

TRUE STORIES OF THE STRANGE AND UNKNOWN

April 1974 60¢

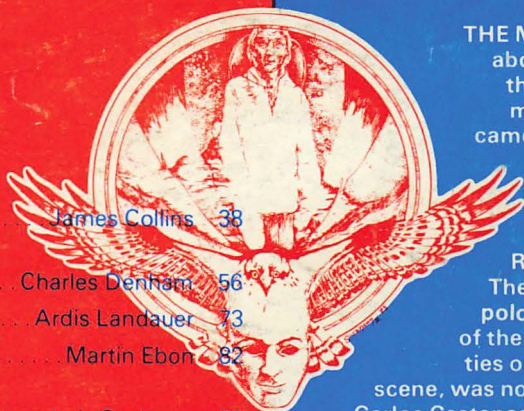
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CARLOS
CASTANEDA

... or the making of a guru



THE MAN who was about to become the guru idol of millions quickly came to the attention of acid evangelists Timothy Leary and Richard Alpert. The young anthropologist, now one of the hottest properties on the religious

scene, was not well known. Carlos Castaneda had been to Mexico and had some adventures with the Yaqui Indian Don Juan Matus.

He had in common with the two easterners a number of heavy drug experiences which had caused him to move away from traditional views of the world in search of new meanings. And he had written a book, *The Teachings of Don Juan: A Yaqui Way of Knowledge*.

Leary and Alpert tried to compare his experiences with their own, without much success perhaps. It was obvious Castaneda was vastly underwhelmed.

Neither Leary nor Alpert knew then that their reign over the kingdom of Psychedelia was being undermined by this quiet Chicano — this stocky brown Latin-American who wore a suit like a businessman, whose appearance gave no hint ...

(Continued on page 38)

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I See by the Papers



Curtis
Fuller

QUOTE OF THE MONTH

Theology is the study of God and his ways. For all we know, dung beetles may study man and his ways and call it humanology. If so, we would probably be more touched and amused than irritated. One hopes that God feels likewise.

—Frederick Buechner

Wishful Thinking: A Theological ABC

IN DEALING with archaeological history it is difficult to realize the immense span of time it covers and the multitude of nations and civilizations that have risen and fallen since written history began about 6,000 years ago. It's necessary to remind ourselves occasionally of such odd facts as that the Vikings who so mysteri-

ously died out in Greenland had a thriving culture there for more years than have elapsed since Columbus "rediscovered" America, and that Egyptian civilization thrived for more than 20 times as long as the United States has existed.

How many nations have risen, fallen and been forgotten in the centuries of history?

One of the least-known were the Lycians who lived in the rugged mountain country of Southern Turkey. The Lycians are mentioned in the Iliad as allies of the Trojans; the mythical winged Harpies came from Lycia.

Now knowledge of Lycia is being pieced together from excavations at Phaselis and Xanthus. A kind of "Rosetta stone" has been discovered at Xanthus by Prof. Henri Metzger of the University of Lyons in France. A quadrangular stone almost four and one-half feet high carries a lengthy incised inscription in Lycian with translations into both Greek and Aramaic. When first found only the Aramaic side was seen but when the stone was upturned the other sides became visible. Linguists are at work on the problem and a preliminary translation indicates the inscrip-

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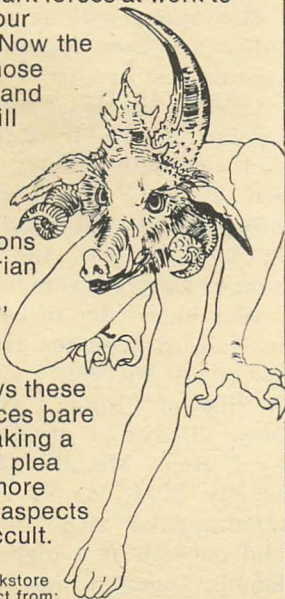
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tion probably is 2600 years old. It mentions a Persian governor of Lycia and refers to a series of religious rules and prohibitions.

Before long a study of the language should provide scholars the Lycian grammar and the beginnings of a vocabulary.



A WORD ON MONSTERS

WE GROW increasingly hesitant about publishing "monster" reports. They are so completely frustrating. No matter how detailed the report, no matter how many witnesses, no matter how reliable these witnesses are said to be, the search always ends up with an empty bag.

There is no doubt the witnesses believe they saw what they describe. Lie detector tests show they are telling the truth. But where, then, are the monsters?

We reject the easy explanations that the witnesses are (1) crackpots or (2) victims of a cruel hoax. We don't know what the monsters are but we would like to see some serious investigations conducted along lines quite different from those taken in the past.

One area of investigation should be psychological.

Students of Jungian psychology probably will agree that many monster reports are so similar as to represent archetypes. Does

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this mean they are folk memories dredged up from some fearful racial memory of ancient days? Does it mean they fit into a pattern predetermined by some genetic quirk? Can it be that whatever actually is seen is too fearful to contemplate and so is clothed in the monster archetype when humans are forced to contemplate it? Or, even farther out, is it possible the monster is a thought-form, brought to quasi-life by mysterious but not altogether unknown powers of the human mind?

The other area of investigation I suggest is more difficult and really has not advanced beyond the realm of scientific speculation. It is concerned with the theory of parallel worlds or universes and the idea that somehow the monsters of another universe, or of many other universes, lurk beside us, unrealized and unknown, and only occasionally break through some unseen barrier into our world and just as mysteriously return to their own.

Or, a much simpler idea, do the monsters come from UFOs?



THE MONSTER OF MURPHYSBORO
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accompanied by more than 50 monster reports from one section of Pennsylvania alone.

What do they signify? I simply don't know. Perhaps they mean no more than that the whole world is going quietly (?) mad. But lest you think they are too trivial to be considered seriously, let me advise you that no less a publication than the conservative *New York Times* last fall devoted an eight-column feature article to the monster (or monsters) of Murphysboro, Ill.

Here many witnesses saw an ape-like creature resembling a gorilla, eight feet tall, with long shaggy matted hair, dirty white in color, and "smelling foul like river slime."

Murphysboro has 10,000 citizens. There have been a number of confrontations between some of these citizens and the monster. And Murphysboro officials took these confrontations so seriously that they curtailed last Halloween's trick-or-treaters for fear someone might get hurt.

Last year's monster confrontation in the Murphysboro area began around midnight on June 25 when Randy Needham and Judy Johnson, sitting in a parked car, heard a loud cry in the woods and looked up to see a "light-colored, hairy, eight-foot creature, matted with mud" lumbering toward them. Needham rapid-



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ly got his car out of the area.

Officer Jimmie Nash was sent to inspect the scene and observed some peculiar footprints fast disappearing in the riverside mud. "I was leaning over when there was the most incredible shriek I've ever heard. It was in those bushes. That was no bobcat or screech owl and we hightailed it out of there," he told reporter Andrew H. Malcolm.

The officers searched the riverbank for hours, following an elusive something floundering through knee-deep water.

The next night several other persons saw the creature. A trained police dog tracked it to an abandoned barn. As the door was flung open "the dog crawled away whining" but there was nothing inside.

A carnival came to town and three carnival workers saw the monster fascinatedly watching the ponies. The creature fled when they approached but an hour later it was seen again, hidden in some brush — still watching the ponies.

Murphysboro is rural country. Many of its residents are hunters. Impersonating a monster there would be a dangerous business. Some of the hunters were developing nervous trigger fingers and Toby Berger, chief of police, was rightfully afraid somebody might get hurt. On the other

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hand, there was no evidence that the monster was anything but harmless. It would be too bad if it should meet a scared hunter with a gun.

"We don't know what the creature is but we do believe what these people saw was real," said Chief Berger. "We have tracked it. The dogs get a definite scent.

"But a lot of things in life are unexplained, and this is another one."



"KUSSIE" vs. "NESSIE"

WE FIND a certain cosmic humor in the spectacle of a 16-man Japanese expedition spending weeks and \$250,000 hunting the Loch Ness monster and returning to Japan with only a small pile of bones (what kind of bones, one wonders) and the memory of some strange noises to buoy them over the cold winter until they return this spring to renew the hunt.

One pictures them earnestly searching, using the latest scientific equipment, dredging the lake bottom for bones, attempting to drive the elusive Nessie to the surface with a miniature submarine, and now planning to build a computer-operated unmanned search capsule to go into operation this coming monster season.

And why is this humorous? Be-

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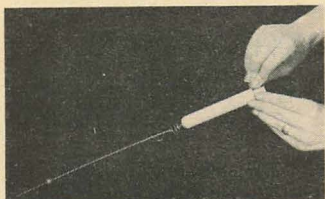
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cause on returning to Japan they were confronted with screaming headlines that announced the existence in Japan of a similar creature delightfully named "Kussie."

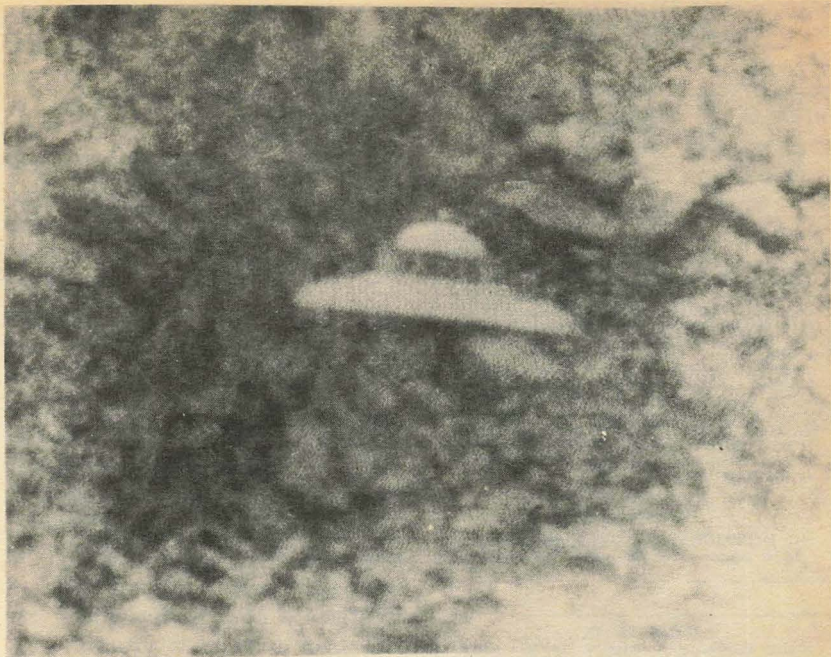
In Lake Kussharo, in northeast Hokkaido, so the story goes, lives a monster with a head something like a horse and a body perhaps 30 feet long with chocolate-colored humps. It sounds like Nessie — or Nessie's cousin.

The sightings are similar. There is a photograph showing a creature resembling a humped snake with a back like an alligator. The different accounts don't agree, of course, and there are all manner of contradictions and strange reports.

And why has the story of "Kussie" been so long surfacing? According to the *Mainichi Daily News* it was forbidden to talk about it because the surrounding villagers feared a curse.

There are many difficulties to accepting the story of "Kussie" however. One difficulty is that there was a successful fishery on Lake Kussharo until 1938 when an earthquake hit the lake and hot springs opened up making the water acid. Fish now are able to live only in restricted fresh water sections of the lake, according to the Kushiro Fishery Experiment Station.

The next logical step, of course,



Architect Hugo Luyo Vega, while looking for a house with a client on October 19, 1973, saw this sight in the sky over a secluded valley near the Rimac River 34 miles east of Lima, Peru. He took this photograph with his Polaroid camera and later gave United Press International his first-person account and print of the snapshot. (UPI Photo)

is for the Scots to dispatch a fully equipped expedition to northern Hokkaido to try to photograph Kussie. One can see them now, preparing their special computer-operated miniature submarine designed to force Kussie to the surface to make the job easier. And what joy as kilts flapping in the breeze, they announce their success at the same time the Japanese search team in Scotland brings Nessie to bay.

BELIEVE IT OR NOT

ONCE AS A kid I was digging a foundation for a diving board on the banks of Wisconsin's Yellow River and about three feet down where I could see no hole or opening of any kind I dug up a live healthy toad. When I tell you this I still have some difficulty believing it actually happened. But I take courage because the Russians now go much farther in claiming to have dug

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up a live reptile. I can only present a summary of the UPI report from Moscow and then let you decide whether you believe or disbelieve it.

Geologists hunting gold in the Siberian district of Kolymaskaya, so the story goes, dug up a piece of ice from a depth of 33 feet and saw within it a tiny lizard about one and one-half inches long. They thawed the ice and the amphibian came back to life.

N. Shcherbak, a zoologist at the Ukraine Academy of Sciences in Kiev, is reported by *Izvestia* to have identified the creature as a Siberian *uglozub* (as unlikely a name as we've ever heard). The *uglozub*, says UPI, spends its winters in hibernation and has a life span of 10 to 15 years.

Radiocarbon tests on this particular *uglozub* show it to be nearly 100 years old — “proving” that the little reptile lived in hibernation nearly that long. The discerning reader who sent us this clipping, signing himself “D. T.,” observes that “I know of no way to do radiocarbon dating without destroying or damaging the sample.” For this reason, “D. T.” says he doubts the story. But since Mr. Shcherbak didn't claim he hadn't destroyed the sample, we must regard “D. T.'s” objection as inconclusive.



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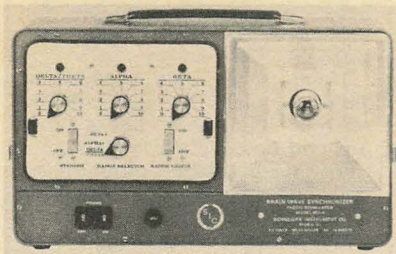
Now, apparently, a new plague is on the way—a plague of man-killing bees. In the 1950's Brazilian beekeepers imported a group of African queen bees from a species that were known to have great stinging capabilities but also were high honey producers. As could be expected, 26 swarms escaped. They quickly replaced the native Brazilian bees, frequently robbing their hives and crossbreeding with their queens. And then they began to spread throughout southern Brazil and into Paraguay, Uruguay, Argentina, Bolivia and Peru.

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warn scientists of the National Research Council. U.S. experts hope somehow to "tame" the fierce African-Brazilian hybrids which frequently launch mass attacks upon animals and humans and have killed many human beings in South America. One method of "taming" the bees would be to cross them with domesticated bees and breed the aggressiveness out of them. For the time being the new bees fly farther and faster, work harder and longer, and produce twice as much honey as European bees. But they can be vicious and deadly.

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IF PENGUINS could fly they might replace carrier pigeons. Experiments with antarctic penguins show they have internal "clocks" which allow them to navigate accurately. University of Wisconsin scientists in Wilkes Land, western Antarctica, released banded penguins 600 miles from their homes on the coast and they made the long walk home. In another experiment penguins were taken 2400 miles from McMurdo Sound. Months later some of them showed up at the rookery. Somehow they make use of the sun's rays because their homing is much less efficient when the sun is behind clouds. If they merely followed the sun, however, they would not go in a straight line but in a circle. So somehow the birds' "clocks" compensate for the earth's rotation.



OUT OF THIS WORLD?

FURTHER FUEL for those persons who connect monsters with UFOs is contained in a report recently come from Perth, Australia. Three years ago on July 25, 1970, government dogger Peter Muir spotted strange tracks north of Cosmo Newbury near Leonora, Western Australia. Each track measured 15 inches long with three nine-inch elongated toes that ended in

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sharply indented tips. Muir estimates that the creature was bipedal and about 10 feet tall. He and his aboriginal wife followed the tracks for three and a half miles until they entered the spinifex (long grass). Mrs. Muir was "upset and a little terrified" and so the pursuit was abandoned. Muir estimates that the lurching creature was only about an hour ahead of them.

In his lifetime of tracking Muir never has seen any tracks like them nor has he spotted any since that day three years ago. The most disconcerting aspect of the mysterious trackway was its abrupt start at the juncture of a graded road where the ground was soft. "It was as if the creature had dropped from the sky," the dogger remarked. And about the time that the tracks first appeared UFOs were reported over nearby Menzies and Coolgardie.

Muir's interest in aboriginal folklore was aroused when aboriginal tribesmen were shown photos of the tracks and promptly identified the maker as a mythical creature. He found several old tales that might be explained (by von Däniken reasoning) as visits from UFOs. And near the town of Canning he found cave paintings of humans and spirit-like creatures that are different from other aboriginal art. The aboriginal myth de-

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scribes the unknown creature as made of stone. But aborigines do not distinguish between stone and metal, Muir explains. Thus someone wearing a metal suit would have been described as stone. Meanwhile, tourists planning to visit the outback are being asked to look out for a 10-foot six-toed creature (wearing a metal suit?).



TREASURES IN THAILAND

RECENT archaeological discoveries in a cluster of caves in northeastern Thailand challenge the long-held view that civilization first arose in the Near East, argue Prof. Wilhelm Solheim of the University of Hawaii and Chester Gorman of New Zealand. Laboratory tests date some of the pottery taken from caves near Ban Chiang at 6,000 years old. Other evidence of rudimentary agriculture and metallurgy rivals in antiquity similar developments among the Babylonians and Hebrews. A handful of fossil seeds found by Gorman in the Mae Hong Son "spirit" cave may be 12,000 years old, thus predating the earliest oats and wheat of the Near East. The Thai culture is definitely the oldest in eastern Asia and may be older than civilization in the Tigris-Euphrates valley, although the



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refinements of civilization might have been "invented" independently in more than one area rather than resulting from diffusion from a single source.

Solheim and Gorman's announcement, however, has created a new problem for archaeologists. The ancient pottery turning up at Ban Chiang wherever new houses or roads are built suddenly has value for collectors. Villagers have discovered that the formerly-worthless ceramics can fetch \$5 to \$10 per vessel, undreamed-of wealth by rural Thai standards. So now Solheim and Gorman are alarmed that the amateur pot-

hunters will obscure evidence of the ancient civilization. Curiosity shops in Bangkok reportedly now ask \$500 for a perfect Ban Chiang goblet.



EXORCISING "THE EXORCIST"

THE TWO-year-long process of creating a motion picture from the novel *The Exorcist*, which opened in movie houses at year's end, had so many unexplained problems that it cost more than \$2.5 million over the projected budget, according to its director Billy Friedkin. So many strange things happened during the filming that Friedkin

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- Irish actor Jack MacGowran, who plays the motion picture director murdered by the demon possessing the child, dropped dead one week after his movie death scene.
- The statue of the demon, which stands 10 feet tall, was shipped to Iraq for location scenes but for unexplained reasons ended

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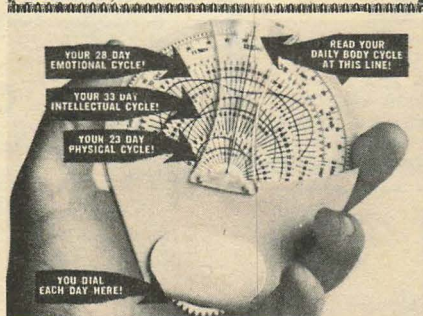
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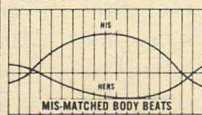
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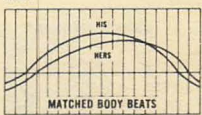


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up in Hong Kong.

- A sprinkler system broke and flooded one set, causing another two-week delay.
- All kinds of personal injuries dogged the participants in the movie.
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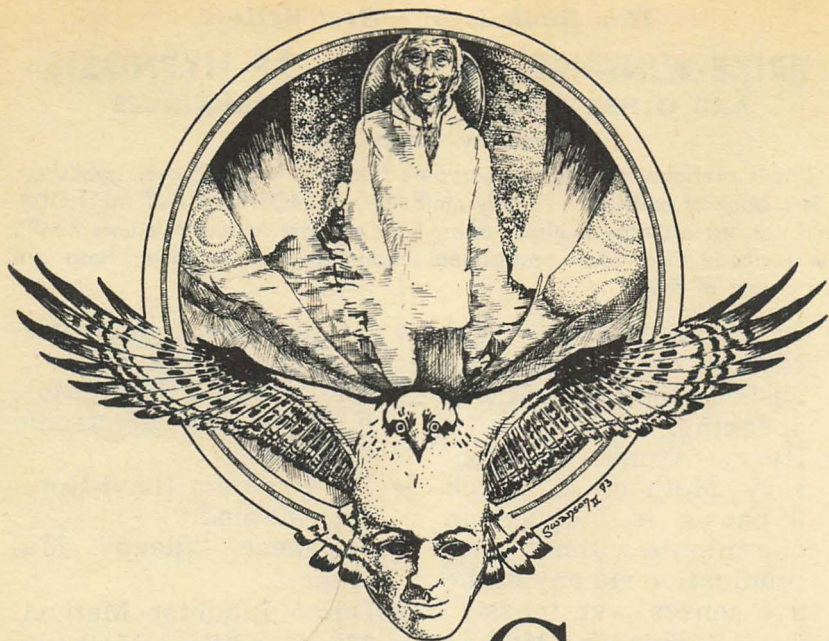
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By James Collins

CARLOS

THE MAN who was about to become the new guru idol of millions of adoring hippies quickly came to the attention of acid evangelists Timothy Leary and Richard Alpert.

