

ESP experiences are part of life. They may be verified statistically or used practically. They may have no part in some persons' philosophies while leading others to an honest and logically well-formulated belief in the existence of life after death.

I share Dr. Ryzl's dislike for the numerous questionable books coming out today that are full of superstition and irrelevant individual opinion. But I'm afraid that his hard-nosed rationalism is just part of his philosophical background and reflects his honest but stubborn endeavor to reduce parapsychology to a laboratory science. It is significant that many persons who might be called ESP-gifted fail in laboratory experiments because of the sterile academic environment.

Much work remains to be done in parapsychology but we should not mix up facts with our beliefs. The former are proven, the latter perhaps cannot be—as an artist's inspiration exists only in his mind and cannot be proven objectively. All the same, inspiration and intuition are noble parts of the human mind.—George E. Vesely, Salt Lake City, Utah.

AN ABOMINABLE MORALITY

Having read George W. Earley's review of John Green's book *The Sasquatch File* (December 1973 FATE) I wish to say that the state of Washington and the Canadian province of British Columbia have laws which absolutely prohibit the slaying of Bigfoot creatures for any reason whatsoever. I believe the state of Oregon also has a bill under consideration which will make the slaying of Bigfoot a criminal offense.

I proffer this data to any reader who is silly enough to follow author

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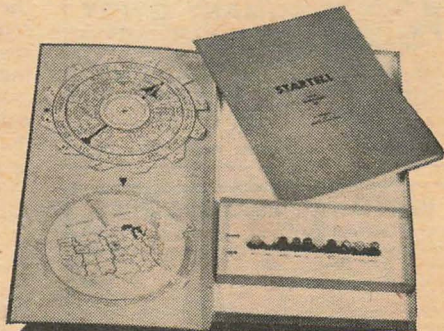
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Green's advice to go out with a shotgun looking for a Bigfoot. I find such morality truly abominable and Green's ignorance of the Sasquatch protection laws dangerous. It makes me wonder how much of a Sasquatch expert he is. — *Jonathan Lamal, Hollywood, Calif.*

OCCULTISM AND FREEMASONRY

In "America's Forgotten Symbol" (December 1973 FATE), according to the Aquarian University of Baltimore, Md., Thomas Jefferson and Benjamin Franklin were Freemasons. Franklin was; Jefferson was not.

The article also claims that more than 50 signers of the Declaration of Independence were Freemasons. Only nine were.

Masonry being partially based on geometry, the triangle is Masonic but the pyramid, although geometric, is not used. The pyramid at Gizeh, the Cheops Pyramid, was not a school or mystery cult but a Pharaoh's tomb, as were all pyramids, including the Step Pyramid at Saqqara.

Although Freemasonry has its occultists it was originally deistic—that is, teaching "natural" religion as distinguished from "supernatural." — *Harvey N. Brown, Secretary, Universal League of Freemasons, El Paso, Tex.*

THE MYSTERIOUS THREAD

The article titled "Soviets Harness Biological Energy" by Stanley Krippner, Richard Davidson and Nancy Peterson (December 1973 FATE) includes a photograph of Kulagina presumably levitating a small ball. Leading from the top of the ball to the medium's finger is a curious and easily seen "thread." This needs an explanation.

Is it a scratch on the negative or print, an error in printing, an ectoplasmic thread—or does it represent fraud? — *Raymond Bayless, Los Angeles, Calif.*

URI GELLER'S POWERS

Your article on Uri Geller beginning in the December 1973 issue of FATE is not quite accurate in two important respects. First, the part Edgar Mitchell played in the original laboratory research at Stanford Research Institute was not mentioned. Through him Uri was introduced to Dr. Harold E. Puthoff and Russell Targ; also through him the funding was raised to underwrite the cost of five weeks in the laboratory. Ed participated in the experiments with Dr. Wilbur Franklin of Kent State University.

Ed Mitchell, Dr. Franklin and I first met Uri at Puharich's home in August 1972. Preliminary planning for the experiments began then and there with the advice of Dr. Gerald Feinberg of the physics department of Columbia University.

A 16mm color film entitled "Experiments with Uri Geller" has been made which shows Uri demonstrating telepathy, clairvoyance and psychokinesis under strict controls. Universities and scientific research organizations may rent the 33-minute film from The Institute of Noetic Sciences for \$35.00. An additional deposit of \$100 is required which is refunded when the film is returned in satisfactory condition. The request for rental of the film must be on an organization letterhead.