By that time both psychologists had left Harvard and gone on the lecture circuit proselytizing and sharing information with young heads everywhere. In search of some clue to What-It-All-Meant, Alpert had written to the Indian man-god Meher Baba and received the now famous

reply that drugs only created one more form of illusion. Leary had formed his own LSD church a while after that and Alpert had dropped out, gone to India in search of enlightenment and the True Way. He had only recently returned, incarnated as Baba Ram Dass. The impolite pronounced his new name with an apostrophized "D".

At this point the young anthropologist who now is one of the hottest properties on the religious scene was not well known.

Carlos Castaneda had been to Mexico a few times, had some adventures with the Yaqui Indian Don Juan Matus and had fled back to the sober and comforting confines of UCLA.

He had in common with the two easterners a number of heavy drug experiences which had caused him to move away from traditional views of the world and to search for the meaning of the powerful experiences he had undergone. And he had written a book that had come to their attention in its original University of California Press edition with the bilious green cover, *The Teachings of*

saying that Leary had joked and giggled about Alpert being "a Jewish queer" and Baba Ram Dass had stood silently in a white robe looking disgustingly beatific the whole time until as the conversation was breaking up, he had reached into the mysterious inner recesses of his clothing and produced triumphantly, as a mind-boggling gift of enlightenment, a banana.

Castaneda fled.

Neither Leary nor Alpert could have known then that times were changing, that their own reign over the Kingdom of Psychodelia already was being undermined by this quiet unassuming Chica-

CASTANEDA...

or the Making of a Guru

Don Juan: A Yaqui Way of Knowledge.

Leary and Alpert asked him some questions and tried to compare his experiences with their own, without much success perhaps. It was obvious when Castaneda told about it afterwards that he was vastly underwhelmed by the two men's approach. He seemed to consider the entire conversation trivial,

no — this stocky brown Latin-American who wore a suit like a businessman and whose appearance gave no hint of the man inside.

America is a country of transients and increasingly of the McLuhanized young, Consciousness IV transients in space as well as in time, who live not only in the shadow of The Bomb and Instant Snuff but in the midst of an in-

credible electronic transformation of reality into a multimedia barrage which may signal either the Apocalypse or a permanent state of change. While the elders are afflicted with future shock the young claim they have been trained to survive by having known no other world.

It is as if an entire generation grew up like the baby in the science-fiction story, half in our world and half in the fourth dimension. Without being freaked by it, they still are unable to explain or fully understand. And like everybody in this strange, new and rootless postwar America they took their gurus where they found them and demanded that enlightenment come as easily and cheaply as the birth control pill.

How is it, then, that they transferred their allegiance from a glossy pair of with-it pill pushers with a mystical bent, "now" terminology and light shows, to a soft-spoken anthropologist? Who is Castaneda anyway?

As a matter of fact, just who he is has not been decided. *Time* magazine portrays him as a mystery man coyly peeping through his fingers to reveal one eye—but no more. At UCLA when he was a graduate student he told his friends he was born in Brazil. Even before his encounters with Don Juan he volunteered this in-

formation. The truth, apparently, is that he was born in Peru.

When the entire elaborate story he had built up and stuck to was exposed by a diligent *Time* reporter who confronted him with the facts he only made this bland reply, "To ask me to verify my life by giving you my statistics is like using science to validate sorcery. It robs the world of magic and makes milestones out of us all."

And magic is the name of the game.

It was in 1960 the young student—perhaps then 25 years old—was introduced to the Indian of indeterminable age at an Arizona bus stop near the Mexican border. He had been looking for medicinal plants and an anonymous friend pointed out the old Indian saying he was an authority.

"I told him my name and he said that he was called Juan and that he was at my service," Castaneda said later.

The occasion is as historic as that time young Stamford first introduced James Watson to a friend who promptly remarked, "You have been to Afghanistan, I perceive," and thus began the entire saga of Sherlock Holmes and his faithful companion.

In this case the perceptive one was Juan who was quick to realize the young man who claimed

to be an authority on peyote was nothing of the sort. And yet eventually he adopted the earnest student and forced him by trickery to become his own student — a student of sorcery. This is Juan's word for it and this is what it in fact seems to be, for he is a *brujo*, a witch doctor, a medicine man, a wise man, a shaman. And he has taken his friend on some journeys into inner space that are as harrowing as those any astronaut has taken into outer space.

The system of knowledge the sorcerer imparted is staggering in its implications and terrifying in execution. It does not take a belief in magic to find the first volume of Castaneda's account a powerful experience. He recreates the humor and terror of his first experiences with peyote and psilocybin — the sacred cactus and mushroom psychedelics — and takes you along on his flight through some mystic space after smearing his temples with a carefully prepared mixture of jimson weed.

It doesn't matter whether his experiences are real or merely drug-induced; they are no less powerful for being ambiguous. Toward the end of his account of these first sessions, which span a five-year period, Castaneda fights a strange and terrifying battle which leaves him exhausted and

We have information indicating that Carlos Castaneda has a wife alive and well and living in West Virginia. We have corresponded with Mrs. Castaneda and with her cousin, who is one of our regular contributors, and we understand there is confusion as to whether Margaret and Carlos are or are not divorced. We had hoped to give our readers a glimpse into the private life of Carlos Castaneda, the man of mystery, but now we have been told this information will appear first in a book. — *The Editors.*

confused. In a "spot of power" he is attacked by a female person who allegedly has taken his soul and who, disguised almost perfectly as Don Juan, attacks him.

Whether one interprets the episode as a psychotic or hysterical mental collapse or a genuine battle a la Doctor Strange of the comic books, its impact is undeniable — on the author and on the reader.

The book was originally submitted as a doctoral thesis, part narrative and part analysis. The second portion is tedious and belies the lesson of the first part that "there are stranger things in heaven and earth" than were dreamt of in his philosophy.

The determined, even pig-headed rationalism of this second section is infuriating to the reader who has been easily enough convinced of at least part of Don Juan's interpretation of the events he so carefully and lucidly recorded from his voluminous field notes. Anyone with firsthand knowledge of psychedelic drugs will not doubt some of the things which struck Castaneda as impossible.

One of the first critics of the book, Paul Riesman of Carleton College, wrote, "The 'structural analysis' part of the book is awful, but useful all the same — a pathetic denial of the reality of the experiences in the first part of the book." Most readers trying to penetrate its maze of stark insensibility are put to sleep and the author himself once joked "it put me to sleep writing it."

Even so, it was not the scholars but the culture critics who most objected to the book. One British literary figure found Juan "an enigmatic, ultimately sinister guru figure" possibly "seeking a corrupting kind of power over his disciples." Later events have proved this judgment ridiculous.

Historian Theodore Roszak was closer to the mark when he found in these fragmentary notes on the teachings of the old Indian, "a searing conviction and

a commanding eloquence that cannot help but jar the most determined skeptic." And writing in the *American Anthropologist*, E. H. Spicer of the University of Arizona concluded that while Juan clearly never had been a part of the Yaqui tradition (as the book admits) and thus the subtitle is not justified, "it is nevertheless an excellent piece of work."

In fact, the shattering impact of this book and the two which have succeeded it is due not only to the broadside attack this way of knowledge makes on materialism and the scientific method but to the impeccable reporting. It may read like a novel but it is not a novel. The teachings of Don Juan are not unfamiliar to serious students of shamanism but here they gain intense and vivid authority because for once a scholar put aside his ethnocentric assumptions, in fact had them brutally stripped away, and dared to confront the teaching directly and see it as a possible truth, not as just an eccentric belief clung to by superstitious and ignorant natives.

Because Castaneda could not remain aloof he learned about the shamanic tradition from the inside, ultimately abandoning most but not all of his academic prejudices. He retained enough distance to construct the books

as careful accounts of outrageous events and equally outrageous refusal to concede that the events occurred. As Joseph Kanon pointed out in *Saturday Review*, "His very academic skepticism so draws the reader to his side (a man of reason, after all) that, when he 'sees,' beyond doubt, we have no choice but to stay with him and follow the course."

The combination of personal knowledge and scholarship provides the best of both worlds. Harvard theologian Harvey Cox points to the lesson that "in order to learn from people's religion we must use our heads, but we must also be willing to become 'apprentices' to whoever will teach us the lore, discipline us, upbraid us, nurture us and wrestle with us the way the wizened old Don Juan did with his young protégé."

Roger Jellinek of the *New York Times* has interviewed Castaneda at length and probably has studied in the field as much as anyone and he insists this is, if not all new information, close to it. "One can't exaggerate the significance of what Castaneda has done. He is describing a shamanistic tradition, a pre-logical cultural form that is no-one-knows how old. It has been described often . . . But it seems that no other outsider, and cer-

tainly not a 'Westerner,' has ever participated in its mysteries from within; nor has anyone described them so well."

Precisely because the mysteries are so incredible to outsiders, the ignorant raise questions concerning the truth of Castaneda's account. They find it difficult to believe that a man can turn into an animal, can talk with coyotes, have spirit allies and see into the past. Such complaints are so surprising and all the more numerous because of the enormous popularity of the books. The most recent and apparently final volume about Don Juan sold more than 160,000 copies in a few months. And by then all the world knew. The mysterious *brujo* had replaced Leary and Alpert in the drug culture and the skeptics were legion.

The matter had no such sensational beginnings. Castaneda's instructor Clement Meigham had encouraged field research and thus precipitated the friendship which unfolds throughout the book and it was he who contacted the local office of the University of California Press. They already had heard a book was contemplated and were interested. In due time a manuscript was presented and with only a moderate amount of editing was printed.

The Press, thinking it might be

the kind of book that appeals to young people, arranged a modest series of autograph parties in northern California bookstores, often near university campuses, and curious kids, many with some drug experiences of their own, came to chat with Castaneda. Everything was very decorous and most were even a little put off by the author's non-freaky appearance. It never occurred to anyone to doubt that everything was on the up and up; whenever questions about the Yaquis were raised they were always fielded authoritatively.

Castaneda was interviewed by Roszak for the BBC and the Berkeley campus newspaper begged an article which was politely submitted and duly appeared as "Death On The Gallop." It later became part of the book *A Separate Reality*. There was even a standard sort of publicity photo available although no one seems to have used it; all the coy peeping and sensationalism were still in the future.

At that time Castaneda had undergone not only the experiences recounted in that first epoch-making volume but had returned several times to Mexico without taking part in further initiatory experiences. He was very curious about the drug culture which he apparently thought might help illuminate his own

mind adventures. He learned about the connection between Gary Snyder's peyote trips and his study of Zen Buddhism as one possible reference and the connections made by Ronald Laing between religion, madness and drugs. It was probably in search of some such key that he had journeyed east to see Leary and Alpert. In any case, that attempt was a failure; they did not have that quality of serious responsibility for their actions which Juan had; they clearly did not live the impeccable life of a warrior as his mentor demanded.

Then, at least, Castaneda was genuinely confused and baffled by What - It - All - Meant. He had evolved, for example, a theory that *brujos* must somehow give each other secret signals during a peyote ceremony. How else explain the manner in which they all agreed at once as to when Mescalito — the power of the drug force — was among them? How could they all agree all at once on something that was happening only inside their heads?

His only clue, beyond his own experiences and a sense that other explanations weren't quite right, was the beginning of a belief that Don Juan "did not perceive the world the same way we do," that Don Juan's actual perceptions were different from ours, that when he looked at

something it did not look the same as it does to us.

Juan explains later in *A Separate Reality* that to him humans look like "luminous eggs." He says sometimes in a crowd or elsewhere he will see people who do not look like luminous eggs but that these are not men but something else. At one point he looks at his pupil and reminds him of an incident from his past which has been thoroughly repressed and needs to be cleared. He knows about the incident because he "sees" it.

What Juan is teaching, then, is a system of knowledge and understanding which includes the use of clairvoyance and other "extra-sensory" powers. It involves the ability to see the human aura, to receive "affirmations" and information directly from nature, to move and act in the world as a master of it, awed by the "magnificent desert" and yet cut off from the mass of mankind by this same knowledge, as if he were the only live person in the world. It is a system which overlays upon the world invisible powers and spirits which can be worked with but which can be very dangerous if not properly controlled. An implication of all this is that a man like Juan can have strange powers and abilities to see, know, and transform the world.

Much of this should come as no great revelation to students of metaphysics. Such well-known Western mystery traditions as those of Max Heindel and Rudolf Steiner long ago offered a similar world view. And it is not unknown for a psychic to "hear" a tree calling when it has been hit by a car or to admit that objects have a peculiar power, a kind of soul, if you will, or "I AM" which corresponds in some way to a Platonic ideal.

Even so, Juan evidently has developed a body of knowledge and a number of techniques and abilities not previously known. Certainly the use of drugs as a means of gaining the power to "see" would be rejected by Heindel and Steiner.

In fact, despite the evidence presented at length in the two books named, Juan himself rejects the use of drugs. Castaneda, having been burnt once, also was shy of them by the time he wrote *Teachings*. It was his view that such powerful substances should not be used frivolously but only as part of an organized, supervised system of training and belief. But, of course, he knew the dangers firsthand.

At last it dawned on the plodding pupil that drugs had not been a major part of what was going on after all. Actually Juan had been teaching his pupil steadily

by word and deed, from the first meeting when the old man had silenced the author with a single look. It became obvious that from the beginning Juan had been trying to describe a different way of looking at the world and the drugs were a kind of cement to hold the new view together. They joined with Juan's actions in breaking down the old constructs.

He once said, "You think too much." He said that depression and gloom and suicidal thoughts were merely another "of reason's tricks to retain control." Once reason was forced into its proper place it became clear that "The body has a will of its own. Or rather, the will is the voice of the body. That is why Don Juan consistently put his teachings in dramatic form. My intellect could easily dismiss his world of sorcery as nonsense."

Part of the lesson was to learn how to live, always choosing "the path with heart," to make irrevocable decisions which can be canceled only by other decisions, to observe carefully and to live with the knowledge of your own death always before you because "death is the only thing that tempers our spirit."

Inevitably the result is an exuberant and powerful way to live in which one is in charge of one's own life at all times and respon-

sible for one's own actions. "When there is no way of knowing whether I have one more minute of life," Castaneda told an interviewer, "I must live as if this is my last moment. Each act is the warrior's last battle. So everything must be done impeccably. Nothing can be left pending. This idea has been very freeing for me. I don't have any more loose ends; nothing is waiting for me. I am here talking to you and I may never return to Los Angeles. But that wouldn't matter because I took care of everything before I came." In short, "Death is an impartial judge who will speak truth to you," and can be counted on for advice and counsel in troubled times as a thing to measure yourself against.

This is all very similar to the thinking of a number of teachers — Camus, Heidegger, Husserl, Hubbard, etc. Zen teaching asserts that right action does not result from thinking about action; rather the person who is in harmony with his own nature will be right in terms of his actions and the person who is out of harmony with himself cannot be right no matter how hard he tries.

The teachings of this old man cross-reference continually and many of the specific techniques as well as general insights can

be adapted by the reader. Juan says that "if you don't apologize to plants for picking them you are likely to get sick or have an accident." He urges Castaneda to talk to plants and animals as equals because the entire world is as alive and as worthy as is a human being. He talks to his automobile all the time. "It's just a stupid Volkswagen like anybody else's but if I run out of gas it's in front of a gas station. It's a matter of talking to power."

Other techniques mentioned in the books for gaining power over one's own life include voluntary control of dream images. "The trick in dreaming is to sustain dream images long enough to look at them carefully. To gain this kind of control you need to pick one thing in advance and learn to find it in your dreams. Don Juan suggested that I use my hands as a steady point and go back and forth between them and the images. After some months I learned to find my hands and to stop the dream. I became so fascinated with the technique that I could hardly wait to go to sleep."

Yet another means of increasing awareness is to look at things in sharp, quick glimpses. Looking at things through unfocused, crossed eyes is another way to break up old perceptions.

The secret is to realize that the world we generally perceive and agree on is not by any means the only one. But during every moment of our waking life we tell ourselves it is the one that exists because of the running interior monologue we carry on, telling ourselves how it is instead of allowing the world to speak for itself.

To "stop the world" one must put together an alternative description of it, must realize an alternate set of possibilities. Castaneda, who has taught such subjects as "primitive religions" and "the phenomenology of shamanism," explains the process by way of Talcott Parsons' idea of glosses. A gloss is a total system of perception and language.

Such a system is built up over a period of time and does not come about all at once. Jean Piaget has demonstrated how a child learns the description of his elders. Benjamin Whorf and other linguists have explored the relation between language and the phenomenal world it is meant to describe. Each language and the mode of perception it contains, each set of glosses, provide a different membership. Almost all of the readers of this article share a membership in the European intellectual world which is quite different from the membership of the "in-

scrutable" Oriental.

Piaget and Whorf disagree on what was being done to Carlos. It was not simply rearranging the old glosses, as the acid gurus do, but shattering the certainty by providing an alternative description of the world.

As Castaneda explains it, "Don Juan thinks that what he calls 'seeing' is apprehending the world without any interpretation; it is pure wondering perception. Sorcery is a means to this end. To break the certainty that the world is the way you have been taught you must learn a new description of the world — sorcery — and then hold the old and the new together. Then you will see that neither description is final. At that moment you slip between the descriptions, you stop the world and see. You are left with wonder; the true wonder of seeing the world without interpretation."

Of course that is what meditation has meant to do since the beginning, to stop the interference of thought between the body and the universe so that the two may be seen as one. Juan's system of stopping the world is finally explained in *Journey to Ixtlan*, the best seller in which the author digs out and reworks all those notes that hadn't made sense before. As in a Sufi parable, after enlightenment every-

thing comes clear, and in 17 chapters we are presented, by precept and example, an equal number of fundamental lessons which are both striking and original.

Presumably even without meeting the "strawberry-headed, green-skinned spirit of peyote, Mescalito," it is possible to experience such exciting things as the disappearance of an entire automobile — and its reappearance from a hat. It is more than fun to read about such things; it challenges our own perceptions, our own glosses, and suggests new directions of consciousness, new possibilities. And like all works of art, the books themselves significantly alter our perceptions of reality and enlarge our world.

Against the quality of the experiences presented in the books, Roszak suggests, "Scientific exactitude stands in peril of paling into irrelevance." Or at least, such metaphysical leaps as are involved in the current state of modern physics (as described in Koestler's *The Roots of Coincidence*) move into the center arena.

Of course Castaneda, like the reader, lives in a world rather remote from the desert where they have other uses for paper than reading it. In a cafe in Yuma, Don Juan looked out

the window at the passing cars and said, "That, out there, is your world. You cannot refuse it. You are a hunter of that world." And it is in that world that most of us must try to find our own way "to balance the terror of being a man with the wonder of being a man."

It is clear that the books are less remarkable than their author and his subject. Oddly enough, little is known of either. Unlike other gurus who have attempted to achieve anonymity, Don Juan seems to have succeeded in achieving it in his personal life. He has not been photographed and has not been introduced to the UCLA faculty as some sort of *corpus delicti* to prove it is all true. And even if he were produced there still is no way to check on any of the story. It belongs to Castaneda alone.

The evidence is that Don Juan, under whatever name, resides in the American southwest or in Mexico, likely moving freely between the two countries. He has been reported by Castaneda in such diverse locations as Oaxaca, Mexico, and Yuma, Ariz. He probably is receiving Social Se-

curity. He seems to be one fount of wisdom who has managed to avoid disciples and people who hang on his every word like a crutch instead of getting on with the work at hand.

Castaneda is the one with followers dogging his footsteps and even he seems to have managed to maintain a significant degree of anonymity. He allegedly has an apartment in Oceanside, Cal., or Malibu, a VW minibus, an apartment somewhere in Westwood and a place of power north of Los Angeles where the stones gather in a circle facing west.

He often hangs out at the UC Press office or did until recently. Generally speaking, his location is hard to pin down and for the most part matters little. The three volumes we have by him are said to be the only ones he has written about Don Juan. Knowledgeable friends say his next book will be about a sorcerer who makes masks. Others have described it as a fuller account of the Yaquis, and *Time* has it as *Tales of Power* which, they say, will conclude the saga.

At least this is one question which will be resolved with time.

THIS COLOR'S NOT COLORFUL

PSYCHOLOGISTS CLAIM that dark gray is the color that depresses people the most. Suicides from a gray bridge in England ceased after the span was painted light green. Research shows that workmen in factories feel that gray metal boxes are heavier than boxes of the same weight painted lighter. — *Raymond C. Otto.*



"You are going back hundreds of years. Back, way back," hypnotist Irvin Mordes tells his completely relaxed subject.

The COUNTLESS LIVES of KALVIN WIDENER

During hypnotic sessions this Baltimore car salesman possesses an uncanny knowledge of the distant past.

By Joseph J. Challmes

Photos by John Healey

SINCE LATE 1969 the Metaphysical Research Society of Baltimore, Md., has been investigating Calvin Widener in its continuing research into reincarnation. Calvin well may set a record for the number of previous lives revealed through prenatal regression. He reports 15 former lives ranging from cave-man to movie actor Rudolph Valentino. Unlike most other

subjects Calvin has shown the ability to speak and write in languages of the times he claims to have lived in.