The second inaccuracy in the article concerns the statement: "He (Uri) says such power as he has comes from God. . . ." This is ultimately correct but overlooks Uri's explanation of intermediaries. Uri actually says he is a channel for power that comes from higher intelligences — that is, extraterrestrial beings — from a civilization that has been monitoring our planet for thousands of years. The full story will be told in a manuscript Puharich recently sold to Doubleday to be published next May. — John White,



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* * *

According to several articles I've read Uri Geller has often hinted that his paranormal powers originate with an unseen "intelligence" which he says he senses. Some persons presume that he means God or a similar supernatural or divine agency. But another theory holds that the source of his power is extraterrestrial.

Dr. Andrija Puharich, in his interview in *Psychic Magazine* for October 1973, tells of seeing Uri enter a UFO in a field in the suburbs of Tel Aviv. Puharich filmed the incident but says that afterwards the film cartridge from his camera vanished — dematerialized — so he has no proof.

Many psychics claim their paranormal powers come from extraterrestrial and not supernatural forces. This may be extremely important — indeed a life-or-death matter for the human race. — Clyde E. Wade, Jr., Little Rock, Ark.

* * *

During Mid-September 1973 my public relations firm, Global Communications, through its general manager, Harold Salkin (a longtime psychic researcher) arranged for Uri Geller to meet the internationally-known boxer Muhammad Ali at his training camp in the Pennsylvania mountains. Also present were Ali's wife Belinda, some of his trainers and managers, and Herbert Bailey, the science editor of *Argosy*.

When Muhammad Ali asked Uri what he could do, the Israeli wordlessly replied by bending a key to a 90-degree angle. He then copied pretty closely a drawing done by one of Muhammad's men but kept out of Uri's sight.

When Belinda asked for a personal demonstration, Uri told her to remove her ring and clasp it firmly in her closed palm. Uri passed his open

hand over her tightly closed fist, never quite touching her. When Belinda opened her hand, everyone could see that the stone from the ring had vanished and the band itself looked as if it had been hammered out of shape.

Other persons present told me they saw Uri make a small rock disappear in midair and move the hands on a trainer's watch.

I believe Uri Geller's powers are real, not magical, but they are beyond my understanding. — *Timothy Green Beckley, New York, N. Y.*

A SINGULAR DREAM

ESP always has fascinated me but in my 75 years I have had only one experience that could not be explained by ordinary means.

For more than 25 years I have sold insurance in four counties in eastern Kansas, which requires much driving over country roads. One night I had a vivid dream that I was driving through sparsely settled country when suddenly my left rear tire blew out. When I got the car stopped I noticed a neat white cottage at the side of the road. Its large yard was fenced and well kept. A culvert crossed the ditch nearby and a large tree stood beside the gate into the yard. All these details stood out clearly in my dream.

The next afternoon I was driving down a country road and my left rear tire blew out! When I got out of the car I was absolutely dumbfounded. There was the white cottage, the well-kept yard, the ditch, the culvert, the gate and the large tree — everything just as I had seen it in my vivid dream the night before. — *Gola H. Roberts, Fort Scott, Kans.*

AN EMERGENCY RESCUE SYSTEM

This idea is strictly my own and without any factual support but I suggest that UFOs are our own gov-

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ernment's secret emergency rescue system for use in future atomic wars. The craft would be armored against radiation and contamination and capable of airlifting survivors and examining them for radiation. Such a system would necessitate practice runs and these may be the craft that are so often sighted.

Our government proves it is aware of the possibility of future atomic wars by its concern with stockpiling nuclear weapons, missiles and submarines. What is more natural than a Red-Cross-type rescue system? The puzzle is: "Why leave the population in the dark about it?" — E. O. Ellis, Danville, Va.

THE NEW UFO WAVE

In the fall of 1973 UFO sightings increased dramatically all across the nation. Newspapers were filled with detailed accounts describing strange lights and shapes seen by reliable witnesses. Editorials rehashed the extraterrestrial hypothesis and the negative air force and Condon Committee findings.

I have personally investigated several close-proximity UFO encounters in Maine, Florida and Mississippi and I plan to continue these investigations. I would like to hear from any FATE readers who can give me reports or any kind of lead.

I am especially intrigued by reports of the appearances and disappearances of strange animals or beings, weird sky falls (snakes, fish, rocks, frogs, etc.), puzzling amnesia cases and other queer things that seem to pop up around sites of intense UFO activity.—Brent M. Raynes, Specialized UFO Field Investigation Network, Perkins Lane, Hallowell, Me. 04347.

READERS CAN HELP

I would like to ask the help of FATE readers in a project on ghostly and supranormal folklore. I am at-

tempting to catalog all existing examples of various types of happenings that seem popular as folklore motifs. I am particularly interested in:

- (1) hitchhiking ghosts
- (2) ghost lights
- (3) haunted houses that disappear
- (4) likenesses of Christ, produced under fluke conditions (cloud photos, foliage photos, etc.)

I would be grateful if FATE readers would write me about such tales. — *Richard T. Crowe, c/o Irish Times, 11256 S. State St., Chicago, Ill. 60628.*

* * *

I wonder if any FATE readers know about the "beads of Marrakech." I once read that one who possesses these beads "shall live with love for all time." Does anyone know if and where these beads can be obtained? — *Violet Vladovich, 932 N. W. 20th St., Oklahoma City, Okla., 73106.*

* * *

Can anyone tell me where and how to find a cassette tape recorder to record spirit voices? — *Joseph J. Koenig, 40 Fleetwood Ave., Mount Vernon, N. Y. 10552.*

* * *

With a colleague I am conducting a research program into the prophecies of this age. We are particularly interested in prognostications concerning world events, geographical changes, politics and events in the lives of famous persons.

We would like to hear from FATE readers who have had confirmed pre-cognitive experiences or know persons who have. — *Ruth MacGuire, Sharon, Conn. 06069.*

BEAM FROM NOWHERE

One evening my husband remarked that there was a peculiar reddish-orange mark about the size of a Ping-Pong ball on the closet door. I had noticed it too but thought it must be a reflection from something on our dresser nearby. The shades were

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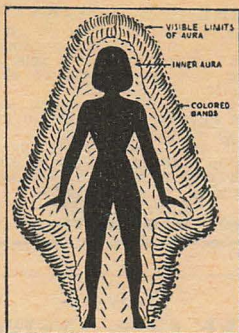


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drawn and no light was on except the one in the kitchen next to our room. However, I couldn't understand what could be causing such a vivid reflection.

To my surprise even when I held my hand directly over the spot it remained under my hand. We could find no way to break the beam. Even when I made a tunnel with my hands around the spot and looked closely through it, the spot remained. After about three or four minutes it gradually disappeared and we did not see it again until one night recently. This time it was about the size of a quarter and oval with fuzzy edges. Again we attempted to break the beam without success.

The first time this happened when I put my hand flat against the door the spot showed on the back of my hand. This time it did not show on the back of my hand but glowed underneath when I raised my hand slightly. I may have imagined it but I seemed to feel a slight warmth in the spot.

We would like to hear from any FATE reader who may have had the same experience or who might have an explanation.—*Harriet Powers, Oakland, Calif.*

MORE ON THE GASSER

In "The Mad Gasser of Mattoon" (February 1972 FATE) W. J. Webster, works manager of the Atlas Imperial Diesel Engine Company, is quoted as saying: "Trichlorethylene gas is used in our work and it is odorless and produces no ill effects in the air."

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(Continued on page 143)

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REPORT FROM THE READERS

(Continued from page 132)

ening odor of Tri-chlor can be easily recognized because the liquid evaporates rapidly and the vapor can be controlled only by refrigeration or complete containment. When it is used by persons unfamiliar with its hazards it can be detrimental to health. It is not odorless.

Tri-chlor as purchased is nontoxic but as it evaporates in a closed tank or in a small room the heavy vapor displaces the air so that a person in such an enclosure would "drown" from lack of oxygen as surely as if he were under water. A man should never be permitted to enter a tank car in which residual fumes might be present unless a rope is attached to his safety harness and held by a buddy outside. A few gallons dumped down a mine shaft would kill every man in the mine.

When even very small concentrations of Tri-chlor vapor are passed through any flame such as a nonvented heater, a welding torch or a lighted cigarette, mustard gas is generated. In contact with moist air Tri-chlor is highly corrosive! I've seen a million dollars worth of machine tools damaged over a week-end of high humidity by fumes escaping from a small portable degreaser which contained Tri-chlor.

The mystery of the excellent story in FATE is heightened by the description of the symptoms which are those of oxygen deprivation rather than exposure to a toxic substance. One would rarely associate the spraying of a gas or liquid into a room in terms of its displacing the oxygen but would be likely to think of it as a toxic material.

The continuing mystery is vastly heightened by the words of W. J. Webster, who certainly was not about to admit that anything from his plant might be the cause of the commotion. Except for the state-

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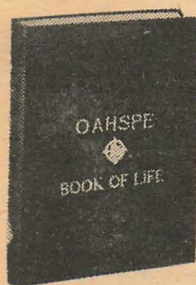
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ment that Tri-chlor is odorless, he was voicing a generally believed truth that mixed with air in small proportions it is nontoxic.