Widener was born in May 1942 into a wealthy Jewish family in Philadelphia. After an argument with his father he dropped out of school in the 10th grade to try his luck in Hollywood. Unable to find work in the motion picture industry, Calvin returned to Phila-

delphia where he attended hair-dressing school and later served as manager of a pet shop. After moving to Baltimore he changed jobs again and became an automobile salesman and now lives in a Baltimore suburb with his wife Delores. His rather ordinary waking life is in sharp contrast to his dramatic trance recollections.

The tall young Maryland man lies completely relaxed on a white rug. A professional hypnotist waves his hand over the man's eyes and utters a prearranged word: "Ben Hur. When you hear these words you will go into a deep state of sleep. When I, and I alone, speak these words, you will become drowsy. You will go deep, deep, deeper into sleep."

Kalvin's eyeballs roll back, his breathing and pulse rate increase. Then his eyes close completely and he is in trance.

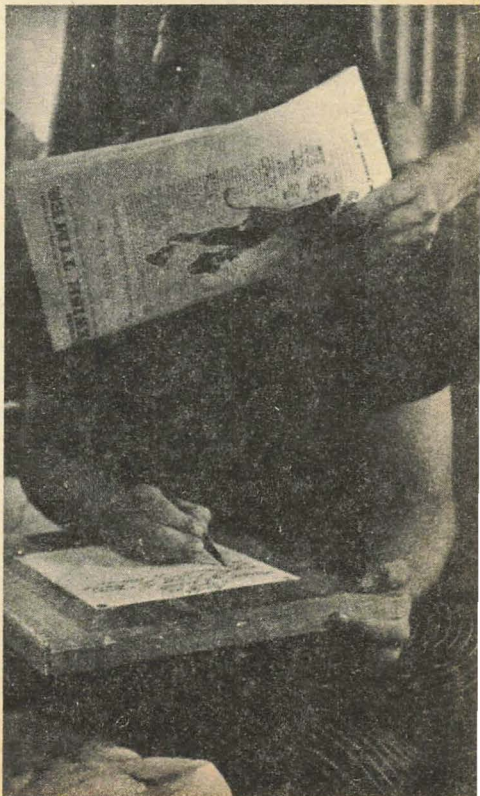
Hypnotist Irvin Mordes speaks again, "You are going back, hundreds and hundreds of years. Back, way back."

The subject's breathing becomes more labored as though he has run a long distance. He jerks spasmodically. Suddenly he is no longer Calvin Widener, automobile salesman, but Kallikrates, Pharaoh of Egypt.

Unlike most hypnotic subjects Calvin does not simply lie still and answer questions while in

trance. He stands up, moves around and relives the scenes from his earlier existences. He has punched his hand through a concrete ceiling in anger, bitten a researcher who tried to subdue him while he was reliving his caveman life and attempted to castrate someone he remembered as having killed his mother in a previous life. He has written in classical Greek, ancient Hebrew, idiomatic Latin, Italian, Norman

When regressed to his life as movie star Rudolph Valentino, Calvin Widener writes a letter — in flawless Italian — even though his view of the paper is blocked.



French, archaic English and a language he claims is Atlantean. Translators have verified his vocabulary and grammar as authentic in the first six.

With so many lives to check on the investigators have experienced difficulty in verifying each existence. But there is striking evidence for two of the lives.

Kallikrates, allegedly the last Pharaoh of the 30th Dynasty just before Egypt's defeat by Artaxerxes III of Persia, does not appear in any historical records. But the case is important because of Calvin's correct use of the Egyptian language and hieroglyphics.

According to Calvin's trance statements Kallikrates ruled only two years, so it is possible that evidence of his reign has been lost. Although historical and archaeological evidence names Nectanebo II as the last native Pharaoh of Egypt, specialists disagree on the date of his death. Some believe there was a two-year period between his death and the Persian invasion.

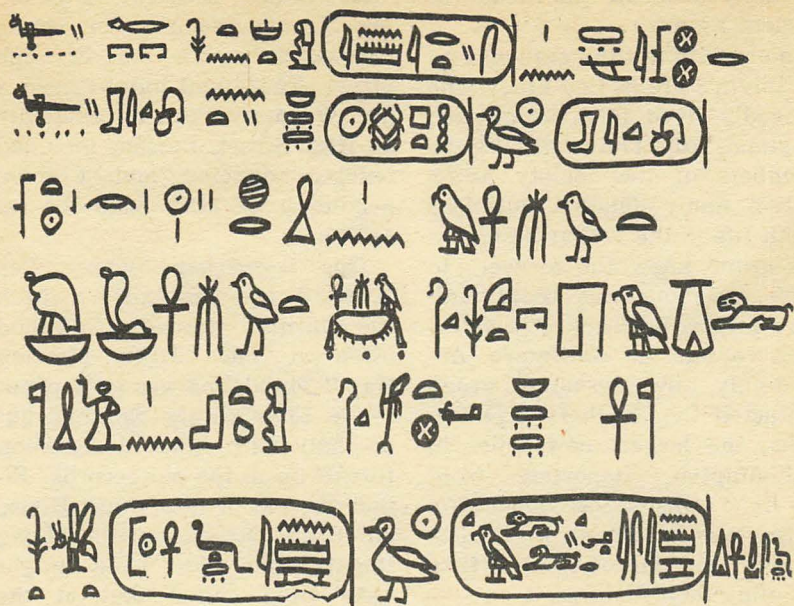
Another puzzle concerns the character of Nectanebo. Historical accounts picture him as a fierce warrior who for many years held back the eastern hordes. Yet both Sir Wallis Budge and Sir Flinders Petrie state that Nectanebo lost his nerve during the final encounter

with Artaxerxes and fled for his life. This certainly seems out of character with his earlier record. Could the Pharaoh facing Artaxerxes actually have been Kallikrates?

Kalvin's behavior while reliving his life as Kallikrates is often dramatic. In one session Mordes took his memory to the point where the Persians were advancing on the Egyptian capital of Thebes. When Mordes asked a question, Kallikrates-Kalvin shot back, "Thais," ancient Egyptian for "shut up." No one dares disturb a god-king.

Then Kallikrates appeared to grab a sword from an attendant and swung it over his head, shouting in a thick guttural voice. Swinging a cloak over his head, he began to pray, facing west toward the setting sun. In a loud voice he spoke the names of the gods: "Ausar, Auset, Tehuti." According to Sir Wallis Budge, these names are the ancient pronunciations of Osiris, Isis and Thoth as they are known today.

As Kallikrates, Calvin has been taken from birth to grave. He has given prayers, named foods and described battle strategies. He correctly named cities with their Egyptian pronunciations—Gebtui, Iabu, Tebnetter, Basta, Sau, Philae, Anu, Menifer (Memphis) and Uisa (Thebes).



Egyptian hieroglyphics, considered "very well done" by Semitic language authorities, were written by Widener while reliving his life as Pharaoh Kallikrates.

When asked to write a record of his reign, he sat cross-legged and wrote with a felt-tip pen held flat like a paintbrush. The resulting hieroglyphics were declared "very well done" by the head of the Semitic language department of a major university in the Washington, D. C., area. Robert Michaels, a graduate student in Egyptology, went even further and declared them "better than any 20th-Century expert's," although Calvin wrote them with his eyes closed.

A serious objection to Calvin's "recollections" of lives as Kallikrates and as an 18th-Century Englishman named Leo Vincy is that both names appear in H. Rider Haggard's novel *She* which concerns reincarnation. For years psychologists have considered prenatal memories under hypnosis to be "fantasy" and critics were quick to point out that Calvin might simply be reliving chapters from his favorite novel. However, this theory does not explain Calvin's sur-

prisingly accurate knowledge of ancient Egypt.

In order to test the authenticity of Calvin's life as Leo Vincy who allegedly lived in Southampton, England, from 1761 until 1788, the members of the society asked Calvin many detailed questions about life in the 1700's. No one in the group knew the answers to these questions nor could Calvin's replies be checked in reference volumes in Baltimore. Accordingly, the research group contacted the *Southern Evening Echo*, the largest newspaper in Southampton. Reporters from the *Echo* enlisted the cooperation of the town archivist, Miss Elsie Sandell, and published an article detailing their findings.

As Leo Vincy, Calvin stated that his parents Charles and Dorothea Vincy were buried in Holy Rood Cemetery on the east side of High Street in Southampton. The name and location of the cemetery are correct but unfortunately the burial records covering the time period in question were damaged in the 1942 blitz.

He said that Leo attended the Rev. Richard Mant's Grammar School on East Street and that the school later moved to High Street. Miss Sandell verified that there was a Richard Mant who was a curate and master of a free grammar school.

Kalvin said Leo later attended Mr. Ward's Academy for Young Gentlemen at the foot of High Street. There had indeed been a Mr. Ward who ran an academy on High Street. Lessons included fencing, dancing and French, according to Miss Sandell's research.

This is perhaps where Leo learned the quadrille, which he claimed to have danced often at the "Town Meeting Hall." The dance was very popular in 18th-Century England but no hall with that designation turned up in the old records. Either the old or new Audit House on High Street or the Long Rooms near West Quay might have been called that at the time, however.

Kalvin said that Leo regularly read the *Hampshire Chronicle*, the first newspaper to be published in Southampton, and knew its founder, Sir James Linden. The *Chronicle*, appearing first in 1772, was indeed the earliest newspaper for that city. It was published by bookseller James Linden although there is no record of Linden having been knighted or made a baronet.

As Leo, Calvin said he was engaged to Veronica Cox, daughter of James Cox, who ran a coach line from Southampton's Vine Inn to London. Miss Sandell verified that a James Cox ran a

coach line from Southampton to London in partnership with a London merchant and had an office in the Vine Inn.

Kalvin said Leo did his banking at Sadleir and Company, owned by his friend Richard V. Sadleir. Research confirmed that Richard Vernon Sadleir was the senior partner in Southampton's first bank, which opened its doors in 1778.

Kalvin named 11 streets: Windmill Lane, Bag Row, East Street, High Street, Houndwell Lane, New Road, Eastgate, Bugle Street, Coventry Street, Castle Lane and Westgate. Records show the existence of all but Coventry Street and Miss Sandell suspects it once may have existed, as many of the streets have changed names over the past 200 years.

Kalvin-Leo said that William Rogers operated a long coach line. He did — with headquarters in the Mitre Inn, Southampton. Calvin correctly stated that St. Michael's Square was then a marketplace; old maps indicate the fish market was there. For recreation, Leo would stroll through Shirley or Nittly Commons. Both were in existence at

the time except that Nittly is more properly spelled "Netley."

For all this impressive detailed knowledge of 18th-Century Southampton it seems curious that no proof turned up that a chap named Leo Vincy walked its streets. The Maryland group consequently hesitates to claim reincarnation as the only explanation. Calvin also has demonstrated impressive clairvoyance while under trance and the possibility exists that he has obtained the correct information through ESP.

Then there are those 13 other lives that Calvin claims to have lived, most of them difficult to check. Clearly an enormous amount of research awaits the Metaphysical Research Society.

Some people have scoffed and cried fraud but as psychologist Jerome Rubin of the University of Baltimore has said: "Merely to dismiss psychic events as untrue because they do not fit our present concept of the universe is clearly unscientific. We must remember that nearly all of our scientific achievements of today were considered impossible or illogical just a short period ago in history."

HOME FOR THE ROBBINS

IN HIBBING, Minn., we are not accustomed to seeing robins in the winter. Therefore, it was news when a robin was seen flitting about in the snow-covered hedges and trees at 2120 Sixth Avenue East, the address of the Glenn Robbins family. — *Joy Terzich.*



Author's wife Sonia and Laura Linkleter stand before entrance to SAGB's building in Belgrave Square.

estimated 150,000 visitors pass through the Association's revolving doors every year. On August 13, 1971, three of those visitors were myself, my wife

OUR SITTING AT SPIRITUALIST HEADQUARTERS

London medium David Young convinced us that life after death and spirit communication are realities.

By Charles Denham

ONLY A few minutes' walk from Buckingham Palace in the heart of London is Belgrave Square, one of those rare places in the city where the hustle and bustle of urban life do not penetrate. On one corner of the square stands Number 33, the headquarters of the Spiritualist Association of Great Britain, the world's largest Spiritualist organization.

Over the years SAGB headquarters has become a mecca for Spiritualists throughout the world. An

Sonia and our companion Laura Linkleter. We had come to learn what the SAGB has to offer to the public and particularly to hold a test-sitting with one of the SAGB's resident mediums.

Most of the Association's activities are open to the public. There are about a score of lectures or public demonstrations of psychic ability each month and frequent group sittings with either a clairvoyant or a psychic artist. For members of the Association further



Portrait of Abraham Lincoln hangs over fireplace in hall named for him. President Lincoln is known to have attended Spiritualist seances held at the White House.

benefits are available, including two publications, psychic development classes and private sittings with staff mediums. For persons like us who are primarily interested in a private sitting a one-day membership is available at the nominal fee of 25 pence (approximately 65 cents).

We had made our appointment by phone and stopped at the reception desk to pay the fee for the sitting — about \$6.00 in American money. On the receipt giving the time and room number for the sitting was the reminder, *No Medium Can Guarantee Positive Results*, and a request that unsatisfactory results be reported immediately after a sitting.

Our appointment — or more precisely, the appointment for Laura who was to be the “guinea pig” for our experiment — was

not until two o’clock and we had arrived at noon so we could visit the facilities and find out more about the SAGB programs. SAGB Secretary Tom Johanson graciously offered to take us on a tour of the historic building, designed by the noted 18th-Century architect Robert Adams and protected by government regulation from destruction or alteration.

Our first stop was Conan Doyle Hall on the first floor. Over the magnificent marble fireplace is a large oil portrait of the renowned creator of Sherlock Holmes. In his later years Sir Arthur devoted nearly full time to the advancement of Spiritualism and quite fittingly the SAGB named this hall, in which the public demonstrations of clairvoyance are held, after him.

Toward the rear on the first

floor is the Abraham Lincoln Room which serves as a waiting room and lounge. One wall is lined with display cases containing rare books, photographs and memorabilia of Spiritualism. Beneath a portrait of the American president is a framed photographic enlargement of one of Lincoln's speeches against slavery, thought by many Spiritualists to have been written with spirit guidance.

At the head of the wide marble staircase leading to the second floor is the most impressive room in the building, Oliver Lodge Hall, named for the famous physicist who also was a pioneer psychic researcher. This large hall, which has two marble fireplaces, is used for the SAGB's religious services. Adjacent to Oliver Lodge Hall is a small chapel for private meditation.

On the third floor a suite of rooms is devoted to spiritual healing, which is available to all at no charge. An elevator will carry those persons not able to climb the stairs. The SAGB healing group consists of 10 mediums who take turns conducting the healing sessions. The rest of the third floor and the top floor as well contain smaller rooms used for group and private sittings.

Following our tour we visited

the library and the bookstore and still had time for lunch in the restaurant in the basement before making our way to Room 24 on the third floor.

* * *

IN RESPONSE to my knock the door was opened by David Young, a bright-eyed pleasant-faced man in his late 20's. He is a relative newcomer to the SAGB ranks and was smartly dressed in a navy-blue blazer, striped open-necked shirt and flared navy trousers.

David had not been told of our intentions and was a bit startled to find himself confronted by three persons, a camera and a tape recorder. I quickly assured him that he was not expected to cope with all three of us, that Laura was to be the sitter and Sonia and I wished to be present only to observe and record the session. David Young cheerfully agreed to cooperate as best he could. We entered the room and Laura settled in an easy chair facing the medium while Sonia and I sat off to one side.

"Each sitting is an experiment and no medium can guarantee what will take place," David began. "If I should come to you with anything, please say either just 'yes' or 'no' — all right?"

Then he said, "You're very much like your father. Correct?"

Laura answered, "Yes."



Spiritualists celebrate religious services in impressive Oliver Lodge Hall every Sunday.

"That's fine; you've got the right idea," David Young continued. "I'm seeing a cremation. I've been brought a man who is saying, 'I was not buried, I was cremated.' I'm seeing a husband and also hearing the name John being called. It's not your husband's name but John is being called."

Laura's husband Eric had indeed been cremated and had had a close association with a man named John who was described by David Young.

"Will you link with two wedding rings?" the medium asked. Taken aback, Laura asked, "For me?"

"No," he replied. "With you."

Sitter Laura Linkleter was impressed by messages from David Young, dynamic London medium now working full time for SAGB.

"Not yet!" laughed Laura, giving Sonia and me a wink.

David Young persisted, "No, you're not married twice but you've had two wedding rings."



"You mean, two different ones?" Laura asked uncertainly.

"I'm seeing the letter L, then E," he continued. "L-E-S-L-E-Y—Lesley. Is this making sense to you?"

"That's my daughter," she admitted.

"Where's her wedding ring?" he asked.

At last Laura understood what he was getting at. She had worn her divorced daughter's wedding ring while her own was being altered.

"I sense a great deal of love coming to you and I'm seeing a man standing here who I feel is your husband in the spirit world. To him, a spade was a spade. He always could see the good in people. He had a very dry sense of humor and at times you'd wonder whether he was serious or joking. You could only be certain by looking in his eyes. I'm getting the letter E over him. He is giving me his initial."

Laura had not told him her husband's name was Eric and she agreed that his character sketch was generally accurate.

"William, William, Bill," continued David Young. "He's saying to me, 'I've seen old Bill.'" Laura told him afterwards that her husband had a friend whom he always called "Old Bill" rather than simply "Bill." This point seemed particularly signifi-

cant evidence to her.

"I feel as though my whole body was eaten away. I went out like a light. This was the condition of his passing," said David Young. Laura's face changed dramatically as she recalled Eric's death two years earlier of cancer. At the end he truly had gone out like a light.

"Speed bonny boat like a bird on the wing," sang the medium attempting to repeat the Skye Boat Song. Obviously this song meant a great deal to Laura as David Young immediately remarked: "He's telling me, 'Just sing the song for her. It will mean more to her than it will to you.'"

"Oh, yes!" she exclaimed.

"I'm hearing a voice calling your name—Nora or Dora?" he asked.

"It's Laura," she volunteered.

"Tell me, Laura," he continued. "You sense things around you at times, don't you?" We all smiled in agreement, remembering Laura's undoubted sensitivity to unseen phenomena.

"There's something on the hill," remarked David Young. "Cork? Kirk? What's the name for a church?"

"Kirk is Scottish for church," Laura replied.

"Kirk on the hill, right? I'm laughing about something here," he said good-humoredly. "Do

you still like graveyards? I'm laughing at this because I feel if I were to put you in one you'd run a mile."

Laura laughed with him as she recalled the way Eric used to tease her about her distaste for graveyards. Not until later did any of us happen to think that only a few days earlier Laura had moved to a bungalow on Kirkstone Avenue. Perhaps David's image of the graveyard had been Eric's attempt to convey the idea of "stone" to complete the name of the street.

Fact after fact was given and acknowledged as correct. Nothing was said that Laura could not identify. Of great significance to her was what David had to say about her deceased father. He mentioned a burial overseas. "I feel there are many buried together," he said. "Not of the same family — a communal grave."

Along with the rest of his ship's crew Laura's father had drowned off the English coast as the result of an enemy torpedo attack, truly a communal grave but one that was *under* rather than *overseas*.

The sitting was an undisputed success. During our 45 minutes with him David Young produced far more accurate facts about people and events in Laura's life than could be explained by



Staff at SAGB reception desk are kept busy answering queries and making appointments for sittings.

chance. His psychic insight convinced us that life after death is a reality and that contact with those who have left this earth is far more than a possibility.

* * *

AFTER THE consultation we took a few moments to find out something about David Young's life and psychic talents. Irish by birth, he moved to London as a child. At an early age he discovered he saw and heard

things that other people seemingly could not.

Over the years this became a problem to him, mainly due to his not understanding his undeveloped sensitivity. Only when he became acquainted with Spiritualism did he understand what was happening and later he developed with the help of one of London's leading mediums.

In June 1971 he accepted an invitation to demonstrate and give private sittings at Belgrave Square and in fact gave up a good job as a company accountant in order to devote himself full time to his

mediumship. Since taking up his position at the SAGB, he told us, his psychic gifts have improved daily. He now has the gifts of clairvoyance, clairsaudience and spiritual healing, all aided by his young guide "Penny." He has moved rapidly into the forefront of the SAGB's staff of mediums and is increasingly in demand following several favorable mentions in London's Spiritualist newspaper *Psychic News*.

Our visit to the SAGB was both enjoyable and enlightening. Everyone interested in Spiritualism or the psychic scene should visit 33 Belgrave Square.



THANKS FROM BEYOND

By Hereward Carrington

IN HIS memoirs the Czech-born violinist-composer Jan Kubelik (1880-1940) tells of an unusual incident that occurred during a concert tour in England early in this century. While at Brighton he noticed a portrait of famous composer Friedrich Handel for sale. The owner's wife had insisted it be sold as she sensed "something strange" in the face of the portrait. Kubelik laughed at the idea and purchased the painting.