Thus by stating the facts, the authors have constructed a good yarn — but I would deduce from it that someone, possibly a newspaper reporter, had gone around spraying liquid Tri-chlor into homes and he was lucky not to have permanently damaged or killed some of his victims, for even short periods of oxygen deprivation can cause brain damage.

The perpetrator of this hoax may have been unaware that a nontoxic substance can cause death as surely as a toxic one if by its physical nature it displaces air and immerses people in a cloud of vapor. — E. J. Ramaley, Denver, Colo.

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How people can believe the mind is all-powerful I will never know. Until I experience a few contest wins I will not believe it. — Vera Randolph, Elkhart, Ind.

"THE TRUE CROSS"

I am seeking information about a book dealing solely with the account of the presumably successful effort

of Queen Helen of Constantinople to locate at the site of the Crucifixion a buried fragment of the true cross. The find occurred on May 6 in a year near 330 A.D. I need to know the author, title and/or publisher so that I may ask an international book-finder to locate a copy for me.

The copy I read, loaned and lost was sent to me from Canada about 1968. It was a paperback but considering the scholarly nature of the contents I believe it must have come out first in a hardcover edition, possibly as a research paper for a university degree.

The director of the Irish government's Restoration of the Holy Cross Abbey in Tipperary (near Cashel, close to Queen Helen's natal home) expressed a keen interest in adding the information in this book to what has been collected to validate the authenticity of the relic they have which is claimed to be a fragment of the cross. — *Rachel Welch, 1538 34th St., N. W., Georgetown, D. C.*

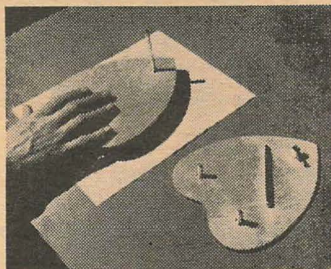
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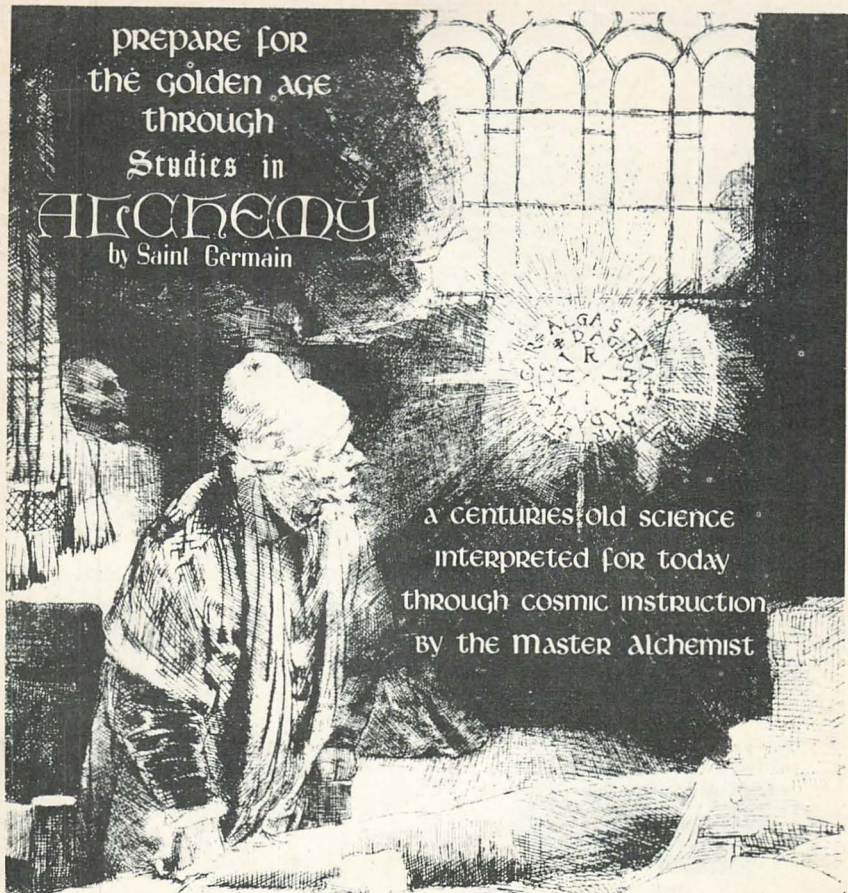
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