That evening in his hotel room Kubelik decided to play the famous *Largo* from Handel's

Xerxes. As he played he felt a strange presence in the room and thought he saw a gleam in the eyes of the portrait. Some days later he received a letter from a British Spiritualist group saying: "At our seance the day before yesterday we received the request to say to Jan Kubelik that Handel thanks him for having played the *Largo* so well." The day and time corresponded to his experience in Brighton and Kubelik added that he believed that music may help to establish contact between this world and the next.

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.

I, AN APPORT?

By David W. Dean

IN THE autumn of 1954 I was in the Marine Corps stationed with the 3rd Marine Air Wing at Opa-locka base near Miami. I understand this base is now discontinued.

At that time I owned a British-made Triumph motorcycle and when I received a 20-day furlough, with the careless abandon of my 19 years, I decided to make the long trip from Miami to my home in Dallas, Tex., on my cycle. I was so inexperienced I even failed to procure goggles to protect my eyes while on the road.

I left Miami early on a sunny day and made steady progress driving the motorbike at what to me was an exhilarating 75 miles per hour, I wanted to go faster but the motor was not properly tuned and that's all the speed I could get out of it.

Coming into a very small Florida town I was caught in a speed trap along with some auto

travelers just ahead of me. I had only just enough money to get me home and became angry when the deputy sheriff insisted I must pay my fine on the spot or be jailed. I did not believe it legal for the police to take fines on the spot. The muscular deputy reacted with violent anger to my protestations and said hotly that he would gladly take off his gun belt and we could "slug it out." Fearful, I got my temper under control and declined his invitation to fight. I had to pay them \$15 of the \$20 I had and then he



David W. Dean

and the sheriff let me go on my way. In Tallahassee I wired my parents for money and fortunately they sent it.

Sunburnt and fatigued I stopped, after about 10 straight hours of driving, at a modest tourist court to rest. Getting out of Florida was half the distance to Dallas and I planned to go non-stop on the second phase of my journey.

Having awakened and eaten breakfast after about six hours of sleep, my ears still ringing from the noise of the motorbike, I got back onto the highway. Following maps I made my way through the Gulf states, taking only one wrong turn which cost me an extra 20 miles or so.

It was approximately 2:00 A.M. in the dark of an early morning when I rode through Shreveport, La. I had no idea of the adventure that was about to overtake me.

Leaving the city I headed west. I had a 200-mile last leg of the trip to complete. About five miles out of Shreveport I came upon a slow moving car and had to shift down to third gear. As I did so the entire housing of the gear pedal cracked at its base. I could not get the machine into gear so I pulled over onto the shoulder of what was then a two-lane highway. Try as I would I could not get the motorbike into any gear at all. I became emotionally up-

set. I felt I was in danger from the traffic that was whipping by me at 80+, missing me by no more than two feet, for the road shoulder was a four-foot graveled strip which dropped off into a deep drainage ditch.

I gave way to a terrible verbal rage. It did not occur to me to push the bike, which was heavy and hard to push, back toward Shreveport, the closest source of help. Holding in the hand clutch I began to push the bike westward along the narrow shoulder of the road, grinding my teeth and cursing every step of the way.

The last thing I remember is pushing the bike in the black of night along the shoulder of the road and the next thing I woke up back in Shreveport. Obviously this leaves an interval when my conscious mind went into a state of total oblivion, a state of painless nothingness.

My memory picks up the events when I woke from this oblivion to find myself standing in a cobblestone square directly opposite a garage that happened to be open at 3:00 A.M. I was amazed to find myself back in Shreveport and I knew then as I know now I did not make the trip back of my own volition.

I was standing upright holding the motorcycle up by the handlebars. I knew I hadn't walked back into town but I didn't dwell

on the mystery at the time. Directly across the square was the lighted open door of the garage. I immediately pushed the bike into it. A friendly older man met me at the door. He was slim and wore ordinary work clothes and a brown felt hat. Beneath its brim I could barely see his very blue sparkling eyes. I explained the problem and he went for a welding torch. He fixed the broken gear housing in less than five minutes, talking as he worked. When I asked him what I owed him he said, "Oh, about a dollar and a quarter."

At that time it still did not dawn on me what had happened. Both my motorbike and I had been transported back into the city . . . or to a simulated city! I know with certainty that I never turned around and pushed the bike east to Shreveport even though that would have been the logical thing to do. I thanked the spry, elderly mechanic who happened to be open at the unlikely hour of three in the morning and rode off toward Dallas without further delay.

Today, in retrospect, I'm faced with the need to explain my sudden total lapse of consciousness and my relocation. Did a supernatural intelligence with supernatural powers see my plight on the highway and exercise the mechanism of apport phenomenon

—the disintegration and reintegration of matter to relocate objects? Unless the bike and I were apported back to Shreveport or to a simulated city and garage I have no explanation for this incredible event. — *Dallas, Tex.*

DEATH WARNING "GESTALT"

By Jewell House

BACK IN 1919 we lived on a farm about five miles west of Glenwood, Ark. I had a darling little red-haired blue-eyed two-year-old brother Leonard. He had been sick practically all of his life. One night after the rest of the family was all in bed my mother and I heard something out on our back porch. It sounded like someone was pouring a dipper of water into an old tin can. We went out to look but saw nothing. In about three weeks my little brother took real sick and died.

At that time Mama and I made no connection between Leonard's death and the sound of water we had heard. We really thought no more about that.

Then after I married and left home my mother heard the sound of pouring water again. She remembered the time we both had heard the same dipper of water being poured into a tin can or pan and it scared her. Sure enough, my dad took real bad sick and shortly after was laid to rest.

After my dad died Mother had a sale and moved away from Arkansas to Oklahoma. My best school chum Verna Newcomb moved into our old house.

About three weeks before Christmas Verna and her whole family heard the dipper of water pouring into the can or pan. And on Christmas day her father Cal Newcomb died.

After this it seemed certain that the sound was a warning to the living that one of the family was being called Home. This is every word true. — *Webb City, Mo.*

STARTLING COINCIDENCE

By Hereward Carrington

ON THE morning of July 10, 1925, I had a very vivid dream of the late Dr. James H. Hyslop, for so many years the guiding spirit behind the American Society for Psychical Research. In all the years I'd known him to my recollection I never once had dreamed of him. He appeared very well, strong and robust, and rather larger physically than I had known him in life. We had quite a long talk about psychic matters, the ASPR and so forth. One curious thing about the dream was that I distinctly *felt* my body whereas in my dreams I usually am just a "point in space" observing what is going on. This curious

sensation, coupled with the vividness of the dream, made quite an impression on me. At the dream's conclusion I awoke suddenly feeling unusually alert.

At once I went to the door of my Manhattan apartment to get the morning paper and whatever mail might be there. I returned to bed and had just lain down again when I heard a loud clatter in the next room. I arose and hurried in there to see what had happened. The framed photograph of Dr. Hyslop had broken its string and fallen to the floor!

In the 17 years this photograph had hung on my apartment wall it never had fallen before. Yet within *two minutes* of the end of my dream it fell. This coincidence was certainly remarkable — especially since, as I said, I never remember dreaming of Dr. Hyslop before. I experienced a genuine thrill when I discovered that it was Dr. Hyslop's photo that had fallen. — *Los Angeles, Calif.*

A SUPERFLUOUS MESSAGE

By Dolores Takach

IN A THEATER in Warren, Ohio, one afternoon about six years ago, Act III of a rousing musical comedy had just begun when a feeling of dread swept over me.

"Something is wrong with Jeannie," a voice whispered.

Jeannie is my youngest child; she was about eight years old at that time. I was with my sister-in-law Elizabeth and my husband Alex was at home with Jeannie.

I turned to Elizabeth to say we must hurry home — but suddenly the cloud of gloom disappeared and the sensation of dread was gone. I thought I must have imagined it and once again focused my attention on the hilarity on the stage.

As soon as I got home from the theater I asked, "What happened to Jeannie about four o'clock this afternoon?" Alex looked startled and answered that an orange segment had lodged in her throat. He had turned her upside down and slapped her sharply on the back. When that did no good he hurriedly reached in to her mouth and removed the segment with his fingers. Had he not acted quickly and correctly Jeannie most certainly would have choked to death.

Who sent me the message? And why, since I was 30 miles away and could not have helped?—*New Middletown, Ohio.*

TAMPERING WITH TAROT

By Linda McQuade

NO ONE can be sure he lacks psychic ability until he begins dabbling in the occult. In the fall of 1970 I began telling

fortunes with Tarot cards while at Bridgewater State College, Bridgewater, Mass. What began in fun led to the most terrifying experience in my life.

Late one November night a group of my friends and I gathered in the dormitory for a fortune-telling session. I read in the cards that my friend Julie would break up with her fiancé if



Linda McQuade

she dated him on November 8. She did and they broke up. I brushed this off as the power of suggestion but other surprises were to come.

We held our next session at two in the morning on December 14, just before our Christmas break. I predicted a long-distance telephone call for Karen. As the words left my mouth Karen was paged for a call! Her boyfriend was calling from Thailand.

On January 28, 1971, Sue, Sharon and I drove to Milton, Mass., to the home of our friends Debbie and Jane who were sisters. After driving through a blizzard and seeing a magnificent flash of lightning we all agreed it was a perfect night to tell fortunes.

At midnight we began our Tarot session by candlelight. Debbie and Jane and their mother joined the three of us. As I began reading the cards a definite pattern showed up. Each time I read for Debbie, Jane or their mother the death card and the three of hearts would appear. Those cards never showed up when I read for the others. I was reluctant to tell what I saw in the cards but as the pattern was re-

peated, the others began asking me. Finally I explained that I felt someone known to Debbie, Jane and their mother would die. It would be someone they loved but who was unknown to the rest of us. The number three was significant somehow but I wasn't sure why.

At 6:30 the next morning we were waked by the phone ringing but we soon went back to sleep. Only when we stumbled down to breakfast at 10 o'clock did we learn the nature of the call. Jane's fiancé Curt had been killed in an automobile accident in Vermont at 3:00 A.M. He had just returned from Vietnam and the other girls never had met him. — *Selma, Ala.*



FURTHER SUCCESSFUL HEALINGS

By Dora M. Pettinella

IN FEBRUARY 1973 another striking healing was achieved by Mrs. Nora Valente of Naples, Italy (see "Her Mysterious Bio-Energy," December 1972 FATE). Three-year-old Ivana Yankovich, the daughter of a professor from Belgrade, Yugoslavia, was brought to Mrs. Valente suffering from cerebral paralysis, or Little's disease, which had deprived her of the ability to walk or sit. After several healing treatments in which Mrs. Va-

lente lay on hands Ivana is able to walk again. Mrs. Valente also had achieved a startling healing for a five-year-old girl the previous month.

Mrs. Valente's healing powers were discovered by her husband Vincenzo Jannone, an electronics technician and student of psychic phenomena. He has christened her ability "pranotherapy." Medical observers were permitted to watch while Mrs. Valente applied her pranotherapy to little Ivana.

Author's grandmother Caroline May Politzer died in Hungary in 1861.

I could not explain my devotion to a grandmother I never had known — but she remembered me when Nazis threatened my life.

VIOLETS for a LONELY GRAVE

By Stefanie Alberti

“TELL ME, Father, where is the grave of my grandmother? I mean your own mother whom I never knew.”

“In the Old Cemetery, child, but why do you ask?” replied Father.

“I feel such a strange longing to know all about her. Her maiden name, some details about her life, even the year of her death and her burial place.”

“She was called Caroline May. I, Gustav Politzer, was her young-



est son. She died in 1861, just one year before I married your mother Ernestine.”

“So this is why we never knew her. She died before you married again. Poor Grandmother!”

Timidly, I went on.

“Dear Father, may I ask you something? You have your burial plot in the New Cemetery. Only my dearly beloved half-sister Adele is buried there. Could you have our grandmother’s remains brought there instead of leaving

her so lonesome in her faraway grave? Let her be reunited with our family."

"I will talk this over with your mother," he said, but some days later he gave me a refusal.

"We do not wish to disturb the eternal sleep of the dead. After so many years she has turned to dust, as nature decrees. Your mother is equally opposed to this. Let it all remain as it is."

In those bygone days young girls could not oppose parental authority. Knowing I could not change my parents' verdict I took it upon myself to find my way alone to the Old Cemetery of Szeged, Hungary, carrying a small handwoven basket filled with sweet-scented violets. I found my grandmother's grave, forsaken and sad, but when I covered it with violets from my basket I felt uplifted — as if a happy change had taken place.

Although there was no one to overhear me I whispered, "Dear Grandmother, look down and recognize me, your youngest granddaughter, child of your youngest son. Something beyond me, some longing for your love and sadness for your solitude makes me come and visit you."

I prayed for this unknown, yet beloved grandmother and over the years I often visited her grave with my offerings of flowers, even after my own marriage.

I felt each time a mysterious union and comfort, a strange tie, although we had never met in life.

During my last visit in the early years of World War II, I felt compelled to say something different. "Grandmother, I had to come to see your grave again, perhaps to bid you farewell, for I feel and foresee some threatening disaster. Your granddaughter who loves you dearly must say good-bye."

That very same week our small country, involved in a great war despite our pacific feelings, was overrun by the ruthless invaders, our neighbors, the Nazis.

They came by the thousands and each heavy fall of their jackboots announced disaster. Terror was let loose among us. Quiet happy families were torn apart by denunciations; jealousy and hate were rampant.

At night the ring of a doorbell was the prelude to death. Brutally dragged from their beds, half-stunned people trembled with the certainty that they would be led inevitably to death.

At that time I had just undergone spinal surgery and had not fully recovered. I knew that several members of my family, all of whom opposed the tyrannical regime, had been arrested as political prisoners. And I knew my turn would come.

On a night in June 1944 my state of continuous anxiety changed to deadly certitude. The trembling hand of an aged relative opened the door to the usurpers who respected neither laws nor clemency. Despite my weakness they took hold of me and ordered, "Get dressed and take only the barest necessities. You are leaving at once."

I was taken down the stairs and roughly pushed into a car which raced toward the railway station. Hundreds of victims were already standing there, herded together, hardly able to move. Forced by brutal blows and kicks and showered with abuse we were thrown head over heels into freight cars meant only for cattle or cargo. The cars were so full that it wasn't possible even to sit or squat down. The iron doors slammed and were barred, then locked from the outside. Inside a tiny lamp cast a bleak light on the waxen faces of terror-struck prisoners.

After hours of agonized waiting, we felt the freight train jerk into motion—to our terror, toward the east, to Durchgangslager Strasshof in Austria. We knew of this dreaded extermination camp.

Bereft of strength, a prey to deadly weariness, I slumped on the floor of the filthy car and fell into a swoon-like sleep. (Those near me told me hours later that

in this dream-state I talked and sobbed.)

Suddenly, unexpectedly, I felt my beloved grandmother's presence. She looked just as I knew her from the old pictures. Softly and kindly she took my hand and stroked my feverish brow. Her touch possessed a supernatural soothing power; my pains and fears were relieved. And she spoke to me.

"You kind loving child who never forgot me, do not fear. Be quiet. Know this: I am with you and protecting you."

In the stinking freight car I felt surrounded by the scent of violets, the perfume of the very flowers I used to place on her lonely grave.

Suddenly I was dragged back to reality by deafening noise, terrible detonations and the screams of the other prisoners.

"A bombing attack!" the prisoners shouted, hanging onto each other for support. Our train was trembling like a small ship on a storm-tossed sea.

The word went around: "The Allied flyers are bombing the German railroads!"

The attack could not have lasted long but to the prisoners, now trembling at the thought of being destroyed in the train, it seemed to go on forever. But at last the noise of the diving planes, the crash of falling bombs

lessened . . . ceased. Our train was still.

The more daring prisoners, risking a peep through the narrow ventilating holes, communicated to us in whispers that outside all was confusion.

"The railway embankment and the rails have been torn apart by the bombs. Our train cannot advance," the daring ones opined.

After a long time, our train moved — backwards, forced to change its direction and final destination.

This was the miracle that saved me from certain death. For instead of the extermination camp where it was originally directed, the train took us to captivity in

Lundenburg (now Breclav) in Czechoslovakia. Despite cruel treatment and desperate privations we survived.

During the months of April and May 1945, after violent bombings and fighting, Russian troops liberated Camp Lundenburg and the city of the same name. The prisoners were released. After a year of suffering I returned to my homeland.

From the first day of my captivity until the final deliverance I kept a diary. I treasure it — for it reminds me of God's infinite grace and a love that penetrated the barrier of death. My grandmother had held out her helping hand from beyond the grave.



LONG LIFE ENDED

HERBERT V. EVA of Duluth, Minn., managed to survive Indian uprisings, the Spanish-American War and Pancho Villa's raids and he lived to the ad-

vanced age of 102 years. However, the perils of modern civilization were too much. Eva died recently from injuries suffered when struck by a car.



MAN ON A SKEWER

CONSTRUCTION worker Harrison Clark, 53, skewered by an iron rod, sustained only minor injuries, reports United Press. On a government construction job in Washington, D.C., Clark fell 17 feet from his ladder onto a steel rod protruding from reinforced concrete. The rod penetrated his body and emerged from his chest. Rescue workers had to use an acetylene

torch to cut the rod so that Clark could be taken to George Washington University Hospital. Doctors spent several hours removing the rod from Clark's body but found that it had struck no vital organs and consequently Clark's injuries were not critical.

"It was incredible," said a hospital spokesman. "It's what you might call a small miracle."

WHAT IS the power that turns a man on? Where do the artist and inventor get their inspiration? What makes people like Abraham Lincoln, Benjamin Franklin, George Washington Carver, Albert Einstein and Thomas Edison great?

Spiritual leaders from both East and West claim the most

Contemplation is letting your mind drift over thoughts and events at will; it is reflecting. *Concentration* is focusing your mind on one thought or idea to the exclusion of all else. Note that in each of these three activities your mind is doing the directing. In *meditation* you must turn off your mind and look

THE RAPTURE OF MEDITATION

Once you start to meditate — and here's how to begin — you will become as addicted to it as others are to drugs.

By Ardis Landauer

effective way to turn on the God presence within us is to meditate. There is no question you can ask that God cannot answer. The only requirement is patience and submitting your will to His. Once started on meditation you will become as addicted to it as others are to drugs. You will find its rapture will change your life in ways you would not believe. The benefits of meditation are as endless as the universe in all its splendor; they claim.

First, let me clarify our terminology. *Prayer* is talking to God.

deeply within, then let go and permit God to enter. Your mind then becomes a receptacle for universal intelligence. You will attain a feeling of oneness with the universe. Once you have experienced this pure bliss, all else is neutralized and you are free.

The first requirement for meditation is self-discipline. Don't expect too much the first time you try. It is an art that must be developed. A prima ballerina didn't get to be one of the world's best dancers the first time she put on ballet slippers. Don't be

discouraged: the rewards will come and will be greater than your expectations.

To Start

(1) Pick a time when your stomach contains little food, such as before breakfast or at bedtime.

(2) Find a quiet place where you can be alone. There can be no answering the telephone! Put the cat or dog out of the room; shut the door.

(3) Wear comfortable clothes; have nothing binding around your body anywhere.

(4) Find a comfortable seat. If you choose to sit on the floor a blanket may be helpful for longer meditations.

(5) Hold your back straight. Posture is important for proper relaxation and reception.

(6) Cross your feet at your ankles. Place your hands on your lap, palms up.

(7) In a relaxed manner, focus your attention on the top center portion of your head. (This area sometimes is called the third eye). Keep your eyes upward.

(8) Now turn off your mind. Become hollow like an empty container. Next, reverse the flow that is going out from you so that energy flows into you. You may actually feel this in the top-center of your head. Thus illumination begins.

(9) Develop the attitude of listening. Sincerity of attention is the important ingredient for successful meditation, especially if there is intense feeling behind it. Do not move; become aware of absolute stillness. Maintain a good posture.

(10) For the first two days, practice meditating for only five minutes a day. During the next two days, increase your time to 10 minutes daily and so on until you are meditating for 30 minutes a day. Some people prefer to split the time into two 15-minute periods, one in the morning and one in the evening. After six months your meditation time should be increased to an hour daily. You probably will have to rearrange your schedule to allow for this. But if this time cannot be spared, even the smallest amount of honest time and effort will reward you with peace of mind. Once you have begun meditating you will never willingly give it up.

(11) When you are away from home and lack your customary privacy, you can use a bathroom for meditation. Don't let anything or anyone interfere.

Some authorities caution you not to try meditating following sexual intercourse or during menstruation. I do not find this prohibition logical as both of

these are natural functions of the body. If anything, one gains needed energy and revitalization during a good meditation. The body can be realigned if it is out of balance. Meditation can even bring you healing. The hallmarks of a successful meditation are the sensations of energy and soul expansion.

Deepen Your Meditation

Once you are skillful at meditating you may find it helpful to deepen the experience by exercises to develop your consciousness:

(1) Stand; raise your arms straight up and shake your hands over your head for one minute.

(2) Sit down in your meditation position. Visualize yourself going forward — out, out, out for miles and miles. Then come back to yourself.

(3) Visualize yourself going down, way down into the earth. Then slowly come back to yourself.

(4) Visualize yourself going outward into space; pass the stars; find your place in the universe. This time return very slowly to yourself—come back through the stars, around the sun and back to earth. Feel the grandeur and vastness of the universe.

(5) While still meditating, go

within your physical body. Visualize your mind controlling your body. See your brain attached to the spinal cord that runs down your back; follow it past your heart and lungs, your stomach and liver, your intestines and lower organs. Go even deeper. See the tissues and the countless millions of cells of your body all in perfect order.

(6) Say to yourself: "I am at one with the Creator. I am growing upward. I follow no man and no man follows me. I love all people and know that all people will be with God someday."

Chanting

Another technique to deepen meditation is chanting. Probably the most widely used chant is *aum* or *om*. Here the sound of the universe is combined with breath control. Both are links to the unseen world. Just as when a pebble is thrown into a pond and ripples spread in all directions, when you chant words and their vibrations spread out into space. By sending the cosmic vibrations of *aum* into the ether you set up a rapport which will aid in meditation. As you say *aum* notice that *au* is made with the mouth open and *m* is made with the lips closed thus sending the vibration in and through the body. To make a good *aum* draw in a full breath and produce the

sound aloud as you exhale. The first half of the air going out makes the *au* sound and the rest makes the *m* sound.

Repeat this chant several times, according to your own judgment. Be sure to do it aloud using full breath. It will send wonderful vibrations throughout your body and eventually you will hear this *aum* within you when you are very still and quiet in meditation. This vibration can heal, inspire, console, do whatever is needed.

At the end of a deep meditation sometimes it is difficult to stand up. To help you rise from

your seat let your mind visualize energy flowing into your lower limbs and feet.

Don't discuss your meditation with others. This can lead to a display of ego which will move you down from higher consciousness. In the final analysis, of course, meditation cannot be put into words anyway. In the quiet secrecy of meditation all outer communications come to an end; the very silence becomes the only flower, the only light; it becomes timelessness itself. In it love has its being and you are enveloped in the rapture of meditation.



MYSTERY OF TIBBIE THOMSON'S GRAVE

By Wyn Hyslop

IN 1790 Isabella "Tibbie" Thomson, who lived in Kirk Wynd, Selkirk, Scotland, was accused of theft. She hanged herself.

As a suicide could not be buried in consecrated land, the townspeople buried Tibbie on Corbie Linn Hill, a no-man's-land outside the town. Soon after a headstone mysteriously appeared with "Isabella Thomson 1790" carved on it.

Then for some strange reason the grass around Tibbie's grave became a deep lush green. Even today the deep green patch can be seen from miles away. So legend grew that Tibbie was a witch.

Every year horsemen from the Scottish border counties take part in the ceremony of the Riding of the Marches to commem-

orate the patrolling of the burgh boundaries in the days when they were the subject of bloody disputes. Corbie Linn Hill is a traditional halting point.

Each year the riders arrive at the hill at eight in the morning to face another mystery: on that day there's always a bowl of wild flowers on Tibbie's grave. One local man remembers seeing the flowers there at the turn of the century and every year since. But no one knows who puts them there. All-night vigils have been kept in attempts to find out but no one ever has been seen bringing the flowers.

Once again on June 8, 1973, over 300 riders and spectators made their way to the remote grave. Sure enough, the flowers were there.

Mother's Attacks of Madness were HEALED by a SANTERA

The frenzied contortions, the rhythmic chanting, the shrieks of the followers of *santería* penetrated my very soul.

By Raquel Garcia

GOING TO A spiritist priestess — a *santera* — was against my Christian upbringing. But my mother Raquel R——, after running the gamut of doctors, still had the attacks of madness that had begun in December 1968. She would fall on the floor, shout, scream, roll her eyes and laugh or cry hysterically anytime, anywhere. A whole herd of physicians and as many quacks could find no physical reason for her behavior. The specter of insanity loomed menacingly in my mind.

In the fall of 1969 my childhood friend Nita Rodrigues walked into our Miami, Fla., home at the height of one of Mother's worst attacks. Mother actually attacked Nita, a girl she had helped to bring up. After we got Mother under control and Nita out of her grasp, she recommended that I take Mother to Lola, the *santera*, at the Botanica San M——. She gave me general directions on

Chango Lucumi is the most powerful and widely recognized *santería* deity.



how to get there but cautioned me not to use her name. Sending outsiders — unbelievers at that — was a no-no.

When we reached the Botanica San M—— about four o'clock on a Saturday afternoon, my bones felt like jelly. A slim mulatto woman in her late 20's stood behind a counter in the outer room of the occult supply shop eyeing us suspiciously. In Spanish she asked sharply who had sent us. I kept my voice level as I answered question with question: "Are you a Christian?" She wavered, then nodded. I said then, "It must have been God." That got us in.

We were taken into a small room with wooden benches lining three walls. The room was full of people who sat looking down at the bare cement floor. On the back wall was an altar made up of shelves and platforms covered with pagan and Christian images, ceramic bowls filled with food, vases of fresh flowers, glasses of water and strings of many-colored beads. Lighted candles stood on every level of the altar and on a table below open bottles of rum and a box of cheap cigars were visible. Frankly, I was uneasy.

The *santera*, a dark-haired beauty dressed in ordinary street clothes, walked in and immediately began to pray. Then she

started chanting and the congregation joined in while several members passed out cigars. I glanced nervously at Mother. Although apparently absorbed in the proceedings, she noticed my look and smiled back reassuringly.

Suddenly a man cried out as he began to twitch and roll his eyes. The *santera* moved toward him and sprinkled him with cologne. When he quieted, someone led him out.

I'm no coward but I was beginning to hope someone would lead me out. Only in the flesh can one feel the electricity that was building up in that room. The frenzied contortions, the rhythmic chanting and the shrieks and moans of the participants are forever etched on my soul.

The stuffy room oppressed me. Only many years of practicing self-control kept the overwhelming fear and tension from showing on my face. I was concentrating on the images on the altar — afraid I too would have a fit — when it happened. Mother rose and staggered blindly toward the altar. Several persons tried to restrain her but she shook them off. The *santera* barked an order and a bespectacled giant wearing a blue kerchief around his head grabbed Mother — who went into a fury and cursed him

in an unfamiliar dialect.

The *santera* asked for a drink and a woman handed her an open bottle of rum. She took a swig and spat on the floor. She did this repeatedly until my mother stood encircled by the spat-out rum. Then the man let her go.

Next the *santera* called for a cigar. Someone lighted one and handed it to her. She stuck the lighted end in her mouth, puffed on it and began to blow smoke into Mother's face, at the sides of her head, down her back and onto her legs. Taking Mother's hands she jerked three times, hard enough, it seemed to me, to pull her arms from their sockets.

That's all I saw. As if I had been struck by lightning, I blacked out. When I awoke the room was empty except for the *santera* and Mother.

I said, "What happened?"

"You just had your first trance," the priestess answered, smiling.

"Why is Mother having those attacks?" I asked as I got up.

"There was a curse on her. It's been lifted now and it will land

upon the person who wanted to drive her insane."

Too tired to remind her that this was the 20th Century, not the Dark Ages, I said, "May we go now?"

"Yes, she's cured. If you want to, you may leave a donation in the red goblet on the altar. We use the money to buy flowers and candles. We're not swindlers. Our work is good, you'll see."

I dug into my cluttered purse and found a dollar bill and some loose change. As I looked for the red goblet I noticed the empty room looked like a nightclub seen in daylight — tawdry and filthy. I dropped the money into the glass and Mother and I almost ran to the car.

When we reached home it was two o'clock in the morning and there was little sleep for either of us that night. But Mother seemed calm and more like her old self. Coincidence? Maybe, but she never has had another attack. Although we never went back to the *santera* — nor cared to — I'm eternally grateful for what that woman did.

HELL AND DAMNATION

IN THE midst of a sermon on "hell and damnation" a fire broke out in the Downtown Church and Drug Rehabilitation Center in Houston, Tex. Although the structure was destroyed no one was injured, but 30 youths who had been living in the church were left homeless.

I ATTENDED Ohio State University in my hometown of Columbus. That's why, as a freshman in 1963, I found myself in the awkward position of having to take my sister Robyn to her high school football game. To salvage what I could of the situation I asked my cousin Dennis Kreigbaum and our friend Steve Gaston to go along. As first-year college men we felt it beneath our dignity to be seen at a local high school game so we arranged to leave Robyn at the stadium and pick her up at the end of the game.

We devised a means of killing time that seems terribly sophomoric today but in a larkish mood we drove to the relatively new Union Cemetery a few miles from the football stadium. We jumped the barbed wire fence and began to meander among the tombstones reading the epitaphs by the light of the full moon. Suddenly the long-drawn-out howl of a dog pierced the deathly stillness.

"It must be the hound of the Baskervilles!" I said. A few weeks previously the three of us had seen the movie, "The Hound of the Baskervilles," one of the great adventures of the famous sleuth Sherlock Holmes and his associate Dr. Watson.

After that one howl we heard nothing more. We went on about

BAKER STREET'S DISPLACED PERSONS

By Ronald Schmenk

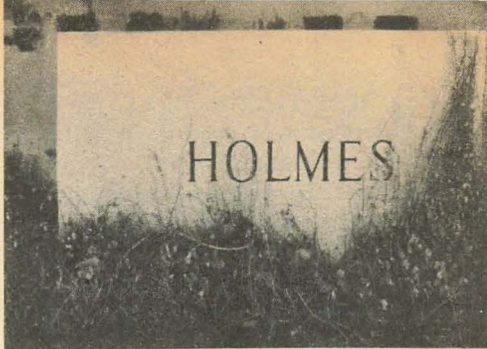
As we wandered among the tombstones the long-drawn-out howl of a dog unexpectedly pierced the deathly stillness. I said: "The hound of the Baskervilles!"

20 or 30 feet and to our astonishment came upon two tombstones bearing the names "Holmes" and "Watson." It is true, no ghosts hovered over us, we heard no ghoulish cries — it was simply an eerie coincidence.

As the years passed I began to wonder if the experience really had happened as I remembered

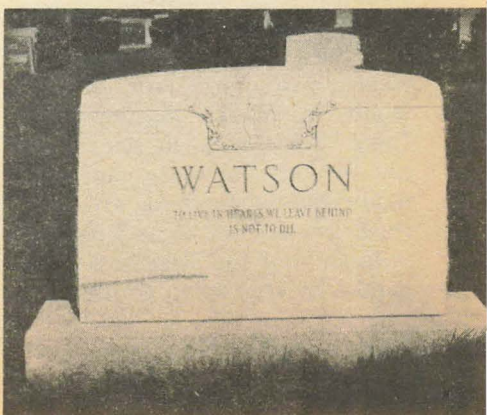
it. Then in the fall of 1971 I was a captain in the army stationed at Lakehurst Naval Air Station and

Relatively new Union Cemetery lies just a few miles from Ohio State University football stadium in Columbus, Ohio.



Famed detective Sherlock Holmes and his constant companion, Dr. Watson, figured in many tales by Sir Arthur Conan Doyle.

on a visit to Columbus I decided to revisit the cemetery, this time with my camera. The tombstones are there, just as I remembered them.



CHRISTIAN concepts and practices are traced directly to the words and works of Jesus Christ. His ministry of healing is central to the narratives we find in the Gospels. Yet theologians of various denominations disagree when they face the question: Was Jesus an exorcist? Did he, in fact, cause demons to leave the bodies of the afflicted?

The original biblical accounts are usually brief and fragmentary. Voluminous interpretations and commentaries have created a superstructure that nearly obscures the underlying events. In



Was JESUS an EXORCIST?

How else can we explain the frequent gospel accounts that portray Him driving demons out of ill persons?

addition, successive selection and sifting by translators has added to the confusion.

One striking example is that of "the Gadarene demoniac." There are narratives of this event in Mark, Matthew and Luke. They vary in detail and phraseology but there can be no doubt the basic facts are identical. Let me tell it as I read it.

Jesus and the Disciples cross a lake by ship from Galilee and

arrive in a place where the Gerasenes, or Gadarenes, live. Christ fell asleep during the crossing and a high wind came up and tossed the boat around. The Disciples woke him. "Master, we are sinking," they cried. "Do you not care?"

Christ then addressed the water and the wind and the storm

By Martin Ebon
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EXORCISM PAST AND PRESENT
Harper & Row, New York, 1974

abated. According to Mark in the New English Bible translation he said to the sea, "Hush! Be still!" and the wind dropped and there was calm. Jesus told the Disciples, "Why are you such cowards? Have you no faith even now?" The Disciples were awestruck and said to each other, "Who can this be? Even the wind and the sea obey him!"

They landed presumably where the village of Khersa is now located. It was getting dark. Mark tells us that as Jesus stepped ashore "a man possessed by an unclean spirit came up to him from among the tombs where he had been dwelling."

Luke, in the same translation, calls him "a man from the town who was possessed by devils."

Matthew describes him as "exceedingly fierce" and indicates he was trying to block their way.

The man previously had been bound and chained but had broken the fetters, escaped from the town and hid naked among the tombs. "And so, unceasingly," writes Mark, "night and day he would cry aloud among the tombs and on the hillside and cut himself with stones."

In the King James Version of the Bible, Luke is quoted as saying, "he was driven off by the devil into the wilderness." In the New English Bible, Luke says,

"with the devil in charge, made off to the solitary place."

Luke says that when Jesus asked the man his name he replied, "Legion," because "many devils were entered into him." The man also cried out, "What do you want with me, Jesus, son of the Most High God? In God's name, do not torment me." This plea was made, according to Mark, because Jesus was already saying to him, "Out, unclean spirit, come out of this man!"

Luke says He "commanded the unclean spirit to come out of the man."

Matthew states the plea was addressed to the "devils" which then urged Jesus not to "torment us."

All three writers agree that the possessing entity or entities, not the man, suggested a way of ridding the man of their presence. The entities asked Jesus to cast them out of the man and let them go into the herd of pigs that was feeding on the hillside. Jesus commanded the "unclean spirits" (Mark) or "devils" (Matthew and Luke) to leave the man and go into the pigs. Mark says there were 2,000 of them; Luke says "a herd of many." When the entities entered the pigs they rushed into the lake and were drowned.

The swineherds ran away and

spread the news and others came to the lakeshore to see for themselves. Mark says, "They came to Jesus and saw the madman who had been possessed by the legion of devils sitting there clothed and in his right mind; and they were afraid. They begged Jesus to leave the district. As He stepped back into the boat the man who had been possessed begged to go with Him. But Jesus would not allow it, saying, "Go home to your own folk and tell them what the Lord in his mercy has done for you."

Regardless of small discrepancies between the three accounts and differences in the translations, the basic outline of this dramatic incident is clear. Jesus and the disciples encountered a madman who believed himself to be inhabited and tormented by unclean spirits or devils. Jesus succeeded in ousting the entities and the man was cured.

Had Jesus, then, acted as an exorcist?

J. H. Crehan, S.J., writing on "Exorcism in the New Testament" in the pamphlet *Exorcism*, published by a Commission Convened by the Bishop of Exeter, England (London, 1972), reminds us that "it was to be expected that the Messiah . . . would show that he possessed

the power of an exorcist" and that according to the disciple Peter quoted in *Acts 10:38*, Jesus "went about doing good, and healing all that were oppressed by the devil" and "as one of the chief characteristics of the mission of Christ . . . he freed men from the power of the devil."

Interpreters emphasize that Christ's healing techniques differed from the traditional exorcism rites of his time. Some current commentators see in his approach a sophisticated understanding of the afflicted, particularly of the mentally ill, that forecast modern methods of psychotherapy. Certainly an air of patient understanding, unlike the dramatics of the shamans of all ages, pervades the accounts of Christ's exorcisms. It illustrates that treatments of mental illnesses, be it "possession" by real or imagined demons, by complexes, compulsions, uncontrolled drives or personality segments, have a great deal in common.

Prof. Merrill F. Unger, Dallas Theological Seminary, notes in *Biblical Demonology* (Wheaton, Ill., 1952) that "the simplicity and effectiveness of the method of Jesus and His disciples in casting out demons, and the loftiness of their demonological conceptions in general, stand in the more arresting antithesis to

current thought and usages, when it is realized that the lower range of ideas and practices actually prevailed among the people with whom the Lord and His followers came into constant contact."

Unger finds that "Jesus' method of setting the demonized free" contrasted with other approaches because it "consisted neither in magical means nor in ritualistic rigmaroles, but in His own living word of infinite power. He spoke and the demons obeyed Him as Lord of the spirit world. In one respect all those who were demonized exhibited the same phenomenon. They all recognized Jesus and owned His power. . . ."

The Rev. Leslie D. Weatherhead, Minister of the City Temple, London, uses the case of the Gadarene demoniac to illustrate his concept of Christ's psychotherapeutic modernity. Weatherhead says Jesus may have spoken to the madman by the lake as if he were addressing devils, but he really was drawing him out, putting him at ease, bringing his own knowledge and powers to bear in a way the man could comprehend.

Weatherhead in *Psychology, Religion and Healing* (Nashville, Tenn., 1954) analyzes the Gadarene case against the background of his own visit to the

historic spot of Christ's successful exorcism, which struck him as "strangely uncanny, weirdly desolate." He recreates the mood of the "superstitious disciples, who thought pigs were unclean and graveyards full of devils." Gadara actually is 25 miles from the lake and Weatherhead reminds us we are probably inaccurate when we speak of the "Gadarene demoniac." He doubts that the pigs would have traveled 25 miles from Gadara to the lake, crossing the deep Yarmuk River on their way, to throw themselves into the Sea of Galilee. As Weatherhead reconstructs the event Jesus had come ashore for a rest but instead devoted "Himself to this poor, wild patient driven into exile, and spends the night with him." He believes that Jesus first tried suggestion when he told the "unclean spirits" to leave the man. Next, by asking him his name, He "uses another method which to the modern psychologist is full of significance."

By asking the man's name, Weatherhead says, Jesus was seeking "power" over him because within a given tradition, names were often kept secret because having knowledge of a name meant gaining an advantage which in this case Jesus used to help the healing process.

Weatherhead goes still further and interprets the word "legion" as pointing to the madman's possible abuse by or "some shock at the hands of the Roman Legion." He suggests the unfortunate man as a child may have witnessed a massacre of the innocent which had been "quite sufficient to drive him into psychosis."

The Reverend Weatherhead adds: "And now the community had exiled the patient right out of the security of their fellowship into a wild graveyard in a foreign land, where he is left to live amongst the pigs, terrified by spasms of fear which leap up from his repressed memories into consciousness, and express themselves in maniacal frenzies and in loud cries. The destruction of the herd of swine is simple to understand. It is well-known that pigs easily panic." He assumes the pigs simply panicked as the madman shrieked and "everybody in Jesus' day believed that devils hated water." If they were driven into the pigs and the pigs drowned the devils would be finished! Also, "the demoniac interpretation" probably was "useful to the swineherds when they had to account for the loss of apparently the whole herd." Lastly, Weatherhead notes, the cured psychotic tried to become one of

Jesus' followers, and he attributes this to the man's "transference" experience in psychoanalytic terms.

Weatherhead says he does not "wish to explain away a miracle by using familiar psychological mechanisms" but feels that while "the energies released belonged to a supernormal plane, Christ took pains to suit His method to His patient." This method, he says, was far more complicated than a mere laying-on-of-hands and was one "with which analytical investigation has made us familiar."

The Rev. Gebhard Frei notes in *Probleme der Parapsychologie* ("Imago Mundi," Vol. II, Paderborn, Germany) that biblical accounts "leave the conviction that Jesus of Nazareth was the greatest exorcist known to the history of religion." He feels, just as Weatherhead feels, that Jesus had a unique manner when dealing with possession cases. "His technique always amounted to a categorical command, and the result was sudden. He dealt with the spirit world in a royal manner."

Whether by miracle or a form of psychotherapy suitable to the mores of his society, Jesus did fit many of his healings into an exorcistic pattern. The instances are numerous. Mark (1:32-39) refers to a series of exorcistic

healings: "And even when the sun did set, they brought unto him all that were diseased, and them that were possessed by devils. And all the city was gathered together at the door. And he healed many that were sick of diverse diseases, and cast out many devils; and suffered not the devils to speak, because they knew him And he preached in their synagogues throughout all Galilee, and cast out devils."

Luke (7:21) writes that Jesus "cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight." Obviously, not all illnesses were attributed to demonic possession nor treated by exorcism or Mark would not speak of "diverse diseases" and then refer to devils separately. Luke also lists infirmities, plagues and "evil spirits" separately.

Translation differences notwithstanding, the casual way in which "evil spirits" or "unclean spirits" are equated with "devils" or "demons" is striking. The various hierarchies of possessing entities that we encounter in so many civilizations and interpretive literature are not reflected in the Gospel accounts of Christ's healing miracles.

One probably is justified in assuming the cases of demonic

possession mentioned in the Gospels were either emotional or emotion-linked. The devil is held responsible not only for physical symptoms but for states of mind. Luke (8:12) notes that "Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." In other words, the devil is held responsible for those who vacillate.

Mark links two accounts, one which specifically mentions possession and another that implies exorcism (7:24-37). Jesus, to get away from public attention, went "into the territory of Tyre." He entered a house near Tyre, hoping to be unrecognized, but "almost at once a woman whose young daughter was possessed by an unclean spirit heard of him and came in and fell at his feet." The woman, a Phoenician from Syria, "begged him to drive the spirit out of her daughter."

Jesus said to her, "Let the children be satisfied first; it is not fair to take the children's bread and throw it to the dogs." The woman answered, "Sir, even the dogs under the table eat the children's scraps." To which Jesus replied, "For saying that, you may go home content; the unclean spirit is gone out of your daughter." This ex-

change is taken from the New English Bible but neither the original King James Version nor the Revised Version make it any clearer why the woman's reply should have been instrumental in getting rid of the possessing spirit. However, when the woman went home "she found the child lying in bed; the spirit had left her."

Immediately following this incident Mark tells a story which Weatherhead says "implies a demon." Returning from the Tyre area to Galilee, Jesus passed through the Ten Towns. There a deaf man with a speech impediment was brought to Him "with the request that he would lay his hand on him." Instead Jesus took the man away from the crowd, "put his fingers into his ears, then he spit and touched his tongue." Then He looked up to heaven, sighed and said, "Ephphatha," which meant "Be opened." The man's ears "opened" and he was able to speak clearly. Jesus told His followers to keep quiet about the case but the more He cautioned them, the more they spread the news of his healings.

The use of spit, like blowing or breathing on a person or on a possessing demon, is a time-honored method of exorcism. I have seen it used often enough in modern Greece, where a wom-

an will admire a pretty child and immediately make spitting sounds to keep away demons, the evil eye or any other malign influence that might be jealous of the child and seek to harm it.

It is implied that Jesus used exorcism with the man in the Ten Towns. But Luke makes it specific (11:14) when he speaks of a case in which Jesus "was casting out a devil, and it was dumb." He says that once the devil had come out the man could talk. This instance is much cited in theological literature because Luke quotes some people who witnessed this healing of accusing Jesus of employing Beelzebub, the prince of devils, to drive the devils out.

This accusation, that He was in cahoots with the prince of the devil, aroused Jesus' ire. He replied, "And if I by Beelzebub cast out devils, by whom do your sons cast them out?"

This, of course, was designed to put his skeptical audience on the defensive. But beyond this it indicates that exorcism was practiced by others, by "your sons," during Jesus' lifetime, although the Gospels suggest He was far more successful than others in casting out devils as well as in other healing practices. Unger notes that Christ "does not defend or attack these exorcists in this passage" but

merely refers to them. Unger adds, "As regards Jewish exorcists specifically, it does seem clearly implied by Jesus' allusion to them that they did, in some cases, at least, expel demons, and that not by evil power."

Acts 19:13 refers to a group of traveling exorcists. These men, whom the New English Bible calls "strolling Jewish exorcists," decided to see if they could get better results by using the name of Jesus to drive out evil spirits. They said, "I adjure you by Jesus whom Paul proclaims." Among those who were — to use a pagan Greek phrase — trying to "steal his thunder" were seven sons of the Jewish chief priest Sceva. They had no luck with at least one evil spirit who answered back, "Jesus I acknowledge, and I know about Paul, but who are you?" And the evil spirit flew at the would-be exorcists and gave them a beating.

The account continues, "This became known to everybody in Ephesus, whether Jew or Gentile; they were all awestruck, and the name of the Lord Jesus gained in honor. Moreover, many of those who had become believers came and openly confessed that they had been using magic spells. And a good many of those who formerly practiced

magic collected their books and burned them publicly."

On the whole, the Gospels indicate that Jesus used only His words, His commands, to oust the demons; that He did not utilize the traditional magical devices which the Jewish people, to which He belonged, had inherited from earlier civilizations. But when the disciples awoke Him, on the way to the Gadarene demoniac, He did address the wild waters and winds as if they were demonic entities. This is reminiscent of the exorcistic pleas to the demons or gods of the elements which are to be found on the clay tablets of Sumeria and Babylon.

When He addressed the distraught Phoenician woman in Tyre who asked Him to drive the devil from her daughter, Jesus objected to her throwing bread to the dogs. This may have been a reference to the belief that demons hid in food remnants. Dr. William Menzies Alexander notes in *Demonic Possession in the New Testament* (London, 1902) that Jesus at one point asked His disciples to gather up food fragments, "discouraging the idea that demons lurk in crumbs." Alexander also noted that Jesus had "no faith in the ceremonial washing of hands, so repelling the notion that spirits may rest on un-

washed hands." However, considering the age-old and universal nature of some neurotic compulsions, of which frequent hand washing is probably the most common, some compulsive washing may have been unrelated to exorcist ideas.

Dr. Alexander points out other differences between Christ's exorcist methods and the magical traditions of His contemporary society. He was not afraid of "drinking borrowed water" and made a point of asking for water from a woman in Samaria. He went off and fasted in the wilderness, rejecting the idea that deserts were "the special haunts of evil spirits," and He acted to dispel "the association of demons with animals."

Weatherhead writes that "if Jesus had been the child of His age in the matter of what we are pleased to call superstition, He would have shown the fact in other matters. In opposition to this, He went out of His way to show His own disbelief in the popular demonology of His day, save insofar as disease caused by alleged demon possession was concerned." The Reverend Weatherhead says that "apart from the contest of disease and the possible exception of the storm on the lake" (he ignores the symbolic spitting) "Jesus makes no reference to devils, though the

conversations around Him were full of references to them. He makes an exception when He talks about certain types of illness. Then He does seem to accept the view of demon possession."

Weatherhead deals with Christ's manner of address to the storm on the lake, noting that He said, "Be muzzled!" or, depending on the translation, "Hush! Be still," much as He would have spoken to a possessing demon. Weatherhead gives us five alternative explanations: "The use of the word may be accounted for by (a) the possibility that Jesus believed in the storm demon, (b) that Jesus made a concession to the disciples who thus believed, (c) that Peter thought Jesus was exorcising the storm demon and used this word when telling Mark the story, (d) that Mark introduced it himself or (e) (and I favor this interpretation) that Jesus addressed the words 'Peace, be still,' to the men in the boat who spread panic in the storm by giving expression to the 'demon of fear.'"

The question of whether Jesus believed in demons and exorcized them is so basic to all of witchcraft, demonology, possession and exorcism that it calls for further exploration.

C. H. Dodd wrote in *The Authority of the Bible* (New York, 1929) that "He could not have

spoken so effectively to His time if He had not spoken in its terms." And Weatherhead, who views Christ as a skillful and empathic therapist, suggests that "He was unwilling to act or speak in a way which might make His patient suppose that He thought the patient's malady 'mere imagination.' The patient, then as now, would lose that confidence and rapport which are so essential, unless the healer, for the time being at any rate, accepted the patient's own story of his troubles. If the healer of a mind, then or now, gave the patient the idea that in his — the healer's — opinion the demons were the result merely of a disordered imagination, the patient would be driven farther into the dark recesses of his illness and be more difficult to heal. In the early stages of mental treatment, at least, the physician must not contradict unnecessarily the patient's interpretation of his symptoms."

These erudite and facile interpretations are worthy of consideration. While it is no longer quite fashionable to speak of "demythologizing" Scripture, such *post facto* commentaries continue to be popular and can be enlightening. Still, there is no substitute for that primary source, the Bible itself. When all is said and done, it is well to go back to the original source.

Here is one last case of spirit possession—or epilepsy—that is characteristic of Jesus' methods: Mark, in one of his most moving passages (9:17-27), speaks of Christ's transfiguration on a mountain witnessed by Peter, James and John. When they rejoin the other Disciples they encounter a large crowd that engulfs them. A man says to Jesus, "Master, I brought my son to you. He is possessed by a spirit which makes him speechless. Whenever it attacks him, it dashes him to the ground, and he foams at the mouth, grinds his teeth, and goes rigid. I asked your disciples to cast it out, but they failed."

The boy then was brought before Jesus and "as soon as the spirit saw Him," it "threw the boy into convulsions and he fell on the ground and rolled about foaming at the mouth."

Jesus asked the father, "How long has he been like this?"

The man answered that his son had suffered this way from childhood and that the spirit had "often tried to make an end of him by throwing him into the fire or water." The man added, "But if it is at all possible for you, take pity upon us and help us."

Jesus replied, "If it is possible! Everything is possible to one who has faith."

The boy's father cried out, "I have faith; help me where faith falls short."

As the people crowded around them Jesus "rebuked the unclean spirit," saying, "Deaf and dumb spirit, I command you, come out of him and never go back!"

Mark says, "After crying aloud and racking him fiercely, it came out; and the boy looked like a corpse; in fact, many said, 'He is dead.' But Jesus took his hand and raised him to his feet, and he stood up."

Was Jesus an exorcist?



AUCTIONING THE WORLD

By Georgia Hardisty

MANY MEN have sought to rule the world but only one succeeded in world domination without all the trouble attendant to gaining such power — Didius Julianus, a wealthy Roman senator. Didius simply bought the world at public auction.

In the year 193 A.D. the Roman Empire contained all of the then-known parts of Europe, Asia and Africa. The seat of government at Rome was protected by the Praetorian Guard, an elite militia founded by Emperor Augustus. The guard was favored with double pay and other privileges to insure its loyalty.

Originally only a few guard members were stationed in Rome itself. The remainder of the force scattered among nearby towns lest their numbers alarm the Roman populace. Under Emperor Tiberius, however, all the guard was assembled in Rome where the guard soon realized its power and the weakness of the civil government. When

Pertinax became emperor, he was assassinated because the guard would not accept his disciplinary measures.

The question then was: who would be the next emperor? The Praetorian Guard announced that the Roman world would be sold to the highest bidder at public auction.

The dead emperor's father-in-law Flavius Sulpicianus and Didius Julianus were the two bidders. Didius finally won with the bid of 6250 drachmas per soldier, an amount equal to about \$1,000,000.

But Didius Julianus did not own the world for long. Septimus Severus, commander of the Roman legions near Vienna, marched on Rome and the guard in panic deserted Didius. The unfortunate millionaire was taken to the baths in the palace and beheaded as a common criminal. So the man who bought the world owned his purchase for only 66 days.





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A COMFORT?

By Beverly Hutcheson

I WAS 13 when my grandmother Minnie McClendon died in 1952. I loved her dearly and was grief-stricken by her sudden death. My parents Donald and Jessie McClendon and I traveled to Moran, Tex., for the funeral. While there I sometimes thought I heard my grandmother's voice calling me from the kitchen in her familiar way, "Honey, come on out in the kitchen with me." Each time I almost answered before remembering she was dead. Then I would break into sobs.

Through some confusion, at the funeral I didn't get to sit with my parents next to Grandmother's casket and I resented this.

The following day we returned home to Eastland, Tex. I was very tired. That night in bed I was about to drop off to sleep but when I rolled over on my side facing the window I bolted wide awake. There stood Grandmother beside my bed in her light-blue funeral gown, her long hair hanging loosely about her shoulders. I was so startled I hid my face. When I looked again she was gone.

Now, years later, I often wonder if Grandmother came to comfort me because of my grief and my disappointment at not getting to sit next

to her casket. — *Tijeras, N. Mex.*

FATHER'S CLOCK

By Ruth Higgins

FOR SEVERAL years before he died in 1970 my elderly father Leroy R. Paddock lived with my husband Paul and me in our Joliet, Ill., home. One of his prize possessions which now belongs to us is his old grandfather clock. Sometimes when we had failed to pull the weights and the clock stopped during the night he would tell us he couldn't sleep if he didn't hear its melodious chimes.

In May 1973 we relocated in New England, moving with us the furni-



Ruth Higgins

ture from the room he had occupied and of course his old clock. Getting settled in our new home, we left until last the straightening of the guest room where we intended to use Father's furniture. We did, however, hang the weights on the clock and swing the pendulum—but it wouldn't run. Thinking it was off balance we moved it from place to place but could not get it to start.

One day as I walked past the guest room I saw the pile of things to be put away and the beds to be made and I thought, "Daddy sure wouldn't like his room so messed up. I'll clean it up and put on the bedspreads and if he's here he can go to bed." As I did this, I thought to myself, "Now, Daddy, you can go to bed and stop holding onto the pendulum of the clock."

He must have been listening. The clock began to run and has run ever since. — *Rockport, Mass.*

THE MISSING DOCUMENTS

By Paul C. Langden

as told to Hereward Carrington

MY GRANDMOTHER Lotte Langden had a suit pending in 1920 over some of her real estate holdings in Wisconsin. Her lawyer Herbert Marshall asked her several times for a certain document fixing the debatable borders of the estate in litigation but Grandmother stubbornly refused to turn over the paper supporting her claims. "I'll hold onto this paper if I die over it," she stated. "There is no use risking it out of my hands."

That July she did die, suddenly one evening at supper while the whole family was present. Now Mr. Marshall had not only the pending suit but also the settlement of her estate on his busy hands. We searched all over the house for her legal papers but without success. The lack of the critical document deprived Mr. Marshall of his most potent argument in

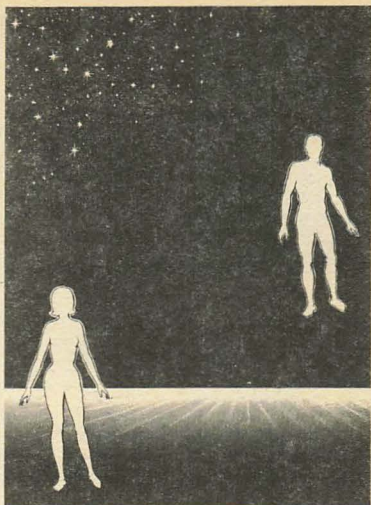
court but along with the rest of her documents it was missing and we feared Grandmother had taken the secret of its hiding place with her to the grave.

On the fourth day after her death Mr. Marshall had joined the family for dinner and was lamenting the old lady's stubbornness and his futile fight in court. Dinner was being served by our maid Berthe, who had been with the family for 40 years. In the midst of the meal our conversation was interrupted by a loud scream from Berthe followed by the sound of shattering dishes in the hallway. We rushed to the hallway through which Berthe passed on her way from the kitchen and found her standing among the ruins of a sumptuous supper, white and trembling, pointing toward the highbacked chair that stood next to the old-fashioned grandfather clock. Grandmother had so often rested in this chair after she came in from a walk or from puttering in her garden that the family jokingly referred to it as her "throne."

When Berthe finally was calm enough to talk coherently she claimed that as she passed through the hallway with the tray of food she had seen Grandmother sitting on her "throne" gently stroking the grandfather clock. We talked excitedly about this but Mr. Marshall called Berthe an hysterical old fool and turned the conversation to more mundane matters. Perhaps we might have forgotten the incident if we had not been forcefully reminded of it the very next evening when the same thing recurred. When Berthe was walking through the hallway she again saw Grandmother seated on the chair and again she dropped her tray. The matter grew frightening when the same thing was repeated on the third night. The excitement only added to our concern over the pending trial that would begin in only

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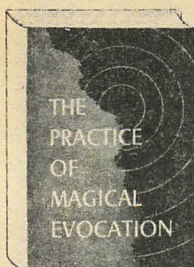
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two days now. Mr. Marshall was running in circles trying to find either the missing document or some other proof that would clinch the case.

After the third appearance of Grandmother's apparition, however, Grandfather William Langden, a cool practical man who at first attributed Berthe's visions to her long close relationship to the family, said to us: "Listen, my dears. I wonder—perhaps it's ridiculous but no harm can come from it—if Grandmama did not want to tell us where her missing papers are. She stroked the clock—let's search within." We did and behold! In a hidden double back behind the swinging pendulum were Grandmother's papers! The suit was won and Berthe received an ample reward in addition to her set-out share in Grandmother's will. And never again was Grandmother seen to occupy her "throne."—*Chicago, Ill.*

I CALLED ON A SPIRIT

By Rose Kornelissen

TURNING BACK the clock to 1929 I still can see every detail of that balmy summer evening in June. We had persuaded our family friend Ludwig Mazmanian to drive us to Long Beach so we might visit the fabulous gambling ship, the *S.S. Rex*, which was anchored three miles off the coast. We had an enjoyable visit although none of us "broke the bank."

We had a pleasant boat ride back to shore and headed for my home in Venice, Calif., in Ludwig's car. Besides Ludwig and myself our party included my brother Jerry Shydian, my mother Mary Shydian, my sister Agnes Farmer, who was then four months pregnant, and Agnes' husband Tilford. After we had driven a few miles our car was sideswiped by a much heavier car. Mother, Jerry and I landed in a field. By some

miracle Ludwig, Agnes and Tilford remained in the wrecked car and suffered only shock.

Although this was a hit-and-run accident, we suspect the guilty party notified emergency as an ambulance quickly appeared to take the injured to Los Angeles General Hospital. I learned later that Jerry did not survive. Mother suffered shock and fractured ribs and was placed in a ward.

I was unconscious but learned later that initially I was placed in a cubicle "for the hopeless." I had the works—fractured skull, contusions, internal injuries and a battered mouth. My head was shaved and wrapped in a turban of white bandages. When I stubbornly continued to cling to life I was moved into the ward, curtains drawn. Relatives and friends came to see me, took one look and tiptoed away.

For nine days I lay in a coma. No one spoke to me until the ninth day when my friend and neighbor Martha Lehey came. She bent over my bed and over and over loudly repeated: "Rose, Rose Nazareth, open your eyes. It's me, your friend Martha, Rose." As though returning from a long distance my tortured spirit shed the coma and I opened my eyes and saw Martha.

My first words were, "Hello, Martha, I'm sure glad to see you. You sure look good in that blue dress." I couldn't understand why I was speaking from the side of my mouth but didn't really wonder about it. Word of my return to consciousness reached the house physician, who came on the double and asked Martha to leave. Once the doctor was convinced I was conscious and lucid he explained they were going to take me down to the X-ray room to find out if my jaw was fractured or dislocated.

As I awaited the trip to the X-ray room I became very upset at the

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thought of a possible fracture. Just then I felt a very strong urge to call on my deceased friend Dr. Carney to help me. Silently I asked for him to come and as I was being wheeled to the elevator I both saw and felt his presence beside me. He had his arm around me and said, "Don't be frightened, my dear. Your jaw is merely dislocated and will soon be back in place." Then he left.

Fortunately his statement proved true. After a few days my injuries were mostly healed except for a partial paralysis of my face. Nothing seemed to be helping that condition so I signed myself out of the hospital and went home to Venice where my sister Ruth Lillie came to stay with me.

My condition showed no improvement, however, and I lacked the money to seek further medical help. Once again I felt compelled to call on Dr. Carney.

And I received a message from him explaining what I was to do. I was to stay out of the sun, put warm salt packs on my face, then pat it with warm olive oil. For about a month I followed these instructions and the paralysis gradually disappeared, my eyesight returned to normal and thick dark curls grew back on my shaved head.

I will always be grateful to Dr. Carney for helping me in my hour of need and for proving to me that life is eternal. — *Santa Monica, Calif.*

THE BOOKMARK

By Lee Baxter

I HAVE HAD many strange proofs that we survive bodily death but the strangest of all came while I was writing a letter of condolence to my friend Willametta Keffer who lives in Roanoke, Va.

Willametta's mother, whom I had never met, died in the summer of 1971 and I decided to write to my pen pal of 25 years' standing and try to

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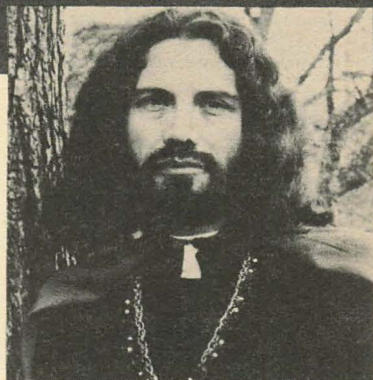
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share with her my thoughts on survival.

As I was writing a prompting came into my mind: "Tell Willametta there is a message from her mother in her mother's Bible." I brushed this aside as imagination until the prompting became more urgent: "Tell her to find the place marked by a crucifix bookmark in the Bible. The message is there."

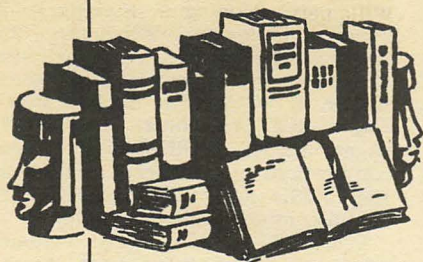


Lee Baxter

Trying to ignore the mental promptings I closed my eyes and a picture of a bookmark crucifix flashed into my mind. It seemed to have simulated crocheted or embroidered flowers in its design. This convinced me I should include in my letter the "message" I thought I might have received from her mother. But I had misgivings for I was sure Willametta and her husband Mart, whose respect I value, would think me more than slightly crazy.

Not so! Willametta told me later she read this part of my letter aloud to Mart and he immediately went to get the dead woman's Bible. He returned holding the Bible open at a page marked by a crucifix like the one I had described. On the bookmark was written: "Lo, I am with you always." — *El Centro, Calif.*

New Books



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NEWS and REVIEWS



CHICAGO SCENE

UNDAUNTED by the demise of his interesting magazine *Mystique*, Chicago's Bob Herman has come out with a new title, *Chicago Psychic Scenes* (7532 N. Ashland, Chicago, Ill. 60626). Thus far only a single issue has appeared with the cover stating "\$1.00 in Chicago, \$1.50 elsewhere." Readers may want to see one or two more issues before they invest \$9.00 in a 12-issue subscription. But many persons may want this first copy even if another number never does appear. Bound into the center is a 14-page directory of Chicago-area sensitives, healers, occult bookstores, organizations and churches, including numerous listings one never will see in the Yellow Pages or the newspapers.

Other features in this first issue are an interview with psychic Phyllis Schlemmer, a "parapsychology report" by Chris Velissaris of Northeastern Illinois University and brief articles on the Academy of Parapsychology and Medicine, Chicago's "fortune-telling" laws and the Guru Maharaj Ji. The magazine as a whole is tastefully done—but I'm sure most buyers will be after that guide.

OTHER PERIODICALS

OFTEN I have wished for a listing of all the publications in the psychic field, quite unaware that this already existed. The *Directory of Psychic Sciences Periodicals 1973* is published by Inner-Space Interpreters Services (P.O. Box 1133, Magnolia Park Sta., Burbank, Calif. 91507). Unlike some other amateurish listings I have encountered this 20-page directory includes virtually every publication I am familiar with and quite a few I do not know. It includes complete addresses, subscription rates and a brief description of each listed periodical. It is well worth \$2.00. By the time you read this the 1974 issue may be out. The publishers are happy to list periodicals without charge so if your favorite publication is not included, write to them.

One periodical that was overlooked is a modest mimeographed quarterly, *Spectrum* (199 South Dr., Copperas Cove, Tex. 76522). The issue on hand features UFOs but also contains articles on Fortean phenomena, psychic predictions and orgone ener-

gy. The publishers make the emphatic point that the quarterly is not sold by subscription but rather is sent free to members of Psi Associates. Nothing more about the organization is explained other than the dues are \$4.00 a year. However, the editor was rash enough to include this statement, "FREE sample copies sent on request." If FATE readers respond in typical fashion, I suspect Joan O'Connell will repent having made that offer. *Spectrum* is definitely worth sampling on that basis; the material is both intelligent and interesting.

MORROW TODAY

MY GOOD friend Felix Morrow, after selling University Books and the Mystic Arts Book Club to Lyle Stuart and devoting a few years to editing and promotional activities, has returned to the field of publishing with a new imprint, Causeway Books (95 Madison Ave., New York, N.Y. 10016). His motto for Causeway is "A bridge from here to there." Already a score of volumes has appeared in 1973 under Morrow's auspices.

If the imprint is new, many of the titles are old friends. A fair proportion of them were issued earlier by University Books but have been allowed to go out of print. Causeway has reissued these volumes with new introductions; otherwise the texts are the same. The edition of A. E. Waite's *Pictorial Key to the Tarot* (338 pages, \$15.00) features four-color reproductions of the Pamela Coleman Smith designs. Charles San adds a useful introduction to the familiar Legge translation of the *I Ching* (444 pages, \$10.00). Another familiar volume is Head and Cranstons' excellent *Reincarnation* (461 pages, \$10.00), a compilation of writings by noted figures of both East and West.

The student of witchcraft and magic will take special interest in three Causeway selections. *The Mys-*

teries and Secrets of Magic by C. J. S. Thompson (320 pages, \$8.95) is strong on the history of ritual magic from ancient times through the middle ages. Montague Summers' *A Popular History of Witchcraft* (276 pages, \$8.95) deals primarily with the era of widespread witch persecution. A. E. Waite's *The Book of Black Magic and Ceremonial Magic* (337 pages, \$12.50) is filled with actual conjurations and invocations used in the middle ages. All three volumes contain interesting illustrations.

Some of the Causeway volumes carry unfamiliar titles. *Irish Witchcraft and Demonology* by St. John D. Seymour (256 pages, \$7.95) should appeal to persons interested in folklore from the Emerald Isle. *Your Psychic Powers and How to Develop Them* (358 pages, \$10.00) again makes available a long out-of-print volume by Hereward Carrington. Students of Eastern religions will welcome M. M. Chatterji's translation of *The Bhagavad Gita* (283 pages, \$7.95) and Omar Garrison's *Tantra: The Yoga of Sex* (252 pages, \$7.95). Another useful volume is *A Dictionary of the Occult* edited by Julian Franklyn (301 pages, \$8.95), first published in England in 1935 and never widely available in this country.

Incidentally, persons discouraged by the list price of these Causeway books should check their local bookstores or even write the publisher. Many are being widely sold at bargain prices.

OTHER REVIEWS

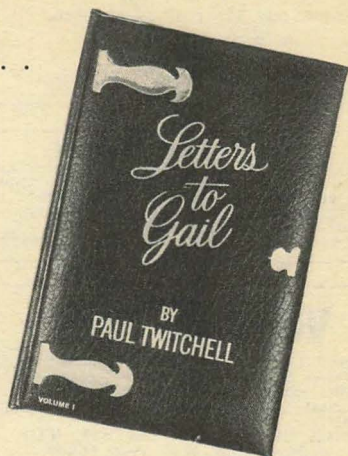
ESP RESEARCH TODAY by J. G. Pratt, The Scarecrow Press, Metuchen, N.J., 1973, 195 pages, \$6.00.

Many parapsychologists are concerned that today's book market is swamped by poor or sensational books about psychic phenomena. The major reason for this state of

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affairs is that few researchers take time to write popular-level books in this field.

Veteran parapsychologist J. G. Pratt is a happy exception. This quick-paced book is his second attempt to bring scientific parapsychology to the general public. *ESP Research Today* is a short review of developments since 1960, a period in which parapsychology has blossomed. Specifically Pratt covers such topics as ESP in the Soviet Union, Ted Serios, his own work with gifted subject Pavel Stepanek and the investigation of poltergeist and reincarnation cases.

Dr. Pratt's brief volume has two outstanding virtues. First, it provides an overview of research that has been published mainly in journals not read by the general public. Separate articles on Pavel Stepanek, for example, have appeared over a period of several years. Pratt now makes this information accessible to the general public, a service badly needed in parapsychology.

The second virtue of this book is its authoritative information on Soviet ESP research which has been badly sensationalized elsewhere. Pratt offers a concise chapter on the status of parapsychology in the Soviet Union based on his visits there.

A defect of the book, aside from its brevity, is Pratt's heavy reliance on his own research. For example, his 10-page chapter on Ted Serios pays little attention to Eisenbud's highly successful research and is mostly a report on Pratt's rather abortive experiments with Serios in conjunction with Ian Stevenson. Likewise his chapter on Stepanek offers little information on Milan Ryzl's initial research and tells us nothing about Ryzl's controversial hypnotic techniques by which Stepanek allegedly was trained to use his ESP. However, Pratt does give a good

account of the research of W. G. Roll and Ian Stevenson and his opening chapter is an excellent summary of parapsychology's new horizons.

It is high time that more parapsychologists attend to the serious business of presenting their work to the general public. *ESP Research Today* is such a masterful synthesis I hope Dr. Pratt can be persuaded to write a sequel every 10 years. — D. Scott Rogo.

THE WALL OF LIGHT by Arthur H. Matthews, Health Research, Mokelumne Hill, Calif., 1973, 141 pages, \$6.00.

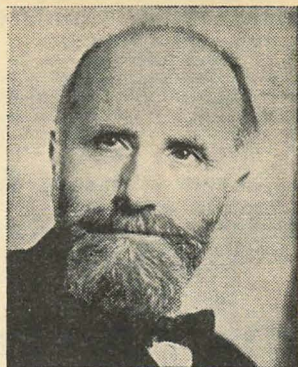
During the last few years I've read some pretty realistic "contactee" claims by policemen, businessmen and professional people who allegedly were taken aboard UFOs from alien worlds. While they are impossible to prove, some accounts do take on realism. But not this one.

Arthur Matthews claims multiple visits with Frank and Frances and the crew of the X-12, a huge spaceship from Venus. Among other things they tell him that Nikola Tesla actually was born on Venus and transported to earth, thus explaining his "unearthly" genius.

Matthews rides on the UFO to Venus, where he visits beautiful cities populated by blonde-haired Venusians. Later he also visits Mars which, oddly enough, also is populated by blonde-haired people who live in beautiful cities. All this despite the fact that recent probes to Venus have revealed it to be an extremely hot wind-beaten desert while photos of Mars show a crater-ridden desolation beneath a thin atmosphere.

Might this be more fiction than science? — Steve Erdmann.

THE HAUNTING OF AMERICA by Jean Anderson, Houghton Mifflin, Boston, Mass., 1973, 171 pages, \$4.95.



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Quite understandably Europe surpasses the United States both in number of hauntings and in the quantity of literature on them but I find it pitiful that so much that has been written on American haunted houses is so shoddy. Most of what is available is personal propaganda from one or another figure whose livelihood depends on convincing you of the ghosts he has exorcized.

This volume is simply an unschol- arly storybook. We are given no sources, no bibliography, few details — only a series of intriguing illustrations by Eric von Schmidt. No attempt is made to get facts, pin down careless assertions or sort out the unreliable and the hysterical from whatever kernel of truth these stories may contain. Moreover, some of the chapters are not ghost stories at all. A mysterious fireball is simply natural phenomenon and the trivial discussion of Bigfoot has no place in the volume. The tales, alleged to be true, are told simply, as if for chil- dren.

This strikes me as something turned out in a hurry for a buck by someone not particularly interested in the subject matter. — James Collins.

A SOUL'S JOURNEY by Peter Richelieu, Doubleday & Co., Garden City, N.Y., 1973, 180 pages, \$5.95.

This book begins with Richelieu brooding over the death of his younger brother Charles, an RAF pilot killed in action. A strange man wearing turban, sandals and an Indian robe appears at his front door and Richelieu asks, "What can I do for you?"

"You sent for me," replies the stranger and so begins an intriguing tale. Richelieu kept a diary of the many visits of the Indian whose name is Acharya. Acharya explains to him the laws of karma and rein-

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carnation, teaches him to go on astral journeys and outlines the path of evolution. Whether all this was a dream or actually happened, I found the book tender and profound.

Richelieu closes by remarking, "Whether those who read this record will accept these happenings as true or otherwise is not my affair. I am satisfied that by recording them, my duty is done."

So be it. — *Rustie Brown.*

WITCHCRAFT: THE OLD RELIGION by Leo Louis Martello, University Books, Secaucus, N.J., 1973, 287 pages, \$7.95.

Like a good lecture on the Craft this book begins with a discussion of what the Craft is not — no orgies, no devil worship or the like. Having stripped away some of the sensationalism, Martello then gets into what the old religion really is about.

Happily his book does not recount the horrors of the historical persecutions, so often repeated in other books, nor is this a how-to-do-it book. Martello skillfully blends the past and the present, combining a view of Wicca in the 1970's with its historical antecedents. He discusses in detail Charles Godfrey Leland, Margaret Murray and Gerald Gardner, each of whom played a significant role in the current renaissance of the old religion.

After banging away (his name means "hammer" in Italian) at Christians and others who are antagonistic to the Craft, Martello devotes two chapters to the Goddess and the God. His excellent presentation gives a much richer picture of the Craft deities than do most books on Wicca. These chapters are a gold mine of Craft lore, discussing such things as worship of perforated stones, customs concerning the God's horns and even hot cross buns. (Originally these were baked with the image of a phallus on them until the Christian

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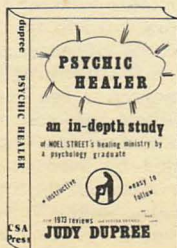
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clergy made the populace substitute a cross.)

Whereas most witchcraft books deal largely with Celtic practices Martello includes many details of European witchcraft. One excellent chapter gives a history of Sicilian witchcraft and points out the relationship between *la vecchia religione* and the Mafia. He also interviews a Welsh Traditionalist priest and a Gardnerian priest and priestess, thus permitting these two branches of the Craft to state their philosophy and beliefs. His interesting chapter on herbs cites scientific evidence for the efficacy of various botanical remedies. Finally, his bibliography of recommended books covers most of the better Craft writings and omits many of the worst. — Donna Cole Schultz.

SKY DIAMONDS: THE NEW ASTROLOGY by Owen S. Rachleff, Hawthorn Books, New York, N.Y., 1973, \$7.95.

I suspect Owen Rachleff would like to discredit astrology and figures this incredible book is a good way to make it ridiculous. (If so, he is correct.) I have tried to find some redeeming feature to ascribe to the book but the best I can say is that the author seems to have considerable knowledge of Greek mythology. I hardly think it appropriate to announce one man's free associations to ancient myths as a new astrology. Mr. Rachleff makes sweeping claims that are contrary both to the experience of thousands of practicing astrologers and to the work of modern astrological research. Even the 5,000-year-old traditions of conventional astrology remain theories until they have been tested by modern experience and such research as that done by Vernon Clark, John Nelson and Michel Gauqueline. Alas, Rachleff presents no such evidence to support his novel system.



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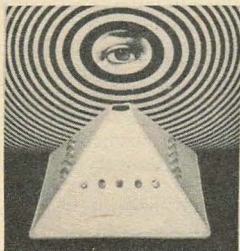
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Throughout the book Rachleff combines a strange mixture of belief in ancient mythology and an unquestioning materialism about the theoretical basis of astrology. He asserts that astrology is solely a matter of radiation from the stars and planets that influence the earth. Other than generalized cosmic radiation no such radiation is known. I prefer to leave open the question of causation in astrology until we have more evidence. There is undoubted correspondence between planetary positions and earthly events. But likewise there is a correspondence between a road map and the road it portrays and no one thinks that the map made the road or vice versa.

It follows from Rachleff's materialistic position that only physical bodies can have meaning. Thus he rejects the standard divisions of the zodiac that are determined by the intersection of the plane of the ecliptic with the equator. The sun is above this point at the vernal equinox and both astronomers and astrologers consider this zero degrees Aries and measure out their coordinates from this point. Each of the 12 signs so defined is 30 degrees wide.

Rachleff joins the sidereal astrologers who base their divisions upon the constellations themselves. Most sidereal astrologers set up spatial divisions by forcing constellations into 30 degrees, whereas in fact the constellation Virgo is over 45 degrees wide and Libra and Cancer are less than 15 degrees each. Rachleff seems to have his own unique division of space. He states that he uses the constellations as they were defined by astronomers in 1920 but his theories about their meaning seem to be based totally on ancient mythology. Thousands of cases would have to be analyzed to justify such a departure from experience.

Another of Rachleff's baffling claims is that the moons of the planets have

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distinctive meanings. Yet their positions are too close to their respective planets to permit separating the two for a test. He also offers an interpretation of the asteroid Eros and refers the reader to astronomical handbooks for its location. I wish his readers luck. We have had an astronomer and computer expert working for months on the four asteroids which are in the Nautical Almanac, trying to improve their accuracy for the years before the almanac began to include them.

Besides these novel additions to astrology Rachleff wants to throw out a number of things. He states that the time and place of birth are unimportant; only one's birth date and year are significant. Thus he gets rid of the ascendant, often more crucial than the sun sign in influencing one's character and destiny. He ridicules aspects as "astrological jargon" directly in contradiction to the research of Nelson and Gauqueline who found aspects of crucial importance. I find it hard to believe so many demonstrably false statements could be included by accident.

To put it bluntly, we would be definitely better off without Mr. Rachleff's brand of mythology masquerading under the name of astrology. — Zipporah Dobyns.

THE CASE FOR THE UFO by M. K. Jessup, Saucerian Press, Clarksburg, W. Va., 1973, 189 pages, \$25.00.

In April 1956 the chief of the Office of Naval Research in Washington, D.C., received a paperback copy of Jessup's 1955 book in the mail. Inside he found a large number of handwritten annotations, apparently by three different persons, that implied intimate knowledge of UFOs and related subjects discussed by Jessup. As other ONR officers became interested in the annotated book the Varo Corporation of Garland, Tex., con-

tracted to produce an offset edition of Jessup's book with the anonymous notations.

Ever since, UFO researchers have pondered and speculated about the origin and validity of the annotations but because the Varo Corporation printed only a limited number of copies, few researchers saw the book. Gray Barker now has reprinted the Varo edition in spiral-bound form, again in a very limited edition at an unfortunately high price.

The original text alone is fascinating. Jessup's truly classic book was one of the first to point out the historical background of UFOs and to suggest possible links with other enigmas. The controversial annotations, whatever their source, add further interest. Despite the high price it is good to have this outstanding UFO volume in print once more.

—Lucius Farish.

THE DEVIL by Richard Woods, Thomas More Press, Chicago, Ill., 1973, 137 pages, \$5.95.

Father Richard Woods of Loyola University's philosophy department is an erudite scholar and a concerned individual. In this book he examines the nature of good and evil, the confusion of myth and symbol in relation to reality, and contemporary society's increasing awareness of phenomena such as satan worship and exorcism. Much of the book is spent on critiques of other books such as *The Exorcist* and its imitators. Hal Lindsey's dire warnings and a whole panoply of volumes on witchcraft, possession, the occult and the devil.

In trying to appear unbiased yet still remain within the Catholic system of thought, Father Woods struggles heroically. He has done his homework; his search for related writings is impressive; and he writes clearly with both candor and wit. But

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I simply disagree with his conclusions.

We still know so little about human personality and its fragments that to impute possession to a separate demonic entity is to tread on very thin ice. We are just starting to understand the tremendous power of a thought form to produce anything we believe strongly enough, including the devil. To blame error (evil) on an outside tempting force and to require a savior-god to atone for one's errors, both past and future, is an inadequate view of ultimate reality in my opinion. An excellent case can be made for other explanations of error (evil) in this world. There is great wisdom in Jesus' statement, "Resist ye not evil." By not resisting and focusing on evil you don't create a separate reality out of it. If we concentrate on wholeness, completeness and a positive outlook, evil will fade away to its native nothingness. — Paul Severson.

MARGERY by Thomas R. Tietze, Harper & Row, New York, N.Y., 1973, 201 pages, \$6.95.

When I finished reading this utterly engrossing account of as bizarre an episode as any in the annals of psychic research, I reexamined the two volumes of the ASPR *Proceedings* entitled "The Margery Mediumship." There amidst 840 pages of text one can see once more the remarkable photographs of revolting stuff claimed to be ectoplasm, experiments with scales, cross-correspondences materials and glimpses of some of the key people among the large cast that played out this extraordinary drama. One of the principal remaining questions about the Margery drama is whether it was tragic or comic.

Having read a sizable portion of the published material on Margery I am impressed with how thoroughly Tietze has researched, how ably he

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has organized his findings and how splendidly he has written his account. By any standard this book is a major study of mediumship and the definitive examination of this most controversial of all mediums.

Tietze's main thesis is that the Margery case marks a momentous turning point in psychic research, that it was the disastrous culmination of the earlier interest in physical mediumship. The investigation involved J. B. and Louisa Rhine as well as their mentor William MacDougall and all came to the congruent conclusion about its essentially fraudulent nature. Tietze sees this as a major factor in their decision to make a fresh controlled attack on the paranormal when the opportunity arose at Duke University.

The frenetic six years between 1925 and 1931 when the Margery case was at its peak led to a severe split in the American Society for Psychical Research, the founding of the rival Boston SPR, the firing of several ASPR research officers and personal attacks of appalling viciousness.

One cannot expect even as sound and as carefully delineated a study as this to resolve the final question: real or fraud? Still, after reading

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The author, a hard-core journalist, had his sight restored after doctors had pronounced his condition as "incurable." This is a detailed study of his healer, George Chapman, and Chapman's "guide," Dr. William Lang, who died in 1937! Hutton probes Chapman's technique and looks closely at a number of his other cases in addition to exploring others in whom the power to defy or implement nature is apparent.

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Tietze one is in a better position to form at least a tentative conclusion. Apparently what remains forever unresolved is: If fraud, why? And in some instances, how?

My only cavils with the author are that more discussion of the possible composition of the extruded ectoplasm, the mode of extrusion and removal of it and some photographs would have added significantly to the book. Nonetheless, this book is essential reading for every serious student of the paranormal. — *Robert H. Ashby.*

THE BRAIN REVOLUTION by Merilyn Ferguson, Taplinger Publishers, New York, N.Y., 1973, 380 pages, \$6.95.

This popular account of recent developments in physiological psychology has been chosen as a selection by several book clubs. Although the author is a journalist rather than a psychologist the volume undoubtedly is the best general survey of recent breakthroughs in psychophysiology available to the general reader. Among the topics included are biofeedback, electrical stimulation of the brain, chemical factors in memory, altered states of awareness, schizophrenia, child development, circadian rhythms, healing, extrasensory and specialized sensory perception and physiological correlates of dreaming.

Ferguson has done a fine job of bringing together recent findings from widely-scattered sources and presenting them in coherent and readable fashion. Many facts presented have important scientific, philosophical and educational implications but until now were known only to specialists.

The volume is not without faults, however. It is more a state-of-the-art report than a critical review. Methodological shortcomings, failures to replicate and negative findings often are not reported at all. While space



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limitations may make such omissions necessary the reader should be aware that such criticisms exist. Also, the bibliography and notes section fails to give complete citations of author, title and publication date and the entries are not keyed to the text. These drawbacks limit the book's usefulness for the researcher. — C. J. Parshall.

ALSO NOTABLE

THE JOYS OF MEDITATION by Justin F. Stone, Sun Books, P.O. Box 4383, Albuquerque, N. Mex. 87106, 1973, \$3.25.

Experienced disciple presents do-it-yourself instruction in many forms of meditation.

HISTORY OF THE DEVIL by Daniel Defoe, Rowman and Littlefield, Totowa, N.J., 1972, 431 pages, \$14.00.

Modern reprint of little-known nonfiction study by author of *Robinson Crusoe*.

MEDITATION: A STEP BEYOND WITH EDGAR CAYCE by M. E. Penny Baker, Doubleday & Co., New York, N.Y., 1973, 166 pages, \$5.95.

Author compiles Cayce's readings about meditation and its role in daily living.

ASTROLOGY OF INNER SPACE by Carl Payne Tobey, Omen Press, Tucson, Ariz., 1973, 464 pages, \$4.95 (paperback).

Noted astrological author argues that pre-Ptolemaic astrology was often more accurate than contemporary concepts and reinterprets the 12 houses in strict mathematical terms.

ASTROLOGY REVEALS: LIFE & LOVE by Melba Burroughs, Llewellyn Publications, St. Paul, Minn., 1973, 231 pages, \$2.95 (paperback).

Complete personalized guide shows how a person's love needs are indicated by three factors — the sun, Mars and Venus. Charts enable readers to find the positions of Mars and Venus at their birth and explains significance of the various positions.

THE FOUNDATION BOOK OF ASTROLOGY by Theodor Laurence, University Books, Secaucus, N. J., 1973, 316 pages, \$10.00.

Concise introduction to astrology gives directions for erecting and interpreting horoscopes.

THE YOGA OF THE BHAGAVAT GITA by Sri Krishna Prem, Penguin Books, Baltimore, Md., 1973, 224 pages, \$1.65 (paperback).

Western-born Hindu presents practical teachings of the Indian classic in modern language.

Report

FROM THE

Readers

NOT SO CERTAIN . . .

I wish to make a correction in the second half of my article "Mystery in Acambaro" (February 1974 FATE). I quoted the text of a letter from Dr. Rainey about the thermoluminescent dating tests made by the Pennsylvania University Museum. In the letter he cites as definitive the resulting dates on the Julsrud pieces.

Now it appears that the tests cannot provide dates as certain as we supposed. It appears that if the ceramics being tested were fired at low temperatures the results of the tests are undependable.

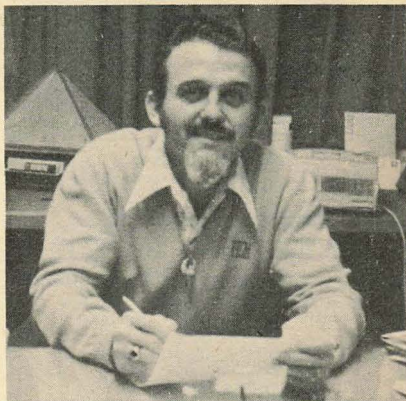
Most of the Julsrud figurines were baked at temperatures too low for accuracy in the thermoluminescent tests. All we can say now is that the ages are approximate. It is well-established that they are old but exactly how old we cannot say. — Charles H. Hapgood, Winchester, N.H.

FACING THE FACTS

In defense of Dr. Chesney's attitude toward abortion (August 1973 FATE) psychiatric findings accurately state that an unwanted child is so badly damaged psychologically that he cannot respond to love in later life and cannot even respond sexually. The pathology that characterizes unwanted children is a profound lack of interest in living, sometimes extend-

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ing to the catatonic phase. These persons lead a half-dead existence deprived of the ability to love and receive love. Their numbers are legion. Many of them subconsciously wish themselves dead in compliance with the earliest maternal instructions that reached their infant consciousness.

A practical solution to the problem of unwanted children is rigid birth control but there is no method available for reaching the irresponsible parents who conceive unwanted children—in which case abortion is the lesser evil. Parents applying for abortion state the child is unwanted; for these parents abortion should be readily granted. They are unfit for parenthood. Much has been said about the rights of the unborn to live but little is said about the right of the unborn to enter life wanted, loved and cherished—and without love it's better not to be born at all.

On the practical level, I wonder how impassioned antiabortionists will respond when overpopulation threatens their personal food supply? In India where this situation is commonplace villagers in famine areas customarily snap the necks of unwanted infants because there isn't enough food to go around, certainly a drastic and less humane method than abortion.

Let's face facts. Life is no longer "sacred" when it exceeds the food supply. Growing more food to supply an increasing population is not the solution either. Our planet is geared to house a limited number of inhabitants and any surplus spells disaster. — Margaret White, San Francisco, Calif.

UPDATING TM

Two small corrections on Maury Breecher's article, "What Transcendental Meditation Can Do For You" (January 1974 FATE):

(1) More than 300,000 persons (not

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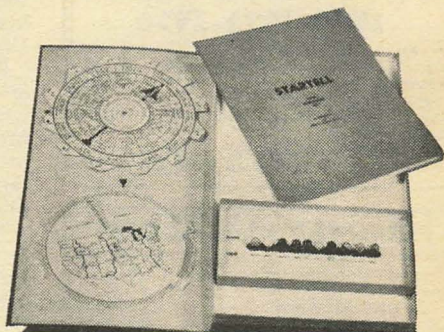
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100,000 as stated in the article) practice TM in the United States and the number is increasing by 10,000 to 15,000 monthly. TM is being studied in more than 50 major medical and educational institutions in the United States.

(2) Course fees are standard for those courses offered under the auspices of the Students' International Meditation Society (SIMS). For high school students, college students and working adults the cost ranges from \$35.00 to \$75.00.

Information on TM courses can be obtained from SIMS, 1015 Gayley Ave., Los Angeles, Calif. 90024. — James J. Conroy, Allentown, Pa.

WILL STARS VETO NIXON?

On November 5, 1973, I wrote an astrology article titled "The Stars Veto Nixon" in which I predicted that Richard Nixon will not complete his second term as president of the United States.

This is not an ego trip for me but an attempt to show that astrology works. I would like to have this prediction on record so that I can prove I predicted the event—by astrological means—before it took place.

My forecast is based on a study of the Nixon horoscope and that of the United States, not on my political convictions, for I voted for the man. However, I believe that his doctors — and his security guards — should be alerted that our president is in for rough sailing. His chart for December 1973 was very bad. — Herb Stanton, Delray Beach, Fla.

Mr. Stanton's letter dated December 3, 1973, was received in the FATE editorial offices two days later.—The Editors.

THE 10 BEST BOOKS

Sylvia Paul asks for assistance and guidance in selecting books on psy-

chic phenomena and related subjects ("Report from the Readers" July 1973 FATE). However, authorities and readers are bound to disagree on the meaning of "best" as well as on their choices. Would "best" mean most entertaining? Most comprehensive? Most accurate? Most enlightening?

The psychic field is too broad to be encompassed in any 10 titles. However, readers may find the following selections helpful for a start: *Parapsychology in Print, 1971-72: A Selective Buying Guide* (second edition) compiled by Rhea A. White and Laura A. Dale (American Society for Psychical Research, 5 West 73rd Street, New York, N.Y. 10023, \$3.50 paperback), and *The Occult: Studies and Evaluations* which I edited (Bowling Green University Popular Press, Bowling Green, Ohio 43403, \$1.50, paperback). The latter contains two bibliographical articles: Donald Nugent's "Witchcraft Studies 1959-1971: A Bibliographical Survey" covering recent work on witchcraft and satanism from ancient times to the present (approximately 150 listings) and my own "The History of Modern Occultism: A Bibliographical Survey" which discusses nearly 300 works including bibliographies, guides, encyclopaedias, and both scholarly and popular publications on the occult movements of the 19th and 20th Centuries.

Under contract to Gale Research Company of Detroit, Mich., I am currently preparing an annotated bibliographical and research guide to *Mysticism and the Occult* as part of their new Gale Information Guide Series. Publication is scheduled for late 1974. — Robert Galbreath, Shorewood, Wis.

Reader response to Sylvia Paul's letter was not so great as we had hoped for. We received only five letters, some of these listing more than



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the "10 best" and some listing fewer — in all, a total of 54 selections ranging from Oahspe to The Search for Bridey Murphy by Morey Bernstein.

Robert Galbreath's point — that "authorities and readers are bound to disagree in their choices" — is well proved by FATE readers' selections. Of the 54 titles only one book was listed twice. It is Witchcraft, Magic and Alchemy by Grillot De-Givry. — The Editors.

THE PROOF OF THE PUDDING

As a research astrologer and author of a best-selling book on basic astrology I think I am qualified to speak up concerning comments on this subject that appear from time to time in FATE.

With reference to Curtis Fuller's comments in "I See by the Papers" (February 1973 FATE) the "minute of a child's birth" does not have an overwhelming influence on his life — but the first breath he draws does, be that birth hastened by caesarean section, drugs or accident. That first breath (which is usually but not always within a minute of birth) takes in and impresses on the baby the "cosmic forces" in no uncertain manner. It activates so to speak, the balance of the spiritual and physical makeup the embryo has been developing since conception. It is the point where the spiritual forces are weakened and the material and physical forces take precedence.

There are a few competent astrologers in this country but they are almost never heard from because they refuse to produce cheap sensational trash for the popular market.

I would advise anyone who doesn't believe this to take a long vacation in England where there are roughly 10,000 highly competent mediums, about 6,000 equally competent healers and a few thousand competent astrologers. None of these indulges in cheap advertising on how to out-

smart the other fellow, how to get rich or how to get your own way. Neither do they charge outlandish fees for a lot of intellectualized gibberish.

Just as the British healers get on with the job of curing people without bothering with circus trappings. British astrologers have proven and they go on proving that astrology is an accurate and proper means of evaluating life situations and people.
— Jerry L. Keane, Litchfield, Conn.

* * *

Put me down as a "skeptical believer." I've been "into" astrology for about two and a half years and can set up a chart but I'm utterly confused as to what astrology is or where it is going.

I have, however, run afoul of a student of Zipporah Dobyns. Laura Ruben learned her astrology from Zipporah and I learned mine from Laura. Zipporah is, as you know, a clinical psychologist who has some different ideas on astrology. I won't even pretend to give a fair interpretation of them — I've met her only twice — but I can give my own somewhat mystical impressions based on thoughts she has put into my head, on talks with Mrs. Ruben and on my own view of the universe.

There is unity to the universe; everything has its place. The soul evolves through many lifetimes, each time being reborn at a time and place commensurate with its progress to date and its need for further fulfillment. The unity of the universe is mind, in some form or other, and we are working toward spiritual unity. Thus the physical universe is just so much building material for us to use. The astrological natal chart is an expression of the psychological potential of a person — a map of why he is here and what he can hope to accomplish. Accurate delineation of the chart should help the individual work out his particular karma.

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I see no reason for refusing to adopt this view except that I am not yet comfortable with it. The question of free will arises, of course, and my answer goes something like this: (1) As far as choosing the time to reincarnate, the more evolved the soul, the more freedom of choice. That is, the more advanced soul will be more aware of its shortcomings and more able to make a wise decision. (2) In this life our wills are not free anyway; external stimuli play a large part in determining our behavior.

I believe that man must be free to react to the situations he finds himself in but this viewpoint throws astrology into guesswork. To cite an elementary example, a kindness shown to one person may keep him from injuring me later — but to extrapolate, an act of charity may remove the need for me to face a karmic situation. Thus an aspect in a chart may have no fulfillment, either because the person is not sufficiently aware to seize the opportunity or because he has progressed past the point where it is necessary. Maybe astrology is capable of showing all of this, but I doubt it. More probably, astrology simply shows potential and belongs in the province of psychology. Much of psychology is still guesswork and always will be and I think astrology is too.

I like Curtis Fuller's concept of "astrology as describing a general influence of cosmic forces on human behavior reflected in broad rhythms." I hope this stirs up some discussion because I completely agree that the quacks and opportunists have the field pretty well to themselves. Astrology is a valuable tool and should be defended by those interested in knowledge instead of money. — James E. Mellon, Hobart, Ind.

VAMPIRE LORE

Your articles are in the main fascinating but for my taste you could

publish more on witchcraft, Oriental philosophy, vampires and werewolves.

My maternal ancestors came from Rumania and I am curious about the legends concerning the "undead." Professor Vuglen of a Croatian town in Yugoslavia was a lawyer who specialized in murder cases. Twenty years ago four murders occurred in the fields near Klek Mountain. All four bodies were found with slashed throats and not one drop of blood left! No clues ever were found and as Professor Vuglen remarked, "It seemed as if the killer attacked and then just flew away without leaving one material clue or one drop of blood."

Dr. Joyce Brothers gave a short lecture on the "undead" a few years ago. She claims that vampires and lycanthropes are criminally insane persons who are kept under wraps in mental hospitals, just as in earlier times these creatures had been hidden away. Their crimes were censored or watered down by the press so the public wouldn't panic. — *Fern Stephanie Miller, Lodi, N.J.*

A MISSING PERSON

In the spring of 1971 my cousin called me early in the morning to say she had spent a very bad night. She was frantic because her daughter had run away with a young man.

As the days drifted into weeks and the weeks into months I often visited my cousin and one day she asked if there were anything I could do to contact her daughter mentally. I agreed to try.

We placed her daughter's shoes near us, lighted a candle and obtained a glass of water. Then my cousin broke an egg into the glass of water. I looked into the water and believe it or not, I saw the face of her missing daughter. I held the glass high and willed her to telephone.

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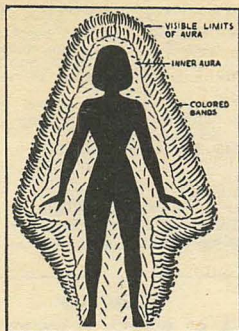


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The girl had gotten married and finally returned home to set her mother's mind at rest.—*Faye Thomsen, Smithtown, L.I., N.Y.*

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I am glad to see you still publish some news about UFOs. I have seen two of them in the last nine years. I was not alone on either occasion so I know I did not imagine it.

The first time, in April of 1964, my brother-in-law and I were sitting on a gate behind our house in Lincoln, Ill. It was just turning dark and there was no moon. We lived about 500 feet off Highway 66 and above our heads we could see a large object going south parallel to the highway. We heard no engines and saw no lights.

The second experience was on August 12, 1971. I was living on the southern edge of the city and about 8:30 P.M. I was sitting on the porch facing southeast, with some of the family, when a white bright light appeared, heading west. At first I thought it was a satellite, but having watched them before I knew it wasn't one. As we watched its brightness faded and the craft seemed to stop. Then it headed east and circled 180 degrees to head west, passing over the city of Lincoln. This took about five minutes. I called the county jail and reported what I had seen. I learned that one of the county deputies had reported a similar sighting early over Hartsburg, Ill., about 10 miles away.—*Clarence A. Snyder, Lincoln, Ill.*

WHO'S THERE?

For the last few years strange things have been happening in my
(Continued on page 142)

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REPORT FROM THE READERS

(Continued from page 132)

life. If it were not for my family I would fear I was crazy.

A few years ago at work I suddenly became very fatigued. This lasted only a few minutes and then I felt fine. When I got home that day my wife acted strange and told me that during the day the house had become very cold for a few moments and my daughter said they both felt that I was there although they could not see me. I just laughed this off—but as time went on I realized it wasn't a laughing matter.

My wife began to notice my presence several times a week, sometimes sitting in the living room—not

seen but felt. Each time this happened I felt fatigued wherever I happened to be.

When these experiences began we were living near Cove, Ore., but when we moved to Klamath Falls things really began to happen. One day while at work I felt drained of all life for about five minutes. At home that evening my wife told me I had appeared before her and warned her to lock the door.

Recently I have begun to notice a "presence" near me. Sometimes it touches me and I feel chills going up my back. When the presence is in the room it turns cold and my wife also can sense it is there.

I don't think it means me any harm but the spirit—or whatever it is—wants something from me, I believe. My wife believes it wants to take me away and she has become frightened of what may happen. She says that in my sleep I speak in a strange language.

If any FATE readers know what these experiences might mean I would like to hear from them.—*Jerry W. Lasher, Klamath Falls, Ore.*

THE CHRISTIAN GOD'S POWER

My brother, a missionary in Surinam, had an unusual experience about two years ago. In that country the witch doctors dance on broken glass, then jump into fire and continue to dance, apparently without hurting themselves.

My brother and his schoolchildren were invited to witness one of these dances. Sure enough, the witch doctor performed both feats. But soon it became apparent why my brother had been invited. The witch doctor appealed to everyone present to follow his religion and leave the newly-formed Christian churches. At that moment my brother said he too would perform the dance on glass and in fire. He jumped barefooted onto the glass and started dancing.

He stamped hard to break the glass into small pieces. Then he jumped in the fire. He said later it felt hot but he was not burned. He stamped the fire out.

The next day people from the village came to see him. They said, "Missionary, let us see your feet." He showed them his feet which were unmarked.

"Oh," they said, "God has power."

This story is absolutely true and my brother credits the Holy Spirit. The people of the village now say, "Oh, now the spirit is in the missionary."—*Russell Champlin, São Paulo, Brazil.*

OBEYING THE LAWS

In "I See by the Papers" (July 1973 FATE) Curtis Fuller states that according to Einstein the speed of light cannot be exceeded and he then proceeds to make a series of "logical" deductions from this "fact." The popular belief happens to be false; the theory of relativity does not state that the speed of light cannot be exceeded.

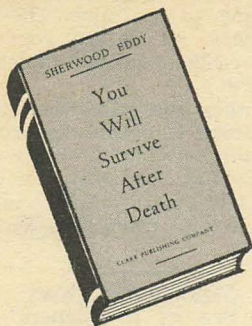
The equations predict that at the speed of light, mass becomes infinite. However, beyond the speed of light, according to normal algebraic rules, the mass drops to less than infinite. It is unwise to conclude that you must always accelerate from zero speed upward and therefore encounter the condition of infinite mass, because several physicists at this moment are considering schemes to avoid this problem.

If anyone—here or on another planet—succeeds in exceeding the speed of light they will not "bypass Einstein," to use Mr. Fuller's words. On the contrary they still will be obeying all of Einstein's laws.—*Clyde E. Wade, Jr., Little Rock, Ark.*

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that you too believe we are using too much energy ("I See by the Papers" June 1973 FATE). Nothing can be further from the truth. The earth is quite capable of providing more energy that we can possibly require for even the vast population growth to come. I don't mean oil, coal, waterpower, sun power, wind power or atomic energy. I refer to geothermal power which covers the entire world and requires only that we drill for it.

In some areas geothermal power lies relatively near the surface and drilling a short distance will release superheated steam. This steam can be converted readily to electricity and I am convinced that drilling technology can be developed so that this vast power within the earth can be utilized.

I believe also that seawater can be used to power automobiles. I'm working on such an engine now, as others have in the past, and I believe a breakthrough will be achieved.—
Harold Pallatz, Melbourne, Fla.

AN OLD CONTROVERSY

After noting Theron Trombeau's letter (August 1973 FATE) I carefully reread "The Nampa Image" in your November 1971 issue and I do not find that author Gaston Burrige called it an "Indian effigy." Nor have I ever heard anyone else refer to the Nampa Image as an "Indian artifact." After making this initial blooper Mr. Trombeau unburdens himself of more misinformation.

He writes, "First, the author mentions that the well-drillers were trying to find artesian water, that is, a well that flows without the necessity for pumping." The term "artesian" means only that water rises in the pipe above the point at which the drill first encountered water. If the water reaches the surface and flows out of the well you have a "flowing well."

Trombeau goes on to say, "This presupposes that other artesian wells had been located in the vicinity." Well, hardly. Drillers usually hope for artesian water in deep well country but hoping is free and pumping isn't. Trombeau mentions a siphon-like action and it seems he would have us believe that sufficient kinetic energy would be developed to squirt the water to the surface!

I think that since he has raised the objection to Mr. Burridge's theory of the age of the Nampa Image, Trombeau should be the one to go to Nampa and search for this highly questionable "disappearing river." — C. J. Fortner, Long Beach, Calif.

THE OLD, OLD SPACESHIP

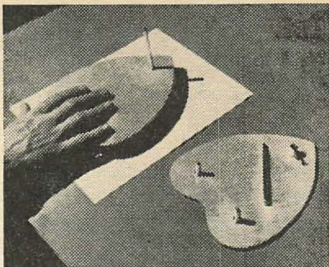
In "I See by the Papers" in your October 1973 issue Curtis Fuller writes that it seems incredible that a spaceship may have crashed in the United States in 1897 "and was completely ignored until 1973." This is not the case; it has not been ignored.

This particular 1897 spaceship crash has been described in American magazines prior to 1973. I remember reading in 1968 the Texas newspaper accounts reprinted in UFO magazines. At that time I commented on this extraordinary event in a letter published in the magazine *Flying Saucers* and urged UFO researchers to visit Aurora, Tex., and check the scene of the crash and talk to witnesses. Now, five years later, both saucer and scientific researchers visited the site and commenced research.

With over 15 years' experience as a UFO researcher I believe the 1897 event probably occurred and that it was related to the 1896-1897 nationwide sightings of other objects. — Kenneth Larson, Los Angeles, Calif.



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